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# The CORD

A FRANCISCAN SPIRITUAL REVIEW

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Volume 34, No. 11

# The CORD

## A Monthly Franciscan Spiritual Review

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The illustrations for our December issue have been drawn by Sister Jane Madejczyk, O.S.F., a native of Chicago and Wheaton Franciscan who holds a Master of Fine Arts Degree from the University of Pennsylvania.

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

#### I. Writings of Saint Francis

Adm: Admonitions	Fragm: Another Fragment, Rule of 1221
BenLeo: Blessing for Brother Leo	LaudDei: Praises of the Most High God
CantSol: Canticle of Brother Sun	LaudHor: Praises at All the Hours
EpAnt: Letter to St. Anthony	OffPass: Office of the Passion
EpCler: Letter to Clerics <sup>1</sup>	OrCruc: Prayer before the Crucifix
EpCust: Letter to Superiors <sup>1</sup>	RegB: Rule of 1223
EpFid: Letter to All the Faithful <sup>1</sup>	RegNB: Rule of 1221
EpLeo: Letter to Brother Leo	RegEr: Rule for Hermits
EpMin: Letter to a Minister	SalBMV: Salutation to our Lady
EpOrd: Letter to the Entire Order	SalVirt: Salutation to the Virtues
EpRect: Letter to the Rulers of People	Test: Testament of St. Francis
ExhLD: Exhortation to the Praise of God	UltVol: Last Will Written for Clare
ExpPat: Exposition on the Our Father	VPLaet: Treatise on True and Perfect Joy
FormViv: Form of Life for St. Clare	<sup>1</sup> I, II refer to First and Second Editions.

#### II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis	LM: Bonaventure, Major Life of Francis
2Cel: Celano, Second Life of Francis	LMin: Bonaventure, Minor Life of Francis
3Cel: Celano, Treatise on Miracles	LP: Legend of Perugia
CL: Legend of Saint Clare	L3S: Legend of the Three Companions
CP: Process of Saint Clare	SC: Sacrum Commernium
Fior: Little Flowers of St. Francis	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).

AB: Regis J. Armstrong, O.F.M.Cap., and Ignatius Brady, O.F.M., ed., *Francis and Clare: The Complete Works* (New York: Paulist Press, 1982).

EDITORIAL

## A Singer and His Song Father Eric Doyle, O.F.M., 1938-1984

SISTER DEATH came to Father Eric Doyle, O.F.M., at Guildford in his native England on August 25. He was only 46; she had delayed only one more year than for his spiritual Father and Brother, Saint Francis. He died peacefully, a victim of the melanoma that threatened him for seven years, warned him that already evening was at hand, and urged him to complete his share of the Lord's work while it was still day. Friends of Saint Francis throughout the English-speaking world, to whom perhaps he was most familiar, know that in Eric's transitus has departed one of the most vibrant Franciscans of this century.

An historian and a theologian, Eric Doyle was a man deeply in touch with the past, the present, and the future. He loved God's people, knew where they had been, and devoted his life to help them to love the goodness of God, who alone can save them, and who invites them at the end of time to a new heaven and a new earth.

He is best known in North America for his writings in Franciscan spirituality and history, of which the most recent (1983) volume, *The Disciple and the Master*, was the first published English translation of Saint Bonaventure's sermons on Saint Francis. Eric loved Francis and Bonaventure, and his heart was stirred by the history of the venerable English province that had found its vitality for the pure observance of the Franciscan Rule, perhaps several of medieval Europe's greatest theologians, and shed blood in witness to its faith. His writings reflect these interests: *The Rule and Testament of St. Francis of Assisi, A Translation and Introduction* (1973), *Canterbury and the Franciscans 1224-1974* (1974), the introduction (co-author) and his articles on the Christology of Saint Clare and of Saint Bernardine in *Franciscan Christology* (1980). But his literary interests were beyond Franciscan topics. The list of over twenty articles in the

Father Conrad L. Harkins, O.F.M., is Director of the Franciscan Institute at St. Bonaventure University.



review (on whose editorial board he served), and in such publications as *Clergy Review*, *Journal of Ecumenical Studies*, *New Blackfriars*, *Review for Religious*, and the *London Tablet* ranges from ecumenism to ecology, from faith to feminism, and from prayer to moral theology. He was a scholar as well as a popularizer. On August 10, fifteen days before his death, he sent me for publication in *Franciscan Studies* his completed edition of a fourteenth century Franciscan text on which he had been working for several years, William Woodford's *Replies to Wyclif and the Lollards*. In a shaky hand he asked, "Incidentally, can you give me any idea of when *Responsiones* will be published? Thanking you in anticipation and with every fond and respectful good wish. . . ."

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... in Eric's *transitus* has departed  
one of the most vibrant Franciscans of  
this century.

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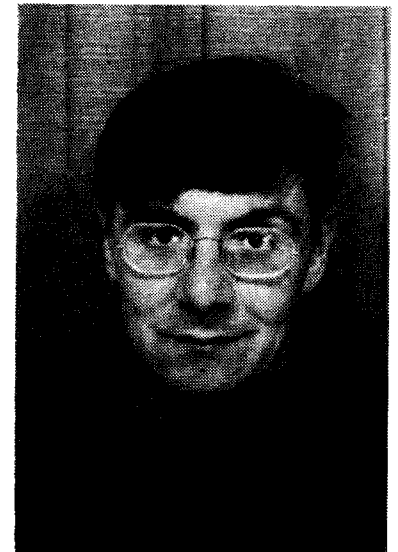
Many friars and sisters on this side of the Atlantic came to know Eric personally when in the late 1960s he joined that illustrious faculty of dedicated Franciscan theologians brought together by Father Alcuin Coyle in St. Bonaventure University's Department of Sacred Science. Brilliant, erudite, urbane, affable, humane, compassionate, and irrepressibly witty, Eric was loved in America. There was no mistaking that he was very English. He once delivered, with a twinkle in his eye, an impromptu lecture to children in Philadelphia's Independence Hall describing how democracy began with the *Magna Charta* and grew normally in British parliament and colonial legislature until in 1776, "at that table, boys and girls—the one there with the green tablecloth—delegates from all the colonies signed a paper by which all normal growth was interrupted and an act of treason was committed against his majesty's government." By the following year a tour guide had incorporated the incident into his speech. No one but Eric could preach at St. Bonaventure on Independence Day, and only he could possibly risk wishing Americans "Happy Boom-Boom Day," a reference to our penchant for fireworks. But those Americans who were guided by Eric to see the ancient walls of *Greyfriars* rising above the Stour, or mounted with him the steps of Canterbury Cathedral, hollowed and hallowed by the steps of long forgotten pilgrims, or prayed with him at the tomb of

Canterbury's Franciscan Archbishop, John Pecham, knew that the spirit of Marsh and Bacon, of Faversham and Eccleston, of Hales, and Scotus, and Ockham lived in this friar. I remember him directing me to stand in one spot in the crypt of Canterbury Cathedral because from this vista all remained as it was when the body of the martyred Becket lay guarded by the monks on the last days of 1170. The past inspired Eric to make of the present, the future's glorious past.

