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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 Clerics[1]
EpCust: Letter to Superiors[1]
EpFid: Letter to All the Faithful[1]
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
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

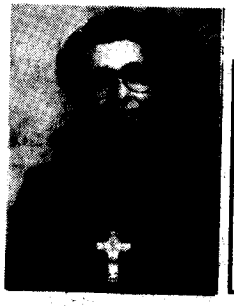
[1]I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis
2Cel: Celano, Second Life of Francis
3Cel: Celano, Treatise on Miracles
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).



GUEST EDITORIAL

We Are All Proud of Francis

MY BROTHERS AND SISTERS, each year at this time, I cringe at the media coverage of Saint Francis. Typically, in our heavily Catholic cities, the newscaster will announce Saint Francis' Day and proceed to report on the blessing of barking, whistling, crying, groaning, and restless animals. Magazines will depict Saint Francis with a halo of birds around his head, and writers will suggest how the family can best signify Saint Francis' charism. "To mark the feast of Saint Francis," one periodical reported, "give bread crumbs to the birds and recall the love which this Saint had for all of nature." Francis, at best, comes across as a grand knight of the Society for the Prevention of Cruelty to Animals!

This all would have its place, if it were given its proper perspective. As relayed, however, such narrations portray an abbreviated, if not distorted and downright fallacious image of Francis of Assisi. For Francis was not primarily a lover of animals and nature. He was a lover of God, who saw in all creation, animate and inanimate, a reflection of the beauty, wonder, and grandeur of an awe-inspiring and fascinating God. He saw the reflection of a Father who cared so much for brothers and sisters human, that he lavished upon us the gifts of creation so that, in and through them, we might find a way to the mystery of Father, Son, and Spirit: a path to the dignity of the sons and daughters of the Father, who are the pinnacle of all creation. Too readily we speak of Francis' love for animals and nature and forget those focal lines in the Canticle of the Sun: "Most High, omnipotent, good Lord, to You alone belong praise [illegible] and blessing."

The Most Reverend James P. Lyke, O.F.M., Auxiliary [illegible] delivered this homily as the principal celebrant during [illegible] University Liturgy on October 4, 1983.

My friends, this Solemnity of our Holy Father, Saint Francis provides us the moment to see Francis in the truest light. This is a demand of truth and of honest history. More critically, in facing the richness of the life and meaning of our holy Father Francis, we find the opportunity to analyze our own call and challenge for these troublesometimes in which we live.

Well, then, who is Francis of Assisi? Most fundamentally, Francis was the man who interiorized to his inmost depths the mystery of Jesus. Aside from our Blessed Mother, Saint Joseph, and the founding Apostles, the Church acknowledges no other saint as she does Francis. The Sacred Stigmata—"I bear the brand marks of Jesus in my body" (Gal. 6:17)—were God's sign to his people that Francis discovered the inner core of Jesus' mind and heart. Francis was utterly configured to Christ. He patterned his life on that of the Lord, who invited him, "Come to me, all you who are weary and find life burdensome, and I will refresh you."

Christ said, "Do not worry about tomorrow." In this materialistic society, how great is our anxiety about "tomorrow"! How overwhelming our need for security! How tension-filled our worries about the next day, the next year, the next decade. Our pension plans, insurances, medical care, are now so bureaucratized and institutionalized that they themselves absorb our energies rather than the fullness of life these designs intend to insure.

In this context, recall how Father Francis ordered the Brother Cook not to soak the next day's vegetables in hot water on the night before, as was the custom. In so doing, Francis wanted to comply with the Sermon on the Mount: "Take no thought for tomorrow." So, the cook never put dried peas or beans into the water until the morning itself. Do not let this seeming naiveté distract us from Francis' basic intent. He wanted to create a social order and condition in which his brothers and sisters would have confidence that the Lord would provide and tend to their needs.

Christ has said, "Whatsoever you do to the least of my brothers, you do unto me." What a tremendous significance the Savior's words have in these days when the food lines at our hunger centers have literally tripled within a year's time, and when projected budget cuts force unprecedented numbers of our people to be without jobs and decent housing.

Francis identified with the poor and the outcast. In his time, there were the "populo grasso" and the "populo minuto"—the big people

and the little people, the haves and the have nots. Francis called his Order "friars minor" because we are called to work with and for the "little people": the poor.

Christ has told us, "If you live by the sword, you shall perish by the sword." How important is this mandate, as we witness the nuclear stockpiles around the world and read of our own country's intent to produce even more nuclear weapons.

Pope John Paul II and the United States Bishops in our recent pastoral letter have challenged our consciences in this savage race toward potential destruction. What a tragedy that we shall waste the valuable resources of minds and nature, technological progress and monies, to prepare for war rather than feed the starving around the world, create gainful employment for the jobless, design remedies to eliminate the causes and effects of racism, and channel appropriate resources into our educational systems.

Recall this scene from the life of our Holy Father Saint Francis. The Bishop of Assisi said to Francis: "Your life seems hard to me; it must be burdensome not to have any earthly possessions."

Francis responded: "My Lord, if we wanted to possess anything, then we would also need arms to defend ourselves. That is how all the quarrels and conflicts get started, and they are obstacles to love. For this reason, we wish to possess nothing.

