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MAY, 1983

The CORD

A FRANCISCAN SPIRITUAL REVIEW



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Volume 33, No. 5

The CORD

A Monthly Franciscan Spiritual Review

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The illustrations for our May issue have been drawn by Sister Kathleen Attison, S.S.M., who ministers in Paterson, NJ, except for the one on page 134, which is by Sister Marie Monica, O.S.F., of Sacred Heart Academy, Klamath Falls, OR.

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 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
RegBI: 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
'l, 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 CL: Legend of Saint Clare CP: Process of Saint Clare 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).



Justice and Peace

A FRIEND OF MINE was visiting and I began telling her about this issue being devoted to the theme of justice and peace. She was surprised and said, "But **The CORD** is a spirituality review. Why have an issue dealing with that theme?"

My friend's viewpoint is a common one. And yet, throughout our Judeo-Christian tradition justice and peace are integral to the covenant that Yahweh proposed to his people and of the essence of Jesus' proclamation of the coming of the kingdom. Furthermore the Church's social teaching has always been concerned about justice issues because of the intimate relationship they have with the promotion of peace.

We can no longer relegate a concern for justice to those among us who have a bent for social activism. Our concern for struggling people, unemployment, and disarmament are part of our spirituality. We do not live out the Gospel in a vacuum. We have too narrow a perspective of justice and peace if we continue to think of it in terms of marches, boycotts, petitions, and protests.

Within our Christian and more specifically our Franciscan tradition, justice and peace have to do with a style of living. Francis is quite clear about where he would have his followers live, among what social class of people, and in what spirit. He adopted Jesus' preferential love for the poor and Jesus' radical way of relating to people in which he upheld their inherent dignity as children of their heavenly Father. Such is the challenge before all of us who 'follow in his footsteps.''

The contributors to this issue of **The CORD** come from a wide spectrum of experience, but all of them are persons who have a commitment to living justly for the promotion of peace. They live in various parts of the country and have a variety of ministries. Their common concern is for a more authentic response to the cries for justice and peace in our times: a response rooted in faith and in our Franciscan heritage.

Christopher Frost has said, "Events are now soul size..." Because they are, Franciscans need to do all they can to live in a way that turns the greeting "The Lord give you peace" into reality. Ω

Madge Karecki, SSJ-TOSF

Beatus Pacificus: Francis of Assisi as Peacemaker

WILLIAM R. COOK

To GIVE YOU PEACE." This is the greeting which God revealed to Saint Francis according to his Testament. Stories of Francis' life from the early biographies demonstrate that peace was in his heart and on his lips and that he wanted to spread the peace of Christ—to be a peacemaker. According to Thomas of Celano, Francis began all his sermons with a call for peace (1Cel 23). The Legend of the Three Companions tells us that Francis counselled the friars to carry peace in their hearts (L3S 58). We are immediately aware from these examples that by peace Francis meant not simply the lack of war and violence, although this is included in it, but something much more spiritual. He was speaking about a state of the soul, an intimate relationship between it and God, a foretaste of heaven—that peace which the world cannot give.

As we approach stories of Francis' early life, we realize that as a young man he was not at peace with God, himself, or the world. This was in part caused by the fact that he grew up in a violent environment. He saw the Rocca overlooking the city of Assisi destroyed by opponents of imperial power. He witnessed bitter and bloody struggles between the landed nobles and the rising merchant class in Assisi. And in 1202, when Assisi went to war with its perennial enemy Perugia, one of the city's young soldiers, eager for glory, was Francis. Instead of glory, Francis found himself in a dungeon in Perugia as a prisoner of war.

Dr. William R. Cook (Ph.D., Medieval History, Cornell University, 1971), is a Professor of History at the State University of New York at Geneseo.

All who love and seek to follow Francis must arm themselves with the Gospel and with Francis' example to bring peace into the world.

How Francis emerged from this culture to become a man of peace is one of the most remarkable aspects of the transformation that took place in him. According to Saint Bonaventure, God first revealed himself to Francis in the vision of arms, in which he saw a palace filled with arms marked with the Cross and was told that everything he saw was to become his (LM I,3). Francis immediately interpreted this as divine confirmation of his military career and continued to dream of becoming a famous knight. It was only after a vision he received while on his way south in the army of Walter of Brienne that he abandoned that expedition, returned to Assisi, and began to find joy in a radically new way of life. And only when he began to live that new life did he come to an undertanding that the vision of arms had nothing to do with earthly warfare but was a prophecy of his establishment of a spiritual army which would fight spiritual battles to win eternal life for God's people. God had revealed this to Francis in a vision of arms because nothing else would have attracted his attention or excited him to pursue God's cail.

In reading the story of Francis' conversion, we often forget that his renunciation of worldly ways and values included a renunciation of war and violence. Bonaventure tells us that when Francis began to rebuild the church of San Damiano, the townspeople mocked and abused him; but Francis ignored their taunts and insults (LM II,2). When Francis faced his abusive father, it was an occasion for discovering the meaning of "Blessed are those who suffer persecution in the cause of right," and in a later encounter with Pietro Bernardone, Francis told him that he was unafraid of suffering and imprisonment. Bonaventure explains that on the latter occasion, God gave Francis courage (LM II,2–3). But what a different kind of courage Francis was acquiring from that of a knight. The knight took up any challenge as a violation of his honor, and we can envision the "old" Francis responding to the crowd and his father in quite a different way and exercizing a different kind of courage. Francis was learning a radically different kind of courage from that of his youth. When Francis stood naked before Bishop Guido of Assisi, Bonaventure describes Francis as "armed with the Cross" (LM II,4). Francis was finally a knight!

From that dramatic moment before the bishop until his death, Francis was a peacemaker. His peacemaking included more than trying to put a stop to war, but he realized that it was impossible to bring deep spiritual peace to a people almost constantly ravaged by war. Francis perceived that there was an urgent need to put an end to the violence so he could go about his task of reconciling people to God. I will examine four stories about Francis drawn from a variety of early sources to show how Francis acted as a peacemaker. By recounting and analyzing these stories, I hope to show tht peacemaking was a principal part of Francis' vocation and to suggest that peacemaking should be a central concern of all those who seek to follow him.

In the Fioretti, there is a charming story of Francis and Masseo coming to a crossroads; in his childlike simplicity, Francis told Masseo to spin around and that they would take the road he was facing when he stopped. It turned out that he was facing the road to Siena. When the two friars arrived there, they found the city in a state of civil war; already, two people had been killed in the fighting. Francis preached a sermon to those who were fighting and "brought all of them back to peace and great unity and harmony" (Fior 11). In other words, Francis brought order out of chaos and made Siena a community that once again reflected the celestial kingdom.

The next day, Masseo was still brooding over the fact that he had been made to look like a fool at the crossroads on the previous day. He finally realized, however, what good had come out of it:

... if he [Francis] had not made peace with those men who were

fighting, not only would the sword have slain many bodies, as it had already begun to do, but—what is still worse—many would have been thrown into hell by the devil [Fior 11].

