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MAY, 1984

The CORD

A FRANCISCAN SPIRITUAL REVIEW

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The CORD

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The illustrations for our May issue have been drawn by Julie Murray, who works as a nurse in a small rural hospital in Olivia, Minnesota and is actively involved in a pre-novitiate program with the Sisters of Saint Francis in Rochester, Minnesota.

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 Crucifix
RegB: Rule of 1223
RegNB: Rule of 1221
RegEr: Rule for Hermits
SalBMV: Salutation to our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy
¹I, 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 Commernium
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).



GUEST EDITORIAL

Spouse of the Holy Spirit

FROM WHAT WE'VE been reading and hearing, we come to the conclusion that this age that we live in is supposed to be a more venturesome era in theological thinking than were the centuries past.

Back in those days, we are told, thinkers in the Church were more fearful of heresy than they were interested in advancing doctrinal truth. They put more stress on correct formulations of the faith than on opening up new theological vistas. With the coming of "the new theology" (whatever that is), all of the past was seen to be mere sterile speculation.

Nowadays, according to many, theology is more dynamic and is not afraid of asking questions and giving answers that are more in conformity with modern thought. The old fear of heresy is a thing of the past, and it is now time to seek doctrinal truth with open-minded courage.

Now, anyone with a nodding acquaintance with the history of the Church knows that all of this should be taken with a rather large grain of salt. Certainly there have been advances in theology in recent years, but not all modern thinkers are imbued with the spirit of derring-do. There is still a great deal of timidity among many of them, particularly when it comes to the study of our Blessed Lady's role in the redemption.

At this magazine, we are still occasionally reproached for using such perfectly orthodox Marian expressions as "mediatrix of all graces," "co-redeemer with Christ," "associate in the Redemption," and "Mother of the Church." And referring to Our Lady as "Spouse of the Holy Spirit" is the one sure way of having some "progressive" thinkers thrown into a tizzy.

Father James McMillan, S.M.M., published this editorial in *The Queen magazine* (Volume 34, n. 3 [September-October, 1983]). We appreciate his permission to reprint it here.

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It seems to make no difference to them that the title has a long and honorable history in the Church. It has been used by saints, devotional writers, and even by popes such as Leo XIII, Pius XII, and our present Holy Father, Pope John Paul II. These old-time writers and preachers were considerably more up-to-date than some of our timorous moderns who continually harp on the danger of misunderstanding among "ordinary people."

Of course, there's danger of misunderstanding. There always is. But a theologian's job is to explain theological matters, to make them clear so that there is no danger of misunderstanding. We don't hesitate to inform people about the Blessed Trinity, the Eucharist, or the nature and meaning of God's grace. With this timid attitude toward the truths of the Faith, nobody would ever learn anything about the mysteries of our Redemption.

The Gospel of Saint Luke makes it clear that there is no reason to fear the title "Spouse of the Holy Spirit." For when Our Lady asked the angel Gabriel, "How shall this be, since I have no knowledge of man?" he replied: "The Holy Spirit will come upon thee, and the power of the Most High shall overshadow thee. Thus this holy offspring of thine shall be known for the Son of God." The conception of Christ was brought about by the co-operation of the Holy Spirit and the Blessed Virgin Mary. To explain this co-operation, there is no better or more exact term than "Spouse of the Holy Spirit."

She was Spouse of the Holy Spirit in the conception of Christ, and she is Spouse of the Holy Spirit in producing Christ in our souls. We all share in the life of Christ. We are united to Him in His one Mystical Body. Christ, as we know from the Creed, was "conceived by the Holy Spirit and born of the Virgin Mary." It is this same Christ who lives in us, still coming into our souls through this union of the Holy Spirit and the Blessed Virgin Mary.

Which means that our Blessed Lady not only was the Spouse of the Holy Spirit, but is to this very day and until the end of time. Ω

James McMillan, S.M.M.

Sing to the Lord a New Song—II

THOMAS K. MURPHY, O.F.M.

WE BEGAN this series of three articles last month by considering the first two major elements of the Lord's prayer, "Our Father in Heaven" and "Hallowed be your name" as embodying in a perfect way many of the features already present in the psalmist's prayer. We continue, this month, with the ensuing petitions of the Our Father.

Your Kingdom Come

IN THE PAST two centuries the absolute monarchy (rule by a single individual) has faded away from the major nations of the world. We Americans have very little acquaintance with the workings of a kingdom. We are ardent advocates of democracy (government by the people).

Yet in the spiritual realm we are left confronted with the Kingdom (the Reign) of God. Jesus began his preaching with the words: "This is the time of fulfillment. The reign of God is at hand!" (Mk. 1:15). Much of his preaching is made up of parables about the Reign of God. The prevalence in the ancient Hebrew mentality of an expectation of the Reign of God is also evident in the Book of Psalms. Three different categories of psalms could be placed under the heading of God's Reign over Israel: Royal Psalms, Canticles of Zion, and Hymns of Yahweh's kingship.

From the time of the Messianic promise made by the LORD to King David:

And when your time comes and you rest with your ancestors, I will raise up your heir after you, sprung from your loins, and I will make his kingdom firm. It is he who shall build a house for my name. And I will make his royal throne firm forever. I will be a father to him, and he shall be a son to me [2 Sam. 7:12-14]

the successors to the throne of David became intimately associated with the religious hopes of the Jewish people.

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

Royal Psalms were composed to portray the ideal king (Ps. 101), to make intercessions in behalf of the king (Pss. 20, 144), to render thanks for blessings bestowed on the king (Pss. 18, 21), to commemorate the promise of the Messiah who would arise from the house of David, and to beg for its fulfillment (Pss. 132, 89).

Several Royal Psalms were probably composed for the coronation of a new king. The lofty prerogatives of the expected Messiah and the mighty accomplishments of his reign are boldly proclaimed.

- He will enjoy divine sonship:

He who is throned in heaven . . . speaks to them . . .

"I myself have set up my king on Zion, my holy mountain."

I will proclaim the decree of the LORD:

[the Messiah speaking]

The LORD said to me, "You are my son;

This day I have begotten you" [Ps. 2:4-7].

The LORD said to my Lord: "Sit at my right hand. . . .

Yours is princely power in the day of your birth, in holy splendor; before the daystar, like the dew, I have begotten you" [Ps. 110:1, 3].

- The Messiah will possess a priesthood different from the Levitical priesthood of Israel: "The LORD has sworn and he will not repent: 'You are a priest forever, according to the order of Melchizedek'" (Ps. 110:4).

- His Reign will bring salvation to the poor. All times and all peoples will be affected by his Reign:

For he shall rescue the poor man when he cries out,

and the afflicted when he has no one to help him.

He shall have pity for the lowly and the poor;

the lives of the poor he shall save.

May his name be blessed forever;

as long as the sun his name shall remain.

In him shall all the tribes of the earth be blessed . . . [Ps. 72:12-13, 17].

The LORD God will never relinquish
his absolute sovereignty over
creation. . . .

One of the Royal Psalms was composed for the marriage of one of the Davidic kings. The bridegroom is profusely praised for his beauty

and virtue; he is even addressed with the divine title, "O God" (v. 7). Later his bride is addressed as follows:

Hear, O daughter, and see; turn your ear,

forget your people and your father's house.

So shall the king desire your beauty;

for he is your lord, and you must worship him [Ps. 45:11-12].

When we Christians reflect on these ancient psalms composed with the Davidic dynasty in mind, we can place in the central role of these psalms Jesus of Nazareth, of whom it is written, "Great will be his dignity and he will be called *Son of the Most High*. He will rule over the house of Jacob forever and his reign will be without end" (Lk. 1:32-33). Jesus himself affirmed before the High Priest of Israel that he was the *Messiah*, the Son of the Blessed One (cf. Mk. 14:61-62). Before his disciples he later claimed that "full authority has been given to me both in heaven and on earth" (Mt. 28:18).