Christ has told us, "I have come not to be served but to serve, and to give my life as a ransom for the many." How difficult to follow this command of the Lord in a society which beckons us to superiority, domination, and power—and to the use of persons towards materialistic goals.

Note how Francis calls us to superiority—in humility, in generosity, in service. Every class distinction among the Friars Minor was prohibited. A periodic rotation of superiors and subordinates was unconditionally required. All posts in the Order were to be viewed as modes of service. Hence, no one was called "Lord" or "superior," but servant, protector, and guardian.

We are all proud of Francis of Assisi. For eight hundred and one years the impact of his life and death has been indelibly penned in the annals of human history. Let us make Saint Francis proud of us. Ω

✠ *James P. Lyke, O.F.M.*

Blessed Are Those Who Are Angry at the Right Time

SISTER JOAN F. MALONE, O.S.F.

NEARLY FOUR YEARS AGO, on December 2, 1980, our country was shocked into tragic awareness as we read in our newspapers of the brutal murder of our four American churchwomen in El Salvador. I happened to be in New York then, and with thousands of others, was drawn to the public witness, the public liturgy in Saint Patrick's Cathedral, at which Maura and Ita and Dorothy and Jean were held up for all the world to see, as women who dared to walk with the oppressed. We were sad. But we were hope-filled, as we listened to Melinda Roper, President of the Maryknoll Sisters, with a courage that can come only from knowledge, pledge that these 20th Century martyrs would be light to Maryknoll's future commitment, absolute commitment, unwavering commitment, to live in solidarity with the poor, at any price.

As I left Saint Patrick's, on that cold and wet December day, I met a young woman standing on the steps of the Cathedral. She was collecting signatures on a petition, calling upon President Reagan to stop all military aid to El Salvador. As you would imagine, those leaving the warmth and hope of the liturgical celebration, signed readily. As you might also imagine, she met with rebuff, with coldness, even with accusation, by many of those walking New York's famous Fifth Avenue that afternoon. But she kept trying. She kept asking.

Sister Joan F. Malone, a Sister of Saint Francis, Stella Niagara, New York, delivered this address on the occasion of being awarded the annual Peace and Justice Medal at Saint Bonaventure University on Founder's Day, 1983. Sister Joan, who holds Master's Degrees in Literature and Library Science, has worked full time since 1980 at the Center for Justice in Buffalo, a position in which she is able to further the work of some eleven organizations including Amnesty International. In addition to the Saint Bonaventure Peace and Justice Medal, Sister Joan has also received the Brotherhood Award (National Conference of Christians and Jews, 1981) and the Martin Luther King Annual Community Service Award (Buffalo, 1982).

I am thinking of her today. I am thinking you honor her with your award. You honor a young man in Buffalo who spends his Sunday afternoons going door to door, speaking the truth of West Valley and asking for subscribers to their newspaper. You honor the citizens in a myriad of small towns in New England who dared to believe the nuclear freeze should be addressed in this most basic of U.S. governmental systems, the Town Meeting. You honor the nameless consumers who, for long years refused to buy a Nestlé crunch bar or Farrah slacks or Gallo wine or Campbell's soup because only in refusing their financial support could they directly speak their dissociation from such corporate injustice. You honor the committed men and women here in Western New York who have, in large measure, sacrificed their personal lives so that Love Canal will not be buried in bureaucracy and those who suffer will not be forgotten. You honor the thousands of men, women, and children who stood, just last month, hand to hand in a human chain seven miles long to protest U.S. deployment of first strike missiles in Europe. And you honor the one million of us who, on June 12, 1982, walked together, prayed together, and petitioned government together to stop this inexorable drive toward nuclear holocaust.

For in honoring me and what I believe and what I live, you really honor this swelling throng of humanity who dare to believe that Jesus meant what he said—as I dare to believe it.

> The Church of North America has already entered upon a period of persecution, wherever and whenever it dares to take seriously its commitment to the poor and oppressed.

Two thousand years ago, Jesus came into a country occupied by a foreign power where that power ruled by force of arms and commitment to violence—a country whose commercial profits rested on institutionalized slavery, a country whose citizens lived in abject poverty precisely because the powerful used their power to further enrich themselves, a country where sexism and racism reduced some human beings to a life lower than that enjoyed by other human beings, and a country whose Chief Priests had aligned themselves with governmental powers and who Luke says were more dangerous to Jesus than were the

Pharisees or Herod himself. It was to this world, not unlike our own, that Jesus, after his forty-day fast in the desert, delivered his opening sermon at Nazareth: "He has sent me to proclaim release to the captives and recovery of sight to the blind; to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." And the response of his listeners? Luke tells us they were enraged by his words: "When they heard these things, they were filled with wrath."

We need to ask ourselves why they were filled with wrath. I'd like to suggest a possible reason. It may not be one with which we are comfortable—indeed, Jesus disturbed their comfort as he does ours, their illusions as he does ours. I think they knew, there in that synagogue, that this new, disturbing voice would forever unearth that one, simple, compelling truth. Option for the poor, for the powerless, for the oppressed, carries not only moral implications, but most essentially, rests on economic and political realities. If Jesus was to respond to the poor and their needs, he would unalterably respond to the social, political, and economic practices of his time, practices that kept the poor, poor, and the oppressed, oppressed. And in speaking this truth in that great human arena, he angered many.