Masseo is telling us why peacemaking was such a fundamental part of Francis' ministry. War not only kills bodies, it kills our souls as well. War breeds hatred and division and thus gives the Enemy an opportunity he would not have had in a peaceful society. One is reminded of the famous passage in Ephesians 4: "The sun must not go down on your wrath; do not give the devil a chance to work on you" (NAB). It is impossible for people at war, plotting ways to kill their enemies, to heed this Pauline warning.

At about the time of the composition of the Fioretti, Dante was writing about the relationship between violence and the quest for salvation in both the De Monarchia and the Commedia. His observations are identical with those of Masseo, and an examination of his powerful treatment of this theme in Inferno XXVII will shed light on the incident at Siena and indeed on all Francis' ministry. Among the false counsellors, Dante met Guido da Montefeltro, a crafty politician and military strategist who had given up worldly pursuits to become a Franciscan. Unfortunately, he was called to Rome to counsel Pope Boniface VIII on the most effective way of capturing and destroying a fortress belonging to Boniface's rival, the Colonna family. Guido at first refused to advise the pope on this matter, but he was persuaded to do so by the pope's grant of absolution before he committed the sin. Dante does not, of course, want us to think that Guido was treated unfairly in judgment, since he had free will and should have known that absolution before contrition was a logical impossibility: he could have continued to refuse and accepted the earthly consequences. But the point here is that there are more temptations, more opportunities to lose one's soul, in a society at war, especially a war between Christians for earthly fame and power. We can easily envisage Guido living out his days peacefully as a friar, repenting his sins and doing good deeds, had there not been a war between Boniface and the Colonna. Dante's description of what happened to Guido is almost a textbook example of the dangers which Masseo perceived when people are at war.

A second peacemaking story, one immortalized in a fresco attributed to Giotto in the Upper Church of the Basilica of San Francesco in Assisi, is that of the driving of the demons from the city of Arezzo. This story appears in three of the early biographies: 2

Celano (108), the Legenda Maior (VI,9), and the Legend of Perugia (81). They all tell essentially the same story, but here I will rely on Celano and Bonaventure. Celano tells us that when Francis and his companion Silvester arrived in Arezzo, the city "was shaken by civil war to the extent that destruction seemed very close." To use Celano's imagery, the devils were rejoicing over the situation in Arezzo because they had been successful in stirring up hatred within the city; in other words, war is the devil's work, and he is the real winner of a war. Francis prayed and told Silvester to approach the city singing a hymn and commanding the demons to leave. As the Assisi fresco so brilliantly shows, God responded to Francis' prayer, and through Silvester the demons were driven out of the city. Bonaventure explains that "the town was restored to peace and the townspeople set about reforming the laws governing their mutual rights peacefully." The demons of division and violence, described by Bonaventure as "like a besieging army," had been defeated by the prayer and humility of Francis and Silvester. And we learn the essence of this story when Bonaventure concludes that "the citizens of Arezzo underwent a change of heart" once peace had been restored.

Thus, although this incident appears on the surface to be a miracle story, and in some sense it is, it is primarily about peacemaking. We learn that it is possible for humility and prayer to triumph over pride and the destructiveness of war. We are encouraged that the word is mightier than the sword. Even more important, perhaps, is what



Bonaventure describes as the result of the end to violence. The citizens went to work improving their laws and assuring the people's rights would be protected—that is, in a rational, orderly, and just way, the Aretines go about governing themselves. Francis had really brought about the only possible way for justice to exist in a community—by establishing peace and employing reason, not by fighting.

A third story of Francis as peacemaker comes from the writings of Thomas, Archdeacon of Spoleto (Omnibus, 1601-02). The event he describes took place in Bologna in 1222. As in the other stories,

Bologna was beset with civic violence which had manifested itself in several assassinations. After Francis preached, peace was reestablished among the warring families of the city. Thomas' description of Francis leads us to the central meaning of this event: "He was wearing a ragged habit; his whole person seemed insignificant; he did not have an attractive face." We must imagine the contrast between Francis and those whom he addressed. They no doubt were richly dressed, important-looking, and handsome, much as Francis must have appeared twenty years before when he set out to fight against Perugia. Yet in Bologna, it is Francis whose true beauty, significance, and power shine forth. It is Francis who controls the situation because, as Thomas tells us, God conferred power upon him. In Francis' simplicity and humility, we see God's power manifesting itself in the world.

Finally, we turn to what must have been one of Francis' happiest moments. Just before he died, Assisi was again torn with civil strife, this time between the secular and ecclesiastical officials—the podestà and the bishop. According to the Legend of Perugia, there was "savage hatred" between the two (LP 44). The bishop had excommunicated the podestà, who in turn had forbidden the citizens of Assisi from having any intercourse with the bishop. Francis grieved because there was no one to make peace, and he was too sick to do it in person. Nevertheless he acted; he composed an addition to his "Canticle of Brother Sun":

All praise be yours, my Lord,
Through those who grant pardon for love of you;
Through those who endure sickness and trial.
Happy those who endure in peace;
By you, Most High, they will be crowned.

Two friars assembled the podestà and bishop and sang the Canticle. Both leaders were moved to compassion and forgiveness, and thus peace was re-established. Both confessed their sins, and they exchanged the kiss of peace. In this story we once again learn of the power of the word. It is a song, a poem, that restored peace to Assisi. And since Francis was not present at that reconciliation, we are reminded in this story that his words and spirit contain the power to heal, a power that did not vanish with his death. His words—God's words—still have the power to heal today.

In the Legend of Perugia, we are not told how Francis reacted to the news of peace in his city, but we can imagine it. How much joy must have been in the heart of Francis, who had once been "part of the problem" but who had become "part of the solution" through his conversion. And how full of joy Francis must have been to see peace in the heart of Bishop Guido, who had wrapped his cloak around the naked Francis, armed only with the Cross, so many years before. Guido, who had witnessed the beginning of Francis' new knighthood, was now the beneficiary of that knighthood whose strongest weapon was words, whose armor was rags, but whose power far exceeded that of those armed with swords and arrayed in chain mail.

The earliest writings about Francis constantly use the image of the new knighthood. One obvious example is the Sacrum Commercium, written in the form of a knightly quest. In his Vita Prima, Thomas of Celano describes the stigmatized Francis as a true soldier of Christ because he was "adorned with the same arms [the five wounds] of glory that were suitable for the son of the King [Christ] by reason of their most excellent dignity" (1Cel 114). Bonaventure uses the image of knighthood more explicitly: "O valiant knight of Christ! You are armed with the weapons of your invulnerable Leader. They will mark you out and enable you to overcome all your enemies" (LM XIII,9). Nothing could be clearer. Francis the warrior from Assisi who set off so proudly to attack Perugia became Saint Francis, the warrior of Christ for peace.

Francis was not only a lover of peace—he was a maker of peace. He did not concern himself only with preaching the peace which should penetrate the hearts of all men; he set out to create an end to war, without which his goal of bringing salvation would have been largely unachieved. In our own era of violence, the threat of violence, and the endangerment of all mankind, it is important to recall Francis' conversion from one who gloried in violence to one who sought to put an end to it. All who love and seek to follow Francis must arm themselves with the Gospel and with Francis' example to bring peace into the world. Jesus was speaking about no one more than Francis when he proclaimed: "Blessed are the peacemakers."