If we people of the twentieth century are reluctant to submit ourselves to the rule of an absolute monarch because of the tyrannical behavior of so many of the sovereigns of human history, we should recall Jesus' own teaching on the exercise of authority. His teaching and example in the matter of personal leadership are far more revolutionary than the teachings and examples of any of the modern revolutionaries who have replaced so many of the ancient monarchies with more democratic forms of government:

You know how among the Gentiles those who seem to exercise authority lord it over them; their great ones make their importance felt. It cannot be like that with you. Anyone among you who aspires to greatness must *serve the rest*; whoever wants to rank first among you must *serve the needs of all*. *The Son of Man has not come to be served but to serve—to give his life in ransom for the many* [Mk. 10:42-45].

We should recall too that we Christians are called to be the intimate bride of this exalted King (2 Cor. 11:2; Rev. 21:2, 9) rather than mere subjects of the realm.

Just as the Davidic dynasty was the subject of the Royal Psalms, so the new City of David, Jerusalem, and in particular Mount Zion, the site of David's palace, came to be the subject of another category of psalms known as the *Canticles of Zion*. The divine blessings promised to the offspring of David came to be applied to the capital city of the Davidic line. Jerusalem came to be regarded as "the City of God."

When the Assyrian king Sennacherib sought the surrender of the city to his powerful armies in 701 B.C., the Davidic king, Hezekiah,

received this word of God from the prophet Isaiah: "I will shield and save this city for my own sake, and for the sake of my servant David" (Is. 37:35). It is possible that three of the Canticles of Zion (Pss. 46, 48, 76) commemorate the apparently miraculous deliverance of the city which ensued (2 Kgs 19-20):

Great is the LORD and wholly to be praised in *the city of our God*. . . .
God is with her castles; renowned is he as a stronghold.
For lo! the kings assemble, they come on together;
They also see, and at once are stunned, terrified, routed;
Quaking seizes them there; anguish, like a woman's in labor. . . .
As we had heard, so we have seen in *the city of the LORD of hosts*.
In *the city of our God*; God makes it firm forever [Ps. 48:2, 4-7, 9].

One of the Canticles of Zion sings of Jerusalem, the gathering place of the tribes of Israel, as also the birth place and home of all the nations:

Glorious things are said of you, O *City of God*!
I tell of Egypt and Babylon among those that know the LORD;
Of Philistia, Tyre, Ethiopia:
"*This man was born there.*"
And of Zion they shall say:
"*One and all were born in her;*
And he who established her is the Most High LORD."
They shall note, when the peoples are enrolled:
"*This man was born there.*"
And all shall sing, in their festive dance:
"*My home is within you*" [Ps. 87:3-7].

Can we Christians rightfully recite these Canticles in reference to the coming of God's Kingdom in our own times in the Church?

The view of the Church as a "heavenly" or "new" Jerusalem goes back to Christian Biblical tradition (Heb. 11:22; Rev. 21:2). At an even earlier date, Saint Paul, drawing together passages from Gen. 16:15 and 21:2, Is. 54, and possibly also Psalm 87, made the absolutely startling claim that the members of the Church, "the Jerusalem on high," "free born" and "our mother," are "children of the promise, as Isaac was"; whereas the Synagogue, "the Jerusalem of our time," is like Hagar, "in slavery with her children" (Gal. 4:21-31).

The Church is the new Jerusalem, the Mother of all nations. She can indeed rightly claim as her own the Canticles of Zion, as she has done throughout her history.

The final category of psalms pertaining to the Reign of God are the *Hymns of Yanweh's Kingship*, Pss. 47, 93, 96-99. The Divine Office of

the Tridentine Breviary used in the Roman Catholic Church until the liturgical reforms of Vatican II began the morning prayer (Lauds) of each day of the week, Sunday through Friday, with one of these psalms. The official prayer of the Church thus dedicated the dawning of each new day to the glorious Reign of the LORD God.

These psalms strongly affirm the Reign of the LORD God of Israel over the whole earth and rejoice in anticipating the fullness of that Reign. Psalm 47 is typical of this type of psalm:

All you peoples, clap your hands, shout to God with cries of gladness,
For the LORD, the Most High, the awesome, is the *great king over all the earth*.
. . . For king of all the earth is God; sing hymns of praise.
God reigns over the nations,
God sits upon his holy throne . . . he is supreme [Ps. 47:2-3, 8-10].

As we come to the end of this section on the different psalms pertaining to the Reign of God, we cannot fail to recognize a clear message for us in the Word of God: The LORD God will not relinquish his absolute sovereignty over creation: "I am the LORD, this is my name; my glory I give to no other, nor my praise to idols" (Is. 42:8).

Earthly sovereigns continue to decline in importance as people claim for themselves more and more responsibilities in regard to "the things that are Caesar's." But in regard to "the things that are God's," the Word of God states the plan of God in terms of the subjection of all persons and things to the rule of Christ and of God. Saint Paul describes Christ as destroying "every sovereignty, authority and power." Speaking of the resurrection of the dead, he continues: "Christ must reign until God has put all enemies under his feet, and the last enemy to be destroyed is death. . . . When, finally, all has been subjected to the Son, he will then subject himself to the One who made all things subject to him, so that God may be all in all" (1 Cor. 15:24-28).

Your Will Be Done on Earth as in Heaven

THE SUN, THE MOON, and the stars of the heavens, the fish of the sea, the birds of the air, the vegetation and animals of the earth all act according to the will of their Creator in a deterministic manner. Only we human beings, fashioned in the very image and likeness of the Creator, are called to act according to the will of the Creator freely through our innate gifts of understanding and free will.

When the LORD God calls people into Covenant relationship with

himself, he provides Torah (instruction) for his people. In general, the instructions consist of ordinances governing the public worship of God, and commandments regarding other responsibilities of his Chosen People towards God and towards our neighbor. As the people of God face the daily decisions of life, our native gift of freedom is challenged. Either we live in accordance with the way of the Covenant and thereby grow in relationship with the LORD, or we follow our own ways, so easily dictated by crass advantage.

Under the Hebrew Covenants there were many groups that participated in the proper instruction of the people in the ways of the Covenant. These included such esteemed groups as prophets, priests, and sages. In a book such as the Psalter, which is a compendium of all the Sacred Writings, we should not be surprised to find didactic psalms which preserve the teachings peculiar to each of these three different sacred offices in ancient Israel. Indeed there are prophetic exhortations, liturgical psalms, and wisdom psalms, as well as historical psalms—all of which can help us to discern the will of the LORD and to abide by it in our lives.

We begin with the *Wisdom Psalms*. Psalm 1 has by design been placed in the Book of Psalms to serve as the special preface which introduces in summary fashion the message contained in this whole book: "... the LORD watches over the way of the just, but the way of the wicked vanishes" (Ps. 1:6).

We might say that Psalm 1 speaks of the wisdom and happiness of the person who freely chooses to do the will of the LORD "on earth as in heaven":

Happy the man who follows not the counsel of the wicked . . . , but *delights* in the law of the LORD and *meditates* on his law day and night. He is like a tree planted near running water, that yields its fruit in due season, and whose leaves never fade . . . [Ps. 1:1-3].

The topic of Psalms 37 and 73 is the touchy issue of the earthly prosperity that often accrues to those who ignore the ways of the Covenant and seek only their own advantage. Both psalmists affirm the eventual fall of the wicked: "You set them, indeed, on a slippery road; you hurl them down to ruin. How suddenly they are made desolate . . . (Ps. 73:18-19; cf. Ps. 37:35-36). Both psalmists likewise affirm the LORD's eventual vindication of the just. The author of Psalm 73 is so secure in his intimate relationship with the LORD that he seems to have an intimation of a final reward which includes the resurrection from the dead.