But he also showed us the way, his way, clearly. He stood between the woman and those whom the law directed to stone her to death. He drove from the Temple those whom the law gave permission to charge exorbitant fees of those who would worship. He carried to the waters the paralytic who the law said could go to the pool only when its water was "troubled." For 38 years, the man had waited, waited to approach the waters only when the law allowed. And Jesus said, enough. Jesus taught and lived noncooperation with unjust laws. He taught and lived that in noncooperation and nonviolence, one addresses the system responsible for the injustice, at the same time that one cares for the victims of that injustice. They killed Jesus for that teaching. They killed Gandhi for that teaching. And they killed King for that teaching.

Each year, on Palm Sunday, we read in the Scriptures: "We found this man subverting our nation, opposing the payment of taxes to Caesar, and calling himself the Messiah, a King. He stirs up the people by his teaching throughout the whole of Judea." Jesus died a political criminal, on charges of subverting the political-economic forces of his day. I've always thought it tragic that we so emphasize that Jesus died on the cross to "open the gates of Heaven." Jesus died on the cross because he had shown us *how we should live* before we get to that Heaven. In his absurd Gospel, with its illogical Sermon on the Mount, he dared to challenge us to risk our comfort, our well adjusted compromises, and choose—really choose—for the poor.

Church historians tell us that for the first 400 years, ours was a Church of the poor and oppressed, willing and eager to risk supporting this new social pattern that Jesus advocated, knowing that adopting his way meant the economic and political order could not continue as it had been. Further, throughout those beginning years, Christians, by definition, did not carry arms; they refused to serve in the Emperor's army, and they lived lives of nonviolence. But the early years gave way to a new coalition between Church and State, and the dominant classes represented in that State. Paul VI, in 1967, wrote of those times, those Middle Ages: "The economic machine and the social system functioned for the benefit of the closed group, the dominant group, among whom was the ecclesiastical hierarchy itself." Christianity had changed sides. The Gospel had given no reason to legitimate existing powers, oppressive powers; nor had it taught we should lull into acquiescence the oppressed peoples themselves. But this Gospel of liberation had been abandoned; it had been tempered with the world's "reasonableness," molded to the economic demands of the day.

And the many of us here today, who have just celebrated the 800th Anniversary of the birth of Francis, take joy in the Poverello who was filled by his desire for radicalness and *lived* his challenge to that new social system. Into the developing business class, with its capitalist mentality that would lead to injustice and the impoverishment of many, Francis came to lead his brothers and sisters who Celano tells us were called "true followers of justice." Jesus was their teacher, and his Gospel was not to be compromised.

These "true followers of justice" came into a time and a place bloodied by wars: papal crusades, struggles of Emperor against Pope, conflicts of city state against sity state. It was a world whose powers turned routinely to arms to settle their differences, a world where nonviolence was suspect and its proponents considered naive. It was to this world that Francis brought his message: "Peace to you." It was in this world that Francis forbade his brothers to bear arms. We know he refused to support the Fifth Crusade. We know he interceded in the conflict between the Mayor and the Bishop of Assisi. We know he risked all in going directly to the Saracens, whom his world called enemies. We know that, in his radical following of Jesus' Gospel, he served then, as he serves now, as the instrument of God's peace. "Lord, make me an instrument of your peace," he prayed. Personally, I take comfort in the word *instrument*. Not, Lord, make me accomplish. Not, Lord, make me succeed. Not, Lord, make me convincing. But Lord, make me an instrument of your peace. God would have his world a just world, where governments do not torture their citizens, where corporations do not plunder and

pollute his earth and waters, where people of all colors are treated fairly, where 15,000 men, women, and children do not starve to death every day, the same day the world spends one billion dollars on armaments.

That is the world of the Old Testament prophets, who told us, "To know Yahweh is to do justice." That is the world of Jesus, the world he lived for and died for. And that is the world that today's justice seekers are committed to transforming. We are instruments, his instruments, trying as hard as our humanity allows, but remembering always that we are instruments for God's will. It is hard sometimes to remember this. Sometimes I feel so overwhelmed by the presence of evil. It is evil that American made bullets killed Maura and Ita and Dorothy and Jean and that the Salvadoran sergeant who gave the order now lives in California. It is evil that Dow Chemical knew the effects of Agent Orange, with its dioxin, and still sold it to the government for use in Vietnam. It is evil that civil rights workers were shot and killed in Greensboro, North Carolina, their murder captured on TV tape and shown around the country, and still the Klansmen that did it went free. All this is evil; and then we have to remember, I have to remember, that we are his instruments to be used. The Talmud offered it, far before I learned its wisdom or needed its wisdom: "It is not incumbent upon you to complete the task, but neither are you free to desist from your part in it.

And that is what we are here talking about today. People, thousands and millions of people who have come to believe and live the teachings of Jesus Christ, are not free to desist from their part in it. And I believe that what forever prevents us from desisting, from walking away, from "I don't want to get involved," is knowledge and heart. First we learn. We are not Don Quixotes, tilting against windmills. We have learned what Hooker Chemical's own corporate documents show the company guilty of, what a U.S. first-strike nuclear philosophy really means for the survival of our planet, what grotesque violations of human rights our present administration is supporting in the Philippines.