Many an Evening . . .

Many an evening I have spent Listening to the rhythms sent By a hundred peepers as they rent The air with piping 'cross a springtime pond.

So, often on an autumn night
As I watched the wild geese in their flight,
I sensed my ear was tuned aright
To the plaintive honking of their one note song.

On hidden lakes I've heard the loon; While in the Tundra's wintry gloom The lonely wolves sing to the moon, Not knowing that their notes would go that far.

For all of nature is a song: A melody great ages long, Sung by a choir a billion strong In harmonies that ring from star to star.

This is the music of the spheres Which every watching angel hears (Although it's silent to our ears), As it peals forth from heaven's concert hall.

Still, we can hear the endless beat Of crashing cymbals that repeat When waves upon the shoreline leap In answer to the ancient Siren's call.

The roll of thunder's mighty drum
Before the tinkling raindrops come
We hear. We hear the soft winds hum
Of whistle when the tree tops reel and rock.

Once at a concert in the park,
As the hills to the west were turning dark,
Above the flutes I heard a lark,
And in that moment knew the birds sing Bach.

Eckley Macklin, O.F.M.

Lenten Desert Experience

Las Vegas, Nevada February 24-April 11, 1982

SISTER ROSEMARY LYNCH, O.S.F.

MERCURY, THE ANCIENT ROMANS believed, was the messenger god who brought good news, his winged feet racing high above seas and shores. In the heart of the Nevada desert another Mercury has alighted, this time the bearer of dark tidings. Mercury is the name of the small settlement just inside the gates of the Nevada Test Site, where, during the past thirty-one years, over six hundred nuclear bombs have been exploded—"tested"—some in the open atmosphere, some buried deep beneath the desert floor.

The test site lies about sixty-five miles northwest of Las Vegas. It covers an area larger than the State of Rhode Island. The land is a vast desert, crossed by mountains, its rocky sand yielding vegetation found in few other places: joshua trees, mesquite, gentle grey sage with aromatic leaves. It is a wilderness, harsh, thorny, dry, mysterious.

The desert has always been a place of testing. Prophets of old heard there the eternal voice. Jesus went into its depths for that great test which opened his mission. The early fathers sought its vastness to confront the meaning of all human experience. Yet, in our day, the sacred desert has been profaned in a nation longing for peace, yet dominated by values hostile to achieving it.

Sister Rosemary Lynch, a member of the Franciscan Sisters of Penance and Christian Charity, Province of Redwood City, CA), has been on the staff of the Franciscan Center in Las Vegas for several years and has had to do with justice issues internationally during her sixteen years on her Congregation's General Council in Rome.

The Franciscan Center in Las Vegas has, over the years, conducted vigils of prayer and fasting at the test site. In honor of the anniversary year 1982, a longer, more intense period was planned—a daily witness throughout the whole of Lent. A small core group accepted the reponsibilities of housing, meals, transportation. A general invitation went out—to Franciscans, to peace groups, to all who felt drawn to a time of prayer, solidarity, repentance. The theme was CONVERT, the bombs ticking off within our own hearts first of all, and, hoping in God's power, the test site to non-military uses.

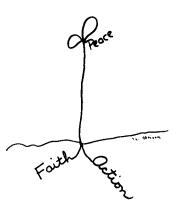
The pilgrims began to arrive. They came from other parts of Nevada, from California, from over the snow mountains of Colorado, from eastern states, even from Europe. Some came for the whole of Lent, others for hours, days, or weeks—all of them drawn by the compelling search for that profound reconciliation, that inner healing and harmony so typified by the Poverello. Ash Wednesday, Good Friday, and Holy Saturday were high points, the Liturgy being offered in that wild garden ringed by mountains, resembling, perhaps, the original garden of curse and promise where evil first was known. Easter Sunday was day of life and hope, as the concluding hour saw a thousand white balloons soaring like doves of peace into the sky above the test site.

The heart of the Lenten Desert Experience was the solitude, the hours of silence each one spent alone in the great expanse.

But the road was long between Ash Wednesday and that resurrection moment. Many special guests came to the desert (indeed, each one who came was valued!) to watch and pray, to encourage, to share—among them several general and provincial ministers of religious Orders, Daniel Ellsberg, Jim Douglas, Dr. Rosalie Bertell, the native American convoy from the Red Wind reservation, eighty-three year old Rabbi Feinberg from Reno. The days of their coming were times of special grace.

There was never an attempt to stage a media event—the purpose was too deeply spiritual—but the fascination of the journalists, local

and national, was equalled only by their bafflement. What a strange protest this was! What a non-confrontational meeting with workers, who passed along the road each morning, six thousand strong in their huge buses, and who saw the line of silent pray-ers holding placards and signs of peace. Wht did this small band hope to accomplish? Did they really believe that the colossal power structure, the federal government, the Pentagon, the Department of Energy, would be affected by this lonely watch? A television crew from Germany flew in especially to film a typical day. They were scouting around the world for what seemed to them a manifestation of Francis in contemporary society.



What constituted a "typical day"? The test site being about an hour and a quarter's drive from Las Vegas, the visitors left at about 5:00 A.M. It was dark at that hour in February, when Lent began, the last stars still shining. Often a splendid sunrise flooded the desert with brilliant red-gold light. Sometimes, March and April being inclement months at Mercury, a bitterly cold, strong wind whipped over the sands, bringing a chilling rain. But the vigil was unbroken. Not one day was

missed. The heart of the Lenten Desert Experience was the solitude, the hours of silence each one spent alone in the great expanse. It made possible that most profound of all encounters, the meeting with self and God in a depth of spirit too rarely savored, the secret and the mystery of the desert, experienced by Jesus himself.

Did anything change over the six weeks spent at what gradually became for all a holy place? Significantly, no bombs were detonated, although normally at least two or three tests would have been conducted. But something else happened. The guards became friends, their perspective on the universe altered by persons who met in love. (On Good Friday, nineteen of the prayer group were arrested for a non-violent trespass. All charges were dropped, and the officers—far from being hostile, were considerate and even personally touched.)

Forty-seven days had passed, days of prayer, often days of fasting. When the vigil ended the cold edge was dissolving from the wind and the first spring flowers were opening in the desert sand. They were small purple blossoms, like passion flowers, a tiny golden crown deep in their core. Ω

Spring and Lent

Spring again inches In bright bluebirds. Purple and goldfinches. Gravestones' shadows green. I too am in this scene Transfigured. Cherry, apple limbs Burn fragrantly As sin is taken away And warm ewes watch their lambs Drop on their knees, suck, play. I feel free. But one day's cold wind Will mow my needs As if they were dead weeds. My life is a failure. I only know I've sinned. To endure Becomes my passion And I'm alone. Disfigured, I can see In my dissolution The devil, and I see, Jesus, all my springs are in thee.

Charles Cantalupo

Sine Proprio . . .

