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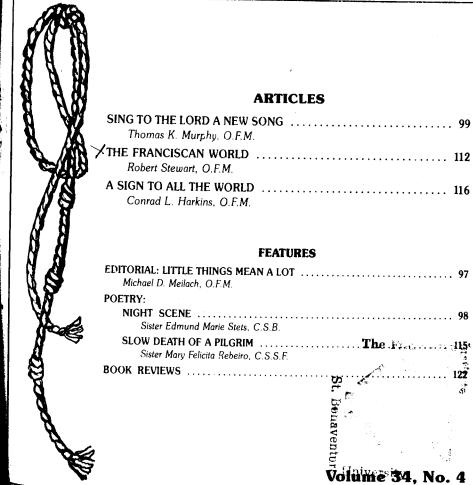
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FRANCISCAN PATHWAYS

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The CORD

A FRANCISCAN SPIRITUAL REVIEW



The CORD

A Monthly Franciscan Spiritual Review

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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 Clerics¹
EpCust: Letter to Superiors¹
EpFid: Letter to All the Faithful¹
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 Crucif
RegB: Rule of 1223
RegBr: 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
1, 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).

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).



Little Things Mean a Lot

"LITTLE THINGS," according to a song popular a few decades ago, "mean a lot." Without the "little things" furnished to the plants sown in this beautiful Spring season, e.g., there will be no "great thing" later on, when we expect blossoms, fruit, the harvest. Little things—moderate amounts of moisture, warmth, sunlight; a certain minimum of attention from the farmer or gardener: these will ensure a healthy and robust plant later on.

The notice on the last page of this issue, about the Beatification Cause of Zélie and Louis Martin, prompts thoughts about how important the "little things" must have been in their household. Grace, we know, builds on nature; and it takes very little imagination to realize what the Little Flower's childhood must have been like for her to have adopted so resolutely and persevered so steadfastly in her "little way" of perfection.

One need not exaggerate the "family model" of religious life in community (now regarded in some quarters as inadequate and outmoded), to see that there are some important parallels between the nuclear family and a religious community. One of these is surely the need for attention to "the little things": details of daily life that are surely tiny, trivial, and insignificant taken in themselves, but that add up over a period of time to a major difference in attitude.

If one individual does not replace the cap on the mustard or ketchup, well, yes, someone else will; and the latter may even replace the bottle itself into the cabinet where it belongs. If one individual does not refill the wine and water cruets after celebrating Mass, then, yes, someone else will; and the latter may even put the refilled cruets back into the refrigerator. If one sister or friar does not put the Scotch tape or stapler back where it belongs in the mail

room after using it, all right, yes, another will eventually do so. But what is lost when individuals of the first type predominate in a community is much more important than recapped condiment bottles, refilled cruets, or neatly arranged mail rooms. What is lost is the sense that the community members really care about one another-want to provide a pleasant, livable atmosphere for one another.

Easter is, of course, not a "little thing." Nor, surely, is Good Friday a "little thing." But do you think events would ever have gotten to that point in the Lord's life, if there had been no attention. throughout its course, to the "little things" that proved his love for the Father and for us? Easter, at any rate, like the Spring season in which it occurs, speaks of new life. That new life, consisting as it does in a truly radical transformation and rising to a share in the divine life itself, is surely no "little thing." But then, neither was the celebration in the courts of heaven when Saint Thérèse entered; and for that matter, neither is the towering cornstalk at harvest time.

Little things mean a lot. Ω

Fr. Michael & Miled , for

Chips of stars, like casual errant on black velvet a slice of winter moon slightly dipped—a toupale yellow light, sauter poured through lattice the night is rich with treasures for the Chips of stars, like casual diamonds, errant on black velvet; slightly dipped—a touch of class; pale yellow light, sauterne mellow, poured through lattice-branching sycamores . . . with treasures for the poor.

Sister Edmund Marie Stets, C.S.B.

Sing to the Lord a New Song—I

THOMAS K. MURPHY, O.F.M.

THE ORIGIN OF THE Lord's Prayer is described in the Gospel according to Luke as follows:

One day he was praying in a certain place. When he had finished, one of his disciples asked him, "Lord, teach us to pray as John taught his disciples." He said to them, "When you pray say: Father, hallowed be your name, your kingdom come. Give us each day our daily bread. Forgive us our sins, for we too forgive all who do us wrong; and subject us not to the trial" [Lk. 11:1-4].

The location of this memorable teaching is given only in the vaguest terms: "in a certain place." This episode, however, follows immediately in the Gospel upon a visit by Jesus to Martha and Mary in Bethany, a village on the eastern side of the Mount of Olives "just under two miles from Jerusalem" (cf. Jn. 11:18).

The ancient road between Bethany and Jerusalem passed over the top of the Mount of Olives. About one mile from Bethany on the top of this mount there is a certain cave which since the third century has been revered by Christians as a place where Jesus taught his disciples. So significant was this cave to the Christians of the early fourth century that the Emperor Constantine erected a church over this cave in addition to the two other churches he erected in the Holy Land, one over the cave of Jesus' birth in Bethlehem and the other over the tomb of his burial and resurrection next to the hill of Calvary. The structure which stands today over this cave on the Mount of Olives is known as the Church of the Pater Noster (Our Father) because of a venerable tradition that at this place Jesus taught his disciples that prayer. On its walls, tiled panels present the words of the Our Father in 62 languages.

Father Thomas K. Murphy writes from Saint Joseph's Friary, the House of Prayer for Holy Name Province. This is the first in a series of three articles discussing the relationship between the Psalms and the Our Father.

In the Book of Psalms we have two rich veins of material which can help us to appreciate the holiness, goodness, and generosity of the LORD: the hymns of praise and the psalms of thanksgiving.

From the Church of the Pater Noster one can look off about onehalf mile to the west and see another hill which is separated from the Mount of Olives by the Kedron Valley. This nearby hill, called the Ridge of Ophel, was the heart of the ancient city of Jerusalem. To Jewish people this hill is the most sacred place in the Holy Land. On its lower reaches, a few hundred yards to the south, was the original Mount Zion where David led the people in worship as he brought the Tabernacle to its new home in Jerusalem. Just to the north of David's city, directly across from the cave of the Pater Noster, Solomon constructed the magnificent Temple of Jerusalem where the worship of the Jewish people reached its culmination in the tenth century B.C. Many modern scholars, following the renowned twentieth-century scholar Sigmund Mowinckel, believe that it was from the splendid Temple cult that flourished for centuries on the Ridge of Ophel that the venerable prayer book of the Jewish people, the Book of Psalms, originated (Sabourin, 35).

Using the language of Luke's account of the Lord's Prayer, we could stretch our imagination very extensively and say that generation after generation of pious Jewish people as they gathered for worship on the Temple Mount during the millenium between King David and his descendant Jesus the Christ, had been asking the Lord their God, "Lord, teach us to pray." To this figurative request of his people we can imagine the response of the LORD, "Say this when you pray," as through the Spirit he gave them psalm after psalm until the collection of psalms known as the Book of Psalms was completed. Through the 150 psalms the LORD provided his people with a marvelous instruction which has enabled so many of his people to draw close to him in worship.

So, it is possible that on these two hills of Jerusalem, the Mount of Olives and the Ridge of Ophel, God's people were provided with the two principal biblical formularies of prayer: the Book of Psalms and the Lord's prayer.

Whether or not the Lord's Prayer and the Book of Psalms were formulated on these parallel hills in Jerusalem, and whether or not they were developed in parallel fashion as we have imagined in this "midrashic" introduction, today it can still be said in truth of both of these widely used prayer forms that "through all the earth their voice resounds and to the ends of the world their message" (Ps. 19:5).