The Church in England was well served by Father Eric as a popular spokesman as well as a theologian. For thirteen years he appeared weekly on an ecumenical television presentation, "The Big Question," and in all, he participated in more than 500 television and radio programs. He was a member of the Anglican-Roman Catholic Consultation on the Ordination of Women, and Vice President of the Teilhard de Chardin Society of Great Britain. He served his Franciscan Province as Definitor (Counsellor) for more than one term, and had been elected to this office just a month prior to his death. In recent months he was co-chairman of the international and inter-franciscan commission for the renewal of the important Franciscan academic center in Rome, the *Antonianum*, his own alma mater.

Like his spiritual Father, Saint Francis, Father Eric was small of stature, tall in spirit, and every bit alive. "This book is about a singer and his song," he wrote in his most important volume, *St. Francis and the Song of Brotherhood* (1981), his reflections on Saint Francis' most famous *laude*, "The Canticle of Brother Sun." For many of us, he brought the singer and the song to life once again. "Under God, the everpresent, sustaining origin of the universe," he wrote,

all creatures are a brotherhood or sisterhood in Christ. St. Francis left his belief in the brotherhood of creatures as a precious legacy to his followers. Part of the Franciscan calling is to make this belief one's own, to live by it and proclaim it throughout the world. As a Franciscan friar I have tried to make it mine, and though my efforts have not been entirely without



**Fr. Eric Doyle, O.F.M.**  
1938-1984

fruit, to what precise degree they have been successful it is impossible to say. One thing, however, is certain. The immediate outcome of any serious effort to take the belief to heart is a heightened awareness of creatures other than ourselves. My one purpose in writing the book has been to attempt to show how belief in the universal brotherhood can help us to create a better world.

Thank you, Father Eric, for letting the song sound again for us. We are neither *angeli* nor *angli*, but you have spoken our language, and we have listened. Ω

Conrad L. Harkins, O.F.M.

## Advent Waiting

It is for me but to come—  
He leads me on His paths.

It is for me but to listen—  
He whispers in solitude.

It is for me but to wait—  
He will come in His time.

It is for me to be empty—  
He fills me with His fullness.

It is for me to be weak—  
He gives me strength.

It is for me to surrender—  
He controls my life.

It is for me to hunger—  
He is my Banquet.

I prepare the ground—  
He sows the seed.  
I wait for rain—  
He waters with His grace.

I wait, I expect—  
He comes, He surprises!

Sister Marcia Klawon, O.S.F.

## Spirituality of the Earth in Bonaventure's Itinerarium

WAYNE E. SIMSIC

A SPIRITUALITY OF THE EARTH should need no justification. If we take the Incarnation seriously, then we must see creation as inherently sacred. To think of ourselves as separate from the earth escalates not only an ecological crisis but a spiritual one as well. It is becoming more apparent to the modern consciousness through the efforts of thinkers like Teilhard de Chardin that the spiritual journey cannot be made in a void but necessarily includes the company of all creation. We learn this by reflection, but more especially through our psyches which pull us toward an intimate union with the earth. Our rootedness in the planet is directly related to our rootedness in God. In pursuing a sense of integrity with the earth, we find ourselves participating more fully in the spiritual journey.

In his *Itinerarium Mentis in Deum*, which is a microcosm of the medieval world view, Bonaventure presents a vision of unity with the earth and a cosmic sense of creation. He integrates a Franciscan sensitivity to the earth into the soul's journey to God. In spite of his medieval world view, his thought holds an attraction for a contemporary believer. If we are able to see only our separation from the earth, Bonaventure offers a vision of unity with the world; if we think of the earth as sterile and void of the Creative Word, Bonaventure presents it as filled with the dynamic presence of the Logos; if we envision the cosmos without Christ at the center, Bonaventure offers a Christocentric universe in which Christ affects the very structure and dynamics of the world. To look at the world through the eyes of Bonaventure is to recognize immediately that reconciliation with the earth is at the same time reconciliation with God.

Mr. Wayne E. Simsic, who teaches religion at Lake Catholic High School, Mentor, Ohio, has published an article on Saint Francis in *Spiritual Life* and has published in *Spiritual Life* as well. The present article was published in an N.E.H. Seminar in which the author participated last year. It is an abiding interest in Francis and Bonaventure.

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University

At first glance it may seem that the *Itinerarium* is too abstract to become the foundation for a sacramental vision of the earth. The intellectual nature of the treatise seems to contrast strongly with Francis' more spontaneous experience of God in creation expressed in the *Canticle of Brother Sun*. It is clear, however, that Bonaventure was influenced deeply by the Franciscan vision of the world. While meditating at Mount La Verna, he drew his inspiration for the six stages that make up the soul's journey to God from Francis' vision of the six-winged Seraph. Closer inspection of the treatise reveals that the intellectual mysticism of Bonaventure originates in the same intense wonder and awe toward the created world that was the ground of Francis' vision. A more serious objection, though, is that Bonaventure's neoplatonic outlook is at odds with his sensitivity to the value of creation. The neoplatonic tradition, however, does not reject matter. In fact, "Within this tradition one finds a cultivation of cosmic mysticism and a great interest in material symbols as a vehicle of spiritual transformation" (Cousins, "Process," p. 56). The rich symbolism that pervades the *Itinerarium* demonstrates Bonaventure's rootedness in matter. Moreover, it is uncanny how serious reflection on emanation and platonic form tends to circle back to creation and an appreciation of the earth as sacramental.

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Our spiritual journey, then, is taken in relation with the earth and the entire cosmos.

---

The cross emerges in the *Itinerarium* as a symbol of the spiritual attitude necessary for a journey. It first appears in the prologue where Bonaventure tells us how completely he identifies with Francis' reverence for the Passion of Christ:

There is no other path but through the burning love of the Crucified, a love which so transformed Paul into Christ when he *was carried up* to the third heaven (2 Cor. 12:2) that he would say: *With Christ I am nailed to the cross. I live, now, not I, but Christ lives in me* (Gal. 2:20). This love so absorbed the soul of Francis that his spirit shone through his flesh when for two years before his death he carried in his body the sacred stigmata of the passion [*Itin.*, prol., 3; pp. 54-55].

If we take up this symbol of Christ crucified to define our relation with the earth, then humility and poverty of spirit become the foundation for

healing the wound between the self and the world. This is neither a sentimental nor a romantic posture toward the earth; it is a deep and full participation in created reality, a participation which at the same time remains detached. Humility and poverty of spirit are not just ways of seeing creation but fundamental attitudes which root one's being in the world. If Christ's Passion is a paradigm for our relation to the earth, then humility and poverty need to be personalized in our lives. Finally, the symbol of Christ crucified brings to mind the Pauline theme of cosmic redemption, a theme which Bonaventure with his emphasis on the Christified cosmos sees as integral to the human spiritual journey.