Psalm 24 is a good example of a *Liturgical Psalm* used in Temple worship. After an opening declaration of the LORD's universal sovereignty ("The LORD's are the earth and its fullness"—v. 1), the leader asks of all those assembled for worship the questions: "Who can ascend the mountain of the LORD? or who may stand in his holy place? (v. 3). The questions are answered in terms of the personal and

social virtues expected in those who assist at worship of the LORD: "He whose hands are sinless, whose heart is clean, who desires not what is vain, nor swears deceitfully to his neighbor (v. 4).

Among the *Psalms of Prophetic Exhortation* is Psalm 75. After an introductory strophe of praise sung by the whole community (v. 2), the word of the LORD is heard affirming his final dominion over the earth:

When I seize the appointed time,
I will judge with equity.
Though the earth and all who dwell in it quake,
I have set firm its pillars.
I say to the boastful: Boast not;
and to the wicked: Lift not up your horns [vv. 3-5].

Then in an image clearly reminiscent of the prophets (Isaiah 51:17; Jeremiah 25:15-19; Ezekiel 23:31; Habakkuk 2:16; Lamentations 4:21; and Obadiah 16; cf. also Rev. 14:8), the LORD is pictured as rendering judgment on humankind according to how we have done his will on earth:

For a cup is in the LORD's hand,
full of spiced and foaming wine,
And he pours out from it; even
to the dregs they shall drain it;
all the wicked of the earth shall drink [v. 9].

We conclude this section with the *Historical Psalms*: 78 and 105. These psalms are poetic descriptions of the LORD's loving care in establishing, guiding, and watching over his Chosen People. The

LORD's purposes in shepherding his people are summed up in the last verses of Psalm 105:

And he gave them the lands of the nations . . .
That they might keep his statutes and observe his laws.

Give Us Today Our Daily Bread

WHEN JESUS TEACHES his disciples to request that their daily bread be given to them, he is not, of course, suggesting that we direct this petition to some other human being, e.g., a parent, a wealthy uncle, or a self-serving politician, any of whom might be in a position to relieve us of the responsibility of doing some type of honest work in order to sustain our lives. Jesus bids us address these humble words of petition to the LORD God; for in the last analysis, in the words of the psalmist, "the Lord sustains my life" (Ps. 54:6). Even though a range of factors is involved in the production of food, including of course the farmer, from the viewpoint of faith it is the LORD God "who gives food to all flesh" (Ps. 136:25):

[and who] raise[s] . . . vegetation for men's use,
Producing bread from the earth,
and wine to gladden men's hearts,
So that their faces gleam with oil,
and bread fortifies the hearts of men [Ps. 104:14-15].

Implicitly in this petition Jesus is reminding us that our human nature with its appetite for food as well as its other appetites, with its digestive system as well as its other intricate systems—is itself as much a gift from God as the foods which nourish it. Jesus would keep daily before our minds the truth described by another psalmist:

Truly you have formed my inmost being;
you knit me in my mother's womb.
I give you thanks that I am fearfully, wonderfully made;
wonderful are your works [Ps. 139:13-14].

This petition of the Lord's Prayer is the normal appeal uttered by the people who have entered into Covenant with the LORD God as they seek help from the LORD in their constantly recurring human needs. It mentions our daily bread, our most obvious daily need; but it implies all that is required for our physical, emotional, and spiritual well being, not excluding those very special foods by which we share in the divine life itself, the Eucharistic bread of life (Jn. 6, Mt. 26:26) and "every word that comes forth from the mouth of the LORD"

(Deut. 8:3; Mt. 4:4).

Centuries before the time of Jesus the psalmists knew that the LORD God of Israel gives good things to those who ask him:

How precious is your kindness, O God!
The children of men take refuge
in the shadow of your wings.
They have their fill of the prime gifts
of your house;
from your delightful stream
you give them to drink [Ps. 36:8-9].
Incline your ear, O LORD, answer me,
for I am afflicted and poor.
Gladden the soul of your servant,
for to you, O LORD, I lift up my soul;
Turn toward me, and have pity on me;
give your strength to your servant. . . .
Grant me a proof of your favor [Ps. 86:1, 4, 16, 17].
O God, you are my God whom I seek;
for you my flesh pines and my soul thirsts . . .
lifting up my hands,
I will call upon your name.
As with the riches of a banquet
shall my soul be satisfied,
and with exultant lips
my mouth shall praise you [Ps. 63:2, 5, 6]. Ω



Prologue to the Narbonne Constitutions

TRANSLATED BY GREGORY SHANAHAN, O.F.M.

General Constitutions were promulgated by the Chapter held in Narbonne, France, at Pentecost 1260, presided over by Bonaventure. These laws reflect the order introduced by Bonaventure into the mass of decrees issued by ministers general and chapters at different times over a thirty-year period. Religious in general and Franciscans, both religious and secular, are today used to a more spiritual approach to their legislative documents. Yet in this respect, it would be hard to surpass in pithiness this prologue to constitutions, written seven centuries ago. The piece also reveals the medieval fondness for, and skill in, teasing out the doctrine contained in even the smallest verse of Scripture.

SINCE WE ARE TOLD by Ecclesiasticus that *where there is no hedge, the property will be plundered* (36:27), those who mean to keep undamaged the splendid property of the heavenly kingdom, entry to which is through the spirit of poverty, need to build around it a hedge of discipline. Regulations, therefore, which pertain to observance and life style are in no way superfluous. These are not alone a help towards the harmony, the propriety, and the safeguarding of the spiritual life, but even come within the ambit of several points that belong to the core of the perfect and pure living of the Rule [we have] promised [to keep]. These [regulations] must also be published, with the very important purpose of preventing people from foundering, lest they infringe [them] in the darkness of ignorance.

Father Gregory Shanahan, of the Irish Province of the Friars Minor, is a Consulting Editor of this Review. He has collaborated in a recent Irish language edition of the writings of Saint Francis and specializes in retreats to religious and mission preaching in Ireland and Britain. The Narbonne Constitutions, together with particular decrees, and also liturgical rubrics which were added later, are found in the *Opera Omnia*, VIII, 449-67.



No one, therefore, ought in his heart to pride himself on having virtue as his property, if, in the way he lives, he ruins its hedge. If any man, as Scripture tells us (Jas. 1:26), *thinks himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain*. It is only right, then, that with mouth and every other sense, act, gesture, and mode of conduct, the surrounding hedge, set by men of accomplishment with their sound regulative statutes, be preserved and not destroyed. Otherwise, according to the maxim of Ecclesiastes, *those who breach a hedge, may find themselves bitten by a snake* (cf. 10:8).

Indeed, not without risk can one set but a trifling value on what has been laid down by a General Chapter—in which the Order's principal governing authority resides—after all its trouble, all its labor, yes, and its testing everything, thoroughly debating everything, for the welfare of people's souls. Should anybody, however, regard as burdensome statutes such as these, let him think upon what the Apostle said: *For the time being, all correction is painful rather than pleasant; but afterwards, when it has done its work of discipline, it yields a harvest of good dispositions, to our great peace* (Heb. 12:11).

The prologue ends by listing the twelve sections into which the subject matter of the Constitutions was to be divided, beginning with the conditions for entry into the Order. This general layout of material influenced subsequent editions of the Friars' constitutions which, down to our time, echoed even more clearly the twelve chapters pattern of the final Rule. Ω

The Glories of Our Lady

The General Constitutions of the Order of Saint Clare, art. 9

IGNATIUS C. BRADY, O.F.M.

I HAVE STRUCK ROOT among a glorious people, in the portion of the Lord, his inheritance (Sirach 24:122). Mary, the highest honor of our race, blessed beyond all women on earth, whom all ages to come would call blessed, can rightly be saluted as our Lady, our Queen, our Mother.

