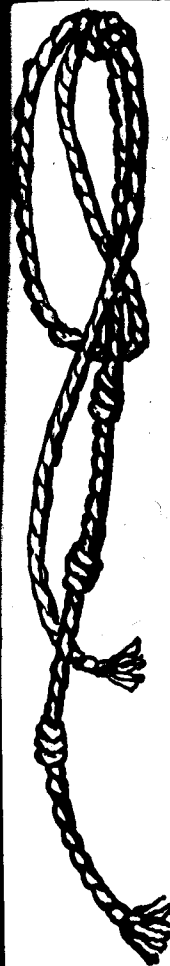


JANUARY, 1982

The CORD

A FRANCISCAN SPIRITUAL REVIEW



A NEW SYNTHESIS OF CHRISTOLOGY	1
A Review Editorial.	
TO SAINT FRANCIS	3
Neal Henry Lawrence, O.S.B.	
PENANCE IN THE WRITINGS OF ST. FRANCIS—I	4
Sister Joyce Brandl, O.S.F.	
EPIPHANY and CANA	12
Barbara Doria	
ST. FRANCIS AND THE SPIRIT OF THE LITURGY	13
Dominic F. Scotto, T.O.R.	
THE FINDING	17
Hugoline A. Sabatino, O.F.M.	
THE TAU AND THE PLANT—I	19
Sister Frances Ann Thom, O.S.C.	
AFTER COMMUNION	26
Sister M. Agnes, P.C.C.	
THE LEARNER	27
Mother Mary Clare of Jesus, P.C.C.	
BOOK REVIEWS	28

ST. BONAVENTURE LIBRARY
PERIODICAL DEPT.

Volume 32, No. 1

The CORD

A Monthly Franciscan Spiritual Review

Editor: Fr. Michael D. Meilach, O.F.M.

Associate Editor: Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Sr. Margaret Carney, O.S.F.; Fr. Eric Doyle, O.F.M.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Thaddeus Horgan, S.A.; Sr. Madge Karecki, S.S.J.-T.O.S.F.; Sr. Mary McCarrick, O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Sr. Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Harkins, Director. Cover design by Sister Kay Francis Berger, O.S.F.

The CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: \$8.00 a year; 80 cents a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

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, II refer to First and Second Editions.

II. Other Early Franciscan Sources

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

LMin: Bonaventure, Minor Life of Francis
LP: Legend of Perugia
L3S: Legend of the Three Companions
SC: Sacrum Commercium
SP: Mirror of Perfection

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

A REVIEW EDITORIAL



A New Synthesis of Christology

THIS IS A MASTERFUL synthesis of biblical, patristic, and speculative Christology. Despite its 408-page length, it is actually a quite economical treatment with very little repetition. As a writer, Galot manifests an admirable discipline, enhancing the clarity of his exposition with the use of multiple level subtitles, so that even though the book has an index of authors only, specific subjects are easy to locate.

The book is divided into five main parts: methodology, Scripture and its patristic development, conciliar definitions, the ontology of the Incarnation, and the psychology of the Incarnation.

In Part I Galot gives the work's orientation, pointing out that the Lord himself expected us to speculate on his Person ("Who do you say that I am?"). Rejecting as inadequate Rahner's transcendental Christology, he emphasizes with fine balance the priority of faith, the need for historical investigation, and the way in which an ascending Christology can complement the descending.

Balance, indeed, is a hallmark of the author's entire presentation, together with a breathtaking panoramic perspective. The Incarnation of the Word is firmly situated within a broader vision of creation and an Old Testament "Incarnation" in a wider sense, meaning God's self-revelation, action in history, and presence to his people.

Who Is Christ? A Theology of Incarnation. By Jean Galot, S.J. Translated by M. Angeline Bouchard. Chicago: Franciscan Herald Press, 1981. Pp. xvi-408, including index of authors. Cloth, 10.00.

ST. BONAVENTURE LIBRARY
PERIODICAL DEPT.

Part II embodies a superb and up-to-date exegetical discussion highlighting major sayings of Jesus that testify to his divine origin: especially the I AM sayings found mainly in John, the title "Son of Man," and the expression "abba." The sign value of our Lord's miracles is emphasized, without prejudice to their apologetic value, and the problem of historical verification is deftly shown to be irrelevant.

Part III bears no pretense of originality or development, but it is a good and handy summary of conciliar developments as responses to all the major heresies of the ancient Church.

If the book can be said to have any "high point," save in relation to a reader's own particular interests, I think it would have to be Part IV, where the person-nature terminology is not only vigorously maintained, but also creatively elaborated both in terms of trinitarian theology and in terms of modern ontological and psychological insights into the meaning of personality. Mention must be made here, even though there is no space for extended discussion, of Galot's insistence on a genuine "metaphysical" (the term is his) mutability on God's part. While the author stops short of anything I would consider really male sonans, this does seem to be the one instance in the entire book where no really satisfactory positive elaboration emerges, though I think one is available in the "field of consciousness" framework recently set forth by Father W. Norris Clarke.

Part V takes up, as it were, where the ontology of Part IV leaves off. The delicately nuanced definition of person as relational being, already explained in Part IV, is now developed in terms of a growing human consciousness of a divine Self and a messianic mission. (This is the only consciousness to which Scripture explicitly attests, so that the assertion of a divine consciousness is properly speaking a theological conclusion.) Rejecting the unwarranted claim that the mortal Jesus possessed the Beatific Vision, the author goes on to develop a full psychology, discussing the unity of the Lord's human knowledge, his faith, his freedom, his temptations, his holiness, and his impeccability.

In a concluding chapter the author insists once again on the unity of the ontological and the functional in the Incarnation and the impossibility of reducing the former to the latter. Also in this chapter is found the book's only discussion of the "motive for the Incarnation." (The subject is only alluded to in passing, in Part I, and it is not discussed in Part IV either, under the heading "Reason for the Son's Incarnation," because the section has to do with why it is the Son rather than the Father or the Spirit who became man.) Galot sidesteps the notorious Thomistic-Scotistic controversy, espousing only implicitly what can probably be called a Molinist "compromise": "Only the incarnate Son of God could bring fulfillment to the divine plan for a filial mankind to

be raised to the level of the divine sonship . . . (p. 403).

The translation is in general quite good, although I found "enounce" for enunciate and "propositions" for proposals, along with an occasional misplaced "only." On the other hand, some complaint has to be registered with regard to the typesetting. Readers who have noticed the recent "corrections" run in our pages must know that I understand the practical inevitability of some typographical errors. Still, given a book this important, I think I would somehow have managed to find a way to lavish unusual, appropriate attention upon its physical production. It contains an abundance of every conceivable type of misprint:

omissions, reversals, substitutions, spacing errors, etc.

None of these physical flaws, fortunately, involves any damage to the book's content. *Who Is Christ?* is a contribution of the first magnitude to contemporary Christology, restoring balance and orthodoxy in many areas where such influential scholars as Cullmann, Bultmann, Küng, and even Rahner have offered inadequate developments or downright heretical distortions. For this balance and orthodoxy, for its breadth of vision, for its speculative power, and for its originality, the book cannot be too highly recommended. At \$10.00, it is quite simply a steal. Ω

Fr. Michael D. Michael, Jr.

To Saint Francis

Saint Francis loved God
And all God's creation,
The sun and the moon
And the creatures of the earth,
Birds, animals, and mankind.

Fraternity bloomed
In the heart of Saint Francis,
Sacrificing all:
The stigmata in his hands,
Complete following of Christ.

Nourished by the blood
And body of Christ, Francis
Loved to follow Christ.
Unwavering devotion
Brought God's blessings to His Church.

Neal Henry Lawrence, O.S.B.

Penance in the Writings of Saint Francis—I

SISTER JOYCE BRANDL, O.S.F.