If some contemporary Christians have allowed the Psalms to be eclipsed from their prayer life by other prayer methods, it is evident from the Gospels that the author of the Lord's Prayer remained thoroughly imbued with the words of the Psalmist, so often traditionally identified as his ancestor King David. During the course of the last week of Jesus' life, we find in the Gospels no fewer than six direct quotations from the Book of Psalms on the lips of Jesus.

Psalm 8:3. On Palm Sunday as he entered the Temple precincts:

The chief priests and the scribes became indignant when they observed the wonders he worked, and how the children were shouting out in the Temple precincts, "Hosanna to the Son of David!" "Do you hear what they are saying?" they asked him. Jesus said to them, "Of course I do! Did you never read this:

From the speech of infants and children you have framed a hymn of praise? [Mt. 21:15-16].

Psalm 118:22. On the following day, after he related the parable of the tenants in the same place:

Jesus said to them, "Did you never read in the Scriptures,

The stone which the builders rejected has become the keystone of the structure? [Mt.21:42].

Psalm 110:1. On perhaps the same day, as he parried with the Sadducees and Pharisees in the Temple precincts:

In turn Jesus put a question to the assembled Pharisees, "What is your opinion about the Messiah? Whose son is he?" "David's," they answered. He said to them, "Then how is it that David under the Spirit's influence calls him 'lord,' as he does:

The Lord said to my lord, Sit at my right hand, until I humble your enemies beneath your feet?

If David calls him 'lord,' how can he be his son?" No one could give him an answer; therefore, no one dared, from that day on, to ask him any questions [Mt. 22:41-46].

Psalm 41:10. At the Last Supper in reference to Judas:

What I say is not said of all, for I know the kind of men I chose. My purpose here is the fulfillment of Scripture:

He who partook of bread with me has raised his heel against me [Jn. 13:18].

Psalm 22:2. On Good Friday, from the cross:

Eli, Eli, lema sabachthani?—that is, My God, my God, why have you forsaken me? [Mt. 27:46].

Psalm 31:6. On Good Friday, also from the cross:

Jesus uttered a loud cry and said:

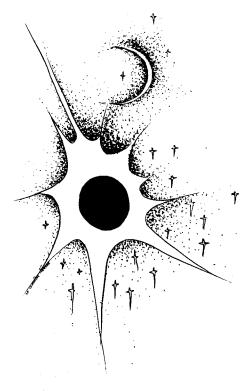
Father, into your hands I commend my spirit.

After he had said this, he expired [Lk. 23:46].

Like Jesus Christ its Founder, the Church has always used the Book of Psalms in its prayer before God. Thomas Merton, an ardent twentieth-century disciple of the Lord, has well stated the secret of the revelatory power and eternal freshness of the Psalms:

. . . the Psalms are the songs of men who knew who God was. If we are to pray well, we too must discover the Lord to whom we speak, and if we use the Psalms in our prayer we will stand a better chance of sharing in the discovery which lies hidden in their words for all generations. For God has willed to make himself known to us in the mystery of the Psalms. . . . God has given himself to [the Church] in [the Psalms], as though in a sacrament. The Church loves to sing over and over again the songs of the old psalmists because in them she is singing of her knowledge of God, of her union with him [Praying the Psalms, 3-4].

Several years ago as an assistant in a parish I was teaching an informal Bible class on the Psalms. In my own preparations for these classes I became acquainted with the various literary types of psalms into which modern scholars have come to classify the ancient psalms: e.g., hymns, laments, psalms of confidence, songs of thanksgiving, royal psalms, didactic psalms. As I studied the psalms according to the categories of the modern scholars, the thought occurred to me that there might be some connection between the various types of psalms and the Lord's prayer. The psalms and the Lord's prayer were both the inspired Word of God teaching his People how to pray. Perhaps there was some correlation between them.



Over a period of several days I made the exciting discovery that, in an impressionistic way, each of the phrases of the Lord's Prayer could be readily matched with one of the literary types of psalms determined by the modern scholars. The matching arrangement which I have chosen between the phrases of the Lord's Prayer and the literary forms found in the Book of Psalms is shown in the table on the following page. The list of literary forms of the psalms is taken basically from Sabourin, p. 443. The form of the Lord's prayer is that of the International Committee English in the Liturgy.

I have found by comparing the Psalms and the Lord's Prayer as indicated in the above chart that each of these formularies of prayer can be viewed in a new way from a vantage point provided by the other. For example, the lapidary phrases of the Lord's Prayer can be enlivened and expanded by the rich poetic imagery found throughout the Psalms. At the same time, the very welter of poetic imagery in the Psalms can be brought into focus and tamed by the profound and concise expressions of the Lord's Prayer.

I believe, too, that such an interaction between these two scriptural sources of prayer could act as a kind of cross pollination bringing together the best strains of the two biblical prayer traditions to produce in time in our personal prayer life a "hybrid vigor" which will enable us to withstand the many modern pressures in our lives which ever threaten to "extinguish the spirit of holy prayer and devotion to which all created things are meant to contribute" (RegB 5).

The Lord's Prayer	Literary Type of Psalms	Psalm Numbers
Our Father in heaven	Psalms of Confidence (12)	3, 4, 11, 16, 23, 27, 62, 115, 121, 125, 129, 131
Hallowed be your name	Hymns (19)	8, 919, 29, 33, 100, 103, 104, 111, 113, 114, 117, 135, 136, 145, 146, 147, 148, 149, 150
	Psalms of Thanksgiving (16)	9, 10, 30, 34, 40, 41, 65, 66, 67, 68, 92, 107, 116, 118, 124, 138
Your kingdom come	Royal Psalms (11)	2, 18, 20, 21, 45, 72, 89, 101, 110, 132, 144
	Canticles of Zion (6)	46, 48, 76, 84, 87, 122
•	Hymns of Y ahwe h's Kingship (6)	47, 93, 96, 97, 98, 99
Your will be done on earth as it is in	Wisdom Psalms(11)	1, 37, 49, 73, 91, 112, 119, 127, 128, 133, 139
heaven	Liturgical Psalms (3)	15, 24, 134
	Prophetic Exhorta- tions (6)	14, 52, 53, 75, 81, 95
	Historical Psalms (2)	78, 105
Give us today our daily bread	Psalms of Supplica- tion (9)	28, 36, 42, 43, 54, 61, 63, 86, 123
Forgive us our sins, as we forgive those who sin against us	Penitential Psalms (11)	6, 25, 32, 38, 39, 50, 51, 102, 106, 130, 143
Save us from the time of trial and deliver us from evil	Psalms of Deliverance (38)	5, 7, 12, 13, 17, 22, 26, 31, 35, 44, 55, 56, 57, 58, 59, 60, 64, 69, 70, 71, 74, 77, 79, 80, 82, 83, 85, 88, 90, 94, 108, 109, 120, 126, 137, 140, 141, 142

Our Father in Heaven

PERHAPS THE DEEPEST human need is the need to "belong," the need to know our roots, the need to receive acceptance and love, the need to have confidence in our identity. The extent to which this basic need so often goes unsatisfied in human society is poignantly described in the Gospels. On one occasion when a vast crowd assembled to see and

hear Jesus, the Evangelist reports that Jesus "pitied them, for they were like sheep without a shepherd; and he began to teach them at great length" (Mk. 6:34). We naturally wonder what the Anointed One of the LORD taught those people on that occasion. The Evangelist fails to supply any account at all of the teaching that followed. Some time later, however, one of those somewhat bewildered sheep, an intimate disciple of Jesus, did a wonderful favor to all of us later disciples. He asked the Teacher for help in finding our proper place before our divine Shepherd. In the first phrase of the Lord's Prayer we have the teaching which unlocks the mystery of human identity and points out where alone the needs of the human heart can be satisfied.