If we are called to contemplate Christ, the Way, the Truth, and the Life of all Christians, their Lord and King—and centuries of devotion reveal such a tradition and obligation—then in keeping with the Franciscan tradition (influenced undoubtedly by the labors and love of Saint Bernard of Clairvaux), we truly must “not separate” the Virgin Mother from the Son she bore, or honor Christ and neglect his Mother, who is “the beginning and pattern of the Church in its perfection” (Preface of the Assumption).

Instead, we must sing a new song unto the Lord, for he has done marvelous deeds (Mass of the Immaculate Conception), so that all the ends of the earth, all nations, lands, and peoples may know and celebrate what he has done in and through our Lady. Did she not prophesy that such praise would be her due? (“For behold, from henceforth all generations will call me blessed.”)

Fr. Ignatius Brady, O.F.M., has taught for many years at the Franciscan Institute (Saint Bonaventure, NY) and at the Collegio S. Antonio in Rome. His series of conferences on Saint Clare, originally published in the early volumes of this review, have been reprinted and are still available in paperback from The Franciscan Institute.

We cannot attempt to trace the truth of her words down the centuries, through the Fathers of the Church, the hymns and songs of poets, the voice of all peoples who believe in Christ. Some witnesses will be found in the Book of Hours on the Feasts or in the Common of our Lady. These are of help since they embody the doctrine of the Fathers and indeed of the Second Vatican Council. Some of the Fathers are akin (as might be expected) to the thoughts and vocabulary of Saint Francis (who perhaps learned from them) and of our traditions. For example, in the readings of the Book of Hours Saint Sophronius gives an interesting commentary on the Salutation of the Angel Gabriel; Blessed Aelred beautifully portrays our Lady as spouse, mother (our mother, too), and handmaid; the Blessed Gueric presents a paraphrase or commentary on the *Sub tuum praesidium* (“We fly to thy patronage”); Saint John Chrysostom compares Adam and Eve, Christ and Mary; Saint Lawrence Justinian shows how our Lady grew in depth in her love and her total dependence on grace and the Holy Spirit.

The Franciscan Sources

IF WE TURN to Franciscan sources, the only compilation to be found (in English at least) seems to be a slight volume or booklet edited a good while ago by Dr. Raphael Brown, who has pursued Franciscanism and its sources for over forty years. The booklet is of little help beyond the sources already known, and contains much doubtful or legendary material. Two conferences I wrote in 1944, on Saint Bonaventure and Our Lady, bear witness to the great love the Seraphic Doctor had for our Lady, influenced by Saint Francis, but are of little or no help in portraying Saint Clare’s love of our Lady.

Many of Francis’ writings or dictates
almost seem to have both our Lord
and our Lady in the background of his
thoughts.

Hence we must turn to Saint Clare herself and to our Seraphic Patriarch, Saint Francis, who most certainly proposed the Virgin

Mother as the model of the virgins of San Damiano. If proof is needed, the Blessed Clare offers it in her Rule (as the footnotes to the General Constitutions indicate—art. 9, p. 40; the notes are not complete, it would seem). Let us examine the words and teachings of Saint Francis first, since clearly he influenced Holy Mother Clare in her devotion to Mary.

Indeed, a fresh meditation on Saint Francis, his writings, and his sayings (with his help, I'm sure!) has rather surprised me. Many of his writings or dictates, I find, almost seem to have both our Lord and our Lady in the background of his thoughts. When he writes, e.g., of the truly poor and humble man, the truly God-centered person, the man or woman of virtue, it is not too much to say that he has before him the gracious example of our blessed Lady.

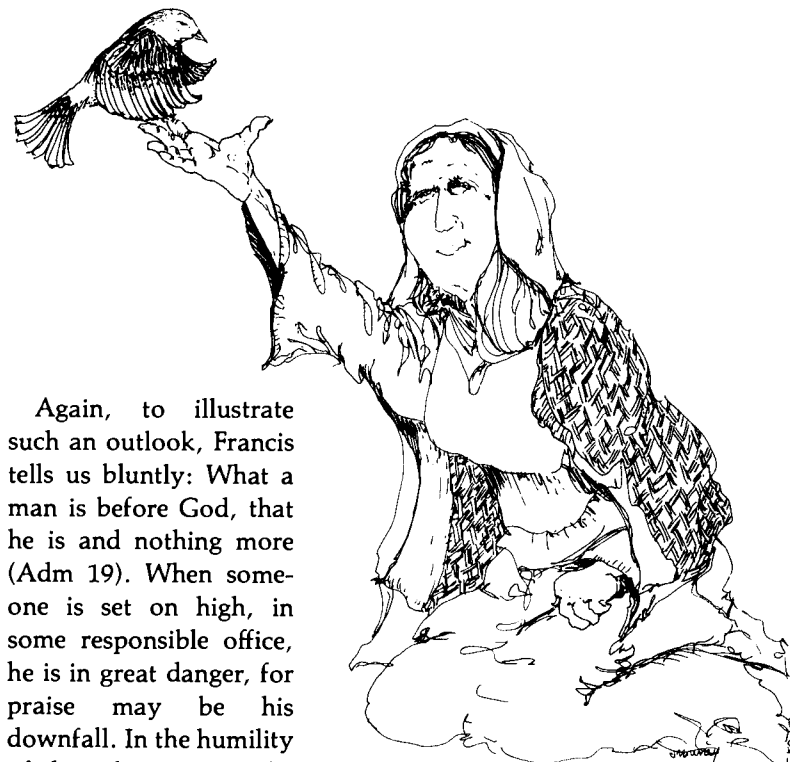
To take one instance: Thomas of Celano cites a saying of our Seraphic Father: "When you, my brothers, see a poor person, you have before you the image of the Lord and of His poor Mother" (2Cel 52). This is closely related, it would seem, to what he wrote in the First Rule, chapter 9: "Our Lord Jesus Christ, the Son of the living and omnipotent God, set his face like a hard rock (= unflinchingly) and did not feel ashamed; and was poor and a pilgrim, and lived on alms, he and the Blessed Virgin and his disciples."

Akin to this is his teaching on perfect joy which the true servant of God (*Behold the handmaid of the Lord . . .*) always possesses and cherishes within and without, that [true] joy which comes from cleanliness of heart—and so is able to overcome the onslaughts of the Evil One, and be ever joyful in the Lord and becomingly courteous (RegNB 7; 2Cel 91).

Even more clearly, the *Salutation of the Virtues* (better expressed as *The Praise of the Virtues*) reveals our Lady to us as possessing all such virtues. Each virtue truly reflects her. Implied is the thought that we must not be content to contemplate her virtues, but be led in all joy to imitate and follow her.

I would go one step further, and say or repeat that a fresh reading of the Admonitions of Saint Francis with the figure of our Lady and Queen before us will reveal that many of these gems of wisdom (and indeed other writings of our Seraphic Father) can be seen as a kind of mirror of Mary's inner life. Thus Admonition VII, at least in part (n. 4), is quite in keeping with the *Magnificat*. Francis castigates those who study the Word of God for pure knowledge or, worse, for love of gain (as teachers?), but praises those who, enlivened and directed by the Holy Spirit, make the "divine letter," the Word of God in Christ,

the guide of their lives so that by prayer and example they give all credit to God and not to themselves. What else indeed is the *Magnificat* of our Lady?



Again, to illustrate such an outlook, Francis tells us bluntly: What a man is before God, that he is and nothing more (Adm 19). When someone is set on high, in some responsible office, he is in great danger, for praise may be his downfall. In the humility of the subject, as in the Virgin of Nazareth, is gain of spirit and growth in the ways of God: Behold the handmaid of the Lord, for He who is mighty, and no one else, has done great things for me and in me.