### God as Dynamic

IN THE *ITINERARIUM*, Bonaventure presents us with the image of a dynamic God: "For good is said to be self-diffusive; therefore the highest good must be most self-diffusive" (*Itin.*, 6, 2; p. 103). Just as in the tradition of the Greek Fathers this image refers to the self-communication in the inner life of the Trinity as well as to creation. The dynamic processes of the Trinity are revealed in the Trinitarian processions; and because the Trinity is dynamic it overflows and expresses itself in creation. This dynamism is the basis for the flowing out as well as the return of all things to God.

Because of this image of a God who freely communicates his being, it is easy to understand how God could be intimately involved in the world. Bonaventure says specifically that the world is related to the Trinity and has a Trinitarian dimension inherent in it. This relation between God and the world is similar in many ways to the one described in process thought (Cousins, "Process," p. 64). Charles Hartshorne uses the word *panentheism* to describe God's involvement with the world without his being identified with it. This term can be applied to Bonaventure with the distinction that Bonaventure emphasizes the transcendence of God more than the process thinkers while at the same time placing sufficient stress on God's immanence.

As a mystery of self-communicative love, God creates not in order to gain something for himself, but for the good of his creation. Creation does not result from any need present in God but as a manifestation of love. Creation is a personal process flowing from a creative ground; it is brought into existence and sustained by a loving God. After his meditation on Mount La Verna, having found peace of soul through reflection on the Trinity, Bonaventure

has now only to turn his illumined gaze upon the world of material bodies, even inanimate bodies, to discover without difficulty the love that rules them. Love fills material bodies to such an extent that it seems to overflow

through nature; the root transmits all that it receives to the branches; the source distributes all the water it gets among its streams [Gilson, pp. 78-79].

Francis' response to a dynamic God was to rejoice in the sheer existence and variety of creation. In Francis' eyes creation was an outpouring of the Father, a gift, and to think of the self as separate from it would be absurd. Furthermore, to think of the gift only with an eye to its use would be to forget the giver and lack the sensitivity expected from one who receives. A lack of appreciation for the earth which is freely given and ordered in love to return to God jeopardizes the integrity of the spiritual journey.

### Christ the Center

BONAVENTURE'S IMAGE of a dynamic God and the resulting intimacy with the world is centered in the Word. This Christocentricity is found germinating in the *Itinerarium* and fully developed in the *Collationes in Hexaemeron*. Speaking of the importance of Christ in relation to the world in Bonaventure's theology, Zachary Hayes states:

Perhaps no one in the history of Western thought has glimpsed the profound unity between the created world and Christ as consistently as did this great Franciscan for whom the whole of the world and its history constitute a magnificent Christophany [Hayes, p. 33].

The Word is the inner expression of the Father's goodness, and the world comes into being as the external and objectified expression of that overflowing goodness. Within the Word are the archetypes (*rationes aeternae*) for all that the Father creates. Creation then has its ontological ground in the Word and is intimately related to God through the Word. The humanity of Jesus embodies this relationship between God and the world: "Through him is realized a coincidence of the infinite and the finite, the Creator and the creature, the eternal and the temporal, the beginning and the end" (Cousins, *Coincidence*, p. 114).

Bonaventure places Christ not only at the center of the soul, but at the center of the universe and at the center of history. As the center Christ energizes both creation and history: through his death and resurrection he transforms the cosmos and directs history toward a final culmination. Just as creation flows out of the Trinity through Christ, it returns to the Trinity through him. The spiritual journey of the cosmos is possible because the world is intimately related to God through the Word.

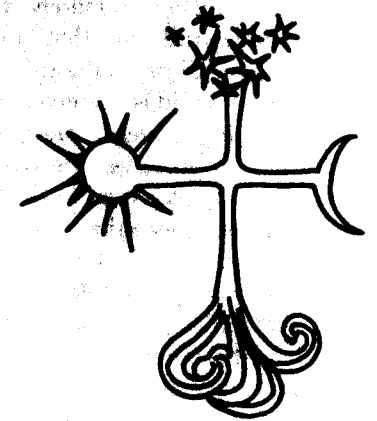
The importance of Bonaventure's Christocentric perception of the cosmos for us today can be seen in the way that it prefigures the thought and concerns of Teilhard de Chardin (cf. Cousins, *Coincidence*, pp.

255-62). Though Bonaventure's Ptolemaic universe is radically different from Teilhard's evolutionary cosmos, both thinkers share a Franciscan emphasis on Christ and a sensitivity to God's presence in creation. Both are aware of the cosmic scope of creation as well as the diaphanous presence of Christ through the cosmos and in matter. For both the cosmic Christ is the medium through which all creation returns to the Father and the dynamic presence, force, energy, within the cosmos driving all things forward in the process of Christogenesis. Bonaventure expresses this immanence through the exemplarism of the Word, and Teilhard expresses it through his doctrine of the cosmic Christ. The thought of both men emphasizes the Christocentric universe as a way of seeing and understanding the intimate relation between God and the world.

The incarnational approach to the world is exemplified in the life of Francis. Francis responded to Christ's presence in the world by treating the universe as a theophany. His fraternal communion with even the humblest reality was steeped in a love for Christ. Through the mystery of the Incarnation Christ bonded heaven and earth: Francis saw that a celebration was in order.

### Earth as Symbol

ONLY WHEN WE perceive the world as symbol, that is, as an expression of the Word, says Bonaventure, can we understand the depths of creation. Bonaventure's doctrine of exemplarity begins with the Trinity, since it is the Trinity that is exemplar of all else: "Creatures are shadows, echoes, and pictures of that first, most powerful, most wise and most perfect Principle, of that Eternal Source, Light, and Fullness" (*Itin.*, 2, 2; p. 76). But the mystery of the Trinity is reflected in a unique way in the Word. The incarnate Christ is the expression of Trinitarian fullness and, at the same time, all that this fullness can mean in relation to the world. Exemplarity is so concentrated in Christ that ". . . without Christ as eternal Word, there is no exemplarism and the world ceases to be an expression of the divinity" (Cousins, *Coincidence*, p. 192).



From the perspective of medieval consciousness it was commonplace to see creation as a symbol of divine reality. In a technological world, though, creation appears one-dimensional, inert matter that exists only

for our use. This perspective makes it difficult to imagine a relationship between God and creation. In the context of Bonaventure's thought, however, creation is primarily symbol since it is ontologically grounded in the Word and only secondarily literal or one-dimensional. The significance of this outlook for contemporary spirituality is emphasized by Eliade:

Today we are well on the way to an understanding of one thing of which the nineteenth century had not even a presentiment—that the symbol, the myth and the image are the very substance of the spiritual life . . . (Eliade, p. 710).