This teaching of Jesus is not human speculation on how we might establish noble goals for the species. His teaching is the Word of God bringing divine light on the great question of the origin and destiny of humankind. The testimony of God is not merely that God is a shepherd who for his own reasons watches over and guides humankind. The divine testimony given to the disciples of Jesus in this prayer is that we whom God made originally in his own image and likeness (Gen. 1:26) are now adopted as his children in his Son Jesus Christ.

This is how you are to pray: "Our Father in heaven" [Mt. 6:9].

He . . . predestined us through Christ Jesus to be his adopted sons—such was his will and pleasure . . . [Eph. 1:5].

At last, through the Messiah, the LORD God is able to announce glad tidings to the lowly:

He raises up the lowly from the dust; from the dunghill he lifts up the poor to seat them with princes, with the princes of his own people [Ps. 113:7].

The glad tidings that the Savior heard on the occasion of his baptism are now glad tidings for all who are baptized in the name of Jesus: "You are my beloved son (daughter). On you my favor rests" (Cf. Mk. 1:11).

When Saint Francis of Assisi as a young man was brought before the local bishop by his father to be disinherited and stripped of all the paternal resources which he was lavishing on his project of restoring the church of San Damiano, Francis used these first words of the Lord's Prayer in his dramatic retort to the charges of his father: Listen all of you, to what I have to say! Hitherto I have called Pietro di Bernardone father. Now I return to him his money and all the clothes I got from him, so that hereafter I shall not say: Father Pietro di Bernardone, but Our Father who art in heaven! [Jorgensen, 49].

With these words of the Lord's Prayer Francis declared to his father, to the citizens of Assisi, and indeed to the whole world his new-found identity as a child of God in Christ and his firm determination to follow the ways of the heavenly Father within his Church, completely entrusting his future welfare to the benevolent Providence of his heavenly Father.

Centuries before the words of Jesus invited us to approach God confidently as our Father, the psalmist had prepared the way for this bold confidence in approaching the LORD God of Israel. Relying on his promised loving-kindness, they expressed their own confidence in God in a great variety of images.

In military images perhaps David himself describes his boundless confidence in the care and protection of the LORD God:

But you, O LORD, are my shield; my glory, you lift up my head! [Ps. 3:4]. The LORD is my life's refuge . . . Though an army encamp against me, my heart will not fear; Though war be waged upon me, even then will I trust [Ps. 27:1-3].

In the 23rd Psalm wherein God is pictured as the shepherd watching over his flock, the confidence of the sheep remains undaunted in the midst of danger.

The LORD is my shepherd . . . Even though I walk in the dark valley I fear no evil; for you are at my side With your rod and your staff that give me courage [Ps. 23:1, 4].

The psalmist's experience of the all-knowing and all-loving presence of God is also described in more personal images, more personal on God's part as well as ours:

The LORD's throne is in heaven.

His eyes behold,
his searching glance is on mankind.
... for the LORD is just, he loves just deeds;
the upright shall see his face [Ps. 11:4, 7].

Trust in him at all times, O my people! Pour out your hearts before him [Ps. 62:9].

Psalm 27, already quoted above, continues in a daring vein that approaches closely the image of deep intimacy of the first verse of the Lord's Prayer:

Of you my heart speaks;
you my glance seeks;
your presence, O LORD, I seek. . . . Though my father and mother forsake me,
yet will the LORD receive me [Ps. 27:8, 10].

It would be a mistake to think that expressions of trust are limited to the confidence psalms. Some of the most consoling expressions of confidence burst forth like sudden rays of sunshine from the darkest psalms of lament.

The psalmist who begins, "My God, my God, why have you deserted me," is able upon reflection on his membership in the Covenant with the LORD suddenly to experience hope in his trials:

Yet you drew me out of the womb, you entrusted me to my mother's breasts; placed on your lap from my birth, from my mother's womb you have been my God [Ps. 22:9 10—Jerusalem Bible].

The psalmist who begins, "God of vengeance, LORD, God of vengeance, show yourself," soon confesses his faith in the presence of the LORD's covenanted love amidst the trials of his life:

When I say, "My foot is slipping," your kindness, O LORD, sustains me; When cares abound within me, your comfort gladdens my soul [Ps. 94:1, 18—19].

Often it is very difficult for us human beings to accept the urgings of the Word of God to draw near in confidence to the heavenly Father. The care of the loving heavenly Father may be far from evident to us. From our life experience we may feel that we are all alone with our fears and doubts, that no one understands our plight or can satisfy our needs.

Once, when all of us were infants, we went through similarly perplexing situations when we found ourselves in need with no one immediately present to take care of our needs. We have to learn to trust in the love and care of our parents. Also we had to begin the long

and arduous process of learning the language of communication used by our family. We had to listen to the words pronounced in our ears and had to struggle to form these same sounds on our own lips and tongues. In time we learned to employ the language and attained a new and more satisfying level of communication and understanding with those around us.

In the Lord's Prayer and the psalms, the Holy Spirit of God speaks to us his language of communication with the human family. If we accept him as our Teacher, and faithfully make our own the prayer language he provides us, we can indeed learn how to pray, how to enter into a fuller relationship with the LORD God. Through regular efforts at prayer by the grace of God we can learn to trust in the LORD God as our loving Father, to enjoy and celebrate his name, to familiarize ourselves with his ways, to discern his will, and to call upon his infinite goodness and power in all of our needs, in our failures and in our trials.

Hallowed Be Your Name

PERHAPS NO PHRASE of the Lord's Prayer is in greater need of elucidation for twentieth-century Americans than this phrase. "Hallowed be your name" remains a treasured phrase in our vocabulary; but even if we were to use the translation offered by *The Twentieth Century New Testament*, "May your name be held holy," most of us would be hard pressed to elaborate on its meaning in a paragraph of our own thoughts.

We can be very demonstrative in our praise and adulation of our latest heroes with ticker tape parades and marching bands. We become ecstatic in praising the dazzling feats of accurate quarterbacks and powerful home run hitters. But the same ardent admirers of our current secular heroes, when we gather in the pews of our churches, appear to be much less enthusiastic admirers of the LORD of the heavens, of the earth, and of the seas and all that dwell therein.

C. S. Lewis, in his book *Reflections on the Psalms*, shares his own experience of this inconsistency and shows us that perhaps only the psalmists are indeed able to teach us how to appreciate and enjoy God as we ought.

I had never noticed that all enjoyment spontaneously overflows into praise. . . . The world rings with praise . . . readers their poet, walkers praising the countryside, players praising their favourite game—praise of weather, wines, dishes, actors, motors,

horses. . . . historical personages, children, flowers, mountains, rare stamps, rare beetles, even sometimes politicans. . . . I had not noticed either that just as men spontaneously praise whatever they value, so they spontaneously urge us to join them in praising it, "Isn't she lovely? Wasn't it glorious? Don't you think that magnificent?" The Psalmists in telling everyone to praise God are doing what all men do when they speak of what they care about. My whole, more general, difficulty about the praise of God depended on my absurdly denying to us, as regards the supremely Valuable, what we delight to do, what indeed we can't help doing, about everything else we value. I think we delight to praise what we enjoy because the praise not merely expresses but completes the enjoyment; it is its appointed consummation [pp. 94–95].