Saint Clare in Her Writings

TIME AND AGAIN the writings of Holy Mother Clare, especially her Rule, show that her ideals and practice of poverty and humility are based on, modeled on, and inspired by the poverty and humility of Christ the Lord and of Mary, his Mother and our Lady. Thus in the last paragraph of Chapter 2 the Sisters are admonished to use only poor garments for love of the Christ Child who was wrapped in swaddling clothes and laid in a manger, and for love of his most holy Mother, that the Sisters "may forever observe the poverty and humility of our

Lord Jesus Christ and of his most holy Mother, and the holy Gospel which we have solemnly promised."

This, as you know full well, is repeated by Saint Clare in her Testament (n. 13; AB 230). Whether "repeated" is the correct word, however, I am not sure. We know that Clare's Rule was approved only days before her death. The Testament, a document which needed no approbation from the Roman Curia, is a revelation of the heart of Saint Clare and an expression of her ideals, come what may.

Further on in her Testament (n. 22), the Lady Clare begs the Sisters to take care not to be unfaithful to their profession and their ideals, lest they do injury to so great a Master, Christ Jesus, or to his most holy Mother, to Saint Francis, and to the Church. To that end, she asks that the prayers and merits of our Lady, of Saint Francis, and of all the saints enable the Sisters to grow in holiness and to persevere to the end.

The Role of Saint Clare in the Church

WHETHER THOMAS OF CELANO, the first biographer of Saint Francis, is likewise the author of *The Legend of Saint Clare* (English version in *The Legend and Writings of Saint Clare of Assisi*, ed. I. C. Brady, O.F.M. [Saint Bonaventure, NY: The Franciscan Institute, 1953]) is a matter of dispute. What matters is that the author had first-hand information on the Virgin Saint Clare and her role in the Church then and now. Thus he describes in detail Clare's last Palm Sunday in the Cathedral of San Rufino and her flight the following night to the Porziuncola, the little church of our Lady, where she received the "livery of holy penance before the altar of the Blessed Mary" and was "espoused to Christ as if before the bridal bed" of the Virgin Mother (CL IV.8; p. 23), ere she and her companion, Pacifica de Guelfuccio (who also took the veil), were conducted to the church of San Paolo and, somewhat later, to San Damiano. In this latter place, the Legend tells us, this "silver-winged dove" (Ps. 67:14) was to build her nest and beget a community of virgins of Christ, the Order of the Poor Ladies, "and fill the Church with the fragrance of her ointments."

The author or compiler of the Legend, perhaps inspired by the words of Saint Clare herself, sees the "true and holy poverty" of the Poor Christ and of his blessed Mother, who had laid the new-born Babe in the poor and narrow manger. Not even the Supreme Pontiff could dissuade her in thus following the example of our Lady and her Son (n. 14).

At the same time, we must admit that the Legend says very little of

the relation of holy Mother Clare to our blessed Lady. The author does indeed cite one miracle when Mary revealed to a sick Sister that she would regain the use of her voice at the blessing of Saint Clare (CL XXII, 35; p. 43). Nonetheless, he gives us great joy in the account (XXIX, 46; p. 50) of the apparition of our Lady, who with a multitude of virgins came to visit the Saint and strengthen her but a day or two before her death: "She proceeded to the bed where lay the spouse of her Son and, bending over her most lovingly, embraced her most tenderly" (cf. *ibid.*, p. 167, notes 91-92).

* * *

CAN WE NOT conclude that Saint Clare is a prime example and proof of the words of Saint Francis: "We are mothers [of Christ] when by love and in a pure and sincere conscience we carry him in our heart and body, and bring him forth by holy works/deeds which by our example should be like lights to others" (EpFidI, I, 10; cf. EpFidII, 53)? Ω

Blessed

An aura of holiness around her,
As stars of heaven shining.
She sweeps the earth with beauty and grace—
The most perfect of God's women made.
Born to be mother—born to be virgin;
From eternity her name called blessed.
Her fiat spoken at a point in time,
Echoes forever in all generations.

Mary, most holy!
Mary, most pure!
Mary, most blessed!
Mary, our mother!

I praise you, Mary, mother of God;
I honor you as mother of all.
Your spoken word—your silent tears:
The sword that pierced your very heart—
And touched your very soul.
You bore it all for love of God,
For love of us.
And all generations do call you blessed.

Sister Rebecca Anne Rutkowski, O.S.F.

Some Franciscans in Our Marian Age

SISTER ROBERTO PERRY, S.S.S.F.

OUR PRESENT AGE is, without doubt, a particularly Marian age. Mary is trying to save us from self-destruction. Franciscans are important here; our heritage enables us to help the Virgin in this work of conversion, growth, and life.

Two "signs of the times" demand our attention. The first is the disturbance of the sun at Fatima in 1917. The second is the universal subconscious fear—in the absence of Christian hope—of the extinction of life on our planet by the destruction of the ozone layer.

These signs dovetail. Fatima can remove our fear of atomic destruction. The faith, purity, and obedience which Mary asked for, and which she herself epitomizes, can bring us peace.

Certainly our on-going computer and technological revolutions are also significant today. But if our technology eliminates our morality, if humanity, by its pride and greed, destroys itself, all our computerized skills will not be important.

Sister Roberto Perry, a member of the School Sisters of Saint Francis, has taught Religion, English, and Mathematics—for nine years at Alverna High School in Chicago. Her article on "The Cross in the Classroom" appeared in the June, 1963 issue of The CORD.

What is important is that the Blessed Virgin is trying hard to save humanity. Mary has been pleading with us all in spectacular ways to stop abandoning God. Her instructions are always the same: Pray, do penance, and return to God.

Francis is involved here because God's honor, God's adopted children, and God's created world, all so much loved by Francis, are under threat. For Francis the return to God means the Gospel call—all for God and for one's neighbor, nothing for oneself. In imitation of Mary, Francis wanted to be empty and poor so that God could fill him. He wanted to be a channel of God's love for all, especially the poor and despised.

The first message of Jesus in his preaching was "Repent, for the kingdom of heaven is at hand." Francis urges his brothers to repentance through humility, charity, simplicity, poverty, obedience.

The Virgin's requests at Fatima are the same. On October 1, 1917, 70,000 people witnessed the sun's frightening gyrations. At that time Our Lady told Lucy, "I am the Lady of the Rosary. I have come to warn the faithful to amend their lives and ask pardon for their sins. They must not offend Our Lord any more, for He is already too grievously offended by the sins of men. People must pray the Rosary. Let them continue praying it every day."

In present-day Yugoslavia Mary is repeating to the world the message of Fatima. She has been appearing daily in Communist-controlled Medugorje since May, 1981, to six young people, mostly teen-agers: two boys and four girls. At first she appeared on a hillside. The Communist authorities soon forbade the gathering of the crowds attracted to the spot. On request, Our Lady agreed to appear in the parish church. She appears daily. At 5:30 P.M., whichever of the young seers are in the town (the older boy has gone to the Franciscan seminary; one girl is away at school) lead the people in the Rosary. Then they go into the sacristy and recollect themselves. After a few minutes they fall on their knees. Our Lady is present and speaks. Only the children see and hear her; sometimes, when the matter is private, she is heard by only one of them. Mary is radiant. A Sister who learned her English in the U.S. translated their description of her: "Boy, is she beautiful!"

Our Lady's message is peace, but peace through conversion. To be converted, the Virgin says, we need faith, daily prayer, fasting (only the sick are exempt), and monthly confession.

The tiny hamlet of Medugorje has been transformed. There are no quarrels; the people have learned forgiveness. Hospitality is given

gratis, and all the people work together in clearing land or building homes.

There is, of course, a price to be paid for the spiritual renewal of the hamlet. The pastor, Father Joso Zavco, O.F.M.Cap., was arrested, charged with sedition, and imprisoned. Now he says, "Every good priest should see the inside of a jail and suffer for the faith. I have discovered in prison what the Catholic faith is, and the strength and dignity of the life being offered."