Is there a theological reason why we cannot see the world as symbol? Bonaventure answers that we inherit an unclear, myopic vision from the fall; therefore, it is necessary to reclaim our sight. He explains by using the metaphor of a book (*De Trin.*, 1, ad 2; V, 115). When we read the book of nature properly we see the imprint of the Trinity in all things. But since our sight is dulled we need the revelation of scripture to help us interpret natural symbols so that they can reveal themselves fully. Bonaventure, though, does not replace nature with scripture; nature is a language in its own right, but scripture offers symbols that will help interpret the world. Ultimately, there is one translation of the universe, says Bonaventure, and that is Christ. Christ is the ultimate book, the Book of Life. Christ is the fullest expression of God in creation.

(When the world is perceived as symbol creation becomes a mirror that reflects God: ". . . let us place our first step in the ascent at the bottom, presenting to ourselves the whole material world as a mirror through which we may pass over to God) the Supreme Craftsman" (*Itin.*, 2, 1; p. 69). (By looking into the mirror we meditate, in a truly Franciscan way, on the presence of God in the universe. This manner of meditation asks us not only to seek a relationship with God but a relationship through God with other people and creation. By gazing at the beauty, proportion, and harmony of creation, we find the soul's pathway to God. Bonaventure insists that this path of divine illumination is wide and that all of creation has the power to bring us back to Christ.) In the treatise, *De Reductione Artium ad Theologiam*, he explains that all creative arts, speech and weaving, for example, are drawn back to God through the Word (cf. V, 319-25).

The meditation that Bonaventure describes is both passive and active. Though passivity is a dimension of it, the universe, overflowing with divine creativity, invites us to participation. Our very existence in the world changes it whether we intend this or not. Change calls for responsible, reflective participation. (We are created for an end, completion in

Christ, and all creation accompanies us on this journey.)

### Conclusion

THE SPIRITUALITY of the earth that emerges from the *Itinerarium* is predominantly Christocentric. Reconciliation takes place through the Word within whom all creation exists. By reconciling ourselves with Christ we reconcile ourselves with the world. (Our spiritual journey, then, is taken in relation with the earth and the entire cosmos. All the universe, because it participates in this journey, can become our spiritual guide. This is a humbling but illuminating thought, for in joining with the earth on a spiritual voyage we deepen a relationship that is integral to our lives and, in the process, discover the immanence of the Word of God.) The model for this spirituality is Francis who, through his dedication to the Passion of Christ, invites us to a radical detachment from the self so that we can love all creation without possessing it. Francis' dedication to Christ is Bonaventure's entrance into created reality. Ω

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## As Christ Accepted You

Accept one another  
as Christ accepted you,  
for the glory of God.  
(Romans 15:7)

As Jesus Christ  
accepted  
the blind to give them sight,  
the lame to heal them,  
the lepers to cleanse them,  
the deaf to make them hear,  
the dead to restore them to life,  
the poor to tell them the good news of the Gospel:  
so should we accept each other.

If your brother  
is blinded by pride,  
    enlighten him with your humility;  
is lame with hypocrisy,  
    heal him with your sincerity;  
is suffering from the leprosy of lust,  
    cleanse him with chaste words and deeds;  
is deafened by greed,  
    give him an example of Christ's poverty;  
is dead with gluttony or drunkenness,  
    restore him to life with your temperance;  
is poor,  
    bring him the good news of Christ.

*St. Anthony of Padua*

Sermon for the Second Sunday of Advent

Translated by Father Claude Jarmak, O.F.M.Conv.

## The Philosophy of Liberation

COLIN GARVEY, O.F.M.

I HAD OCCASION recently to study an address given to the General Plenary Council of the Friars Minor at Bahia in 1983, by Father Leonardo Boff. It was entitled "Liberation Theology and the Franciscan Spirit," and it impressed me as being a clear and persuasive piece of work, expressing ideas that have a wide appeal today.

As I went into the matter, however, I found myself having doubts about Father Leonardo's ideas, and since these ideas have had a very wide circulation, and presumably a wide influence, I thought it worthwhile explaining why.

### I. "Encounter with God in the Social Class of the Poor"

FATHER LEONARDO begins with the observation that behind all true theology is always hidden a mysticism, by which he seems to mean a particular kind of basic experience. This seems a very true remark to me, and indeed I believe it is true of philosophy too. To understand a philosopher, it is important to grasp the experience from which his thought grows and takes shape.

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Liberation theology, he tells us, "experiences an encounter with God in the social class of the poor." This is where my difficulties begin. It seems to me that "the poor" is far too vague a term to designate a social class. It is like talking of "the sick," "the powerless," "the exploited," "the aged," "the workers," "the proletariat," and so on, as social classes.

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Organizing the poor as a social class to seize power is emphatically not [the Church's] task. . . . We are not in the business of class war. Neither was Jesus. Neither was Francis.

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If you are talking about the military as a social class, you are talking about something that can be defined clearly enough, although it would be necessary to distinguish the officer class from the common soldiery, in many armies at least. It would make good sense to talk about the class of land-owners, peasant laborers, businessmen, academics, artists, the managerial class, lawyers, medical people, and so on. All of these can be defined by a variety of criteria, and they are easily recognizable as distinct classes, for the most part. And in all of them you can find people who are very poor.

For example, in the university where I teach, there are several scholarly people who are fully involved in academic work, and yet they receive only a pittance for the valuable work they do. They are wretchedly poor. This is an old tradition, in European universities at least.

It seems to me that "the social class of the poor" is a catch-all phrase which is too indeterminate to be of much help in analyzing society. I think it would be a good idea to ask for a clarification every time one uses the word: e.g., do you mean poor beggars, poor laborers, poor scholars, poor doctors, poor politicians, etc.

The point I have been making about this undifferentiated use of "the poor" to designate a class, has been made against Marx's use of such terms as "the workers" and "the proletariat." They are unhelpful because Marx does not say clearly anywhere what he means by a class. He conducts his analysis of society and its ills in terms of greatly oversimplified dichotomies such as capitalists and workers, bourgeoisie and proletariat, and (abstractly) capital and labor. This may have had more validity in

the era of unbridled capitalism, but it is of very little value in an analysis of society as it is today, at least in the western world.

*"Marxist."*

I mention Marx here, because I understand that some have tried to smear Father Boff as a Marxist. I believe this charge is quite untrue. Any modern person thinking about social conditions has to take account of Marx, and Marx would not have had the influence he had, if he had not said some very penetrating things. To say that a particular idea or doctrine is Marxist is and should be merely a historical note, signifying that the idea in question comes from the work of Karl Marx, or at least can be found in it. Unfortunately, for many people, to say that an idea is Marxist amounts to condemnation or canonization. This is an example of the thinking in slogans and labels that is so common and so destructive in our time. An idea should not be condemned or praised because it is Marxist. It should be examined critically on its merits.

Going back to the main point, Father Boff's use of the term "the social class of the poor" is far too simplistic, as I have said. He seems to think of this social class of the poor as containing within itself a dynamic power to liberate the poor, and to transform society. If the poor are conscientized and organized, they can become, as he says, the subject of their liberation. This is, of course, classical revolutionary language.