And then, we go beyond learning and we feel. We open our hearts and allow ourselves to feel the wounds in the hearts of our sisters and brothers. With that knowledge, and with that pain, we separate ourselves—you and I—from the silent ones. Injustice cannot withstand the light of day, and we move heaven and earth to make its ugliness and greed and death visible—above all, *visible*. A long time ago, Edmund Burke said, "All that is necessary for the triumph of evil, is for enough good men—good women—to do nothing." And so, it's simple. We don't do nothing, we refuse to remain silent, we refuse to be neutral, as Jesus refused to be neutral.

Oscar Romero was such a man. He knew the truth of Jesus' Gospel. He

lived the truth of Jesus' Gospel. And as he said, before his murder, he would continue to live in the bodies of his people. "To be a Christian," he said, "has political implications." This he knew, and this he died for.

The real question before us is not, Can we make this a more just world, but, Do we want to? The "we" of that sentence begins with you and me.

To me, it was ironically sad that our world was overwhelmed at the Christian courage of Archbishop Romero, whose commitment to social justice in his bleeding El Salvador led to his assassination. His life and death have forced the question before all of us: Is the ministry for justice really the essential work of the Church, or is it some kind of political perversion? As a religious woman, I remember with pain our U.N. Ambassador Jeanne Kirkpatrick's public attack on the four American women who also gave their lives in El Salvador. Her indictment: "They were not just nuns, they were political activists." She would be dismayed at how many of us refuse to be the "just nuns" of her definition. Those "just nuns" she vilified had listened to the living Lord of History who walks always with the poor and oppressed, who came to "proclaim release to the captives and to set at liberty those who are oppressed."

I am part of a national Church network called the Interfaith Center for Corporate Responsibility. As an organization of Church and religious investors concerned about the social impact of corporations, we attempt to speak to U.S. companies about principles of social justice. Having been doing this for some thirteen years now, we recently became the subject of a *Fortune* magazine profile. I am forever mindful of the now infamous line from that *Fortune* profile. The editors, disapproving of our efforts to speak to American multinational corporations about toxic waste, support for South African apartheid, and foreign sales of unsafe drugs, were unable to view us as real, true, authentic Church people. And so they were reduced to labeling us instead, "Marxists marching under the banner of Christ."

The corporate world, unable or unwilling to see an attempt to bring social justice to profit-oriented corporations as the valid work of the

Church, had no recourse but to place us outside that Church—labeling us with that ultimate epithet: "Communists." And therein lies the greatest of tragedies. Has the Church so lost its mission, its commitment to the oppressed, its sharing in the lot of today's victims, that those who try to live up to that mission and commitment must be called Marxists? I've been called that—and Communist, and "a poor excuse for a nun." I've been told to "go back to Buffalo" by Occidental Petroleum's Armand Hammer, to "go back to my convent" by an angry Niagara Falls resident, and to "go to hell" by not a few others.

And so I often ask myself, why do I do this? I found myself asking the question again this past Good Friday. Pauline, also from our Center, and I joined Bishop Tom Gumbleton and some 100 peacemakers in walking a modern Stations of the Cross in Erie. We walked to the Federal Building and to the soup kitchen and to the General Electric plant, home of nuclear weapons production. In the midst of our walk, a young man from a passing car yelled out at me: "Why bother, it won't change anything." Good question. Why bother? It seemed especially appropriate at the time. We were walking ten miles. My sign, bravely taken up in the beginning, was now very heavy. My blisters hurt, and I was cold. There is nothing romantic about a ten-mile peace walk. It hurts. And so, I asked myself his question. *Why?*

I think the answer comes to us on two levels. First of all, let us all remember that we can and do make a difference. One of us, with enough commitment, enough hope and enough will, makes that difference. It wasn't so long ago that we heard: "The Freeze will never pass the House." We'll never know what EPA is really doing to the environment." "The truth about El Salvador and Guatemala will never get out." On this last one, we should recall what Rep. Bedell, back from his fact-finding trip, stated just last week: "U.S. taxpayers are paying for the capture, imprisonment, and torture of Nicaraguan citizens." And he said that on CBS national news. If we go back a little earlier, in fact, we may remember "We'll never get out of Vietnam." And "You'll never have an integrated bus, or an integrated diner, or an integrated school." But all those things happened, they really happened. If we must be pure pragmatists, then, there is evidence that injustice can be reached at its systemic base.

But logical realities, while they may be comforting, are not my *why*, at its deepest root, its Christian root. I once was fortunate in being with Crystal Sutton, whom we know as Norma Rae. We talked about this, reflecting on her taking on the textile industry in the South in her fight

with the giant J.P. Stevens. She said it simply and persuasively: "But we are right." In the face of all their power, we are right. That is all, and that is everything. In doing justice, in daring to question the peace based on oppression, we are right. We know what we know, and we cannot turn our backs on what we know.

For each of us, that "what we know" may be different. But I really believe that, for each of us, there is that moment in time when we come face to face with injustice—on whatever scale—and that is when we decide what we believe, and whether we will act. The alternative will be to do nothing, and be silent. Silence is sin. Failure to act is sin. Neutrality when we should weep is sin. I have read that "Blessed are the meek" is more accurately translated from the Greek as "Blessed are those who are angry at the right time." And in our speech, our action, our anger, we accept what has historically been the world's response:

> But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name's sake. This will be a time for you to bear testimony. Settle it therefore in your minds not to meditate beforehand how to answer; for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict.