With nothing of our own, we dare to say: OUR FATHER. . . .

OUR FATHER.

O, Our most holy Father. You, who alone are good. We thank You for all Your goodness, We trust You for all we need. We beg You for mercy on our sins.

> We, who are Your daughters and sons. We, who are sisters and brothers with all creatures. We come before You. Most High, All Powerful. Good Lord: We give You praise and honor. glory and blessing: We give You thanks for Your great goodness.

> > 7

WHO ART IN HEAVEN.

the Kingdom of Heaven. promised to the little ones. the "poor in spirit." with lesus. who did not cling to being God, who chose to become poor and live on our earth. who taught us in what spirit poverty is to be lived:

with Spirit-holy, who penetrates the cosmos. who hovers over our earth and waters, who fills hearts and minds emptied of selfishness with Love and Goodness.

You, Abba . . . Father . . . have made all the creatures in the image and likeness of Your goodness. and because You are our Father and Jesus is our Brother, and the Spirit is bonding Love. we call every creature our brother and sister. we call our earth and our Church-Mother.

HALLOWED BE YOUR NAME!

No one is worthy to pronounce Your Name. until, one with lesus. we make bold to say: Your name is Abba, Holy and just Father. Lord. King of heaven and earth. Our Father.

Your name is Jesus, Poor Man, Bethlehem's Poor Babe. Calvary's Poor Crucified. Eucharist's Poor Bread. Your name is Spirit-holy. Truth and Life. Love and Freedom. and lov forever. In the name of the Father. and of the Son. and of the Holy Spirit. we follow the Footprints of Jesus, we listen to the Windprints of the Spirit, we become the Loveprints of the Father.

YOUR KINGDOM COME!

Come, O Holy Spirit, come. sent by Jesus from the Father: Come into our hearts, come. and espouse them, each of them, to Lady, Holy Poverty, for she is our wealth, riches. treasure, pearl. Come, O Holy Spirit, come. sent by lesus from the Father: Come into our hearts, come, and espouse them, each of them as a poor virgin to the embrace of the Poor Christ.

THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN! Your will for us, O Father, for us as Franciscan religious . . . is to sell all to give to poor, to deny self to take up the Cross. to have nothing of our own. to live "sine proprio," to be servant of God, servus Dei, ancilla Domini. to surrender to You heart and mind. body and soul. self and will in humble obedience.

in holy poverty. GIVE US THIS DAY OUR DAILY BREAD . . .

in chaste simplicity.

O, the poverty of God-made-Eucharist! Hidden, defenseless, humble, poor! Bread of peace and love. Bread for the World. Bread and Wine, Body and Blood. Word and Sacrament, lesus. Food for the Journey. inward to true self and God. outward to others and God.

AND FORGIVE US OUR TRESPASSES. our failures—

to respect creatures. to share goodness. to wash feet. to serve others. to show care. to beg alms, to bring message, to give witness,

to be poor.



University

7

AS WE FORGIVE THOSE
WHO TRESPASS AGAINST US . . .
in brotherhood-sisterhood,
minority, solidarity,
in unity
of mind, heart, spirit,
in freedom,
peace, love, joy.

AND LEAD US NOT INTO TEMPTATION,

the temptations—
to be indifferent,
to be defensive,
to be violent,
to be acquisitive,
to be comfortable,
to be luxurious,
to be self-sufficient,
to be self-centered.

BUT DELIVER US FROM EVIL, the evils—

of pride, anger, hurt feelings, anxiety, cares of this world; of greed, avarice, covetousness, appropriation, desire for riches, of pollution, materialism, consumerism, domination, war. FOR THINE IS THE KINGDOM. THE POWER, THE GLORY . . . And so, O Father, from whom all goodness flows, confuse the proudness of our minds, destroy the self-righteousness of our hearts. with Your Light and Fire. In You, we see with our heart-sight. a most humble poverty. a most chaste simplicity. a most loving obedience. We give You thanks for this great goodness, We give You praise and honor. glory and blessing. now and forever. . . .

NOW AND FOREVER . . .

Be every praise and blessing, every honor and reverence, every thanks and glory—
to You alone, O Most High,
All Powerful, Good Lord,
to You alone, O Sun, Moon, Fire,
to You alone, O God,
forever . . . and ever . . . and ever . . . and ever!

Amen!
Amen!
Alleluia!
Alleluia!
So be it!
So be it!
Amen.

Sister Mary Francis Gangloff, O.S.F.

Social Justice on Location

SERGIUS WROBLEWSKI, O.F.M.

OST RELIGIOUS HAVE COME to the realization that social justice is a constitutive part of the preaching of the Gospel. This raising of consciousness has gone on for the last decade. But how does one respond to the Church's call to justice?

Some are bewildered because they have never associated spirituality and social activism. They confined spirituality to the inner life. The spiritual life was to be lived apart from the world. Others have a theoretical conviction that the struggle for justice should flow from an interior union with Christ, but they have no idea how to make that happen.

I believe that two factors impede their response and commitment to social justice: the location of religious houses and an institutional approach to ministry. Religious houses are most often situated either in suburban or in residential areas, far from the trouble spots of society. In these oases religious take an institutional approach to ministry. They perform religious and social services in connection with such an institution as a hospital, school, or parish.

Father Sergius Wroblewski, O.F.M., started an inner city community in Chicago, and for the last 13 years he has shared life with minorities and welfare people. Presently he is a key member of W.A.C.R.E.S., an organization that helps women released from prison to start a new life with their children. In the summer he teaches a course on justice and peace at the Franciscan Institute. His most recent books are Tell It to the Birds (1982) and Sons of St. Francis, Get Together (1981), both published by the Francisan Press, Pulaski, WI.

For more than a century that was the way to go. It is good to recall that for most of the 19th century and the first half of the 20th the Catholic Church was an immigrant Church. Religious communities provided for the needs of the immigrants in schools, hospitals, old age homes, orphanages, and parishes. Living in institutions themselves, they built and ran charitable institutions on their own land in order to care for the immigrans. This immense service required cooperation, capital, and expertise in financial management.

The only way to struggle for justice, in these difficult times, is to be on location among the oppressed.

The immigrants, however, experienced upward mobility in the 60's. The sociologist Coleman observed that the Catholic subculture embodied in the parochial school, urban neighborhood, and big city political machine served as an escalator of economic and social advancement for Catholics. Consequently, they moved up on the social scale and became firmly lodged in middle class respectability and affluence by 1960. Religious communities followed them into the suburbs to become part of that scene where they continued to serve Catholics through the institutional approach. Unconsciously, they became a part of the problem; they themselves became imbued with consumerism, racism, and apathy towards the immense problems of the global village because of their own upward mobility.