This may be accurate enough as a description of the situation in the Latin American countries, where it seems a small and corrupt ascendancy concentrates wealth and power in its hands and denies it to the great mass of the people who are ignorant, helpless, and exploited. It would be a fair enough description of the situation of the poor immigrants who went to the United States in the 18th and 19th centuries, and who improved their lot and liberated themselves by hard work, social organization, education, and political action. It would be a fair description of Ireland in the 19th century, where the same process happened. And it should be added that the Catholic clergy were with the poor in their struggle. Father Boff is quite mistaken in his general statement that "in the history of the church we have looked at the poor with eyes of the rich." Of course, the church authorities tried to convince the rich to help the poor, but it is surely obvious that it was not the rich who taught in the schools, nursed in the hospitals, and worked among the poor.

*Disappearance of the Poor?"*

Suppose Father Leonardo's liberation has come about. Will the poor have disappeared then? Will there not still be the sick, the disabled, the irresponsible, the incompetent, the helpless, the feeble-minded, and so

on? Father Leonardo is dismissive about the assistential, reforming, and paternalistic approach. Are these poor supposed to liberate themselves too? The Gospel (Mt. 25:31f) has a very different approach. I find Father Leonardo's undifferentiated use of "the poor" intolerably naive.

Any analysis that lumps together "the poor" as if they were a social class, and speaks as if the lot of "the poor" can somehow be miraculously transformed by a change in "the system," is, I believe, unrealistic and utopian, and plays into the hands of the ruthless gangsters of the so-called "people's revolutions," which have wreaked such havoc in so many countries. You must distinguish and differentiate, and try to handle social problems in terms of the whole complex interwoven network of classes, strata, centers of power and influence, education, technology, and commerce. Functioning in terms of the poor/rich dichotomy is simplistic and dangerous. And it is a major weakness in Father Boff's address.

## II. The Analysis of Poverty

FATHER LEONARDO CLAIMS that there are *two* experiences at the source of liberation theology. The first he calls the spiritual experience, the encounter with God in the social class of the poor, an encounter which he describes as *prophetic* (involving ethical indignation at the inhumanity of poverty), *spiritual*, and *pastoral*. The second experience he speaks of as *analytical*, arising from the attempt to understand why so many are very poor, and what can be done about it. It is a very strange analysis.

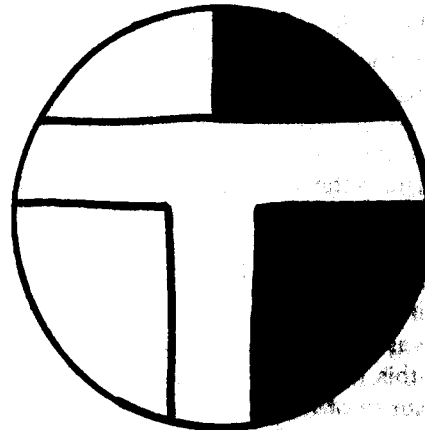
"Liberation theology presumes a certain view of poverty . . . as the result and consequence of a certain type of development characteristic of modern societies. This development produces wealth on one side and poverty on the other." The first thing to be said about this is that there is nothing particularly modern about it. Nearly all developed societies: ancient, medieval, and modern, have had this enormous imbalance between a wealthy upper class and impoverished lower classes. What is new, I think, is that in most modern societies there is an awareness that there is something wrong about it. This is probably one of the consequences of mass literacy, mass education, and more recently, mass communications. And it should be noted that many modern societies, particularly in the "West" (and that includes places like Australia, New Zealand, and Japan) have gone a long way towards bridging the gap between the very rich and the very poor, by spreading wealth and power throughout society. That is my first reservation.

### Stage One: "A Technical Problem".

Returning to the analysis of why some countries are poor and others

rich, Father Leonardo takes us through three stages in the understanding of underdevelopment. First, he says, it was understood as a technical problem, i.e., the underdeveloped countries lacked the technical resources of the advanced nations in industry and agriculture, and the solution was to import modern technology. But this did not work, he says. The developed nations kept ahead, no matter how hard the others tried to catch up in technology, "because the problem is not simply one of technique."

Reflecting on this first stage, one would want to say, Yes, of course the problem is not simply one of technique. It is much more basically a problem of human beings, and how they use techniques. But modern technology is essential for catering to the needs of a mass society in food, clothing, shelter, transportation, communications, etc. One of the main sources of trouble in underdeveloped countries has been the introduction of very advanced technology when a much lower level was what was needed for a start. Another difficulty is that high technology concentrates wealth and power in very few hands, whether they be native or foreign, and people who have control of this are very reluctant to lose control. This is one of the major problems for developed countries too, as automation advances and disemploys millions.



### Stage Two: Investment.

The second stage was reached in the 1970s. Father Boff says, when underdevelopment "came to be understood as a political problem within the unique system in which we live." The line taken was for the rich nations (the U.S.A., Europe, and Japan) to develop relations with the poor ones (of Latin America and elsewhere), and to make great investments to help them escape from poverty. The unfortunate

result of this, he says, was to create a wealth which was appropriated by the already rich classes and increase the gap between the poor and the rich. This led to the establishment of military governments to protect the wealth of the rich and keep the poor in their place. This made matters much worse. Instead of liberating, it enslaved. The huge investments made had to be repaid, and this bound the economies of these countries to the juggernaut of the rich nations.

How accurate is this diagnosis? The description of what happened is accurate enough, I take it. It is common for countries that are underdeveloped to invite foreign investment of wealth, technology, and expertise in order to develop local resources and raw materials. This happened on a massive scale with the countries which had oil, for instance, but it has happened in underdeveloped parts of Europe also, e.g., Ireland, and even parts of Britain, and so on. And, of course, it has happened in countries which can supply raw materials needed by the rich economies: e.g., copper, zinc, lead, and such minerals; tea, coffee, bananas, and other foods; and, of course, oil.

One might say that investment in poorer countries takes three main forms. The first is the introduction of a foreign company to set up an industry manned mainly by locals. The multi-nationals are the usual examples of this, and they are probably the most beneficial kind of investment, by and large. They usually demand a good deal of local investment and encouragement, but in return they usually provide useful training and employment. They do, however, cream off profits for themselves, and they put their own interests first. They are by no means an unmixed blessing, but by and large they have very positive points. They are, incidentally, a striking manifestation of courage, confidence, and enterprise, and the Americans are easily the leaders in the field.

The second main form is had when a foreign company goes into a country with its own personnel and equipment, and works on what is available there and takes it out, paying royalties to the host country. This is usually much less beneficial.

The third main form of foreign investment is lending money to a country to use for its own development. This is the most dangerous form, in a way, because when people get their hands on large sums of money, especially in unstable political regimes, it can all too easily be misused in foolish enterprises, or in amassing private fortunes. Father Leonardo tells us that this wealth was not invested in the development of their countries for the benefit of their people, but was instead appropriated by the rich for themselves, and he claims that this led to military governments in these countries, to guarantee the security of the rich.