In the Book of Psalms we have two rich veins of material which can help us to appreciate and express the holiness, goodness, and generosity of the LORD: the hymns of praise and the psalms of thanksgiving. Sabourin quotes an author who brings out the fine distinction between these two similar categories of psalms:

The difference between the "hymns" and the "songs of thanks" . . . lies in the fact that the so-called hymn praises God for his actions and his being as a whole (descriptive praise), while the so-called song of thanks praises God for a specific deed, which the one who has been delivered recounts or reports in his song (confessional praise) [pp. 277-78].

First let us look at the hymns of praise, the songs which praise God's actions and his own being. The hymn is the culmination of all prayer in the Psalter. The pre-eminence of praise is evident from the very structure of the Psalter. The Book as a whole is divided into five sections. The first four conclude with a brief doxology (word of praise): Ps. 41:14, Ps. 72:18–199, Ps. 89:53, Ps. 106:48. The fifth and final section closes with a glorious chorus of "Alleluia," the beautiful Hebrew expression for "Praise the LORD" (Psalms 146–150). This final chorus of "Praise the LORD" reaches its crescendo in a grand symphony of praise lifted up to the soverign LORD by all animate creation in Psalm 150:

Alleluia. Praise the LORD in his sanctuary, praise him in the firmament of his strength. Praise him for his mighty deeds, praise him for his sovereign majesty. Praise him with the blast of the trumpet, praise him with lyre and harp, praise him with the timbrel and dance, praise him with strings and pipe.

praise him with sounding cymbals, praise him with clanging cymbals.

Let everything that has breath praise the LORD! Alleluia.

Some of the most beautiful poetry of the Psalter is found in hymns which praise the beauty of creation, as in Psalms 8, 19, 29, and 104. Humans alone of all creatures on earth are capable of appreciating the marvels of order and beauty in creation. Our adult minds can grow dull to the wonder of the universe, but the mouths of innocent children continually call us back to a dutiful recognition of our primal calling to be the liturgists (priestly leaders of worship) of creation by leading all creation to acknowledge and praise the Creator. In this context Jesus himself quoted Psalm 8:

O LORD, our Lord, how glorious is your name over all the earth! You have exalted your majesty above the heavens. Out of the mouths of babes and sucklings you have fashioned praise because of your foes, to silence the hostile and the vengeful [Ps. 8:2-3; cf. Mt. 21:16].

Some of the psalms of praise pierce beyond the magnificence of creation to the very attributes of God himself. The attributes of God which enjoy special emphasis in the hymns are his "hesed" (loving-kindness) and "emet" (fidelity or truth). Nowhere in the Psalter are these divine attributes more clearly highlighted for our praise than in the briefest psalm of the whole collection

Praise the LORD, all you nations; glorify him, all you peoples! For steadfast is his kindness toward us, and the fidelity of the LORD endures forever [Ps. 117].

We Americans have not been so backward in our expression of thanksgiving to God. The pious custom of the first white settlers of celebrating public days of thanksgiving to God is well known. Well known presidents of our nation continued this practice. For many years Thanksgiving Day has been one of our nation's major family holidays.

The technical term for Catholic worship is the "Eucharistic" celebration. The term *Eucharist* comes from the Greek word meaning "thanksgiving." Daily we Catholics gather at Holy Mass to make our Eucharistic (thanksgiving) Proclamation before the Father in grateful memory of Jesus.

The psalms of thanksgiving provide us with inspired expressions of

thanksgiving. Upon these we can model our own prayers of gratitude to God for blessings lavished upon us as individuals and as a nation. In this way we can authentically carry on the rich heritage of thanksgiving that has been bequeathed to us. Examples of each type of thanksgiving psalm follow:

Individual

I will extol you, O LORD, for you drew me clear and did not let my enemies rejoice over me.

O LORD, my God, I cried out to you and you healed me. You changed my mourning into dancing;
You took off my sackcloth and clothed me with gladness, That my soul might sing praise to you without ceasing;
O LORD, my God, forever will I give you thanks [Ps. 30:2-3, 12-13]. I will give thanks to you, O LORD, with all my heart. . . .
Though I walk amid distress, you preserve me; against the anger of my enemies you raise your hand; your right hand saves me. . . . your kindness, O LORD, endures forever . . . [Ps. 138:1, 7-8].

Community

Blessed day by day be the LORD, who bears our burdens; God, who is our salvation.
God is a saving God for us;
The LORD, my Lord, controls the passageways of death. . . .
You kingdoms of the earth, sing to God, chant praise to the Lord. . . .
Behold his voice resounds, the voice of power:
"Confess the power of God!"
. . . he gives power and strength to his people.
Blessed be God [Ps. 68:20-21, 33-36]. Q

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The Franciscan World

ROBERT STEWART, O.F.M.

Remember the good world destroyed By proud, lustful, malignant eyes When yet in sin Seeing the beauty of your creation As intolerably repulsive.

Acknowledge the opaque world unseen Except through blind hidden eyes Of faith in You Whose Spirit poured into emptiness Makes all things new.

Retain this vision of world restored In burnt red, searing, tearful eyes Raised to beams crossed From whose wood alone can be perceived Truth and all reality.

Share this vision of a world renewed Residing in bruised, blinded eyes On La Verna's heights From where flowed light of resurrection sight A world reborn.

Live in a future world made present Through joyful, chaste, pure eyes Sharing divine vision Of all things temporal yet eternal

Lost in mystery.

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Commentary

The First Stanza. Francis remembered his past when yet in sin he had seen a world both hideous and repulsive and seductively alluring (Test), an unstable, restless world created by his proud, corrupt spirit (1Cel 1), and egocentric world created by a rebellious spirit who sought to supplant the Creator and his Christ, a world to be dominated, manipulated, and possessed.

The Second Stanza. Francis acknowledges the power of this fantasy world and sought to warn his brothers concerning this world organized against God by men with mean, selfish spirits. This was a world to flee, for it was dangerous for all (EpFid I, 2, 5; EpFid II, 65, 69; RegNB XXII, 47). This was a world of darkness which could be penetrated only by a new faith vision (1Cel 117; 2Cel 165). This vision Francis had received in prayer when God had poured his light and his Spirit into his emptied heart (2Cel 11).

The Third Stanza. The new world that Francis now lived in through faith, contrasted strongly in vision and values to the one he had left. He knew that it could be retained only through renunciation and suffering in love. This vision had to be retained within the battlefield of this world (1Cel 93). The victory was theirs who could replace, by a life of self denial, the spirit of the world with a spirit of prayer (Adm XXVI, 4; RegNB XVII, 10; SalVirt 5, 10, 12, 16). To such would be granted a vision of a world that had been reconciled by the blood of the Lamb and was full of Christ's life (1Cel 97, 112).

The Fourth Stanza. The friars had to share this vision with all and renew the whole world by word and example (RegNB XXIII, EpReg [with all]; 1Cel 97, 112 [example]). Only by being dead and buried to the world could the friars give witness to the new world (1Cel 117; 2Cel 165). This was a world in which Genesis had been restored and in which man was able to see that it was good (OffPass). It was a world in which the whole of creation returned praise and glory to the Creator.

The Fifth Stanza. Francis stressed that the world was much larger than what we see here on earth. It is a world of the time in-between, a world that has been redeemed and restored in the blood of the Lamb but a world that was still being redeemed. The friars must live as pilgrims and strangers awaiting the last time. They must prepare for the final judgment and final consummation (2Cel 71; 1Cel 89). They must live in the not yet which is now and, as such, will appear like him, a new man from a new world (1Cel 82, 31).