Meanwhile, the Second Vatican Council called for a new direction: to go beyond the parochial limits and to work for the transformation of world society. As Des Moines Bishop Maurice Dingham recently expressed it: "We have gone from a fortress Church to a lighthouse Church. When we were an immigrant Church, we put a wall around the people and we did a good job of protecting them; we maintained their faith. But we could no longer stay in our shelter, we let down the drawbridge and crossed the moat and we're out in the mainstream. . . . "

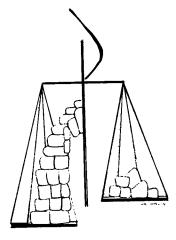
The Council Fathers expected Religious to have a special part to play in this project of world transformation. But there were as it were two "prerequisites" for the project. First, they had to rediscover the charism of their founder, and there was a marked reluctance to go along with this suggestion, as if the past had no bearing on the present or the future. Secondly, they had to broaden their concept of evangelization. The call was for integral evangelization: that is to say, the Gospel had not only to be preached in order to change hearts, but also to be applied to social structures. Thus, evangelization was to go hand in hand with the transformation of society's framework. The preaching of the Gospel was not to be divorced from the work of justice. For the aim of evangelization is, in the words of Pope Paul VI, "to save man, the whole man, man as he really is. . . ."

Religious living in institutions have been hard put to answer this call for the transformation of society because of their distance—physical and psychological—from the broken people in deteriorating neighborhoods. That was my dilemma. Thirteen years ago I found myself questioning my own life in such a remote and comfortable friary. I had a theoretical awareness of a responsibility to work for a better world, but I seemed helpless to do anything about it because I lived at a distance from broken humanity. Inspiration came through Saint Francis, especially that passage in the Rule of 1221, chapter 9: "They should be glad to live among social outcasts, among the poor and helpless, the sick and the lepers, and those who beg by the wayside." The key word was "among"—the location.

Saint Francis, of course, did not have in mind social transformation by social action, but he urged this way of witnessing to the dignity of every person, regardless of possessions. Classifying people into higher and lower classes was immoral in his eyes, for the Lord Jesus had found every person precious enough to shed his blood for. Francis would have his followers identify with those regarded as lowest in the social order—among them, on location—to witness to the divine Compassion, to the Lord of the poor who was no respecter of persons.

Several of us moved into the inner city of Chicago. That location among welfare people and minorities required a mental conversion as to how people are to be measured and ministered to. Living with and among despised minorities made imperative a reduction of lifestyle from elegant to poor, interaction as equals with the impoverished, and new ministries to reach those who no longer looked to the Church the champion of the poor.

We were helped a great deal by the Catholic Worker people who educated us in giving hospitality, the practice of voluntary poverty, and the performance of the works of mercy. But, even more, Francis provided the following guidelines: (1) that his followers should live among marginal people as sharers and servants, (2) that in the midst of physical poverty they were to practice voluntary poverty by a life of simplicity and precariousness, (3) that they must openly reject the commercial spirit, especially in working for remuneration, (4) that they must be persons of the beatitudes and



give witness to reconciliation, and (5) that they should be grateful and abstemious users of the planet's resources.

These attitudes can only spring from a vision, the kind provided by the Church's social teaching as well as Francis' writings: a vision of God as the Great Almsgiver and of ourselves as stewards. Secondly, they call for—to adapt a term—a low Christology: the conviction that walking in the Lord's footsteps and modeling our lives on His more than anything restores moral order to society and equality among persons. Thirdly, they require locating ourselves among the poor so that there is personal contact.

None of this is possible as long as religious remain in their safe sanctuaries. And even if they leave these oases occasionally to minister to the needy, such service will smack of a condescension that will undermine its authenticity.

In these apocalyptic times, when there is a great unsettling the world over, decisions about this may not be put off. There is little time because as the late Dorothy Day once wrote

I see around me sin, suffering, and unutterable destitution. There is misery, materialism, degradation, ugliness on every side. All I see some days is sin. The problem is gigantic. We live in a time of gigantic evil.

But we will not see it or feel it, unless we are "among," or on location with, the poor. The only way to struggle for justice, in these difficult times, is to be on location among the oppressed. Ω

A Franciscan Peace Movement

THOMAS GRADY, O.S.F.

AFTER MANY YEARS OF renewal within Franciscan Institutes, members of all the branches hoped that the 800th anniversary commemorations would spark a light around which we could unite. I believe a focus emerged from our collaborations during 1982 around peace, and I project that Franciscan peacemaking is the value and mission which will engender deeper communion among all Franciscans in the years ahead. What "Franciscan peacemaking" is remains a developing notion as we begin to evaluate our experiences of work for peace with justice.

Signs of a Franciscan peace movement are all around us, both within and without the Order. As often happens, many non-Franciscans became the instruments calling us to follow the Francis they recognized as a man of peace. Kurt Waldheim, for example, while Secretary General of the united Nations opened the centenary year by drawing specific parallels between the goals of the United Nations and the values Saint Francis put into practice. The environment, the poor, and peace—these are the three links Waldheim identified. Regarding peace he specified disarmament, calling Francis' rule that his followers not bear arms a model for the United Nations struggle for disarmament.

The same message came from Catholic circles. Archbishop John Quinn of San Francisco, past president of the United States Catholic Conference, issued a statement on October 4, 1981, to commemorate the opening of the eighth centenary. In his call for nuclear disarmament, Archbishop Quinn chose Saint Francis as the model, the "prophet of poverty and peace."

Brother Thomas Grady, O.S.F., is Assistant Superior General of the Franciscan Brothers of Brooklyn and Chairman of the Commission on Justice and Peace for the Franciscan Federation of Brothers and Sisters in the United States.

The call was repeated within the Order by the Ministers of the Franciscan Family, who jointly issued the pastoral letter "I have done my part, may Christ teach you yours" to open the anniversary. In it they too linked the poverty of Francis with their challenge to us to become "workers for peace."

Franciscans can develop a global . . . perspective [to foster unity]. Then we can celebrate just relationships, rejoice in our oneness with all of creation, and exchange with all humankind "peace and goodness."

All of these calls stimulated a movement which had already begun, at least among American Franciscans, toward Franciscan collaboration with the peace movement. But the elements of such a movement were scattered and isolated previously. Now, as I see it, the forces already in motion are beginning to join together. There are many examples of Franciscans working for peace that I do not know. There are Franciscans like Marie Nord in Denver, imprisoned for protesting Rocky Flats several years ago and jailed again this year, who have acted consistently for peace without a lot of support from American Franciscans. That, I believe, is beginning to change as we see peacemaking become a priority in Franciscan organizations. The events of 1982 which show promise of future clarity on the question of what Franciscans can offer peacemaking efforts were directly linked to the centenary commemorations. They are, however, the fruition of many previous steps in renewing our Franciscan lives.

For example, the Franciscan Federation of Brothers and Sisters in the United States reorganized its structure in 1981 to create a commission of justice and peace. The commission started in 1982 as a direct result of the priority major superiors gave to peacemaking. Subsequently, the links between Francisan research and action for peace became clearer, and peacemaking has become a priority in the Federation for several years to come.

One result of the Federation commission was sponsorship of a Franciscan Vigil at the United Nations (with parallel vigils elsewhere) on June 11, 1982, the eve of the mass march for disarmament in New York City. Many Franciscans from all the Orders and branches participated in both the vigils and marches on those two days. Their witness was strikingly more linked with being Franciscan than it was for those of us who marched during the U.N. First Special Session on Disarmament in 1978; then there were no Franciscan delegations to join. Not only has the peace movement grown since 1978, but so has Franciscan self-understanding; the two came together in 1982 as natural partners.