MOST RELIGIOUS GROUPS heeded the call of Vatican II to renew their life of consecration by deepening their knowledge and understanding of the specific charism of their founder (*Perfectae Caritatis*, ¶2; Flannery, 612). The need for periodic renewal is described by C. Esser thus:

The religious orders of the Church have come a long way through history. And on the way, they have taken much dead freight, which today encumbers and often hinders them from appropriately fulfilling the tasks which the Church expects of them, precisely today. They have to do for themselves in particular, what the Church is trying to do in the Council for the Catholic community in general. Recent Pontiffs have specifically asked the religious orders of the Church to get on with the task of updating—beginning with the directives of Pius XII to the Congress of Religious in 1950 to the almost pleaful entreaty of Paul VI to the General Chapters of various Orders in 1964. The Popes always ask for an awareness and a re-thinking of the origins of respective orders, so that from the spirit, force, and power of those beginnings, an updating to today's tasks and circumstances might be effected [Esser, 1977, 3-4].

Franciscans of the Third Order Regular, of which the writer is a member, met in Madrid at Easter, 1974, in their Fourth Interobediential Congress with the express purpose of discerning the spirit of the founder as the Second Vatican Council had directed (cf. Delaney and Horgan).

At this Congress a phenomenal discovery was made: namely, that the Third Order Franciscans represent a distinct tradition—that of the "Franciscan Penitential Tradition"—within the Franciscan movement, which likewise embraces the Minorite of the Friars Minor, Conventuals, and Capuchins, and the Clarissan of the Poor Clares (ibid., 1-6). This tradition, that of the penitential movement, was already in

Sister Joyce Brandl, O.S.F., a Franciscan Sister of Little Falls, Minnesota, where she is Health Director of the St. Francis Christian Development Center, wrote this paper in partial fulfillment of the requirements for a Master's Degree in Spirituality at Gonzaga University.

existence at the time of Saint Francis. It was called the "Order of Penance" and was embraced voluntarily. Admittance was by way of a specific liturgical rite (ibid, 2). It was usually lived on an individual basis, though it included lay people and clerics. Francis embraced this life when he first "left the world." Out of his own witness to this penitential tradition the Franciscan Order of Penance was born, and its first members were called "the penitents of Assisi" (ibid.).

The life of a Third Order Franciscan today, as back in the thirteenth century, calls for an embracing of this penitential tradition. As Sister Jean Glisky reminded Franciscans at the Annual Federation Council meeting in 1978,

There is need among us to lay claim and to live more fully our tradition of penitence, abandoned by so many Franciscans of today's world, and to accept the responsibility of passing on that tradition. As Franciscans of the twentieth century, we have this responsibility and this challenge.

I plan in the following pages to do the following things: (1) locate all instances of the term *penance* (*poenitentia*) in Francis's writings, (2) categorize them if possible into like groups, (3) study the passages specifically for Francis's meaning of the term and use his writings, as well as other commentaries, to help elucidate the meaning,¹ (4) analyze passages according to structural analysis when feasible, and (5) draw conclusions concerning the meaning of penance for Francis.

I. The Writings of Saint Francis

FROM THE EXTENSIVE and elaborate discussion of bibliographical sources in the original version of this study, the following brief division is retained, using the standard abbreviations to be found on the inside front cover of this magazine.

A. Listing of the Writings, by Category.

1. Rules, Testament, and Admonitions: RegNB, RegB, Test, Adm, RegEr, UltVol.
2. Letters: EpFid, EpCler, EpOrd, EpMin, EpCust, EpRect, EpLeo.
3. Extant Hymns of Praise and Prayers not already included in other works: ExhLD, CantSol, SalVirt, SalBMV, LaudHor, OffPass, ExpPat, EpAnt.

¹Bibliographical materials found most helpful were Esser and Grau, Dukker, Crosby, *The Madrid Document*, and Pazzelli (cf. the list of references at the end of this article).

B. Brief Description of the Writings.

The first Rule for which Saint Francis received oral approval from Pope Innocent III is no longer extant. His writings present two independent redactions of the Rule, that of 1223 and an earlier one, but it is quite certain that the earlier Rule contains some of the original statements of the 1209-1210 Rule (cf. Esser, 1970, 89). Some supporting data suggest that the original Rule was added to and elaborated at General Chapters of the Order, as the family of friars grew, under the influence of the Fourth Lateran Council, and under the influence of Saint Francis's vocation to seek martyrdom. Although the ministers and some of the more educated friars did not accept the Rule of 1221, it does reflect Francis's ideal of the way of life he wished the friars to live. Accordingly Francis, with the help of Brothers Leo and Bonizo, a canon lawyer, drafted still another rule in 1223, which was approved by Pope Honorius III. Francis dictated his last writing, the Testament, shortly before he died in 1226, calling it "a reminder, admonition, exhortation, and my testament" (Test; *Omnibus*, 69).

The Admonitions are considered a collection of Francis's words of admonition, exhortation, and sayings regarding various points of the ascetical life. These were assembled after his death.

Of the letters Dukker (1959, 149) says that Saint Francis, by way of these "simple encyclicals," tried to reach all those whom he could not possibly contact because of his illness and in this way tried to strengthen them in the right spirit. Francis's Letter to All the Faithful has been called the most beautiful and vivid of all his writings. It is not certain when it was written, but it may have been during one of Francis's four periods of prolonged illness. The Letter to the Chapter was written in like circumstances.

It appears that the Letter to a Minister was addressed to a provincial minister sometime between 1221 and 1223. During the last part of Francis's life he wrote the Letter to Superiors, which contains among other things an admonition to preach penance.

C. Use of the Term Penance.

Penance was a significant term for Francis. He used it twenty-one times according to the texts we have in the *Opuscula* (145 pages). It appears twelve times in the Rule of 1221, twice in the Testament, three times in the Letter to All the Faithful, and twice in the Rule of 1223, as well as once each in the Letter to a Minister and Letter to Superiors. It appears to have two meanings in Francis's writings: penance outside

Francis understood well the aspirations
of the human heart . . . in its struggle
towards salvation. . . .

the Sacrament of Confession, and (as sacramental penance) satisfaction required for the Sacrament. In this study each of these passages will be cited and discussed in chronological order.

It is helpful to keep in mind a comment made by P. Hermann in his Introduction to the *Omnibus*,:

Francis was not a philosopher given to abstract reasoning. He was rather a poet and an apostle, taken up with the concrete here and now of the lives of his followers and of the faithful in general. That is why we do not find in his writings an organized compendium of ascetical or mystical theology, but rather day-by-day admonitions and exhortations to a better life. Still, though he was not a philosopher in the strictest sense of the term, he understood well the aspirations of the human heart and its needs in its struggle towards salvation and sanctification [19].

II. Penance Outside the Sacrament

THE FIRST QUOTATION considered here is taken out of turn; though it was written at the end of Francis's life, it is cited first because it refers to the earliest days of his conversion.

A. The Testament.

1. To Begin Doing Penance.

This is how God inspired me, Brother Francis, to begin doing penance [*incipere faciendi poenitentiam*]. When I was in sin, the sight of lepers nauseated me beyond measure; but then God himself led me into their company, and I had pity on them. When I had once become acquainted with them what had previously nauseated me became a source of spiritual and physical consolation. After that I did not wait long before leaving the world.

Thomas of Celano marks this experience with the lepers as the beginning of the Saint's conversion, in which he was "changed perfectly in heart" (2Cel 10; *Omnibus*, 370). It is a paragraph rich in meaning, which describes the work of God and the cooperation of his servant.

In the above incident Francis describes his situation before and after his conversion. A diagram helps to outline the main aspects:

before (God led him)		after (God led him)
"in sin"	—	(no longer in sin?)
"sight of lepers nauseated him beyond measure"	—	"what had previously nauseated him"
(source of desolation?)	—	"source of consolation"
(physical desolation?)		"both physical consolation and "spiritual consolation"
(spiritual desolation?) (outside their company)	—	"once he became acquainted with them"
(not acquainted with them?)	—	"had pity on them"
(had no pity on them?)		

The left column depicts Francis's situation before his conversion; the right, the experience of God's grace. Francis characterizes the period before his conversion as "being in sin." This is evidenced by the fact that "the sight of lepers nauseated him." Granted most persons would have their stomachs turned at the sight of lepers, Francis's abhorrence was so great that their sight "nauseated him beyond measure." In fact, Celano recounts that he loathed them so much "in the days of his vanity, [that] he would look at their houses only from a distance of two miles and would hold his nostrils with his hands" (1Cel 17; *Omnibus*, 242).