Father Leonardo seems to be weak in history here. Everybody knows that military coups have been the bane of Latin American countries for well over a century. It is certainly not something that has developed since the 1960s. It is endemic there. One of the basic requirements of a peaceful society is to depoliticize the military, and have them under civilian control.

But then if the civil authorities are themselves very corrupt, civil control won't help much. Foreign investors lend money in the hope of mak-

ing money. People who borrow money undertake to pay it back. It is a moral obligation in justice. If they think the rate is exorbitant, they should not borrow. There is no sense in blaming the foreign investor after one has enjoyed his investment, and now has to repay it. There is no substitute for prudent, honest, and upright management of one's economic affairs. I find it strange that Father Leonardo neglects this obvious point. Is it perhaps a matter of mere bourgeois morality?

### *Stage Three: "The Flip Side of Development."*

The third stage, Father Leonardo tells us, is the perception that "underdevelopment is the flip side of development, that underdevelopment is the price to pay in order to have the capitalistic development that we have in the western world." This sounds like economic lunacy to me. Let me explain.

It is reasonable to point out that there are centers of economic power, and that other places are peripheral. Indeed, it is obvious, and it is true in every country, e.g., the U.S., the U.K., the U.S.S.R., Ireland, and Italy. The only reality whose center is everywhere and whose periphery is nowhere is God. In human affairs, there are centers of political power, cultural power, economic power, religious power, centers of fashion, recreation, agriculture, etc., and they depend on a great many factors, ranging from natural features such as beautiful scenery, mineral wealth, good harbors, fertile soil, right up to the imponderable factors of human genius and courage, determination, and enterprise.

Suppose, for example, that in the country of Corkitania, there is a very beautiful place called Xena, with wonderful natural features, and suppose that it is neglected for another place, Yala, which is very well developed and frequented by tourists, but not so beautiful. Father Leonardo seems to be saying that the underdevelopment of Xena is the flip side of the development of Yala, and is the price that has to be paid for the development of Yala. This is, I believe, determinist nonsense. What is needed is people with energy and initiative to develop Xena, and make it attractive so that it will draw people.

I have given an example from tourism. The history of mankind will provide many other examples where there have been shifts of political centers, religious centers, cultural centers, and so on. For an example of an astonishing development of economic-industrial power in today's world, just look at Japan, which was transformed from a feudal society to a major industrial power in a hundred years. And it is worth reminding oneself that the dominant economic power today, the U.S.A., was quite peripheral a mere century and a half ago.

The economic issues involved here are, of course, extremely complex,

and it is distinctly unhelpful to recommend Third World countries to imitate the "Japanese miracle." So far as I know, no one knows quite how the Japanese miracle happened, even though many have tried to find out. And it is quite true that the economic odds are heavily stacked against the Third World countries, and that the ruthless competitiveness of the U.S. and other countries give little space or opportunity to the countries they prey on. It is important for countries in the First World to become aware of what they are doing, and to remedy the situation for the sake of all nations.

It is well to remember, too, that Third-World countries are not entirely helpless. The oil producing countries of the world gave a sharp lesson to the well-off countries of the world a few years ago. Perhaps the lesson could be repeated in other areas.

But so long as the people in charge of the poorer countries lack confidence in their own countries, so long as they fail to rule with justice and integrity and in the interests of all their people, there can be no radical improvement. It is futile, I believe, to expect that a change in the economic system will provide economic salvation, and this is as true of the Soviet system as it is of the Western system. Giving priority to economic systems over human virtue and integrity is a fundamental source of human alienation, and it is one of the crippling weaknesses of Marxist thought.

### III. The Cure for Underdevelopment

FATHER LEONARDO IS QUITE RIGHT in saying that the underdeveloped countries are on the periphery of the international system. And one could well point out that the countryside is usually peripheral to the cities. And the poor are peripheral to the rich. That is the way we find things, the way things have been in every developed society we know of. Less developed societies often seem to get a much better sense of participation and belonging than developed societies. But then, they have other problems, often worse.

From the periphery, the predominance of the center of power is seen as oppression, naturally. But what is one to make of a nation rich in natural resources, in population, in intelligence and courage, which yet allows itself to be marginalized and peripheralized? It obviously needs to take its destiny in its own hands. It can reasonably seek help from outside, and should be given it. But its destiny depends on whether it can find within itself men and women who can build up a powerful, dynamic, and creative society, relying first of all on themselves—under God. It needs people of integrity and honesty, without whom no system can work, people who will devote themselves to economic development, to social

development, to education, to banking and insurance, to thinking, creating, and above all, I think, to the worship of God and the search for the kingdom of God. De Toqueville is not alone in attributing the greatness of the U.S.A. to its possession of such people.

#### *Father Leonardo's Cure.*

Father Leonardo, however, seems to have a very different solution. He seems to think that changing the system is what is needed. He says, "Poverty must become the center," and "for God, poverty is the center, and wealth the great periphery," as opposed to the actual economic situation. And this leads, he believes, to the realization that the Church has a social-liberating mission, with economic and political implications.

Now, I believe profoundly in the liberating mission of the Church. There are many examples of it in history: e.g., in the disappearance of slavery in the ancient world. I have seen it at work in the history of my own country, Ireland. I have no doubts about a theology which emphasizes liberation—from neglect, from sickness, from ignorance, from servitude, and above all from sin. But I would be very worried indeed if theology were to be turned into an instrument and a weapon for revolution, i.e., if salvation were to be subordinated to a political program. And I see some reasons to be apprehensive in Father Leonardo's address.

The classical approach to revolution is to identify a particular class (whether it be called the workers, the proletariat, the poor, or simply the people) as oppressed, and as yet having within itself the power, the energy, and the right to take control of society. The first step will be to make this class aware of its predicament, its identity, and its rights—i.e., to make it conscious of itself. It is not enough to make people aware of their oppression, however. They must be organized into a well disciplined and powerful body, so that they can overthrow the system, seize control, and set up a new society in which justice and humanity will reign. In the interests of this, it is usual to oppose mere reform or alleviation of oppression and injustice. Nothing less than a root and branch destruction of the system will do, whether the system be feudalism, monarchism, or bourgeois liberal capitalism.

Father Boff seems to have absorbed a good deal of revolutionary rhetoric into his thinking. There is the usual dismissal of reform and the alleviation of oppression and injustice. Apparently he is seeking a total transformation of society, to liberate the poor. He does not say it will have to be done by a violent upheaval, but I cannot help feeling uneasy about it.

I find an ominous ring in what he says about the basic rights of human beings as opposed to what he calls "the more bourgeois rights of cons-

ciency, freedom of speech, freedom to travel." That sounds perfect for a police state acting in the name of "the people."

#### *Materialism.*

The outlook of liberation theology as Father Leonardo expresses it, seems to me to be deeply materialistic. I do not mean materialism in the classical or dialectical sense, which sees matter as the ultimate reality, but in the sense that the material needs of man are put in the first place. Perhaps I am reading too much into his remark about bourgeois rights, but it seems to me that in his social philosophy, his first and main concern is that people have enough to eat, to wear and be sheltered with—i.e., the basic necessities of life.