Simultaneously, Franciscans were fasting and praying for the U.N. Special Session II. In New York the fast was an outgrowth of the International Fast for Peacemakers begun a year earlier by Alain Richard, O.F.M., of Oakland, and other Francisans. The fasters rotated and maintained continuous prayer and presence for the efforts of peacemaking. They continue to meet, integrating prayer and fasting as essential elements of a Franciscan effort for peace.

From the Franciscan witness in New York last June grew another mobilizing idea from Bill Barrett, O.F.M., of Philadelphia. He is trying to create a network of Franciscans in nuclear resistance so that efforts continue in a unified way and with a Franciscan character. Anyone interested in such a network should contact him at P.O. Box 3746, Philadelphia, PA 19125.

Meanwhile, in the desert outside Las Vegas, Franciscans were gathering people in 1982 for the Lenten Desert Experience. Though a peace movement called the Sagebrush Alliance has existed there for some time, the Lenten Desert Experience had a particularly Franciscan emphasis on conversion. The prayer and witness at the Nevada test site sought conversion of work to peacemaking efforts and conversion of our hearts to peace. Rosemary Lynch, O.S.F., describes the work and experience of those participating as a truly Franciscan spirit of reconciliation.

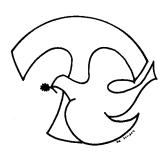
Rosemary was also part of the "Instruments of Peace" program that went through the Santa Barbara Province of the Friars Minor and the Franciscan Sisters of Redwood City during 1981 and 1982. Since then, some of the same friars involved have become part of a social analysis task force among the U.S. provinces for the English-Speaking Conference. Their work will surely produce impetus to action for peace.

Back east the Franciscan Sisters of Philadelphia launched a Fran-

ciscans for Peace emphasis in 1981 and have done extensive collaborating among their provinces in prayer, fasting, and education for peacemaking. They, too, are a sign of our renewed understanding that peace is constitutive of Franciscan Gospel living.

These are but examples of the growth of the commitment to peacemaking among American Franciscans in the last two years. I look at all of this with joy and curiosity. Having been involved in efforts to link Franciscanism with peacemaking for several years, particularly through my work with the Franciscan review Haversack and, currently, through chairing the Federation Justice and Peace Commission, I have wondered what it is that such a Franciscan convergence can bring to the peace movement. We have several elements to offer.

All recent popes have linked peace with justice. The calls from Kurt Waldheim, Archbishop Quinn, and our Franciscan Ministers all linked Franciscan poverty and peace. This is a major and essential connection. The Church teaches that there will be no peace without justice. Franciscans can bring their special relationship with Lady Poverty



to add clarity by showing that there will be no justice without economic justice. The peace movement, in North America particularly, needs to have those links clearly drawn. Further, Franciscans can link the people as well as the concepts. The poor must, in justice, shape their own future. Yet they are often excluded from efforts for peace which, in our time, focus more on the urgent need for nuclear disarmament than on a plan for living in peace. For that vision Franciscans are needed. Living in peace must be more than living without nuclear threats, essential as that task is. Franciscan peacemaking can model a peaceful world by manifesting its charisms of minority, contemplation, and metanoia; by eliminating power from its peacemaking, by rejecting racism, sexism, and classism in all its work for justice, and specifically by reconciling the powerful with the poor in working for peace with justice.

It seems to me providential that Franciscans, late as we are to the peace movement, have united on peacemaking during the same year our bishops have taken a stand against nuclear war. Like Francis, we can help this renewal of the Church. As he resisted the Lateran Council's call for a Holy War, we can resist calls for a just war and, like him, demonstrate alternatives: peace from meeting the Sultan, not from killing; peace from not bearing arms or defending property; peace from economic justice; peace from communion with lepers and popes alike. Francis took the Gospel literally; he did not abandon his poverty or peacemaking, nor his Church—he renewed it. We too can support our bishops' courageous stance by encouraging them in fidelity to the Gospel and by supporting them by word and deed in the required actions for justice.

Franciscans can develop a global rather than nationalist perspective and within that perspective help unite the varieties of people, the haves and have-nots, with whom we are able to journey. The new world order that must be born will grow out of such reconciliation. Then we can celebrate just relationships, rejoice in our oneness with all of creation, and exchange with all humankind "peace and goodness" Ω

Special Issue on Saint Clare—July-August, 1983

Edited by Sister Frances Ann Thom, O.S.C.

Letter of St. Bonaventure to the Poor Clares Translated by Father Regis J. Armstrong, O.F.M.Cap.

The Richness of a Father
By Sister Marie Beha, O.S.C.
See How They Loved Each Other!
By Sister Mary Seraphim, P.C.P.A.
Woman Most Powerful
By Sister Mary Francis Hone, O.S.C.
Poetry on Saint Clare

This summer, as our regular July-August issue, we shall publish an issue devoted entirely to our Holy Mother, Saint Clare of Assisi. Recent experience with "theme" issues has shown us that there can be a large demand for extra copies—a demand which sometimes is impossible to meet unless orders are placed in advance. The cost of a single issue is \$1.00, and discounts are available for quantity orders. Please let us know soon if you will want copies of this special issue on Saint Clare. Orders must be placed by May 25th to ensure adequate supplies. Please address them (and your inquiries) to the editor at Siena College, Loudonville, NY 12211.

Peacemakers of the New World Order

SISTER JEANNE CONZEMIUS, S.S.J.-T.O.S.F.

YEN HUI, a disciple of Confucius, told his Master that he decided to go to the land of Wei. The Prince of Wei was a tyrant on a rampage. Corpses strewed the countryside. Yen Hui was going to improve the conditions.

"You do not know what you are doing. You are wasting your energy. You must first find Tao in yourself before you try to change politicians. But I suppose you have a plan. Tell me about it."

Yen Hui replied, "I am going to present myself as a humble, disinterested man seeking only to do what is right. Will this win over the Prince?"

"Certainly not," said Confucius. "The Prince may pretend an outward interest in your objective standard of justice, but interiorly he will not hear you. He is a man who gets what he wants by trampling on other people. If he does this with mediocre people, how much more with you who claim to be a man of pure principles? This strategy will get you nowhere."

"Very well, then," said Yen Hui. "Instead of directly opposing the Prince, I will maintain my own standards interiorly, but outwardly I will appear to yield. I will honor tradition in all ways: bowing, kneeling, prostrating myself before him as do others. In this way I will be accepted. All will know me as having no interests of my own. I will present myself as being the humble servant of the tradition. Yet all the time inside myself I will know what is right. When the time comes, I will remind the Prince of the ancient traditions. But it will not appear

Sister Jeanne Conzemius, S.S.J.-T.O.S.F., is Director of the Office of Justice and Peace for the Diocese of La Crosse, Wisconsin.

as if I am criticizing him. It will be the tradition which is commanding him to change his conduct. Do you think my strategy will work?"