Francis's conversion occurs when God takes the initiative: "God himself led me into their company." A marvelous transformation occurs. What had once nauseated him, the sight of lepers, now "becomes a source of spiritual and physical consolation." Under the influence of grace Francis has a change of mind and heart. He has taken the initiative. From this conversion experience emerges a new man. Francis turns from being "in sin" to being led by God. He acquires a change of attitude. He goes contrary to his natural inclinations; consequently he is able to feel attraction for lepers as persons, a situation where the average person is repulsed. With God's grace he is now able to seek companionship with lepers and manifest pity for their misery.

For a little while longer Francis clings to his former life. Then, he says, he "left the world . . . to begin to do penance." "His turning to the way of penance, following the path of returning all to God, had begun. Everything that pertained to the world he left behind" (Esser, 1970, 86).

Penance in this first saying, then, represents doing penance as one

expression of the fundamental conversion experience in the life of Saint Francis which begins form him a new way of living. Evident in his radical turn from being "in sin" to being "led by God" is a complete change of heart and mind, the essence and beginning of every sincere conversion to the Lord.

2. *Leading a Life of Penance.* In his second use of penance in the Testament, Francis insists on the need for freedom for the friars, wherever they are, to do penance:

If [the friars] are not welcome somewhere, they should flee to another country where they can lead a life of penance with God's blessing [*fugiant in aliam terram ad faciendam poenitentiam cum benedictione Dei—Test; Omnibus*, 68]



This statement confirms the priority which Francis placed upon the necessity of "leading a life of penance." In the paragraph preceding the above quotation Francis exhorts the friars to be "very careful to accept churches and poor dwellings in harmony with their poverty. . . . [These] they should occupy only as strangers and pilgrims" (*ibid.*). If they are not accepted by the local authority, Francis encourages them to go elsewhere. In the Rule of 1223 he again admonishes them to live "as

strangers and pilgrims in this world who serve God in poverty and humility" (RegB 6; *Omnibus*, 61). Thus Francis calls his brothers "to lead a life of penance" with a detached spirit, which is implied by the notion of pilgrim and stranger. He admonishes them not to sink their roots in any one place. One can safely conclude that a person is able "to lead a life of penance" or of on-going conversion anywhere in the world.

The major insight gained from this use of penance by Francis is that penance is part of the life of a pilgrim or stranger: such a person must

be detached from places and things, and he or she can live this sort of life anywhere at all.

B. The Letter to All the Faithful.

This letter was addressed to "all Christians, religious, clerics, layfolk, men and women, to everyone in the whole world" (EpFidl; Omnibus, 93). In it Francis does not "actually suggest the formation of any society or fellowship, but he does lay down the principles upon which a religious life might be based" (Moorman, 42). The letter contains two statements including the term penance which are concerned primarily with fundamental conversion.

1. *Fruits Befitting Repentance.* The first quotation concerns the results in practical life, of doing penance:

Besides this, we must bring forth fruits befitting repentance and love our neighbors as ourselves [*Faciamus insuper fructus dignos poenitentiae*—EpFidl; Omnibus, 93].

What does Francis have in mind by "fruits befitting repentance"? He adds, "love our neighbor as ourselves." It appears he intends what Luke says in 3:11-14, where Jesus responds to the crowds who ask him the same question: "He who has two coats, let him share with him who has none; and he who has food, let him do likewise. . . . Collect no more than is appointed you."

A true conversion is manifested by a love of one's neighbor, which is demonstrated in concrete works. Love of neighbor brings forth "fruits befitting repentance."

2. *Who Refuse to Do Penance.* In the second quotation from the Letter to All the Faithful, Francis says those who are not repentant and do not receive the Eucharist are blind:

All those who refuse to do penance [*qui non sunt in poenitentia*] and receive the Body and Blood of our Lord Jesus Christ are blind, because they cannot see the true light, our Lord Jesus Christ. They indulge their vices and sins and follow their evil longings and desires, without a thought for the promises they made. In body they are slaves of their lower nature, with all the cares and anxieties of this life; in spirit they are slaves of the devil. They have been led astray by him and have made themselves his children, dedicated to doing his work. They lack spiritual insight because the Son of God does not dwell in them, and it is he who is the true wisdom of the Father [EpFidl; Omnibus, 97].²

²R. Pazzelli stated in personal correspondence to the author that he would translate the Latin phrase, "who do not live in penance."

Those "who refuse to do penance" are blind; they "commit vice and sin"; they follow their lower nature, the promptings of the devil and the allurements of the world; and they fail to live up to their commitments. A fundamental conversion, true repentance, implies a turning from sin, a reorientation of one's whole life from selfishness to unselfishness, from self-centeredness to other-centeredness, to the God who communicates himself and nourishes those who are repentant through the Body and Blood of our Lord Jesus Christ. Ω

References

- Crosby, J., *Bearing Witness* (Chicago: Franciscan Herald Press).
Delaney, Sister Rose Margaret, S.F.P., and Thaddeus Horgan, S.A., eds., *The Madrid Statement: The Statement of Understanding of Franciscan Penitential Life* (Madrid: IV Franciscan TOR Interobediential Congress, 1974).
Dukker, Chrysostom, O.F.M., *The Changing Heart* (Chicago: Franciscan Herald Press, 1959).
Esser, Cajetan, O.F.M., *The Rule and Testament of St. Francis* (Chicago: Franciscan Herald Press, 1977).
Esser, Cajetan, O.F.M., ed., *Opuscula Sancti Patris Francisci Assisiensis* (Rome: Collegii S. Bonaventurae, 1978).
Esser, Cajetan, O.F.M., *Origins of the Franciscan Order* (Chicago: Franciscan Herald Press, 1970).
Esser, Cajetan, O.F.M., *The Rule and Testament of St. Francis* (Chicago: Franciscan Herald Press, 1977).
Esser, Cajetan, O.F.M., and Englebert Grau, O.F.M., *Love's Reply* (Chicago: Franciscan Herald Press, 1962).
Flannery, Austin, O.P., gen. ed., *Vatican II: The Conciliar and Post Conciliar Documents* (Collegeville, MN: Liturgical Press, 1975).
Flood, David, O.F.M., and Thadée Matura, O.F.M., *Birth of a Movement* (Chicago: Franciscan Herald Press, 1975).
Glisky, Sister Jeanne, S.F.P., "The Development of Franciscan Lifestyles and Third Order Rules," *Newsletter, Franciscan Federation Council*, 8/26/78.
Meyer, James, O.F.M., *The Words of St. Francis* (Chicago: Franciscan Herald Press, 1966).
Moorman, John, *A History of the Franciscan Order from Its Origin to the Year 1517* (Oxford: Clarendon Press, 1968).
Pazzelli, Raffaele, T.O.R., *Outline of the History and Spirituality of the Franciscan Penitential Movement* (available in mimeograph form from the Franciscan Federation, Springfield, Illinois).

Epiphany

Worshippers from afar, skilled in skylore,
Leaving the glow of kindly fireside and worldlywise censure
Hasten after the Star of Jacob
Gleaming, beckoning beyond
Trackless deserts, towering mountains, rapid streams.
They set their faces toward Jerusalem
Desiring the Long-Desired of every nation.

Arise! Behold! Adore! All flesh would see salvation!
Yet Israel knew not God at her doorstep
Her fingerposts point a path to poverty's treasure
Her feet of clay make stones cry out, "Hosanna!"

No pomp nor panoply of palace men-at-arms,
No lords and ladies, no silks and satins.
"They found the Babe with Mary, his Mother."
Falling prostrate, they were content.

Jesus, hidden mystery made manifest,
Make me Your Jerusalem,
Ready for struggle while tenderly gathered in.
Morning Star, take my hand and lead on
Not to Bethlehem only, but to Calvary
And Easter in You.