Mary has given many "signs" at Madugorje: a falling sun coming close to earth and returning to its place in the sky, blazing fire on the hillside which left no trace of burning, two bright beams of light coming down from above on the church and on the hillside cross. But undoubtedly the greatest "sign" of the truth of these apparitions is the effect of the Gospel message of conversion and prayer. The present pastor, Father Tomislav Vasic, O.F.M.Cap., can claim, "Sin has been wiped out of my parish." He is determined that these unusual events shall not be politicized. "The good news speaks for itself," he says; "just present it. The Gospel loses its force if it becomes political."

The Good News of the primacy of spiritual values was recently reaffirmed by Franciscans only a little less dramatically in our own hemisphere. A few days before last Christmas the Capuchin bishop Salvador Schlaefter made a routine visit to the Meskito Indian village of Frances Sirpi in Nicaragua. Sleeping peacefully after the day's pastoral and apolitical work, the bishop and his companions were awakened by gunfire. They were soon informed that a Mesura Meskito group from outside the village was that night bringing about a long-contemplated change. For a long time the Indians had felt that their religious and ethnic values were being restricted. The solution, as they saw it, was the migration of the entire village to freedom in neighboring Honduras. A single-file trek through the jungle had begun that very night. The bishop and his companions were informed that they could return home before the bridges were blown up to prevent pursuit, or they could accompany the Indians to Honduras.

The group decided, after prayer and consultation, to accompany the Indians in their flight. On the three-day trip they were able to provide spiritual support by holding short religious services and distributing the Blessed Sacrament.

It was a harrowing trip. Planes sometimes buzzed overhead; their intent was always unknown. The bishop, less skilled in jungle travel than his companions, did not avoid the cactus-like protrusions from the bamboo on the ground. He contracted a foot infection, but was

able to continue with the group until they all crossed the river to arrive at freedom in Honduras.

All of this showed Mary-like love in the best Franciscan tradition. There was the desire to honor God by helping men and women to serve him better, Saint Francis' awareness that the Eucharist is our source of life, Franciscan concern for the more downtrodden among our brethren.

It is significant that as the bishop sat in the jungle praying his Rosary after the first long day's march, he saw that many of the Indians not building fires or preparing food were doing the same thing—praying the Rosary.

Also in Honduras, Franciscan Sister Maria Rosa works with the poor. She cares for orphaned or abandoned children. They may be received as infants or toddlers, or may be taken from the life of "street kids" to be fed, clothed, and given a bed and medical care in one of Sister's "children's villages," where the children live in groups of about eight with two caring adults. They receive an elementary education, and are then trained in skills for responsible living which will make them self-sufficient.

Sister started caring for fourteen homeless children in 1967. Today her care extends to 1800 children in homes, on farms, in trade schools and clinics. Values are formed in practical ways. Last winter a group of hungry Hondurans from the South (bordering Nicaragua) came to one of the "children's villages" to ask for food for themselves and those at home. Sister Maria Rosa sent two boys with a small supply of food which had been donated. She wrote about the incident, "We are in need here, but we must share what we have."

Sister starts her day at 4:00 A.M. with an hour of prayer. After this, everything is for "the children." Her remarkable organization of



homes, clinics, farms, and small industries is made possible by personal sacrifice; a few years ago she risked her life to rescue small children from a flooded area.

Here in our own country, in one of the sleazier parts of New York City, Father Bruce Ritter, O.F.M.Conv., does a work of healing with youngsters. He runs Covenant House/Under 21. Some frightened adolescents can escape here—some of the boys and girls who have become victims of the hard-to-believe trade in illicit sex which makes money for the pimps and pornographic "corporations" that are big business in the U.S.A. The avarice and cruelty of this trade demand the purity and selflessness which both Mary and Francis propose to us.

Mary brought to its highest point Israel's covenant with Yahweh. As Yahweh reached out to save Israel, Father Ritter and his associates reach out to save these youngsters: hence "Covenant House." Though he rescues many, Father Ritter is not invariably successful. The most wounded of these young people simply don't want any "God talk."

In another spot in the U.S., a group of Poor Clares in Birmingham, Alabama, are showing what the Holy Spirit can do when He wants to spread "God talk." Mother Angelica, their charismatic leader, once watched a TV show being produced in a studio in Chicago. In the car afterwards, she prayed out loud, "Lord, I gotta have one of those!" The Lord spoke to Sister Joseph, her Poor Clare sister praying in the back seat: "Tell Mother the media is Mine, and I give it to her."

Mother Angelica, true to form, went into action. She had no previous knowledge of the trade, no earthly "connections," and no money. But she and her eleven Sisters and a few devoted friends put up in the monastery garage the first Catholic cable television network in the world. Their Eternal Word Television Network carries authentic Catholic doctrine. On the thirteenth of every month it shows the story of Our Lady of Fatima, a film about Our Lady of Guadalupe, and an interview with Father Stephen Gobbi, the priest from Milan, Italy, whom Our Lady is using to spread her amazing Marian Movement of Priests. After predicting at Fatima that Russia would "spread her errors throughout the world," the Virgin added: "But in the end, my Immaculate Heart will triumph . . . Russia will be converted, and a certain period of peace will be given to the world."

To recall the power of the Rosary, we can glance back at the naval battle of Lepanto in 1571. In spite of the fact that he commanded a larger number of ships, Don Juan of Austria began to lose the battle as the day went on. After an inexplicable shift of winds, the Christians

were able to defeat the Turkish fleet. This battle was a turning point in the Moslem domination of Europe. The Pope, Saint Pius V, when he heard of possible defeat, had ordered the continuous recitation of the Rosary in all the churches of Rome.

Austria and a Franciscan priest repeat the story of the Rosary's victory in our own time. During the Second World War, Austria was occupied by the Communists. The country suffered under Soviet domination for seven years. Vyacheslav Molotov, the Soviet Foreign Minister, told Austria's Chancellor, Doctor Fiegel, "Where the Soviet Union sets foot, it never leaves."

But one Franciscan priest, Father Peter Pavliceck, remembered the Fatima promise he had heard at a Marian Congress. He told the people, "Our Lady has promised that when the Rosary is prayed for the sole purpose of obtaining peace, she will give peace to the nation." He undertook a person-to-person crusade. A million people promised to pray the Rosary daily for peace. Six months after this prayer campaign had begun, Molotov signed the papers ordering the withdrawal of Soviet troops. On May 13, 1955, the Soviet army left Austria. The nation had achieved without bloodshed what its neighboring country, Hungary, failed to do the next year by a bloody revolt: 25,000 Hungarians lost their lives in a revolution which failed to expel the Communists.

Portugal, too, has been saved by the Fatima message. In 1930 the Portuguese bishops collegially consecrated their country to the Immaculate Heart of Mary. Portugal has been preserved from war since that time. Again, in 1976, the country was close to a complete Communist takeover. A nationwide Rosary campaign prevented that, though at present in Portugal the Communists are again a menace.

Francis loved Mary. He called her Christ's mother, Christ's garment, Christ's handmaid. He frequently named his friaries after the Virgin. He dedicated to the Blessed Virgin the forty-day fast during which he received the Stigmata.

Francis' love for Mary has been expressed and "theologized" from Anthony of Padua, Francis' contemporary, through William of Ware and Duns Scotus in the thirteenth century, and throughout the "Franciscan School" of theology. In our own century Maximilian Kolbe (saint, priest, theologian, and martyr of charity) brought to a new luminosity the role of Mary's purity in enabling us to live as children of God. She will inspire us through her purity, he insisted; she is so completely God's as to be His mother. "The Immaculata," Kolbe taught his friars, must be introduced "into the hearts of men, that she

may erect there the throne of her Son, bring them to know Him, and set them afire with love for His most Sacred Heart."