The Integrating Concept of the Franciscan World

THE INTEGRATING concept of the Franciscan world as revealed to us through the writings of Saint Francis and the early biographers seems to be the Spirit. The Spirit seems to reveal himself through a person's world. If a person looks at his or her world, then such an individual knows what spirit is dominating him/herself. If he or she has an egocentric spirit, the world becomes evil, a place to flee or dominate and use. But if that same person dies to self and yields his or her spirit to the Holy Spirit, then the world becomes holy and speaks of the Holiness and Goodness of God. Our vision, which is our spirit experienced, creates our world. There is an avaricious world, a rebellious world. an aesthetic world. Indeed, there are as many worlds as there are people; yet there is only one world, and that is the world created by the Father's Goodness. To see reality one must see the world as God sees it. The gateway to reality is through death to self and



life in Christ. For Christ and the Father share the same Spirit and vision of the world. But we can share the vision of Christ only when we have died with him on Calvary. The gateway to reality, then, lies in being crucified with Christ—the crucifixion Francis achieved on La Verna.

The only way to share the world of Francis is with him to lay down our lives with Christ, for the love of all creation. In the laying down of our lives we will be raised by the Father to a new life: a new life lived in a new creation, a new life in which we are given a share in the life of

the Spirit and are able to see the world as he sees it because we will then share in his vision. Only the man of the Spirit sees reality. Every other vision is partial, false, and unreal. The new world which Francis entered at San Damiano and which he grew more and more to appreciate during his life of self-emptying, reached its climax at La Verna. There, blinded and no longer able to see with natural eyes, he could sing his Canticle of Canticles, of the world as it truly is when seen with Spirit-filled eyes. Ω



Slow Death of a Pilgrim

Pain and weakness Trembling voice; Shaking hands flut

Shaking hands, fluttering heart Confused mind and humbled spirit . . .

Young soul in tired body!

Peaceful spirit,

Lonely heart . . .

Reaching, hurting

crying, yearning

waiting, praying

Longing, pining

touching, aching

Battered shell encasing treasure,

Divine indwelling Mystical passion

Redemptive healing

for

A suffering humanity!

Unknown, silent,

gently hidden

Little grain of wheat

peacefully

quietly

To dust returning

Sister Mary Felicita Rebeiro, C.S.S.F.

A Sign to All the World

CONRAD L. HARKINS, O.F.M.

Our Father and brother francis appreciated a good celebration. Before he discovered the goodness of the Lord, before his conversion to God, he used to belong to one of Assisi's youth clubs, the compagnie di tripudianti, organizations formed for the purpose of singing and dancing, wining and dining, and generally cavorting and carousing through the streets of Assisi. He was always chosen the podestà of the party because his father was rich merchant and the bill was covered by the Bernardone family. After his conversion, Francis' ideas of how to celebrate changed, but not his love of celebration.

The historical events which led up to Francis' reception of the stigmata began at a celebration. High up in the central Apennines, where Umbria, Tuscany, and the Marches all come together, Brother Francis and Brother Leo came one morning upon the castle and village of Montefeltro. As they drew near, they heard from some villagers that a great festival was taking place to mark the knighting of the Count of Montefeltro. Francis, possibly because they had not eaten and perhaps even with a wink at Leo, said, "Let us go up to the festival, for with God's help we shall gather some good spiritual fruit." When they reached the piazza where all the assembled noblemen were warming themselves in the morning sunlight, Francis pulled himself up on a low wall and began to preach on the theme, "So great is the good which I expect that all pain is to me a delight."

This is the text of the homily delivered on the occasion of the rededication of the Friary Chapel at Saint Bonaventure University on September 17, 1983. Father Conrad is Director of the Franciscan Institute at Saint Bonaventure's. Now, one of the noblemen was so moved that he asked to speak privately to Francis about his own life. Francis, who had himself aspired to become a knight, appreciated the demands of courtesy and said how happy he would be to speak with him, but "this morning go and honor your friends, since they have invited you to the festival, and have dinner with them, and after dinner we will talk together as much as you wish." Francis knew the value of celebrating with your friends. It was that nobleman, Orlando, Conte di Chiusi in Casentino, who gave Francis for a place of prayer a mountain in Tuscany called La Verna, where eleven years later, around the 17th of September, 1224, two years before his death, Francis received the stigmata.

The wounds of Francis are in your flesh, for they are the wounds of Christ and they are in you.

Francis' discovery of the goodness of God had not changed his merriment to moroseness, his joy to bitterness, or his sincerity to cynicism. There had been a moment in his life when the frivolity of his youth had lost its meaning. He had seen suffering, and death, and brutality, and man's inhumanity to man, and for a moment the sky turned to blood and the magnificent poppies that cover the Assis Valley in May lost their hue, and the green of Umbria turned to ash. But when he discovered the goodness and the love of God that envelops all of creation and Francis himself, then his parched lips smiled again. He called on the sun and the moon and the stars, the wind and the air and the clouds, the water, the fire, and mother earth, and most of all his fellow human beings, his brothers and sisters, to join him in praising the Lord.

We are brothers and sisters to one another, for we share in the life of Jesus, the Son of the Father. Sharing in his life, we have been adopted as sons and daughters of the Father and have become brothers and sisters to one another. But we are brothers and sisters to all creation as well. For sun and moon and stars, the morning dove, the chipmunk, and man himself have all come forth from the same creating hand of God, give God glory by their life together in this one universe, and are symbols of the power, the wisdom, and the love of God.

For Francis it was here in this holy place, this chapel, that all crea-

tion came together in joyous praise of God. For when you and I praise and thank God, beg his forgiveness and ask his blessings, we are the representatives of all creation, the ambassadors of the universe who alone have the minds to know him, the hearts to love him, and the mouths to praise him. Down at the foot of the Spoleto Valley, at a place called Cesi di Terni, the friars had a tiny hermitage with a chapel. And when the chapel was about to be dedicated Francis himself painted an altar screen, an antependium, to hang down the front of the altar. With his own hand he painted pictures of sun and moon and stars and these verses taken from Scripture:

Fear the Lord and give him honor. . . . All you who fear the Lord, praise him.

(And then to her who is always with the Lord,) Hail Mary, full of grace, the Lord is with you.

Praise him, heaven and earth. . . .

Praise the Lord because he is good; (all you who read these things) praise the Lord.

All you creatures bless the Lord All you birds of heaven praise the Lord All you children praise the Lord

Young men and young ladies, praise the Lord

Worthy is the Lamb who was slain to receive praise and glory and honor. . . .

Exhortation to Praise God

Francis exulted in the dedication of churches. When the tiny chapel of the Porziuncola which he had rebuilt with his own hands was dedicated, he didn't invite the bishop; he invited seven of them. And he went over to the next town, Perugia, to see a new Pope and asked for and obtained such an extraordinary indulgence that he threw the College of Cardinals into such a tizzy it took them fifty years to recover. The tiny little church in the woods once frequented only by his friars became and remains a center of pilgrimage for all the world.

May this chapel be your place of pilgrimage, your place of encounter with the Lord. Jacob, the ancestor of Jesus, once had a dream of a stairway rising from the ground to the heavens with angels of God ascending and decending on it. Then he saw the Lord, who said: "I the Lord am the God of your forefather Abraham and the God of Isaac. Know that I am with you; I will protect you wherever you go." And when Jacob awoke he said, "The Lord is in this spot and I did not know it. How awesome is this shrine. This is nothing else but an

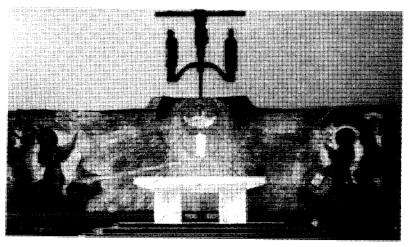


Photo by Fr. Bernard R. Creighton, O.F.M.