Cana

Six stone jars
Stationed as sentinels
To the Master's command.
"Do whatever he tells you."
Don't doubt. Don't hesitate.
Premature hour gathers in
Powers of prophets from of old
Lesson readies new ones for
Last Supper salvation feast.
Freely flowing, brim-full
Miserless quantity and quality
Sign divulged
Word passed mouth-to-mouth
As if on wings.
Son of Man, giving new wine,
Flood the old wineskins
Of my heart.

Barbara Doria

MONTHLY CONFERENCE

Saint Francis and the Spirit of the Liturgy

DOMINIC F. SCOTTO, T.O.R.

DOWN THROUGH THE AGES Saint Francis of Assisi has been symbolic of many things to many people. He has been rightfully characterized as a great social reformer whose pacifism, gentleness, and love for all men helped to reshape the entire social order of the Middle Ages. Through his understanding of the universe he has been admired as the patron saint of ecology. His Canticle of Brother Sun testifies to his unique and profound love and respect for all of God's creation both animate and inanimate. Most deservedly he has also been cast in the role of one of the world's greatest religious reformers whose founding of the Franciscan Order, in an age of great violence, spiritual decadence, and heresy, helped to stabilize, strengthen, and rebuild the religious foundations of a tottering Church.

There is, however, another aspect of Francis's influence which is hardly ever specifically referred to, and that is the profound influence he exerted upon the liturgical life of the Church. While I strongly believe that we may refer to him as a liturgical reformer as well, his influence was not so much the result of a very conscious effort on his part, as an outgrowth of his own rich personal piety and spirituality. And while his influence may not have led directly to any legislated liturgical reforms in his day, it nevertheless most certainly helped to bring the liturgical life of the Church into a more faithful conformity with the true spirit of the Liturgy.

Franciscanism was born in an age of great liturgical chaos within the Church. What we so commonly refer to today as the active and knowing participation of the people of God in the liturgical life of the Church, a participation so strongly advocated by the Constitution on

Father Dominic F. Scotto, T.O.R., a Consulting Editor of this Review, teaches at St. Francis College, Loretto, Pa.

the Sacred Liturgy of the Second Vatican Council,¹ had been almost completely lost. Latin was the official language of the Church which in effect was unintelligible to the unlettered who made up the major portion of the faithful. A great gap had developed between the clergy, the liturgical life of the Church, and the laity. The average worshipper, to a great degree, had developed a spirit of religious indifference toward the priests and prelates of the Church. Whatever respect was demonstrated emanated primarily out of deference to the temporal power invested in these offices. The sacramental life of the Church was also in disarray, as was demonstrated by the great neglect exhibited toward the Eucharist—toward frequent communion and the cult of the real presence. It was in this milieu of liturgical and spiritual confusion and disorientation that Saint Francis made his appearance (cf. Klauser, 94–108).

Francis very prophetically saw the Eucharist as the very heart of the Christian life itself from which . . . flowed the priesthood and the entire cultic life of the Church.

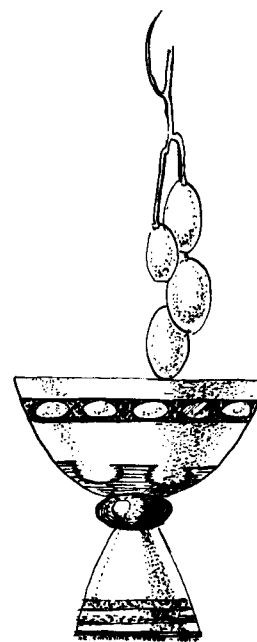
While Francis was praying before the painted image of the Crucified in the tumbledown chapel of San Damiano, a graphic symbol of the sad state of the Church of the times, the voice of the Lord came to him three times telling him: "Francis, go and repair my house. You see it is all falling down." While initially Francis understood this command in a very literal sense, Saint Bonaventure tells us that the Holy Spirit later made him realize that this message applied to the universal Church (LM II.1; *Omnibus*, 640). Throughout his life Francis's every thought, word, and deed were, in effect, a response to that request from the crucified Lord in San Damiano.

Here, I wish to elaborate on one aspect alone of that response: an aspect I consider central not only to Francis's personal piety and

¹See *Sacrosanctum Concilium* (The Constitution on the Sacred Liturgy), in *Flannery*, ¶¶11, 12, 14, 17, 19, 21, 26, 27, 30, 33, 41, 48, 50, 53, 55, 56, 79, 90, 106, 113, 114, 121, 124.

spirituality, but also to the great liturgical influence which he exerted upon the spirituality of his times.

At the very heart of Francis's personal piety was his all consuming love for the Christ of the Gospel, to whom he wished to conform himself completely. Francis not only found in the Eucharist the inspiration and nourishment of his own personal piety, but very prophetically he saw it was the very heart of the Christian life itself from which, as from a fount, flowed the priesthood and the entire cultic life of the Church. We have but to examine his writings, most especially the first of his Admonitions, or the Letters to a General Chapter, to all Clerics, to all Guardians, and to all the Faithful, to become thoroughly convinced of this. For Francis the Eucharist meant that Christ was always present in his Church, especially in his liturgical celebrations.



With Eucharistic devotion at a very low ebb, Francis returned repeatedly to this theme in all of his writings, demonstrating with what great devotion, awe, and wonder he held the presence of Christ, as both priest and victim, in the Eucharist. It caused his heart to overflow with love for the crucified Jesus and with an insatiable desire to communicate God's love to all men, which he did with singular success. This reverence for the Eucharist extended as well to the ritual ceremonies of the Church and to the physical churches themselves which he viewed as the sacred places in which all these wonders transpired. It is this Christocentrism of Francis, which was so much in harmony with the true spirit of the liturgy, that was ultimately responsible for all the other influences which Francis exerted upon the prayer life of the Church.

Among such influences were his reestablishment of Christ in the hearts of many faithful, his introduction into Christian piety of a religious attitude which brought the faithful into a much more personal and confident relationship with the Father, his restoration of a deep sense of reverence for prelates and priests, and his promotion of a profound veneration for the word of God as contained in the Sacred Scriptures.

But at the heart of these many and varied influences was Francis's devotion to Christ. It was out of his Christocentric orientation that Francis's authentic spirit of poverty flowed. Solidly rooted in the Bible, it was a spirit out of which Francis always viewed himself as being constantly poor and small before God and men. This internal conviction of poverty, of smallness, of humility, helped Francis to open himself completely to the Lord and to commit himself primarily to Him alone. This attitude of poverty, so beautifully espoused and witnessed in the life of Francis, lies at the very heart of the spirit of the liturgy, for in order to be truly united to Christ in the offering and in the sacrifice, the liturgy asks this very same commitment to poverty from all Christians (cf. Montevocchi, 94-111).

Essentially, Francis's influence was simply this: for him Christ was everything, and his total giving of self to Christ, in conformity to Christ's own total giving of self to the will of the Father, fostered within Francis a spirit of poverty and of littleness before the Lord which is at the very center, not only of his own personal piety and of the Franciscan soul itself, but of the spirit of the liturgy as well:

For the liturgy, "through which the work of our redemption is accomplished," most of all in the divine sacrifice of the eucharist, is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church [Sacrosanctum Concilium, ¶2]. Ω

References

- Flannery, Austin, O.P., gen. ed., *Vatican Council II: The Conciliar and Post Conciliar Documents* (Collegeville, MN: Liturgical Press, 1975).
 Klauser, T. *A Short History of the Western Liturgy* (London: Oxford University Press, 1969).
 Montevocchi, O., "Pietà Personale e Pietà Liturgica nella Scuola e nella Tradizione Franciscana," *Quaderni di Spiritualità Franciscana*, ed. F. Antonelli (Assisi: Tipografia Porziuncola, 1967).

The illustrations for our January issue were drawn by Sister Christine Therese Schneider, S.S.J.-T.O.S.F., an artist at the Detroit Institute of Arts.