So to be complete Franciscans today we must be aware of what Mary can do for our time. Our own age is similar in many ways to Francis' age. His day saw the rise of a new materialism because of the opening of trade routes to the East, the emergence of a new social element (the merchant class), frequent wars, and the threatening of Christianity by the Turks. If we substitute "technological revolution" for "emergence of a new social class" and "atheistic Communism" for "Turks" we get a hint of our twentieth-century world; of course, its horrors are exponentially increased.

Probably the most significant similarity of Francis' age to our own time is the decline of the Church. Today humanism and neo-Modernism wound the Mystical Body. The Lord spoke to Francis in the Porziuncola, "Go, rebuild my Church." Francis understood gradually that the building was to be a spiritual task. The tools to be used were the purity of dedication to God in Gospel living and in total obedience to the visible Church, the mystical Christ-on-earth. These are essential today.

John Paul II has said, "The message of Fatima is the application of the Gospel to our day." Mary, mother of the Mystical Body, wants to heal us, to help us grow. She is using every available channel to get across to us the need for prayer and penance.

Franciscans have been from the start an "Order of Penance." They love God, they love humanity, they love the created world. They preach and teach, they write and publish, they feed the poor and themselves live poverty, they try to change social structures; they are, like Francis, poets and troubadours. (We cannot forget Francis, half blind, accompanying himself on an imaginary violin as he sang the praises of God.) In the tradition of holiness in the Church they combat evil in the struggle of suffering and in the desert of prayer—with its occasional oases of light and peace.

Francis, lover of God and all His creation, would undoubtedly want us, in this troubled time, to remember what Saint Paul tells us: "He who prophesies speaks to men for edification, and enlightenment, and consolation" (1 Cor. 14:3). The children at Fatima brought a message of hope.

The terms Our Lady gives us at Fatima for peace are prayer (particularly devotion to the Eucharist and the Rosary) and conversion of life. Outstanding bishops and theologians believe that the simple human faith ordinarily given private revelation is not enough for Fatima—that Our Lady's message here is "public prophecy" given to the Church in a time of crisis. Fatima is a mandate for action for the Church. Ω

The Thistle

The garden's gone,
Grown over. Weeds won.
Last year working it I sweat brown.
The Raritan clay still prevails.
There's mud or shale,
And the crop burns or drowns.
So I mow it,
Feel poor in spirit
Because the plot's just lawn again:
No hope of fresh fruit, sweet basil.
But a thistle,
Huge, looking like all pain
Is too gorgeous
To cut. Still its curse
Remains the meaning of this ground.
I know this thistle too will fall,
Yet that's not all.
All life will be burned, drowned
Or overgrown.
The earth will be mown,
Clay replaced by eternity.
Then no one will scorn
The forever standing body
Finally free of his thorns.

Charles Cantalupo

Book Reviews

The Inner Rainbow: The Imagination in Christian Life. By Kathleen R. Fischer. New York: Paulist Press, 1983. Pp. vi-167. Paper, \$6.95.

Reviewed by Father Joseph Scerbo, S.A., Ph.D., Program Director of the Graymoor Christian Unity Center and a licensed Psychologist working for his Congregation.

The American culture has described the imagination as a feminine trait, since it is concrete, intuitive, and emotion-laden in contrast to the traditional masculine characteristics of reason and objectivity. Perhaps the tragedy for American men especially is that they have been manipulated to establish their maleness by rejecting the essential human quality of the imagination. Kathleen Fischer's new book is a way for the reader to be freed of such prejudices and to say farewell to the atrophy of the power of the imagination.

She uses the scriptural image of the rainbow as a visual unifying symbol signifying divine presence, hope, reconciliation, and rebirth (Gen. 9:12-14). The rainbow is also a symbol for the power of the imagination. What unfolds through the pages of her book is an exploration of the many ways in which the creative imagination is related to the Scriptures, spirituality and the arts, prayer, Christian images of God and self, and morality and ministry.

The reader is reminded that much of God's revelation is disclosed through symbols. These symbols in-

vite our response. The cross, the rose, sin, fire, the heart, and the names of God are rich and appropriate guides in dwelling upon our deepest identity. They evoke a presence. Leapfrogging over the poverty of the human imagination which limits our human understanding of both human holiness and divine transcendence, Fischer explores new contemporary images of God as Poet, Great Companion, and Final Wisdom.

Even though she reminds us to keep alive a polyphony of images of God, personal and impersonal, male and female, strong and gentle, Fischer avoids the trap of becoming constrictingly attached to them. She says on p. 121, "We do not believe in the images themselves; we see *through* them." Part of the difficulty in expanding one's imaging faculty is not so much conditioning, Fischer notes, but that contemporary men and women do not allow themselves breathing spaces that would help them discover what possibilities life has to offer through new images.

For all you dancers, liturgical and otherwise, you will find the way in which Kathleen Fischer attempts to connect spirituality with the arts both encouraging and inspiring. The still view of art as a hobby or adornment is replaced by a more active view of the artist as opening the way to contemplation by showing us the oft-times hidden qualities of our inner and outer worlds. They force us, she contends, to confront truths that we would rather leave hidden: our human anguish, loneliness, and

potential for planetary destruction as well as the human capacity for freedom, honesty, and courage. Movement also, as an art form, can give expression to our experience and evoke faith anew.

For all of you involved in the Lord's healing ministry, this book can be of assistance. Imagining your heart as a garden where Christ dwells or a palace with God as a brilliant diamond at the center can be helpful suggestions and seem to be in line with present day encouragement to utilize one's faith imagination in the power of the Holy Spirit. Working for more than ten years in the healing ministry myself, I have seen how much images of the self need healing on the level of the imagination, for in Jesus Christ we discover a new image filled with power in the Spirit to overcome other evil and inadequate images of the self.

Finally, in the light of present-day nuclear conflict fears, the role of the imagination assumes greater importance. The TV presentation of "The Day After" enabled millions of Americans to get in touch with some of their deepest fears and deepest hopes for the future. To imagine together for a better future is to create hope in one another.

I think the reader will be energized as he or she savors this book. "To live a life of faith is," Kathleen Fischer states, "to open others to the treasures that lie at the end of their own inner rainbow."

Writings on Spiritual Direction by Great Christian Masters. Edited by Jerome M. Neufelder and Mary C. Coelho. New York:

Seabury Press, 1983. Pp. xvi-205, including Bibliography and Index.

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.

This is an important book. When, as so often happens today, there is confusion between the discipline of spiritual direction and counselling, it is a joy to recommend a book which is not only clear in its understanding but also meets admirably a growing and often expressed need.

This is a pastoral and spiritual tool of great value to those under direction, those engaged in the ministry of direction, and those who are either looking for a director or interested in understanding what is involved. It is the product of a cooperative endeavor by a Roman Catholic priest and an Episcopal laywoman. It is one of the best spiritual books I have ever read.

"Fundamental truth about human life and about God has been revealed in Christ and lived again and again by thousands since Christ. But the personal rediscovery, appropriation, and expression of that truth by each person, who must embrace it in a unique and individual manner, is seldom clear-cut and never easy" (p. xiii). It is to meet this situation that *Writings* has been assembled.

The anthropology is organized under themes dealing with the "basic dimensions of spiritual direction, from the recognition of our need for it to discussions of several aspects of

the relationship itself" (p. xiv). In the course of reading the need and its universality in the Christian tradition as a whole are made clear. Direction is a discipline which has always transcended denominational boundaries. The selection of the material reflects the editors' concern to be pastorally and practically useful for both directors and their spiritual charges. The editors come to two basic conclusions. First, they claim that the evidence of history does not allow the modern habit of confusing direction with a "kind of counseling with directors claiming a type of trained professional authority in matters of prayer and meditation and the stages of spiritual growth" (p. xv). Rather, it is the life of the director which "teaches with authenticity and evokes a longing for holiness." Second, they have seen the dangers which follow from an unhealthy concentration on personal spiritual growth separated from the common life. The extracts from a wide variety of masters support these assertions.