View of reredos prior to installation of new seating in the St. Bonaventure
University Friary Chapel

abode of God, and that is the gateway to heaven."

Some days, like today, we enter the chapel in joy. Some evenings, when the shadows fall, we enter in pain. For all of us there is a day when the sun turns to blood, the grass is parched, and the flowers lose their hue.

There is the pain of realization that childhood is over and I must stretch my wings and try to fly, and fall, and cry, and try again to fly until at last I find my way in life.

There is the pain of realizing that the shallow faith of my youth is going to be shaped with hammer and anvil, tested and tried until I am a man or woman of strong faith, certain hope, and ardent charity.

There is the pain of realizing that there is something wrong with the world:

- that world peace is more easily desired and advocated than achieved.
- that thousands of people are starving to death while caverns stand filled with food to prevent the deflation of prices.
- that a just distribution of material wealth and employment for all remain unattainable goals.

There is the pain of knowing that what is wrong with the world is in me. For I have a responsibility to study, to develop my talents to serve God and my fellow human beings.

There is the pain of love, of separation, the pain of loneliness and of defeat, of illness and death. Chapels are made for human beings, and human beings both laugh and cry.

There is a message on the reredos of this chapel. In the autumn of 1224 Francis was making a long retreat from the Feast of the Assumption in August until the Feast of Saint Michael at the end of September, on a mountain in Tuscany called La Verna. One morning around September 14, while he was at prayer, he saw high in the sky a fiery angel, a seraph, which descended and hung in the air before him. Astonished, he could not avert his eyes, and then his astonishment turned to terror as he saw in the modst of the angels' wings a man nailed to the cross. But then the figure looked at him with love and kindness, and he was filled with joy and at the same time with sorrowful compassion. The vision vanished, he stood up in confusion, and perhaps feeling a weakness in his limbs, he looked at his feet and his hands . . . and then he saw in complete amazement the marks of the Passion beginning to appear.

What did it mean? Francis himself puzzled over it, and so did his biographers. On the reredos, you see on the right Saint Bonaventure at the very spot on La Verna meditating on the meaning of the miracle. Surely the answer is to be found in Francis' identification with Christ. Francis had learned at the beginning of his conversion that the words of Jesus were said to him: "Whoever wishes to be my follower must deny his very self, take up his cross each day, and follow in my steps." He lived this, he preached this, and he became a sign of this to all the world. For Francis all creatures bore the marks of their Creator and Redeemer, and in the end he became the greatest symbol of all. Bearing in his flesh the wounds of Christ, he proclaims to the world that the Christian life, a life in the image of Christ, demands the acceptance of suffering. The wounds of Francis are in your flesh, feor they are the wounds of Christ and they are in you. The point is not that there is no truly human life that does not involve suffering, but that there is no fully Christian life that does not involve the acceptance of suffering.

But the Cross, which dominates this chapel, is not the end, only the means. Francis died singing the praises of God. There is joy in the acceptance of the pain which is part of life and cannot be fled. In the acceptance of God's will is holiness; in the acceptance of God's will is true and perfect joy, the joy of being one with God, the joy which is a

foretaste of the Resurrection. If our hearts and minds and wills are one with the Lord, then we will be rapt in the looe of God, captivated and inebriated by the loveliness of God, and chosen for a resurrection in which we shall enjoy the goodness of Him who is Good, all Good, the Highest Good, and who alone can satisfy the longings of our hearts. Ω



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Book Reviews

Life in Abundance: A Contempory Spirituality. By Francis Baur, O.F.M. New York: Paulist Press, 1983. Pp. vi-276. Paper, \$7.95.

Reviewed by Father Wilfrid A. Hept, O.F.M., a member of the staff of Saint Anthony's Shrine, Boston, MA.

We Christians are Semites, if not by birth at least by adoption, and so the philosophical foundation of our spiritual life should be holistic rather than dualistic. This seems to be the philosophical stance of Father Francis Baur in his new book, Life in Abundance. Having outlined the basic themes of his book in the first chapter as two intuitions based on the text of Saint John: "I have come that you may have life and have it more abundantly" (Jn. 10:10) and "God is Love" (1 Jn. 4:8), he sees this as a new and Scripture-based asceticism to offset "our Western patrimony of Greek thought." On page 26 the author writes: "Previous spirituality invokes the terminology of body and soul, matter and spirit, earth and heaven, that makes it easy for us to consider the abundant life as a deferred value—a fuller and better life in some future time and in some other place."

Those brought up in the older spirituality may find the scond chapter of Life in Abundance a shocking challenge to the foundation of their ascetical life. Those not exposed to the "substance worldview" or "metaphysical dualism" of Aristo-

tle or Saint Thomas, may find this chapter a good summary of this philosophical school of thought. Even those who may feel Father Baur is more opposed to the dualism of Descartes than that of Aristotle might also agree that substance and accident, matter and form, theories are inadequate for the spiritual needs of the modern Christian. Father Baur writes: "The point of the argument has been that from our present-day view of the historical spectrum it may be possible to discern that some of the basic tenets of our traditional worldview have seen their day and are no longer serviceable" (p. 62).

In a third chapter, where he discusses "God is Love." the author continues his theme of the inadeguacy of past philosophy to be the basis of the spiritual life. "The God to whom we pray in our anguish and pain is not the unmoved mover of philosophy, no, the God to whom we pray is moved to heal our wounds and is affected by our painful cries" (p. 71). In this chapter he makes a good case for "our journey into the mind of God" (his definition of spirituality from Saint Bonaventure) as parallel to human love and therefore as relational and personal and very much involved with our feelings and emotions.

In several chapters, beginning with the fifth: "The Context of Prayer—Faith," he begins by writing, "The one activity which most sustains our spiritual life while at the same time embodying the very quality of our faith is surely the activity of

prayer" (p. 125). Most of us are inclined to consider prayer as a means of increasing our faith or the object of any other spiritual or temporal need. Father Baur seems to say that it is the other way around: "Because we live lives of faith, we pray." Because of our misguided philosophical assumptions we presume that prayer too is a cause and effect relationship. As a result most of our prayer is prayer of petition utilizing efficient causality and involving the coercive power of the Supreme Being. The more logical approach would involve final causality and the suasive power of God. In this way God "lures" us into doing his will, a view that better preserves our free choice and is more in line with the way God deals with his people according to the Scriptures.

In another chapter, prayer of petition finds its place. The author points out that in our earliest and simplest catechisms we learned that prayer of petition was always in last place in the list that includes adoration. thanksgiving, and repentance. He almost gives the impression that prayer of petition is very much like trying to manipulate God. He even seems to think that the petitions of the Our Father are not really the point of this God-given prayer. "At heart, then, the Our Father is a presentation of our Faith. As such, it is neither petitionary nor directive" (p. 212). Somehow or other he finds all prayer somewhat like the "I love you" of lovers, which seems to express a state of being rather than an activity. "All that one can do in the relationship of love is to offer the fullness of oneself to the beloved, and to accept in whatever degree possible

the proffered fullness of the beloved. This is a matter of presence: it is not a matter of activity at all" (p. 185).

Father Baur finishes his spiritual journey with a chapter on Faith and Faithfulness. He writes with a great deal of conviction and faithfulness to his main intuitions as presented in the first chapter. If the reader finds difficulties, as this writer does, in accepting all of Father Baur's insights into spirituality, he himself says in the Preface: "What I present here is offered with great hesitation and a goodly degree of tentativeness." The author aids us in our quest for deeper understanding by including a reading list at the end of each chapter.