One might well feel that this position is quite reasonable, and that any measure that will ensure its achievement will have to be accepted. If you are presented with alternatives: "Either you have bread for the poor and do without the bourgeois liberties, or you have your bourgeois liberties and let your brothers and sisters starve," you must, of course, choose to feed the poor. But the point is that the dichotomy is false. We can choose to feed the poor and also to have freedom of conscience and speech. Many countries have been able to combine the two.

And we should also take a warning from the fact that several regimes which chose bread against freedom brought famine to their people, whether it be the Soviet famines on the Volga in the 1930s, or the famine which destroyed half of Cambodia in our own times.

#### *The New Testament.*

Father Leonardo claims that the praxis of Jesus is profoundly materialist, in that he begins by preaching liberty for the blind, the crippled, the sick. I believe that this is a grotesque travesty of the teaching and praxis of Jesus. Healing the sick for Jesus was not primarily an end in itself, but a sign of who he was. He emphatically did not put bread in the first place. This is surely the meaning of the first temptation, when he dismisses the tempter with the words: "Man does not live by bread alone, but by every word which comes from the mouth of God" (Mt. 4:4). Or take again the great declaration of the Sermon on the Mount: "Therefore do not be anxious, saying 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well" (Mt. 7:31-33). Could anything be clearer? If this is materialism, I am a cabbage.

A GREAT DEAL MORE might be said about Father Leonardo's address, but I have said enough, I think, to explain why I find it disturbing. It contains some very shaky economics, poor history, bad philosophy, and bad exegesis. If this is a fair example of "liberation theology," you can keep it.

I believe profoundly in the liberating mission of the faith, and the Church. As I see it, the condition of most of mankind is one of oppression, privation, sickness, and sorrow. We are people condemned to death, and the faith allows us to look forward in joyful hope to our deliverance, assuring us that we are blessed when we suffer persecution, when we are poor, when we mourn, and so on, because the sufferings of this present time are not worth comparing with the glory that is to be revealed in us.

Of course we are bound to help one another along the way, to carry the burdens of others, bind up their wounds, open their eyes and ears if we can, and give them hope and heart until the end of the road for them and us. Of course, we must work for better conditions in our world, but we must also face the possibility that in spite of our best efforts, and perhaps even because of them, the condition of most men will still be one of oppression and bondage. And the faith will still be good news, and still be valid in the midst of that oppression and misery, because Christ has risen and has overcome the worst that man can inflict.

It is in this sense that the poor and oppressed are the center, I believe. They are the ones most in need, who are most discouraged and dejected. They above all need help and hope, and that is where the Church has a clear and unequivocal role. But organizing the poor as a social class to seize power is emphatically not our task. By all means let us help and encourage poor people to make their way in society, and find a place in accordance with their talents, never forgetting that they, like the rich, are also called to repentance and in need of redemption. But we are not in the business of class war. Neither was Jesus. Neither was Francis.

Father Leonardo might very well say at this stage, "And neither am I. I did in fact emphasize the *legatio pacis* in talking about Saint Francis, and nowhere did I advocate a violent overthrow of the regime." And that is true. What makes me uneasy is his analysis in terms of "the social class of the poor," the revolutionary rhetoric he uses, and the absence of the other-worldly or transcendent aspect of Christianity.

Father Boff's address to the Plenary Council has been very widely circulated. Does this mean that liberation theology has the official approval of the leaders of the Order? Liberation, renewal, and the transformation of society are at the very heart of the Gospel, of course. But this version of liberation has some very dubious aspects. Are we really, as an Order, committed to this kind of liberation? Ω

## The Rule and Its Values— Practically Speaking

SISTER REBECCA ANNE RUTKOWSKI, O.S.F.

LUKE 11:27-28 WAS NOT the scheduled Gospel for August 14, 1983, the 20th Sunday in Ordinary Time; but it was the Gospel used at a certain psychiatric hospital in anticipation of the Feast of the Assumption. What has this to do with our new Rule? One never knows how the Word of God will pierce the heart.

I had attended the Rule Workshop sponsored by the Federation the preceding September, and had just finished a Rule Seminar put on by my Community. I'd been thinking about the Rule and its implications, but especially about the four values of conversion, poverty, minority, and contemplation. Intellectually, I was saturated—I'd heard the whole historical context, the Rule Commentary, etc., and had already amassed a whole notebook full of stuff: "for my bookshelf," I thought, "a collector's item."

After our workshop, I drove to the psychiatric hospital to see the Chaplain there, and to attend his Mass for the psychiatric patients. Psychiatric patients still unnerve me; so I thought it would be good for me to work on my fears of them. I arrived at five minutes to ten (just in time for Mass), and found a screaming patient in the lobby. She demanded to know who I was. I told her, and she continued to scream. (So much for my therapeutic ability, I thought.)

Mass is held in the auditorium—the altar is on the stage. "Very fitting setting," I thought to myself. "Father is on stage, and I'm stuck here below with all the patients." I chose my seat very carefully so I wouldn't get hit in the head. The patients, meanwhile, were shuffling in and out,

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and moving from seat to seat. One walked across the stage bowing up and down as she moved. Somebody wanted to come into my row—I moved over, not one seat, but two. Mass began, and two of the patients put on their radios. The patient I met in the lobby began to talk at me again. Others continued to move about, while some sat in their seats sorting papers. "Their minds are not on the Mass," I thought; "Oh, well, neither is mine at this point." I was beginning to think I was the crazy one for being there. To top it all off, Father began a homily. "Oh, no!" I thought; "to these people?"

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It was very Franciscan—surrounded by  
my lepers—with radios, screams, and  
uncontrolled movements, I reflected on  
my emptiness. . . .

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Luke 11:28—Blessed are they who hear the Word of God and keep it." "That's the wrong Gospel," I thought to myself. Father spoke of how all of us were ordinary people—the only ones possibly being able to claim any semblance of importance being the Pope or maybe the President. He continued, making the point that the truly important ones are those who hear the Word of God and keep it. My last retreat director had hit on that same point, and I began to think.

It was very Franciscan—surrounded by my lepers—with radios, screams, and uncontrolled movements, I reflected on my emptiness and the emptiness of Christ crucified—the same emptiness Francis lived—and I realized POVERTY.

I thought about the Rule and all its ramifications for the Franciscan family. Then I looked around me at all the psychiatric patients and continued to CONTEMPLATE what was happening to me.

I thought about the times I'd reflected on minority in Community—and how I could live it better on the local missions. I went back to Father's words on ordinary people and looked at my brothers and sisters around me, and knew that this was MINORITY.

And afterwards, alone in the auditorium, I sat a very long while and knew that I had experienced CONVERSION.