The Table of Contents summarizes the thrust of each section. Each chapter is preceded by scriptural quotations which emphasize the general approach of the passages which follow. The selections are preceded by a commentary, and throughout there is additional, helpful editorial summary and comment.

After the need for direction has been established, two images and models of the director are illustrated. Different roles are suggested by different writers. A choice has to be made, and this is obviously of great importance. Guidance is offered on how to look for and select a director.

This is illustrated by persuasive passages which summarize the qualities of a good director.

Chapter Four speaks of the mutuality of the relationship, the need for honesty and openness in communication, and the place of confession in direction.

In Chapter Five extracts from the writings of directors, ancient and modern, guide those who undertake this precious pastoral ministry. In this section the emotional and psychological factors involved are clearly examined.

The next chapter deals with the vital subject of discernment and opens up the subject of the criteria for judging/discerning the spirits.

The personal teaching of several directors provides useful guidance in how to go about the task, and directs our attention to the importance of spiritual letters, etc., as sources of wisdom.

The final chapter treats the vital and complex character of spiritual obedience in the relationship of direction. The essential humility needed by all concerned and the responsibilities of the director are spelled out. The Epilogue shows the influence of some famous directors on others and how there can grow up a spiritual family with a traced lineage as teaching is handed down from one to another.

It is difficult to find words adequate to praise this work, and it deserves the widest possible readership among all who are concerned for the renewal of Christian spirituality and for the development of pastoral skills in this area. It is as well a healthy and authoritative corrective to the wrong expectations on the part

of those looking for guidance. I recommend it most warmly.

Frère François et le mouvement franciscain. By David Flood, O.F.M. Paris: Les Editions Ouvrières, 1983. Pp. 180, 60 FF.

Reviewed by Father George Marcil, O.F.M., a member of the staff of the Franciscan Institute at Saint Bonaventure University who has just completed a sabbatical year in Rome studying the first disciples of Duns Scotus.

It is a shame that this book is written in French and consequently will be beyond the grasp of so many readers of *The CORD*. Nevertheless, everyone who has a deep and lasting interest in Saint Francis should at least be aware that the book exists.

The writer, David Flood, did his doctoral studies working in close rapport with Kajetan Esser. He wrote his doctoral thesis on the *Regula non bullata*, the Rule of 1221. He has continued to show interest in the development of that document, and his participation in the book *Birth of a Movement* has proved that he has more to say about the early Rule.

The present book, *Frère François*, does a very strange manoeuvre to try to resolve the questions: who really is Francis of Assisi? and which of the early biographies of the Saint is most worthy of our faith? David Flood's reply is that none of them is credible. Consequently, he strives to reconstruct a life of Francis without

any of the biographical data at all.

The early Rule was created by Francis and the early community together. They developed that Rule over the years as they lived the problems related to it. So that Rule truly reflects what they went through together, as well as what they intended. That Rule, therefore, is prime historical evidence; in it we can discover what kind of man Francis was and what kind of community he lived with.

So this life of Francis—and note it is not Saint Francis, but friar Francis, prior to his canonization—is at the same time a study of the development of the early Rule. But this life has also another characteristic. It has a kind of riveted focus on the economic and social relations established between Francis' early community and the rest of medieval society. The early friars had a deep and revolutionary impact on the society and the economic structure of their time. And, in some sense, this is the most important part of the story.

Who would ever believe that someone would try to write a life of Francis without talking about Francis and his love of nature, without bringing up some at least of the anecdotes that make Francis such an attractive personality, or without a reference to the stigmata? Yes, all of that is missing, and still there is here an interesting image of Francis and the early Franciscan movement. There certainly is a challenge to make us try to think about the Francis who lived prior to success, prior to adulation, prior to the mythic and legendary accretions.

Books Received

- Brinkmann, William R., and William T. Ditewig, *Leading Our Children to God: A Faith Guide for Catholic Parents*. Notre Dame, IN: Ave Maria Press, 1984. Pp. 95. Paper, \$4.95.
- Brown, Raymond E., S.S., *Recent Discoveries and the Biblical World*. Wilmington, DE: Michael Glazier, Inc., 1984. Pp. 101, including Bibliography and Index. Paper, \$4.95.
- Burns, Rita J., *Exodus, Leviticus, Numbers—with Excursus on Feasts, Ritual, and Typology*. Old Testament Message Series, n. 3. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. 298, including Bibliography. Cloth, \$12.95; paper, \$8.95.
- Chilton, Bruce D., *A Galilean Rabbi and His Bible: Jesus' Use of the Interpreted Scripture of His Time*. Good News Studies, n. 8. Wilmington, DE: Michael Glazier, Inc., 1984. Pp. 213, including Appendices and Bibliography. Paper, \$7.95.
- Ellis, John Tracy, *Catholic Bishops: A Memoir*. Wilmington, DE: Michael Glazier, Inc., 1984. Pp. 182, including Index. Cloth, \$10.95.
- Fagin, Gerald M., S.J., ed., *Vatican II: Open Questions and New Horizons*. Theology and Life Series, n. 8. Wilmington, DE: Michael Glazier, Inc., 1984. Pp. 137. Paper, \$6.95.
- Fox, Robert J., *The Catholic Faith*. Huntington, IN: Our Sunday Visitor Press, 1984. Pp. 317. Paper, \$7.95.
- Hutchinson, Gloria, *Jesus' Saving Questions*. Cincinnati: Saint Anthony Messenger Press, 1984. Pp. viii-118. Paper, \$4.95.
- Lohfink, Gerhard, *The Last Day of Jesus: An Enriching Portrayal of the Passion*. Trans. Salvator Attanasio. Notre Dame, IN: Ave Maria Press, 1984. Pp. 78, including Bibliography. Paper, \$2.95.
- Marsh, Thomas A., *Gift of Community: Baptism and Confirmation*. Message of the Sacraments Series, n. 2. Wilmington, DE: Michael Glazier, Inc., 1984. Pp. 205, including Bibliography. Cloth, \$12.95; paper, \$7.95.
- McNamara, Martin, M.S.C., *Intertestamental Literature*. Old Testament Message Series, n. 23. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. 319, including Bibliography. Cloth, \$12.95; paper, \$8.95.
- Moloney, Francis, S.D.B., *A Life of Promise: Poverty, Chastity, Obedience*. Wilmington, DE: Michael Glazier, Inc., 1984. Pp. 175, including Bibliography and Scriptural Index. Paper, \$8.95.
- Myers, Rawley, *Lent: A Journey to Resurrection. Prayers and Reflections for the Penitential Season*. Huntington, IN: Our Sunday Visitor Press, 1984. Pp. 204. Paper, \$5.95.
- Neufelder, Jerome M., and Mary C. Coelho, eds., *Writings on Spiritual Direction by Great Christian Masters*. New York: Seabury Press, 1982. Pp. xvi-205, including Bibliography and Index. Paper, \$11.95.

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 Friedman Memorial Library. Three credit courses meet Monday through Friday.

Course	Title	Credits	Days	Instructor
FS 500	Methodology and Bibliography	2	MTWTh	Mr. Paul Spaeth
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	Fr. Timothy Johnson, O.F.M.Conv.
FS 535	The Franciscan Mission	2	MTWTh	Fr. Thomas Mooren, O.F.M.Cap.
FS 541	Franciscan Theology of Prayer	2	MTWTh	Fr. Joseph Doyno, O.F.M.
FS 562	Dynamic Growth in Franciscan Community	2	MWF*	Fr. Maury Smith, O.F.M.
FS 650	Seminar: "God in the Writings of St. Francis and Contemporary Trends"	2	MTWTh	Fr. Constantine Koser, O.F.M.
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

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