The Medieval World View: An Introduction. By William R. Cook and Ronald B. Herzman. New York: Oxford University Press, 1983. Pp. xxiv-366. Paper, \$7.95.

Reviewed by Peter F. Macaluso, Ph.D., Associate Professor of History at Montclair State College and Adjunct Associate Professor of History at Saint Peter's College.

This is a book that provides a new look at Medieval European Civilization. It is certainly an original and long awaited work, and one which is highly recommended for both student and scholar.

Professors William Cook and Ronald Herzman suggest that they are attempting to reconstruct important elements of the Middle Ages "from the inside." The authors approach the Bible, e.g., from the standpoint of medieval exegesis rather than modern criticism. In emphasizing the differences between that age and our own, they emphasize the classical writers known and valued then. In this way they feel that they are presenting a more detailed and systematic study of the Middle Ages.

Medieval textbooks pay less attention to the Old Testament than they do to the influence of classical antiquity and of early Christianity. Cook and Herzman demonstrate that the Old Testament books were hardly ignored in the Middle Ages. They were read, commented upon, and depicted in art. They therefore begin their work with an excellent survey of the kinds of documents that make up the Old Testament.

The division of the book is threefold. Part One treats the antecedents of the Middle Ages: the classical and Christian backgrounds of medieval culture, ending with Saint Augustine. Part Two deals with the early Middle Ages, beginning with the disintegration of the Roman Empire, including the Germanic invasions, the sixth- and seventhcentury founders, the renaissance associated with the figure of Charlemagne, and ending about the middle of the eleventh century. Part Three, the High Middle Ages, includes material from this point until 1300. The final chapter is on Saint Francis of Assisi and the Mendicants. It is a fitting conclusion, since Francis so completes the ideal of that age or of any age.

The longest section of the book is Part One. The authors assert that the Middle Ages not only owed an enormous debt to the past—to its classical, Christian, and Germanic antecedents—but that it was con-

scious of this debt as well. "In the structure of the book, no less than for the thinkers of the Middle Ages, there is a constant backward glance to the achievements of the past" (p. xxiii). Truth in medieval society was also perceived as having been discovered in the past. To this view the authors integrate a large number of primary sources within the text, many of which are significant but generally not seen.

The transition from the Ancient to the Medieval World is depicted by the authors as "... perhaps even the greatest age of transition in the history of Western Civilization" (p. 165). They admirably depict this transition in the first half of the book.

The book's chief weakness. however, is that the very Medieval world view that it attempts to explore and depict does not get the sharp focus it deserves. The comparison, contrast, and transition between the medieval period and early modern Europe is not developed. The work is subtitled An Introduction, and this may secure its limits and caution against the expectation of a completed analysis. The Medieval world view, however, would take on greater significance * and meaning for the reader if the contrasts to modern characteristics were defined or its key features cited. This could have been done in the conclusion.

The authors provide extensive commentary on each illustration. The text also integrates visual materials and primary texts into the main thematic considerations. The book does what no previous book has done, and students will find it

very interesting and useful.

Troubadour for God: The Story of John Michael Talbot. By Dan O'Neill. New York: Crossroad/Continuum Books, 1983. Pp. 148, including Notes, Discography, and List of Songbooks. Cloth, \$9.95.

Reviewed by Brother John-Charles, S.S.F., who has taught at the General Theological Seminary in New York and served as Assistant Bishop of Adelaide (South Australia) and Bishop of Polynesia, as well as Guardian of the Friary in Brisbane.

One of my chief claims to fame in the eyes of one of my younger Brothers is that I have met and shaken the hand of John Michael Talbot. I don't think it matters to my brother that in the crowd at a peace vigil at the United Nations in 1982 I am not likely to have left a lasting impression on John. But, having heard him sing, I know why my brother is so enthusiastic, and having read this biography, I understand what gives Talbot his power.

Normally, to have had a biography written about one at the age of twenty-eight is unusual, even off-putting. But it is right that this story should have been told, for it reveals the power and the wisdom of God.

John's professional career began at the age of ten. Almost from the beginning he displayed a remarkable musical skill and a refreshing originality. His time in the big band scene, his fame as a bluegrass rock performer, and his material success in the sixties, were accompanied by a growing search for something else.

The failure of his marriage was rooted in his wife's discernment that he ought to have been a monk. His persistent search for a deeper meaning in life, his mystical experiences, and his conversion all took place, at first, in the context of a narrow fundamentalism. Gradually he was led to discover in the liturgical order of the Roman Catholic Church a richer expression of Christian faith. Yet he has never denied the validity of his past, his gentle charismatic experiences, nor the centrality of Scripture in his life.

Today he is a Secular Franciscan with a vocation to contemplative prayer and a ministry of Christian song which is known worldwide. No other Christian singer has made so many discs with the National Philharmonic Orchestra of London as the other "star." His religious convictions have not diminished his social awareness nor his commitment to justice and freedom.

There are fascinating parallels in his life to that of Saint Francis. He sees himself as a living bridge between his past and present ecclesial families and has a deep commitment to Christian unity.

This book would be an excellent present for any teenager seeking for a purpose in life. It is also a tonic for drooping spirits everywhere. I am delighted to have read it and have found it a sign of real hope.

Dancing in Stillness. By Sister
Bernetta Quan, A.S.F. Laurinburg, NC: Saint Andrews Press,
1983. Pp. 52 Cloth, \$4.00.

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Reviewed by Father Vianney F. Vormwald, O.F.M., M.A. (Notre Dame), C.A.E.S. (Boston College), Associate Professor of English at Siena College.

The poetry of Sister Bernetta Quinn has finally been published. The modest volume of some eighty poems reminds one of the first volumes of the poets she has so ably explicated.

The collection reflects autobiographical incidents in the life of Sister Bernetta, from broken bones through her world travels to memorable experiences with her students. The poems commemorate meeting Gregory Corso and waiting for Robert Creeley, and they eulogize Randall Jarrell, Flannery O'Connor, John Berryman, Ruth Wallerstein, and Theodore Roethke. The first stanza of the Roethke poem can almost summarize the poet's work:

Where are you now Amidst the plains of light The tides the skies The quiet glades of light Whence you arrived Out of the stormy night?

The Franciscan poet has caught the lyrical quality of Francis as he danced and sang rubbing two sticks to accompany the music of his poetry. The title poem, "Dancing in Stillness" (with an allusion to Eliot's "East Coker"?) is a meditation on the figures of Clare and Francis carved in the portal of a convent the poet has visited. The legend of the fire that lit up the countryside as Francis and Clare conversed has metamorphosed the two saints "in sculpture chaste" into a pair of dancers:

Snow falls, dawn drops purple scarves; Rain strokes with silver glove. The pair perform in perfect step That waltz composed by love.

The "creatures" of Saint Francis hymn their praises in the poems as the solitary poet meditates not only on the sun and the moon but on the little things of creation, periwinkle:/ The razor shell, bear's foot, stone crab, shark's eve" of the seashore, "bluejays and mockingbirds and cardinals" in Norfolk. Virginia, and the sounds of Tokyo as "a dog howls/ above the counterpoint/ of Angelus and Shinto gong." The heart and the mind of the poet lift in song of praise for these bits of creation as they do when in the branches of a spruce is spied "a trembling square/ of cobweb-seed pearls veining a fairy's wing."

Then all at once I saw, and the stab at my heart gave way to quiet awe that no one else in the whole world would ever rejoice in this shimmer of light suspended there; this cloth of silver and pearl the sun would sever, this veil of Veronica the wind would tear.