Being full of light [from fasting], we can be peacemakers of a new world order.

"Certainly not," said Confucius. "You have too many plans of action and you do not even know the Prince. At best, he might superficially conform, but there will be no real change. At worst, you might lose your head."

Yen replied, "Well, Master, what do you suggest?"

"You must fast," said Confucius.

"Easily done," said Yen Hui. "As a child I came from a poor family. We often went weeks without wine or meat."

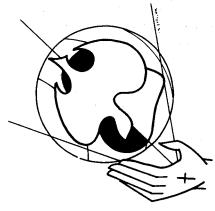
"Not that type of fasting," sighed Confucius. "You might call that 'observing a fast.' I mean a fasting of the heart."

"What is a fasting of the heart, Master?"

"When the heart fasts, the goal is inner unity. This means emptying all the faculties. When the faculties are empty, the whole being listens. You then hear, but not with your ears. You hear with the spirit. You are free from preoccupation with yourself and open to others. Then you will go among people without entering into conflict with their ideal images of themselves. If they will listen, sing them a song. If not, keep silent. Don't try to break down their doors. Don't try out new medicines on them. Be there among them because there is nothing else to be but one of them. It is easy to stand still and leave no trace, but it is hard to walk without touching the ground. If you follow human methods, you can get away with deception. In the way of Tao, no deception is possible. Look at this window. It is nothing but a hole in the wall, but because of it the whole room is full of light. So when the faculties are empty, the heart is full of light. Being full of light, it becomes an influence by which others are secretly transformed."

Today, as in the land of Wei, there are innumerable tyrants who ravage the earth, pillage its resources, and strew the countryside with trampled human lives. Unlike Yen Hui we don't have to travel very far to find these tyrants. For they live in our midst and even, at times, seek a kingdom in our own hearts. Each of us can articulate clearly the peril of our times and the fragility of our future. Like Yen Hui we hear the urgent call of trampled lives—the urgent call of a pillaged and stretched earth. How do we respond? We must respond as peacemakers searching for ways to bring justice to people's lives and the planet Earth. We must work to re-order the present system and, together with others, create a preferred future—a new world order wherein each person and every people can realize the fullness of their human potential to live a full life. What are the strategies we use to accomplish this preferred future? The story recounted above has several strategies for consideration.

In the first strategy a person of pure principle seeks only to do what is right and confronts the tyrant head-on. In this case we have conflicts of power between principled parties each operating out of his own self-interest. If we choose this role, we end up building up our arsenals to defeat and destroy the other. That which we name "the devil" we judge to hell. Often times we betray our own credibility as we trample on the dignity of those who trample on the dignity of others. It is a posture that carries with it a great deal of self-righteousness. This is not adequate for those of us who choose to be peacemakers, nor can it create a new order.



The second strategy outwardly yields to the tyrant but protects an inner flame that neither bows nor kneels in submission. Like the first strategy, this is not the role of a peacemaker. In choosing this role we conform submissively either because we have accommodated to the system of the tyrant or because we have been co-opted by it. It really doesn't matter which. For in either case—no matter how ulterior our motives—we are quite

powerless. There are myriads of ways that the system can achieve this accommodation. It can give us a part of what we dream for; it can re-

mind us that people just can't change that fast; or it can tell us not to bother our pretty little heads over such complicated matters.

Confucius does speak of a third way: a fasting of the heart. It is a way that demands that we remove all of the trappings of our heart that keep us from listening with our whole being to the Spirit. Even as peacemakers, we find that the trappings are many and are deeply embedded. The fasting of the heart can cleanse our heart and gradually eliminate its dependency on the trappings. It means letting go of what people think of us. It means relinquishing all that would give us status or privilege over others. It means sacrificing our honor and steady footing when the dignity of others is in question. It means knowing how and when to be non-cooperative and non-obedient to all the task-masters of the tyrant who would quiet us. It means letting go of being better than others, being their judge, knowing the answers. It means letting God be God in our lives. If fasting of the heart is a way of life for us as peacemakers, we can become the window through which a whole room can be lighted and by which others can be secretly transformed. Being full of light we can be peacemakers of a new world order. Somehow it seems that is the kind of servant that God speaks of in Isaiah 42:1-4, 6-7:

The Lord says. "Here is my servant, whom I strengthenthe one I have chosen, with whom I am pleased. I have filled [you] with my spirit, and [you] will bring justice to every nation. [You] will not shout or raise [your] voice or make loud speeches in the streets. [You] will not break off a bent reed nor put out a flickering lamp. [You] will bring lasting justice to all. [You] will not lose hope or courage; [you] will establish justice on the earth. Distant lands eagerly wait for [your] teaching. Through you I will make a covenant with all peoples; through you I will bring light to the nations. You will open the eyes of the blind and set free those who sit in dark prisons." Q

Book Reviews

Rediscovering Fatima. By Robert J. Fox. Huntington, IN: Our Sunday Visitor Press, 1982. Pp. x-131. Paper, \$4.50.

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.

Father Robert I. Fox is national spiritual director for the Blue Army Cadets of our Lady of Fatima in the United States. He has visited Fatima very many times, has written extensively about our Lady of Fatima, and undoubtedly knows more about Fatima than does any other living American. In this, his most recent book, he is a master of the facts, and he lets the facts speak for themselves. His presentation is clear and simple, and devoid of literary embellishments. He does not write as a professional theologian; yet everything he says is in complete accord with sound theological principles.

The Foreword to Rediscovering Fatima was written by Cardinal Carberry and amounts to a brief review as well as a total endorsement of the book. It follows upon a simple listing of no fewer than eighteen official Church endorsements of the Fatima apparitions. These statements and actions of six recent Popes should convince every Catholic that, in the words of Pius XII, "the time for doubting Fatima is past."

The first three chapters of the body of the book relate the six appearances of our Lady to the three peasant children in 1917. Nearly all of the known statements of our Lady to the children are repeated for us here. The miracle of the sun is vividly portrayed and witnessed to so overwhelmingly that only those who want not to believe can remain unconvinced.

The next three chapters contain new material obtained by Father Fox from the sister of Lucia, the brother of Jacinta and Francisco, and several Portuguese priests who are regarded by the Vatican as experts on the subject of the Fatima apparitions.

Chapter VII deals with the third part of the "Secret" of Fatima. We know that Pope John XXIII disclosed its contents to a few close aides, including Cardinal Ottaviani. Pope Paul VI, in speaking at Fatima on May 13, 1967, indicated that it dealt with the great need for internal peace, the internal peace of the Catholic Church. Our present Holy Father, John Paul II, echoed the words of Paul VI when, in his own recent visit to Fatima, he consecrated the modern world to our Lady of Fatima.

This reviewer had the good fortune of consulting a Religious who has just returned from an extended visit to Fatima. This Religious saw how the people of Fatima live today in much the same way as they did prior to the events of 1917. It is remarkable how unspoiled they are by the fame that

has come to their little village. After seeing the miracle of the sun, the people of Fatima quietly accepted our Lady's message without grasping any material advantages for themselves.