The Finding

just one simple task
 an ordinary father can watch an ordinary son,
 and you were gone
 emptying our life.
 have we found really you?
 yes, yet different
 even more so.
 if I could now find human voice
 though useless
 for you know my soul.
 and why should you speak more?
 how could Mary and I understand
 when the very Temple doctors strain at your word?
 must I lead as before
 knowing you hear God's voice
 and obey?
 I motion, breeze-tendered leaf, to turn
 will you follow?

now in silence you accompany us home.
 it is as though some overwhelming
 and irreversible force were suddenly
 through courtesy stilled
 leaving us time to ponder.
 I begin the most unforeseen journey
 I have hereto made.
 Jesus, your childlike glance buoys me on
 as translucent water drops
 bear the wooden bark.
 I move forward mute with shadows
 hidden within your light.

Hugoline A. Sabatino, O.F.M.

Books Received

- Berg, Richard F., C.S.C., and Christine McCartney, *Depression and the Integrated Life: A Christian Understanding of Sadness and Inner Suffering*. Staten Island, NY: Alba House, 1981. Pp. ix-183. Paper, \$5.95.
- Carol, Juniper B., O.F.M., *The Absolute Primacy and Predestination of Jesus and His Virgin Mother*. Chicago: Franciscan Herald Press, 1981. Pp. xiii-177. Paper, no price given.
- Curran, James, O.S.F., *Rule for Hermitages: Way of Life of the Little Brothers of St. Francis*. Still River, MA: St. Bede's Publications, 1981. Pp. 106. Paper, \$4.95.
- Patnaik, Deba, ed., *A Merton Concelebration: Tributes from Friends of the Poet-Monk*. Notre Dame, IN: Ave Maria Press, 1981. Pp. vii-112. Paper, \$4.95.
- Walker, David, *God is a Sea: The Dynamics of Christian Living*. Staten Island, NY: Alba House, 1981. Pp. 144. Paper, \$4.95.
- Wijngaards, John, M.H.M., *Experiencing Jesus: Scripture, the Witness of Saints and Mystics, and a Life of Prayer Show the Way*. Notre Dame, IN: Ave Maria Press, 1981. Pp. 176. Paper, \$4.95.

Subscribe to

HOLY LAND REVIEW

- A Catholic voice on the troubled Middle East
- A quarterly of biblical archeology, ecumenism, the spirituality of pilgrimage, and a better knowledge and love of Jesus Christ

Subscription: 1 year \$6.00

Make checks payable to Holy Land Review, and send to

Fr. Raphael D. Bonanno, O.F.M.

Commissariat of the Holy Land

Dept. TC

1400 Quincy Street, N.E. • Washington, D.C. 20017

Correction

The name of Father Vincent B. Grogan, O.F.M., was inadvertently omitted from our 1981 index, top left of page 349, preceding the entry of his book review of *The Saving Word*. We deeply regret the omission.

The Tau and the Plant—I

SISTER FRANCES ANN THOM, O.S.C.

THE SYMBOLS of the sun and the moon have been used so often in conjunction with Francis and Clare that they have become well established metaphors for these great saints. There are two other symbols which were even more dear to the hearts of the hero and heroine of Assisi and, in fact, often used by them. The tau, the sign of those who were selected by God and mentioned in the Fourth Lateran Council in 1215, was used by Francis as his own signature. This signature is still apparent today on the autograph preserved in the Sacro Convento in the basilica of Saint Francis in Assisi. Clare, inspired as she was by Francis's actions and convictions, often referred to herself as his little plant, a plant which would soon become the mother plant of many offspring. Thus I have chosen these two symbols as representative of the lives of Francis and Clare more truly than the sun and the moon, since Francis, whose love for the Crucified led him to the eccentric joy of the stigmata, and Clare, the little plant, remained rooted within the confines of San Damiano for over forty years.

It is believed that while Francis may not have been present at the actual proceedings of the Fourth Lateran Council held by Pope Innocent III in 1215, he learned of the concerns of the Pope and, pledging his allegiance to Rome, took the tau as his emblem:

The TAU has exactly the same form as the cross on which our Lord was crucified on Calvary. And only those will be marked with this sign and will obtain mercy, who have mortified their flesh and conformed their life to that of the crucified Savior [Englebert, 196-97].

It is thus held that Francis's devotion to the Passion of Christ and the Pope's words were instrumental in his choice of the tau.

Perfect joy in the lives of the Tau and the Plant is, perhaps, a much overworked concept; but it seems the emphasis in perfect joy is usually placed upon the recipient of the situation and little is said of those who instigate it. In truth, that is the value of the story. A perfect joy situation handled well by the individual who is its recipient, leads to

Sister Frances Ann Thom, O.S.C., a Consulting Editor of this Review, is a member of the Poor Clare Community at Lowell, Massachusetts.

the ultimate holiness of the individual. There is, however, another side to the coin of perfect joy.

Instead of looking only at those who suffer, what of those who cause the suffering? Francis gives us a bit of insight into the situation in his story of Perfect Joy when he states: "... that Porter really knows us and that God makes him speak against us ... perfect joy is there" (Fioretti I.i.8; *Omnibus*, 1318). Take a look at the words "God makes him speak against us"—what is Francis saying? Is God inspiring those who cause suffering to others? And again, "that Porter really knows us"—who are these persons who cause suffering but often persons of our very household, persons who know us well? They seem to be gifted with the ability to misinterpret, rationalize, form false judgments, in order to cause unnecessary and unwarranted pain to others. They have the gift of giving perfect joy. Without these persons the holy ones would not have the opportunity to attain great perfection. Great perfection can be found everywhere where man is. Personal relationships, the everyday rubbing of the shoulders, are some of the most difficult and most heroic actions of the human person.

Often persons of our very household . . . seem to be gifted with the ability to misinterpret, rationalize, form false judgments. . . . They have the gift of giving perfect joy.

The matter thus becomes clear: those who respond impulsively and spontaneously to a misunderstood grace of the moment (or human response) receive greater benefits by becoming witnesses of the holiness of those whom they mistreat, and this confrontation should affect them in one of two ways: they will be converted and repent, or they will become more hardened in their response. Two examples in the life of Francis are his father, who became more hardened, and the priest Sylvester, who repented.

How hard it is to realize that one may be the instigator of perfect joy for another! We like to think of ourselves as the recipient. Even Francis must have been aware that he was, at times, the instigator or unintentional instrument which brought sadness to others. But the true test is

the response to the situation. Thus we see Francis embarrassing his father before the entire populace of Assisi (you may say that Pietro brought it on himself). Nevertheless, Pietro was embarrassed and so was Pica. If Pietro had accepted this in the right spirit and had repented of his own greed and ambition, we might be hailing him as a saint today, as we do his wife.

Francis was not a masochist. He did not desire to be ill treated for the sake of ill treatment. Since evil behavior is sinful, Francis would most certainly be opposed to it, but with full knowledge of human nature, he devised the parable of perfect joy to help his brothers advance in holiness should they meet such a situation. At the time of his explanation of perfect joy to Brother Leo, Francis was experiencing a similar ordeal and was perhaps enlightening Leo regarding his own (Francis's) condition and thoughts. Francis had experienced victory and defeat in his encounters with perfect joy, as seen in the case of his own father who cursed him whenever they met and in the case of Sylvester who was a credit to the Order after his conversion.

The cross of having these necessary problematic people as witnesses to holiness, caused Francis both pain and virtue simultaneously. He realized that the common denominator of man is his sinful nature, and from this he was able to accept and understand even the most troublesome characters. If Francis found himself in an unsavory situation, he knew he could choose to act virtuously, thus causing the would-be offender to become a witness to his holiness or attempt at holiness. The response might then be a conversion which would be a matter for rejoicing. It is not unusual that from an evil action virtue may spring forth. This awareness man encounters in himself and in others, and sometimes one must shed his own identity (self-emptying) in order to take on the life which God requires of him.

All of us can identify, to some extent, with the experience of perfect joy, whether we have played the role of offended or that of offender. Knowingly or unknowingly, the roles are reversed from time to time, but if we learn, as Francis and Clare did, the love, the fulfillment, the beauty which perfect joy can give (even in minor resemblances) then we can truly say we know the meaning of the lives of the Tau and the Plant.