There is no question that poetry exists as a work of art in its own right; and Sister Bernetta Quinn is of this opinion for she does use Archibald MacLeish's statement as an epigraph for one of her poems: "A poem should not mean but be." But poetry can be of assistance in meditation, especially for a Franciscan. These are meditative poems and closely akin to those of the earlier

Seventeenth Century when that genre emerged in English poetry. The directness of the language helps the reader to grasp the subject of the meditation, to watch the imagination of the poet assist her understanding of that subject, and to participate in the tender colloquy that concludes the meditation. The spirit of Saint Francis permeates the poet's joy in living:

I will be yours in the way that roses are, Heavy with August rain or warm with sunlight.

I will yield fragrance through the quiet night,
Be cool against the cheek;
or better still

I will accept you as the sea accepts

Snow falling into its grey-green expanse

Till there is neither you nor I but we

Waiting for sun to drink us back again.

This volume whets the mind and heart for further poems of Sister Bernetta Quinn.

Shorter Book Notices

JULIAN A. DAVIES, O.F.M.

Upon This Rock. By Valentine Long, O.F.M. Chicago: Franciscan Herald Press, 1982. Pp. 255, including Index. Cloth, \$12.00.

As the title would suggest, this volume of twenty essays now collected in one place reaffirms the primacy of the Pope as the authentic Vicar of Christ. What is particularly valuable is the historical perspective the author brings, placing contemporary aberrations in doctrine alongside of Gnostic and Arian views, for instance. Also enlightening are his treatment of Iconoclasm and of the Galileo controversy, as well as his exposure of the implicit denial of the principle of contradiction in much of what in recent times has passed for a theology of the Resurrection or of the Holy Eucharist. Franciscan libraries should include a copy of this book by a man who like Francis is firmly but pleasantly Catholic.

Come Home . . . The Door Is Open: An Invitation to Reconciliation. By Louise D'Angelo. Meriden, CT: The Maryheart Crusaders, 1982. Pp. 240, including Bibliography. Paper, \$3.95.

Written by a lay person for lay people, this book can be a help to the many Catholic laity who have family or friends who no longer are active Catholics. The book first considers the "spiritual life," taking a chapter to explain that term whose meaning has become anything but selfevident, then deals with the Church. and then with special problems, answering questions like 'Why do I have to go to Mass?" and "Is the Church really that wealthy?" and offering insightful observations on loneliness and bereavement. I think it is these last chapters which would be most helpful to inactive Catholics themselves.

Life after Death. By Albert J. Nevins, M.M. Huntington, IN: Our Sunday Visitor Press, 1983. Pp. iv-156, including Bibliography and Index. Paper, \$5.95.

In a readable and popular style. Father Nevins discusses in twelve chapters the last things: death, heaven, hell (and limbo), and the judgment at the end of the world. He uses scriptural and doctrinal sources. for the most part, although he does speak of the support for belief in the hereafter in other religions. In the second part of the book, he lists prayers that carry a plenary indulgence and deals with specific questions about death and the hereafter: e.g., funerals, reincarnation, salvation of non-believers, angels, heaven as a place. Life after Death is a work which can build and strengthen faith.

The 1984 Catholic Almanac. Edited

by Felician A. Foy, O.F.M., and Rose M. Avato. Huntington, IN: Our Sunday Visitor Press, 1983. Pp. 588. Roncote, \$12.95.

Every priest and everyone in pastoral care should have access to this one-volume, all-purpose source book concerning matters Catholic. Not only does the Almanac include summary statements concerning dogma and liturgy—it also includes accounts of the history of the Church in the U.S., statistics of Church membership worldwide, the important Church-state decisions of the Supreme Court, and the year 1983 in the life of the Pope and the Church. Short features on the revised code of canon law, the U.S. Bishops' Pastoral Letter on Peace and War. Women in the Church, and Ecumenism, combined with practical features like a list of nursing homes and facilities for the handicapped which are sponsored by Catholic agencies, make the Almanac an excellent tool and an excellent buy.

Zélie and Louis Martin Beatification Cause

Zélie and Louis Martin, the Little Flower's parents, are being placed before the Catholic world as possible and probable candidates for canonization.

1983 marked the 25th anniversary of the opening of their "cause," in addition to their 125th wedding anniversary (July 13). This "decade of the family" seems the ideal time to pray to obtain graces and even miracles through their intercession.

For further information and pictures of each parent, please send a long, self-addressed and stamped envelope to:

Eleanor Therese Burnside 724 Westbourne Drive Birmingham, MI 48010

Franciscan Studies M.A. Program Summer 1984 Offerings

THE FRANCISCAN STUDIES PROGRAM offers a full schedule of courses in Franciscan theology, history, and spirituality, fully adaptable according to the varied goals of students.

All courses meet daily, Monday through Friday, in Plassmann Hall, except for those marked with an asterisk next to the days on which they meet. Those so marked meet in Friedsam Memorial Library. Three credit courses meet Monday through Friday.

Course	Title	Credits	Days	Instructor
FS 500	Methodology and Bibliography	2	MTWTh	Mr. Paul Speeth
FS 502	Sources for the Life of St. Francis	3	M-F	Fr. Wayne Hellmann, O.F.M.Conv.
FS 504	Life of Saint Francis	3	M-F*	Fr. Conrad L. Harkins, O.F.M.
FS 506	Survey of Franciscan History	3	M-F	Fr. Lawrence Landini, O.F.M.
FS 508	History of Franciscan Thought	3	M-F	Fr. Joachim Giermek, O.F.M.Conv.
FS 511	Medieval Latin: Franciscan Texts	2	MTWTh	Dr. Malcolm V. T. Wallace
FS 519	Theological Foundations of Franciscanism	2	MTWTh	Br. William Short, O.F.M.
FS 520	Writings of St. Francis and St. Clare	2	MTWTh	•
FS 525	The Franciscan Mission	2	MTWTh	Fr. Timothy Johnson, O.F.M.Conv.
FS 541	Franciscan Theology of Prayer	2	MTWTh	Fr. Thomas Mooren, O.F.M.Cap.
FS 562	Dynamic Growth in Franciscan Community	2		Fr. Joseph Doino, O.F.M.
FS 650		-	MWF*	Fr. Maury Smith, O.F.M.
10 000	Seminar: "God in the Writings of St. Francis and	2	MTWth	Fr. Constantine Koser, O.F.M.
EC FOO	Contemporary Trends"			
FS 599	Independent Research	1-2	By arrangement	Staff
FS 699	Master's Thesis	6	By arrangement	Staff

WITH APPROVAL OF THE FACULTY ADVISOR AND DIRECTOR, STUDENTS MAY FULFILL A MAXIMUM OF SIX CREDITS IN ELECTIVES FROM COURSES OFFERED IN THE DEPARTMENT OF GRADUATE THEOLOGY.

CALENDAR

Registration Monday, June 25 Classes Begin Tuesday, June 26 Modern Language Exam Friday, July 13 Final Exams Friday, August 3

FEES

Thition por graduate have		
Tuition per graduate hour	\$130	
Fees are subject to change without prior notice.		

Individual courses are subject to cancellation because of insufficient enrollment.

PRE-REGISTRATION

Pre-registration forms are available from the Office of Graduate Studies, St. Bonaventure University, St. Bonaventure, New York 14778. Students who preregister need not report for registration on June 25.

ACADEMIC YEAR OFFERINGS

THE FRANCISCAN STUDIES M.A. Program may be pursued during the Summer, Autumn, and Spring Semesters. The required number of course credits can be obtained in two Summer sessions and the intervening academic year, or in six Summer sessions.