Thus it is that Jesus tells us we will find ourselves in conflict with kings and governors but are to stand firm, and he will give "a mouth and wisdom which none of our adversaries will be able to withstand." Such a mouth and wisdom was Gandhi's. Listen to him:

- Those who say that religion has nothing to do with politics do not know what religion means.
- Truth may not be sacrificed for anything whatsoever.
- Noncooperation with evil is as much a duty as is cooperation with good.

For each of us, that "what we know" may be different. But I really believe that, for each of us, there is that moment in time when we come face to face with injustice—on whatever scale—and that is when we decide what we believe, and whether we will act. The alternative will be to do nothing, and be silent. Silence is sin. Failure to act is sin. Neutrality when we should weep is sin. I have read that "Blessed are the meek" is more accurately translated from the Greek as "Blessed are those who are angry at the right time." And in our speech, our action, our anger, we accept what has historically been the world's response:

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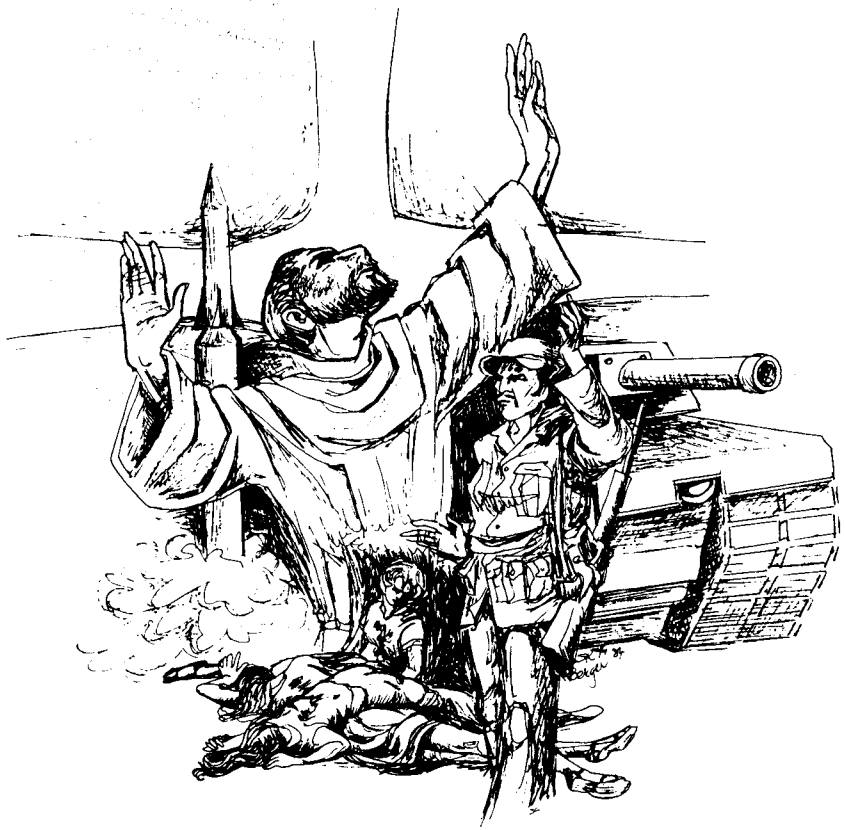
And so, Gandhi walked to the sea, and made salt. He broke the law,



the unjust law, and the British imprisoned him—his penalty for noncooperation. We have just celebrated the Paschal Mystery, and as Dan Berrigan recently said, there were more peacemakers in U.S. jails this Easter than ever before: peacemakers who prayed in front of a nuclear train, blocked entry to nuclear weapons plants, and knelt and sang in the Rotunda of the U.S. Capitol. And in our going to jail, and in our weeping, and in our trying, always trying, I think we play a part in creating the just world of the Gospel.

I was speaking of this recently to a group of clergy—speaking of my work with U.S. corporations. Incredulously, one listener asked: "But if you really believe what you are saying, won't you have to address all corporations that are guilty of unjust practices, and that would undermine our free enterprise system." From the corporate boardroom I expect that. From a member of the clergy, I don't. Or rather, I hope I don't, for the compromise implicit in his question was not allowed by the life and teaching of Jesus Christ.

He reminds me, however, that the real question before us is, not, Can we make this a more just world, but, Do we want to? The "we" of that sentence begins with you and me. Truly, no movement in the Church, in the world, begins as a mass movement in its critical stages. It's always a cadre of committed people who have a vision. Parenthetically, I heard with interest a CBS News commentator analyzing Harold Washington's Chicago victory. In the midst of his editorial, he stated categorically that the Civil Rights legislation of the 60s came about, not because of enlightened lawmakers, but because U.S. citizens, black and white, put their bodies on the line. I remember those 60s. I remember the hatred that was hurled at me. Then, of course, I was dressed in the long brown habit, and it seemed they especially directed their hatred to me who dared to move beyond the protection of convent to the racial conflict of the streets of Buffalo. But the legislation came; it happened.