The Eccentric Love of the Plant and the Tau

IN A REAL SENSE, Clare's renunciation of her family and comfortable

circumstances was more eccentric than Francis's and even more dramatic, although unwitnessed save by her companion. One has only to recall the secret meetings, the Palm Sunday blessing, the breaking open of the rarely used door, the flight at night, the cutting of the hair and investing, the hastened trip to the nearby monastery, the clutching to the altar and the unveiling of the shorn head, to realize the wonderful cooperation with grace in the soul of this young girl. Unlike Francis she did not hear a voice directing her—except the voice of Francis himself; she did not go off into caves to pray nor hide from her father—her leaving was well thought-out and definite. She did not sell her possessions nor strip herself publicly; but the acceptance of the coarse robe, the cutting of the hair, and the willingness to leave her family were firmly sealed with God's approval.

From the very beginning of their conversions there seems to be a type of foreshadowing of the type of lifestyles they will live and leave to their followers. Clare's renunciation is secretly arranged and secretly carried out, and her life will be one of silence and enclosure. Francis, however, publicly renounces all and begins with a ministry to the refuse of society. His Order will be marked by its wanderings, its ministry, and its poverty. Both styles were Gospel-oriented; both styles, eccentric in their love for God.

Francis came first, of course, and he openly dramatized the situation of living Gospel poverty. By the time Clare was ready to respond to God's grace, Francis was quite well accepted or tolerated in and around Assisi. He was probably still considered by many as Pietro Bernardone's crazy son—and wasn't it a shame that he was turning out this way after all his father had done for him, etc. Then too as a male figure, Francis played a role more acceptable because these were times of a renewal of religious fervor and there were other well known groups caught up in similar zeal for the Kingdom. It seemed to be a trend of the time to try to exert an influence by attempting to live Gospel poverty, by preaching moral values to the people, by reaching out to the poor and despised in society, and by pleading for equality among God's people, much to the consternation of many of the hierarchy.

True, Francis appeared to be rather bizarre in his requests of his brothers: going barefoot, owning one tunic, not touching money, and begging from house to house. Who else would or could tell a brother to plant something upside down and have it grow! Who else would have such confidence in God as to make a brother whirl round and round until he fell from dizziness in order to find the direction the

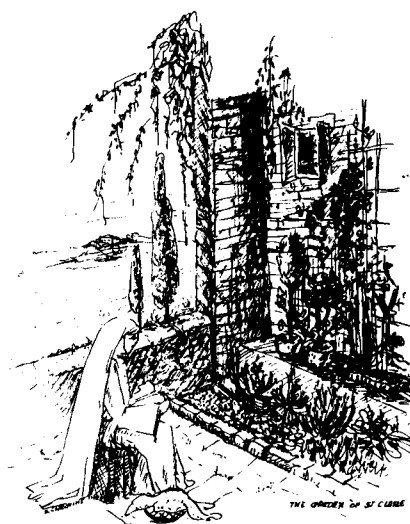
Lord wished them to journey! How many more of these eccentric stories are told while his eccentric love for God continued to develop along the theme of perfect joy until his joy overflowed in the appearance of the stigmata!

Clare, however, was only eighteen, with a good bit more of an education than Francis and a promising suitor, if she wished. Instead, she too followed the romantically eccentric pattern of Christ's call and literally escaped from her home.

How fast is the heartbeat of a young man and woman who are deeply in love and who are in the process of planning their elopement? How much faster and how much more breathlessly must Clare's heart have beat as she hastened to her rendezvous to espouse the Lord! Although she was not yet free, she knew that once the consecration was made no one could take her from God. Even at this tender age Clare's steadfast spirit, courage, and common sense were evident.

Francis, for fear of scandal, placed her immediately in a Benedictine monastery, where she would be protected and where she would receive some training in religious life. Surely, both of them were aware that she would not be free to roam the hills as the friars did, nor spend time in secluded hermitages on the mountain-side, nor work compassionately among the lepers—even though those things might be her heart's desire. The society of her time would have frowned on such antics by a woman.

Her flight to God consisted in more of a challenge as to how to live the Gospel precepts while surrounded by four walls and in a very close living community. With Francis she could say that the world was her cloister, and her heart's dimension would be so great that it would pray and sing in every corner of the world. Her desire for martyrdom would be heard in heaven; her compassion for the sick and poor would draw them to San Damiano; her great love for the Eucharist would ward off evil while her body would remain enclosed, silent, and unnoticed.



Equality—A Franciscan Value

FRANCIS AND CLARE WERE both aware that equality had little to do with the number of talents one did or did not possess. They realized that it is an attitude of heart and mind in the use of gifts for others and in the awareness that He Who has bestowed these gifts will demand an accounting of their use.

Francis made a brave attempt at equalizing the brothers not only by standardizing their dress, their lifestyle, their work, their prayer, but also by helping them to consider, on a supernatural level, who each one was in the sight of God. It is true that by holding all things in common, possessing nothing individually, dressing identically, the brothers were reminded exteriorly of what they were about. The real test of equality sprang truly from poverty in the form of self-emptying or detachment. Francis knew that a man of good will could and would detach himself materially, but he desired something more perfect from his friars: he desired even the deepest spiritual detachment—the detachment from who one is in the eyes of God. Then, and only then, could he be free from detachment and become one with God. Francis's vision was so keen on this point (even in the midst of his physical blindness) that he attempted to advise the brothers who were priests to become so detached even from the privilege of being celebrant at Mass that only one Mass per day should be celebrated and all in the community would be present at this Mass. Although this never came to pass, it ever remained an ideal in Francis's mind.

By his own example of remaining a brother, Francis seemed to emphasize the uniqueness of the special call to the priesthood while simultaneously emphasizing the value of minority through detachment from even such a special calling.

Francis was also concerned about those who became attached to a special spirituality or spiritual consolations in prayer. It seemed to him that this type of thing left no opening for the workings of the Spirit. He often said that such great lights or inspirations should not be discussed or desired. He feared the brother who was proud of his own prayerfulness, and he desired the Office to be recited rather than sung

(although we know he loved to sing) to prevent anyone's taking pride in his own voice, thus robbing God of the praise that is His due.

Clare, after the mind and example of Francis, included this recitation of the Office in preference to singing in her own Rule since the then established monasteries were much acclaimed for their marvelous choirs. Taking the Gospel precepts seriously, the Poor Ladies' praise of God was to be simple, holy, and unnoticed by the world.

As we know, Clare also despised the office of superior to the extent that she accepted it only under the promptings of Francis and the Bishop. Francis's reason for this was to insure the values of the lifestyle on which the Poor Ladies had embarked. The Order was yet too young to be without its original inspiration at its head.

Clare was spared many of the problems which Francis encountered because San Damiano was relatively small and would never grow to the thousands with whom Francis had to contend. Also, the lifestyle was more regular, more orderly. The Sisters did not go wandering about on missionary journeys nor become involved in secular affairs. But the problems Clare dealt with were equally real. Even an enclosed community is not free from trials, temptations, and excessive concern for its welfare. All the while she clung to her privilege of poverty, there were still those who, from admiration and concern (and with not as much faith) wished to lavish gifts and comforts on the Poor Ladies. How often admiration attempts to destroy (unwittingly) that which it admires!

Clare had explained all to Innocent III and received from his own hand the first draft of the privilege of poverty which she sought. As time went on and the Lord Pope Gregory became the Vicar of Christ, she found herself once more on guard against losing her privilege. The Pope, a long time friend, in his fatherliness and concern desired the Sisters to have more comfort and security. Several times he attempted to persuade Clare to consent to some possessions which he himself wished to bestow upon her because of his great admiration and because of his concern for the Sisters' welfare. Clare, however, firmly resisted—as firmly as she had resisted her relatives when she was eighteen—and became more and more adamant in her refusal to ac-

cept comforts. Misunderstanding her motives and not himself having the grace of so great a privilege, the Pope ventured: "If you fear your vow, we release you from it" (Legend 13; Brady, 29)! With this Clare's spirit came forth in full force since she knew that to give up this privilege would be to remove the touchstone upon which the Order rested: "Holy Father, never do I wish to be released in any way from the following of Christ" (ibid.). Poor Pope Gregory was not quite ready for this taste of perfect joy, but Clare by her response has left a great legacy to her followers. Ω

References

Brady, Ignatius, O.F.M., ed., *The Legend and Writings of Saint Clare of Assisi* (St. Bonaventure, NY: The Franciscan Institute, 1953).
Englebert, Omer, *St. Francis of Assisi: A Biography* (Chicago: Franciscan Herald Press, 1965).