Father Fox does not editorialize upon the various wonderful events and messages of Fatima. He modestly allows the Blessed Virgin to speak for herself and to give her own repeated emphasis to reparation, especially Eucharistic reparation, and to the daily Rosary, for the intention of peace in the Church and the world.

This reviewer could not help noticing how very, very often the word peace and the appeal "Pray for peace" were uttered by our Lady and by everyone else connected with Fatima. The angel who appeared to the children three times prior to the appearances of our Lady called himself the Angel of Peace. The Bishops of Portugal became convinced that the Peace Program of our Lady saved their country from World War II. Yet today in the United States we hear and read many peace statements by prominent churchmen with scarcely a reference to the Queen of Peace. Perhaps, as a reminder, Father Fox's book should be sent to every Peace Committee in the United States.

With all those who accept the message of our Lady given at Fatima this reviewer voices just one complaint to Father Fox. We only wish that your book had been longer and that you will soon write more for us about our Lady of Fatima.

George Maloney, S.J. Wilmington, DE: Michael Glazier, Inc.,

1982. Pp. vi-108. Cloth, \$8.95; paper, \$4.95.

Reviewed by Father Paul C. Eckler, O.F.M., M.Div. (Washington Theological Union), campus minister at Siena College and a member of the local Committee on Peace and Justice.

In this book Father George Maloney has brought his rich understanding of the Christian East of the early centuries to bear on the technique and discipline of centering prayer. The result is a fine blend of tradition and practical information that roots this form of prayer in its place in Christian spirituality. But it is also a book for beginners to the method of the prayer of the heart. For while the author includes many references to the reflections of the early Christian spiritual writers, he does so in a way that no one will become lost either in the language or in the concepts themselves.

A chapter which is particularly insightful is on the meaning of sin and brokenness in the Christian life. In this reflection on the Christ as Divine Physician, Father Maloney provides a centering context for the reconciliation and healing at the core of the Christian spiritual experience. Also, each chapter concludes with exercises and practical applications for those choosing to enter more deeply into this prayer style. In short, this is an excellent contribution to the ongoing study of spirituality in our time.

The Gospel in Word and Power: The Biblical Liturgical Homily. By Stephen C. Doyle, O.F.M. Wilm-

ington, DE: Michael Glazier, Inc., 1982. Pp. 117. Paper, \$6.95.

Reviewed by Father Julian A. Davies, O.F.M., Ph.D. (Philosophy, Fordham), Associate Editor of this review.

This book is written to help bridge the gap between biblical studies and preaching, a gap that hinders effective Sunday homilizing. Drawing heavily on the Pontifical Biblical Commission's Instruction on the Historical Truth of the Gospels (1924), which is valuably printed as an Appendix to the book, Father Dovle invites the homilist to find what the texts say and how it was understood by those who heard it. Scripture Commentaries can help the homilist get to the historical and faith situation to which the Evangelists addressed themselves. Since the homily is a "shared reflection," however, considerable thought about the

Scriptures and what they say to you in your faith experience, is necessary for a vital homily. Homilies should be, as Paul VI said in his Apostolic Exhortation, "Evangelization in the Modern World," expressive of the faith of the minister, impregnated with life, simple, clear, and direct, to name some features. The homilist is Prophet, Community Builder, Proclaimer of the Kingdom, and Son of Man (fully human, that is, as Jesus is).

Father Doyle writes in a most readable and concrete style. His explanation of "demythologizing" and the task of "remythologizing" is a particular example of that. But I do wish he had developed that chapter more fully. The Appendix on Resources for Homily Preparation is helpful. Homiletic students and priests (or any prospective homilists), young or old, will find The Gospel in Word and Power inspiring and educational.

Books Received

Boff, Leonardo, O.F.M., Saint Francis: A Model for Human Liberation. Trans. John W. Diercksmeier. New York: Crossroad Books, 1983. Pp. viii-178. Cloth, \$12.50.

Boucher, Madeleine I., The Parables. NT Message Series, n. 7. Wilmington, DE: Michael Glazier, Inc., 1981. Pp. 159, including Appendices and Bibliography. Cloth, \$8.95; paper, \$5.95.

Turpin, Joanne, The Healing Mysteries: A Rosary for the Sick. Cincinnati: St. Anthony Messenger Press, 1983. Pp. vi-25. Paper, \$1.35.

Franciscan Studies M.A. Program Summer 1983 Offerings

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

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

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

ALL OTHER NEW STUDENTS pursuing a degree must take FS 500 this summer.

STUDENTS ENROLLING in the Spiritual Direction Track must attend two summer sessions because some required courses for this track are not offered during the year.

Caure	Title	Credits	Days	Instructor
P\$ 800	Bibliography	1	MWF	To be announced
76 502	Sources for the Life of St. Francis	3	M-F	Fr. Maurice Sheehan, O.F.M.Ca
P\$ 504	Life of Saint Francis	3	M-F	Fr. Conrad L. Harkins, O.F.M.
P\$ 505	Survey of Franciscan History	3	M-F	Fr. Lawrence Landini, O.F.M.
P\$ 100	History of Franciscan Thought	3	M-F	Fr. Joachim Giermek, O.F.M.Co
PS 800	History of Franciscan Spirituality	3	M-F	Fr. Cyprian Lynch, O.F.M.
PS 800	Spiritual Direction and the Franciscan Tradition	2	MWF	Fr. Maury Smith, O.F.M.
P\$ 801	The Development of the Franciscan Person	2	MTTHF	To be announced
PS \$17	Introduction to Palaeography	2	By arrangement	Dr. Girard Etzkorn
P\$ 800	Writings of St. Francis and St. Clare	2	MTWF	Fr. Regis Armstrong, O.F.M.Ca
PS 680	Seminar	2	MTTHF	Fr. Constantine Koser, O.F.M.
PS 827	Pioneering Franciscan Sisters of the 19th Century		One week only	Five professors to be announce
PS 824	Theology of Christ according to Franciscan Masters	2	MTWF	Fr. George Marcil, O.F.M.
PS 894	Franciscan Reforms and Renewal Today	2	MWTHF	Fr. Sergius Wroblewski, O.F.M
PS 570	Practicum	1	By arrangement	Staff
P\$ 100	Independent Research	1-2	By arrangement	Staff
P\$ 000	Master's Thesis	6	By arrangement	Staff

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

CALENDAR

tion	Monday, June 27
Degin	Tuesday, June 28
Language Exam	Friday, July 8
None	Friday, August 5

FEES

eufficient enrollment

graduate hour	 \$120.
Board	 \$510.
Board	•
sourses are subject to cancellation	

PRE-REGISTRATION

Pre-registration forms are available from the O Graduate Studies, St. Bonaventure Universi Bonaventure, New York 14778. Students wl register need not report for registration on June 27

ACADEMIC YEAR OFFERINGS

THE FRANCISCAN STUDIES M.A. Program r pursued during the Summer, Autumn, and Semesters. The required number of course credit obtained in two Summer sessions and the inte academic year, or in six Summer sessions.