That was the 60s. What about the 80s? What if we *really* do want a more just world—what does that mean for our day to day living? I think all good people agree that we are called today to greater solidarity with the poor, with the oppressed. What we may not agree on is what form that solidarity should take. All of us have prayed for the poor. We make contributions to the missions, at home and abroad, to alleviate the lot of the poor. We read newspaper accounts describing the injustice of their affliction, and they evoke our sympathy. But I would suggest that what we may have before us today is a revolutionary new way to "be with" the poor. Let us not pray, contribute, sacrifice, and then withdraw into silence. In all honesty, I believe that today's corporate and governmental giants want us to do precisely that. As the world's power elite continue to

contribute to hospital wings and visual arts programs and black schools in South Africa, in reality their underlying corporate and governmental priorities are the very forces that keep the poor in their place. Isn't it time to expand our living with the poor and ask why they are poor—why they continue to be poor? Don't we have to address the system, awaken consciences, publicly advocate, break through the conspiracy of silence? I think so. I think compassion just isn't enough. We have to *work* to change the system. A Washington economist, Heather Booth, said it very well, I think: "No longer is it enough to fight for a share of the pie, but rather we have to ask who is the baker and what is the recipe."

But it isn't only you and me who are called to question the morality of that recipe. Jesus offered his same Gospel to his Church—*our* Church. Throughout history, we have been given words and documents and encyclicals proclaiming the Gospel of justice for all people. At the 1979 Puebla meeting of our Latin American Bishops, their 20th century words consecrated this choice for all of us: "A deafening cry rises from millions of persons, asking their shepherd for a liberation that does not come to them from anywhere else . . . the cry is clear, growing, impetuous, and in some cases, threatening." "Our present day world is marked by the grave sin of injustice," gravely pronounced all the world's Bishops gathered together in 1971. They published their *Justice in the World*, and they told all of us that "the pursuit of justice is a constitutive dimension of the life of the Church," that it is as important as the celebration of the sacraments and the preaching of scripture.

But just as you and I have to *live out* our commitment to do justice, so will our Church have to live it out. It's hard and it's going to get harder: Black ministers tortured in South Africa, Jesuit priests murdered in El Salvador, Rev. Michael Cypher, Franciscan priest from Medford, Wisconsin, tortured and brutally killed in Honduras. But that's not here; it couldn't be here.

What about the U.S.? I suggest, on the basis of today's headlines, that the Church of North America has already entered upon a period of persecution wherever and whenever it dares to take seriously its commitment to the poor and oppressed. Persecution, U.S. style, won't show us tortured bodies along the side of the road. Look to see it where we're at: economically and socially. Look for it in a *60 Minutes* attack on the work for social justice that the Council of Churches has long been committed to. Look for it in a *Readers' Digest* pronouncement that the nuclear freeze movement is KGB inspired and Communist directed. Look for it in a Reagan speech before the National Knights of Columbus, promising how hard he'll work for tuition tax credits—a speech he made at the same time the Bishops were meeting to draft their Pastoral on Peace and War. Look

for it in the dire warnings religious orders and the Church in general are receiving from the IRS, warning that we may lose tax exempt status if we lobby or advocate—if we "opt for the poor." This is what is already happening; I'm sure you can add your own observations to the listing. We would be fools if we did not believe it can only get worse. But I pray for a Church that will dare to believe Jesus did mean what he said, will dare to enflesh in 1983 the Gospel of the year 1, will dare to risk the power of that Gospel against the collective power of the IRS and the Department of Defense and the Wall Street brokers.

And so, I thank you for this great, great honor you give to all of us who dare to believe in that Gospel. I wish for you all, the joy that comes from that daring. I wish for you the gift of Gospel discomfort. I wish for you the freedom that comes from knowing that the world cannot imprison what you believe, cannot silence your truth, cannot bury your witness. I wish for you what Ita Ford wished for all of us, just before she gave her life for her people. I carry her words always in my heart: "I hope you come to find that which gives life deep meaning for you. Something worth living for, maybe even worth dying for. Something that energizes you, enthuses you, enables you to keep moving ahead. Ω

I, Francis*

I live in a simple manner,
Pledged to serve Lady Poverty,
I beg for daily sustenance
Trusting in God's care; I am free.*

No house, no car, no clock, no phone,
No furniture and no TV,
With only the clothes on my back
I have all I need; I am free.

All of God's children and creatures,
Together form my family,
Brothers and sisters, one and all,
United in love; I am free.

A song of peace upon my lips,
I follow Christ to Calvary,
Praise and thanksgiving in my heart
I will die to live; I am free.

Dorothy Forman

*The name "Francis" means "free."

Forgotten Vespers

When I forgot God's songs
I couldn't sing or see.
One kind of sin lifelong
Now deepened around me.

Flesh deserted the word,
Change became death and loss;
Cornfields where I wandered
Had been stripped by black claws.

When had corn even grown?
I felt no ripening sun,
Though like dry stalks my bones
Rattled with temptation.

Or did a spirit shake
And sway the thickest sheaves?
And when all my sheaves break,
Dead, can I not believe?

Wandering through dark woods
I took my evil dreams
And flung them in the flood
Of a bright leaf clogged stream.

Oaks burning dark as blood,
Cold blooming chrysanthemums,
Young ravens blessed with food—
From this kingdom I'd come

Blind, tempted, dumb, in pain,
Lost in a deepening hole.
Starting to feel cold rain
Soak my wool to my soul

I wanted to see through
God's eyes where everything
Love changed would live anew.
I remembered the words to sing.