After Communion

Throb robin red breast.
Why does your bosom flame?
Have you drunk His chalice?
Do you pulse His Name?

Sister Mary Agnes, P.C.C.

The Learner

Emmanuel sleeps.
Wisdom lays His head
upon a maiden's breast.
God-with-us, the Strong One,
in meekness finds His rest.

Light of the world into our darkness come,
Your little lamp
is set on Mary's arm
to warm our weary hearts,
to lighten our unwisdom and dispel alarm.

Small quiet Word, God's Foolishness,
teach us Your ways.
Out of Your silence You breathe forth your Dove,
out of Your weakness, strength for all our days.

Hush, my heart, for
Emmanuel sleeps. God's Wisdom
lies unheard.

Maiden of peace, Mother of all our Joy,
Gentle listener, safe keeper of God's Word,
bring my heart rest.
Teach me, Mary, give me Wisdom
Who sleeps upon your breast.

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

Book Reviews

Saint Francis and the Song of Brotherhood. By Eric Doyle, O.F.M. New York: Seabury Press, 1981. Pp. xii-207. Paper, \$5.95.

Reviewed by William R. Cook, Ph.D. (Medieval History, Cornell University, 1971), for the past eleven years a member of the History Department of the State University of New York at Geneseo. Co-author of *On the Shoulders of Giants: An Introduction to the Medieval World View*, forthcoming from Oxford University Press, and author of numerous scholarly articles, Professor Cook has lectured widely and has been an adjunct professor at Siena College and for the inmate education program at Attica Correctional Facility.

The core of Father Doyle's book is a series of meditations on each of the praises of God in Saint Francis's "Canticle of Brother Sun." These meditations are written "to show how belief in the universal brotherhood can help us to create a better world" (p. ix). Thus Father Doyle follows a distinguished line of Franciscan writers from Thomas of Celano and Saint Bonaventure to the present in drawing from Saint Francis's life and writings those truths which are particularly relevant and useful to his own age and expressing those truths in contemporary language. In general, he succeeds. Indeed, there are sections of the book which should convince all but the most callous of people that Francis's "Canticle" is "a sublime expression of the authentic Christian attitude to creation, which is to accept and love creatures as they are" (p. 40), and that its vision "is of lasting

significance and universal relevance" (p. 54).

In the chapters which focus on the praises from the "Canticle," Father Doyle has a loose structural pattern. He discusses various stories about Saint Francis involving the creature or creatures being praised. He often presents some reflections of important Franciscan theologians on the subject, especially Saint Bonaventure. He cites relevant passages from Scripture and mentions the role of the various creations of God in the life of the Church (I especially liked his discussions of water and fire in this context). Finally, he presents some modern scientific data and discusses the relevance of what Francis did and said in light of modern science, arguing that new information, rather than making it irrelevant, increases the importance of Francis's vision of creation. And Father Doyle quite rightly and convincingly pleads with modern men and women to recognize the truth of what Saint Francis did and said (sang) almost eight centuries ago if we are to live in a safe, clean, just world. Alas, Father Doyle almost completely abandons this scheme in the chapter about Sister Earth. Instead of recounting the wonderful stories of Francis and the flowers and trees and animals, reflecting on Bonaventure, or presenting interesting and sometimes distressing facts about the earth and modern man's treatment of it, Father Doyle devotes most of the chapter to an analysis of the thought of Teilhard de Chardin. That in itself is not a bad thing, but it destroys the structure and unity and leaves a certain emptiness and sense that the reader has been

cheated of some information and important commentary.

The rather long first chapter, outlining the life of Saint Francis, is undistinguished and occasionally naive in the use of sources. It should have been shorter in light of the main thrust of the book. The chapter entitled, "Peace, Pardon and Suffering" goes a bit far afield and does not focus on vital contemporary issues such as suicide, euthanasia, and abortion.

Despite the weaknesses suggested above, this is a good book. In fact, it is an important book. Father Doyle has reflected deeply and intelligently on the message of Saint Francis, and he is an astute and frank commentator on modern life. The way he brings the former to bear on the latter is an important lesson on the importance of our tradition and the necessity to bring it to bear on the problems of the modern world. Secretary of the Interior Watt would tear out what little hair he has if he were to read this book, but it should be a joy and a resource for those who want to do more than subordinate every creature of God to man's desire for power and wealth.

Franciscan Christology: Selected Texts, Translations, and Introductory Essays. Franciscan Sources, No. 1. Edited by Damian McElrath. Series editor: George Marcil, O.F.M. St. Bonaventure, NY: The Franciscan Institute, 1980. Pp. viii-240. Paper, \$6.00.

Reviewed by Father Gabriel Scarfia, O.F.M., S.T.D. (Louvain), Assistant Professor of Systematic Theology at Christ the King Seminary, East Aurora, NY.

With this anthology of Christological

texts the Franciscan Institute of St. Bonaventure University launches what its general editor describes as "a new series heading, a new category, so to speak, hoping that it represents the answer to a newly felt need in the general area of Franciscan spirituality" (p. v). The motivation directing this collaborative project is to present (in bilingual, interfacing style of Latin original and English translation) "selections from Franciscan authors whose Christology represents the Franciscan tradition and who reformulate and translate Francis's Christological vision according to their own historical circumstances and audiences" (p. vii). In several of the introductory essays this claim of an originating inspiration in Saint Francis is asserted and at times demonstrated with plausible, if general, evidence.

A glance at the book's structure and contributors is instructive: first, the Christocentrism of Francis (E. Doyle and D. McElrath), then Christian discipleship in Clare's letter (E. Doyle), John of La Rochelle on Christ as King, Teacher, and Priest (G. Etzkorn), Bonaventure on the predestination of Christ (G. Etzkorn), James of Milan on the Passion (H. Eller), Peter John Olivi's Joachimistic perspective on Jesus (G. Marcil), John Duns Scotus on the primacy of Christ (A. Wolter), the nature of the hypostatic union according to William of Ockham (G. Etzkorn), and lastly Saint Bernardine of Siena on the name of Jesus (E. Doyle).

With the exception of perhaps one, each of the collaborators is a specialist in some phase of Franciscan studies, usually directly related to the section contributed. The opening study on Francis's Christocentrism tries to set the program and to anticipate the central themes of the entire book, since Francis's ex-

perience and appreciation of Christ are seen as mediated in various ways by several subsequent selections. This essay on Francis, an understandable exception to the text-translation format of the entire book, is based largely and happily on primary sources; perhaps more frequent use of some essential secondary studies (e.g., Esser, Clasen, Brady, Desbonnets) could have enabled these sources to speak more forcefully to a contemporary audience.

Each section after Francis contains three elements: first, an introductory essay, giving biographical details, background for the selected passage, and a brief, recent bibliography; secondly, a Latin text solidly and in most instances definitively established; and thirdly, an English translation. As a not so risky generalization, I would state that the translations as well as the introductions manifest scholarship that is not only skilled and expertly researched but also clearly presented. Since, however, "star does differ from star," I praise highly the introductions to Scotus, James of Milan, Olivi, and Ockham for their methodological and interpretive (in relation to contemporary significance) sensitivities.