"Blessed are they who hear the Word of God and keep it." Those notes from the Rule workshop may be on my bookshelf, but the values have definitely pierced my heart. Ω

## Book Reviews

**A Theology for Ministry.** By George H. Tavard. Theology and Life Series. n. 6. Wilmington, DE: Michael Glazier, Inc., 1984. Pp. 164, including Index. Paper, \$6.95.

*Reviewed by Father Daniel A. Hurley, O.F.M., a member of the Campus Ministry Team at St. Bonaventure University.*

The sixth volume of the Theology and Life Series published by Michael Glazier, Inc., is a book on ministry in the Church. *A Theology for Ministry* expresses George A. Tavard's views on ministry. Presently a member of the faculty of Methodist Theological School of Ohio Wesleyan University in Delaware, Ohio, Father Tavard is an internationally known theologian, ecumenist, and writer. In the present book, he examines the nature of ministry and traces its history from the time of the Reformation, referring repeatedly to the traditions of the early Christian Church.

The author explains in his Introduction that since the Reformation ministry in the Church has had a double focus. One—that of the Catholic and Orthodox Churches, has "concentrated on the priest in relation to Christ's presence in the Eucharist" (p. 7). Other churches "which issued from the Reformation emphasized the preaching of the Word as the central ministerial function" (p. 8). This double focus of the churches on ministry, as well as other factors existing in the

Church at the present time, such as the vocation crisis and the ordination of women, have created "an urgent need for deeper theological reflection on the nature and structure of the ministry" (p. 10).

Father Tavard presents his own "deeper theological reflection" in a series of chapters that deal with "Catholicity as Basis," "Eucharistic Communion as Horizon," and "Culture as Context." Then, displaying a keen knowledge of the theological reasoning of both the Council of Trent and the Reformation leaders, as well as of the documents of the Second Vatican Council, Father Tavard weaves a plausible theory of Christian ministry for the future.

To explain his theology for ministry, the author outlines four structures for ministry: mediation, proclamation, service, and education. He claims that, in the history of the Church, "the relative importance of these structures has shifted," but they are part of the history of ministry in the Church (p. 83). However, he writes, "the core of ministry resides in the priestly function of mediation associated to proclamation" (p. 91).

In a chapter entitled "The Function of Celebration," the author, citing the document of the Second Vatican Council on the Liturgy, states emphatically that "there is no eucharistic celebration without the participation of the laity" (p. 94). Then, after treating the priestly function of the congregation in the eucharistic celebration, he

distinguishes between the ministry of all the faithful and the ministry of the ordained priest. "The function of the ordained priest is not delegated by the people but one has been called to it by God" (p. 101).

Father Tavard concludes his book by presenting some thoughts concerning the reorganization of ministry. His sixteen theses, first presented in South Africa in 1968 (p. 156), were startling at the time and may be even today. All in all, this reviewer praises Father Tavard's *A Theology for Ministry* and recommends it to all those interested in theological theory. It is a thought-provoking book. Both professional theologians and non-theologians will find much in Father Tavard's theology that is challenging and debatable.

**Thérèse of Lisieux: A Biography.** By Patricia O'Connor. Huntington, IN: Our Sunday Visitor Press, 1984. Pp. vi-173, including Index. Paper, \$5.95.

*Reviewed by Father Julian A. Davies, O.F.M., Ph.D., Head of the Philosophy Department at Siena College and Associate Editor of this Review.*

This brief but amply documented biography gives us a description of the real Saint Thérèse. She emerges as an intelligent believer, one who rejected fanciful, if pious, interpretations of Scripture and who had to struggle in faith just as other mortals do. Her "little way" of love remains, but is shown to be rooted in faith and decision, not in sentimentality. Thérèse had a sense of humor too, and a stubborn streak that got her into the Carmelites at age

15.

The littleness and sometimes pettiness of the world into which Thérèse was born and into which she moved when she entered the convent are clearly portrayed by the author. That Thérèse became *Saint Thérèse* in spite of the abundance of incompetence around and over her, proves that truly the grace of God is not "bound."

*Thérèse of Lisieux* is truly an edifying book.

**We Pray to the Lord.** By Richard Mazziota, C.S.C. Notre Dame, IN: Ave Maria Press, 1984. Pp. 203. Paper, \$9.95.

*Reviewed by Father Michael J. Taylor, O.F.M.Conv., who is serving his Deacon Internship at Our Lady of Angels Parish in downtown Albany, New York.*

This book, which is a collection of intercessory prayers for liturgical use, is an outgrowth of the author's doctoral studies at Boston University. He does a commendable job of surveying the historical development of the General Intercessions (pp. 113ff) and of highlighting their importance within the Liturgy.

Father Mazziota has put a lot of effort into developing intercessory prayers for every Sunday of each of the three cycles of the Church year. In addition, he includes intercessions for the Solemnities of Christmas, the Immaculate Conception, and All Saints, and for the Vigil and Solemnity of the Assumption.

Each group of intercessions is based on the scriptural texts of the particular Sunday or Feast and offers three possi-

ble responses for the petitions. The prayers reveal a great deal of theological/scriptural reflection by the author and include directions for appropriate pauses to heighten the seriousness and necessity of this form of prayer.

Infrequently some of the petitions

strike the reader in a rather unusual way which perhaps might cause some wonder on the part of the "average Sunday congregation," but this does not in any way hamper the creativeness of anyone involved in liturgical ministry who might wish to avail him/herself of this fine work.

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The staff of the Franciscan Institute joins the Editors in wishing you a very blessed Christmas and every grace and good from our heavenly Father throughout the new year.

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- DelBene, Ron, and Herb Montgomery, *Alone with God: A Guide for a Personal Retreat*. Minneapolis: Winston Press, 1984. Pp. iv-128. Paper, \$4.95.
- Fahey, Charles, and Edward Wakin, *A Catholic Guide to the Mature Years*. Huntington, IN: Our Sunday Visitor Press, 1984. Pp. 111, including Appendix. Paper, \$6.95.
- Gilles, Anthony E., *The People of the Way: The Story behind the New Testament*. Cincinnati: St. Anthony Messenger Press, 1984. Pp. viii-142, including Index. Paper, \$5.95.
- Kenny, James, and Stephen Spicer, *Caring for Your Aging Parent: A Practical Guide to the Challenges, the Choices*. Cincinnati: St. Anthony Messenger Press, 1984. Pp. viii-152. Paper, \$5.95.
- Kistner, Hilarion, O.F.M., *Walking through Scripture with Francis*. Four talks on four 60-minute cassettes. Cincinnati: St. Anthony Messenger Press, 1984. Boxed set, \$29.95.
- Kraljevic, Svetozar, O.F.M., *The Apparitions of Our Lady of Medjugorje*. Edited by Michael Scanlon, T.O.R. Chicago: Franciscan Herald Press, 1984. Pp. xv-202. Paper, \$9.59.
- Roseliep, Raymond (Haiku poetry), Cyril A. Reilly, and Renée Travis Reilly, *The Earth We Swing on*. Minneapolis: Winston Seabury Press, 1984. Pp. 64. Paper, \$7.95.