Charles Cantalupo

Ain't Gonna Study War No More

BISHOP JAMES P. LYKE, O.F.M., Ph.D.

MY BROTHERS AND SISTERS in Saint Francis, and my fellow students!

There is great joy for me this day on the feast of our Father Saint Francis—to be *at home*! How I have longed to be at home, among my own, on such a day—and here we are together! We Brothers and Sisters of Saint Francis count ourselves at home wherever we gather, because we draw to ourselves the little ones of the earth and we make common cause with all those who seek God and long for his peace.

But today I am doubly at home: not only am I among my fellow Franciscans, but I am at a University—a great historic center of learning, among my fellow students! Yes, I say that quite seriously! I feel at home among students for many reasons. I have been a student most of my life—worried over term papers, excited about new ideas, new teachers, new fields of study—just like you. I've been puzzled or dismayed over midterm exams, and yes, I must confess, I have spent a few all-nighters when I didn't plan my time too well.

But being here at Saint Bonaventure's brings back other memories, too. I think of two of the happiest years I ever spent when I was chaplain at Grambling State University in Louisiana, just a few years ago. I really miss my dear friends there among the faculty and students so very much. It was really home to me. To be at a center of human learning—a great place like Saint Bonaventure's—is, to me as a black man, really to be at a special home, a kind of promised land. As a member of a racial minority that has historically suffered from a lack of educational opportunities, I am especially sensitive to the critical value of a good education and the liberation that it brings to the human spirit. So I am indeed especially at home wherever men and women can pursue the wisdom of humanity in freedom and dignity.

This address was delivered by the Most Reverend James P. Lyke, O.F.M., Ph.D., Auxiliary Bishop of Cleveland, at the Celebration of the 125th Anniversary of the Founding of Saint Bonaventure University, on the Solemnity of Saint Francis, 1983.

I am at home among students in still another way, as a bishop in the United States in these days. For what is a student, anyway? A student is the professional questioner. The student by profession is committed to the search for the truth, and is therefore one who by very definition asks endless questions.

The committed and dedicated student questions and excites the whole community. Where there are students, there change is in the air! For the true student there is no area of human experience that is immune from relentless challenging and questioning. Nothing is sacrosanct, nothing is removed from close and critical examination. And so it should be—otherwise, where is there any understanding? Where is there any appreciation of the good, any rejection of the false, any growth at all?

But the committed student does not only excite and challenge the community; in the course of his dogged questioning those who have interests and investments are invariably put off balance, disconcerted, even threatened. When one is always asking why, the answers are not always easily attained, nor without great pain.

The power of God to make peace is manifest and vigorous in the lives of all those followers of Christ who radically and absolutely commit themselves to the same crucified weakness that informed the Sacred Humanity of Christ.

We bishops in the United States have become students again. I felt it this past year in a special way as we prepared to go to Chicago to formulate and approve the pastoral letter called "The Challenge of Peace: God's Promise and Our Response." We have never addressed an issue more important and critical for our times; nor has there ever been a meeting of bishops in our country that has attracted so much public attention—even world-wide! And I can tell you, never have we had to study and pray so hard; no final exam in college ever took so much out of me as when I sat in Palmer House in Chicago this past summer with my brother bishops.

We wracked our brains and hearts—and the minds and energies of the most dedicated and knowledgeable people in the world in every pertinent

area of human wisdom, science, technology, and statecraft—and what we produced we submit now to the final examination of the eyes of history, our and your Christian conscience, and our discernment of the times: the hunger of our world for peace, the crushing burden of the arms race upon the poor, and the urgent need for a new application of our traditional principles to the unique moral dilemmas and dangers of our nuclear age.

As students—and teachers—we bishops commit ourselves in this document to question and to challenge a contemporary wisdom that holds that world order is best preserved by military preparedness and the quest for nuclear parity or superiority. As Cardinal Bernardin observed in his introductory message to our General Assembly:

> The basic thrust of the document is to set the voice of the bishops of the United States against the technological dynamics of the nuclear arms race. The letter calls for stopping the arms race, reversing its direction, eliminating the most dangerous weapons systems, and emphasizing the need for decisive political action to move world politics away from a fascination with means to destruction and toward a world order in which war will be consigned to history as a method of settling disputes.

People all over the country—even all over the world—have shared the excitement of us bishops, students of peace, as we explore the riches of our Catholic tradition, as we examine with a critical and loving eye the history of our people, as we share and affirm our people's hopes for a lasting order of justice and peace.

But our efforts have not been unchallenged. Students that we are, we have excited humanity by our questioning and our challenge. In the course of doing so, we have disconcerted and dismayed our countrymen, and many of our own faithful as well.

I am no stranger to challenging the established order on behalf of human rights. During the turbulent 60s, I spent many a day in civil demonstrations opposing racial discrimination. I have experienced the antagonism and brutality of whites who wanted to preserve the practice of segregation, and I have tasted the inhumanity which my people have known since the days of slavery.

But in another kind of demonstration I was surprised by a far uglier reaction than I had ever met during the civil rights marches. I shall never forget the time I stood along with other demonstrators for peace, in front of a bank in downtown Memphis, Tennessee. As we read aloud a list of names of our American servicemen killed in Vietnam, we met in the faces of our fellow citizens expressions of hatred far more frightening and violent than any we had seen during the civil rights activities. I knew

then that something is terribly wrong with our country and our people, when peaceful assemblies of citizens cannot question the military actions of their government.