From the point of view of content, certain themes lend important lines of continuity to this anthology. The centrality and indeed primacy of the Incarnation in God's creative and redemptive plan is seen to have been grasped intuitively by Francis (Admonition 5), elaborated speculatively but hesitantly by Bonaventure, and vindicated cogently in Scotus's argumentation regarding the absolute predestination of the God-man. Moreover, the paramount importance of the concrete imitation of Christ over against mere homiletic or theoretical exposition is emphasized in the sections on Francis, Clare, and Peter

Olivi; that the primacy of this practical orientation ought to challenge Franciscan theologians and preachers becomes particularly evident in the chapters on John of La Rochelle and James of Milan. Both for their historical and for their contemporary theological significance the several text selections from Duns Scotus (by far the longest part of the book—43 pages) are very important. The devotional themes of the Sacred Heart, the Passion, and the name of Jesus are amply illustrated within the Franciscan tradition by the sections on James of Milan and Bernardine of Siena.

In a collaborative source work such as this the questions concerning the criteria for selection must always be faced. Why so-and-so discussing this and this? Because the scope of the anthology is so vast—Pre-Reformation Franciscan authors on Jesus—the editor wisely allowed maximum freedom to the contributors. These in turn try to justify their particular selection in light of the book's motif; however, no one really explains the actual choice of the individual Franciscan authors. Some are truly "musts," but after these few, legitimate questions can contest the remaining choices—Anthony of Padua? Another woman Franciscan?

For whom is this excellent book intended? The general editor acknowledges that the Sources series originated from several years of teaching experience at The Franciscan Institute. Obviously the work is a fine interdisciplinary course resource. Predisposed and specialist readers will also learn much from both the introductions and the texts themselves, most of whose translations have never been published widely or at all. However, for the book effectively to engage a broader readership even among Franciscans, especially given the series's spiritual

orientation, another essential but formidable interpretive or "translating" task ought to be addressed directly and bravely. What significance do these historical, indeed classical, texts have for our living today? At least the addition of a concluding evaluative essay could have initiated such a "translation" process for the reader.

Within its stated purpose and perspective this handsome volume is a distinguished presentation of major Christological themes from the early stages of the Franciscan movement. Number One of this new series represents a very welcome and promising beginning.

The Proper Balance: A Practical Look at Liturgical Renewal. By Joseph M. Champlin. Notre Dame, IN: Ave Maria Press, 1981. Pp. 144. Cloth, \$3.95.

Reviewed by Father Vincent B. Grogan, O.F.M., J.C.D. (Catholic University of America), a member of the faculty at Christ the King Seminary, East Aurora, New York.

The name of Joseph Champlin should be no stranger to readers of Catholic literature in the past two decades. An expertise in Liturgy is definitely enhanced by his practical experience as a pastor. Easy to read and with abundant footnotes, this book is divided into two segments.

The first is a general overview of the conciliar liturgical renewal (emphasizing especially the Mass), with the purpose of learning from the experience of the last twenty years so as to improve our worship and move confidently into the future.

Using as background the document "Norms on Eucharistic Practices" (issued

on April 17, 1980, by the Congregation for the Sacraments and Divine Worship), Champlin cites the many advantages resulting from the reform: the use of the vernacular, a broader utilization of the Scriptures, and active congregational participation; he then goes on to "concretize" these benefits with examples, usually drawn from his own parish. The author follows a similar format in discussing the problems associated with the renewed Liturgy. Among these are noted a misunderstanding of the distinction of roles of the celebrant and the congregation (as evidenced, for instance, by the joint recital of the Doxology at the close of the Eucharistic Prayer), and a neglect of the ecclesial nature of the Liturgy by some celebrants (e.g., an excessive intrusion of their personalities, opinions, or theological stances into the liturgical action—perhaps, an immoderate reaction to the almost absolute rigidity and impersonal nature of the unreformed Liturgy).

Father Champlin makes a valid point that failures in achieving the desired results of the liturgical renewal might be due to the rapid rate of change in the style and the ritual of worship, magnified, undoubtedly, by the inflexibility of the Tridentine Liturgy that was essentially unchanged for four hundred years. In this regard, he quotes Alvin Toffler's *Future Shock*, to the effect that the pace of change can be as important as its ultimate thrust or direction; that is, there was a failure to consider the psychological and emotional implications for the ordinary Catholic (and the celebrant?). As Toffler put it, "Novelty, therefore—any perceptible novelty—touches off explosive activity within the body, and especially the nervous system" (p. 43).

Champlin concludes the first part with a chapter on maintaining a proper balance in liturgical prayer, by mingling the best elements of the I and We (or the personal and communal) dimensions. He speaks of these as the vertical and horizontal perspectives that need to be "cross-stamped" or intersected. He suggests, along these lines, the observance of the periods of silence called for in the reformed *Ordo Missae* and a rediscovery of the value of symbols in worship, rather than adopting a purely utilitarian approach.

Celebrants and others with ministerial roles in the Mass will find Part II of this book particularly helpful. The author undertakes an examination of the various components of the *Ordo Missae*, highlighting those areas most susceptible to poor execution in the actual celebration, and offering common-sense suggestions along the way. The value of this segment lies in Champlin's ability clearly to relate specific rubrical norms to their liturgical/theological bases.

Among elements touched on are: why the term *Preparation of the Gifts* is more accurate than the term *Offertory*; the impropriety of the celebrant's ordinarily sharing the Greeting of Peace with members of the congregation; the distortion inflicted on the Liturgy by musicians who have developed the acclamations in the Eucharistic Prayer (viz., the

Sanctus, the Memorial Acclamation, the Great Amen, which are intended to be brief interjectory responses) into lengthy pieces. This reviewer has participated in more than one Liturgy where the singing of the *Sanctus* consumed as long, if not longer, a period of time than the praying of the entire Eucharistic Prayer!

I personally entertain reservations on two points mentioned by Champlin. He maintains that when several chalices of wine are being used, water need be added to only one of them (p. 103); he offers no explanation for this position. Later on, he suggests that when the Preface is not sung, organ background music during its recitation can serve as a smooth transition to the singing of the *Sanctus* (p. 112). Yet no. 12 of the General Instruction of the Roman Missal (to which Champlin refers two pages later) would seem to indicate that when the celebrant is proclaiming any of the presidential prayers, no background music should be had.

This book could be subtitled: "What You Always Wanted to Know about the Liturgical Reform in Precise Fashion, but Were Afraid to Ask." Besides benefiting the clergy and those with special ministerial roles, this book should find a ready audience with every Catholic. All in all, it does live up to its name: a balanced, practical examination of liturgical renewal.

Official Catholic Teachings **update**

Now, in one convenient volume, all the major Church teachings for the past year, every year! *Official Catholic Teachings: Update* keeps you current, keeps you informed and saves you the bother of collecting dozens of magazine articles and pamphlets.

Official Catholic Teachings: Update is an annual service that may be used by itself or with the basic *Official Catholic Teachings* set. Like the basic set, *Update* contains

authoritative Catholic statements—encyclicals, pastoral letters, conciliar statements, synodal decrees and papal speeches. Most important, each year *Update* contains a cumulative index to the entire *Official Catholic Teachings* series, dramatically enhancing the usefulness of this important Catholic resource.

The documents contained in the *Update* volumes reflect the important issues concerning the Catholic Church today. The 1977 *Update* for example, includes the *Call to Action Statement* of the U.S. Bishops, the Vatican Congregation's *Declaration on Admission of Women into the Ministerial Priesthood*, *The Catholic School*, issued by the Sacred Congregation for Catholic Education, plus twenty-nine more official church documents.

The 1978 volume records the transition in the Catholic Church from Pope Paul VI to Pope John Paul II, as well as touching on such topics as human rights, Christian marriage and the interaction between the Catholic hierarchy and religious orders. The 1979 *Update* contains Pope John Paul II's first encyclical, his letter to Catholic priests, selections from his speeches in the United States and his *Apostolic Exhortation on Catechetics*. *Update* volumes are shipped to subscribers as published and cost \$35.00 each.



Official Catholic Teachings
Update 1977 ISBN: 0-8434-0742-5; L.C.#80-82422
Update 1978 ISBN: 0-8434-0743-3; L.C.#80-82423
Update 1979 ISBN: 0-8434-0744-1; L.C.#80-82424
Published March 31, 1981

Consortium Books from
McGrath Publishing Company
Post Office Box 9001
Wilmington, North Carolina 28402