So it was not surprising last May, that a nationally known commentator on the news—who incidentally also is a Catholic—should challenge our competence to speak out on what he considers a purely secular matter. "I would no more consult the bishops of the Roman Catholic Church on national security," he wrote, "any more than I would ask the generals in the pentagon to explain the Trinity to me." In other words, the bishops are not competent to say anything that has to do with affairs of this world. We should limit our comments to such mystical matters and eternal verities as have no impact upon the critical issues of human history.

It is clear that such an invitation to mind our own business strikes a deep defensive chord in the American psyche, which resents and distrusts any religious intrusion into what is popularly perceived to be a purely secular affair. But if you ask such a defensive question: "What in the world do bishops have to do with nuclear disarmament"—or "What can the eternal truths of the Gospel possibly have to do with a secular issue like national defense?"—there is a strange theological supposition behind such comments, a supposition which we Christians—indeed, we committed students!—cannot accept. We do not live in two distinct and mutually exclusive orders of existence, one earthly and temporal and the other spiritual and eternal. This is not the Christianity we profess, nor is it the Christ that we know.

The Son of God took upon himself mortal flesh and became human—a man in a real world in time and in history. He was a son in a family, a member of a race and a tribe with a history and a culture. He was a worker and a citizen of a captive people, hungering and thirsting for justice, groaning under oppression. The problems of humanity in all their secularity were made, in Christ, the problems of God.

Jesus confronted the world at every step of his journey—he challenged the authorities, the scribes and the Pharisees, the rich and the powerful, soldiers and merchants, publicans and sinners. Saint John says, "No one needed to tell him about man, because he himself knew what was in the heart of man" (Jn. 2:25). Jesus knew our ways because he was one of us, and he knew what was in us.

Jesus was not crucified because he was an innovative religious theorist, or an otherworldly mystic. He met people where they were at, and he profoundly challenged and questioned them where they were most involved, where they were most invested, and where they had the most to fear and feared the most to lose. The Pharisees plotted to kill Jesus because they believed: "If we let him go on like this, all men will believe

in him, and the Romans will come and take away both our place and our nation" (Jn. 11:48). And Pilate handed him over to be crucified when he heard these words: "If you release this man, you are no friend of Caesar" (Jn. 19:12).

Indeed, the loving and gentle Jesus was no friend of oppression or injustice. Nor did he escape the world by a flight to otherworldly mysticism. Jesus was never passive or tolerant of evil. He was a revolutionary—not a political activist or social organizer, but in an absolute sense, far more profoundly. The divine values he preached and urged upon his world: the transcendent Fatherhood of God and the awesome dignity of each human being drawn to Christ, to share in his divine nature by the grace of God's call—these values he preached and taught exploded upon his society with terrible impact, requiring a total reordering of the social, economic, political, and religious structures.

This was most evident in Jesus' confrontation with the legal traditions of the established religious community. Jesus simply refused to obey those man-made laws which he saw as false to the divine order and harmful to the dignity of the human person, and he encouraged his disciples to follow his example. The theologian Thomas Ogletree puts it this way:

> Jesus did in fact violate the law as it prevailed at the time. . . . His behavior was factually criminal, and he was punished for it. Whereas the average crook does not question the existing system as a whole, Jesus did precisely this, radically and rebelliously enough, and in several directions. . . . Whereas in the past, in all societies, those who sat at high tables were paid attention to as objects of respect and envy . . . for Jesus the least of the brethren are important to him, everything is attuned to them; they are the yardstick.

So the follower of Christ continues this tradition of confronting and challenging his world. We "work out our salvation in fear and trembling, knowing God works within us as children of God above reproach in the midst of a crooked and perverse generation, among whom we appear as lights in the world holding fast the word of life" (Phil. 2:12–13, 15). We live in a sinful world, and those who profess to follow Christ must be involved as "lights" in the world society and must be prepared "to bear fruit in charity for the life of the world," as the Second Vatican Council said (*Optatam Totius*, §16). There is no escaping our challenge and our burden. From the time of the captivity of the chosen people in the land of Egypt to our own present day, the two great sins against humanity and against God have been slavery and idolatry. The Church, in its teaching mission, must raise up those who will question and challenge the sinful values of the world as they threaten human dignity and the sovereignty of God.

We are impelled to be good students of our God and ask these questions that ever challenge the dehumanizing and idolatrous assumptions of the world we live in, or we are not true to the Gospel of Christ and cannot call ourselves his faithful followers.

Some critics of our peace pastoral have argued that we bishops have sold out to left-wing politics and liberal values, and that the greatest moral evils of our time are godless Communism and secular humanism. They say that we ought to get back to condemning totalitarian dictatorships of the socialist bent and to lobbying for prayer in public schools and religious expressions of patriotism so that the world might know that we are a God-fearing and religious people.

I am no friend of Communism; nor, I can assure you, are the bishops of the United States, even the most ardently pacifist among them. We share the revulsion for a system that denies basic human rights and the dignity of each individual human life. We completely support the constant teaching of the popes since Leo XIII, condemning atheistic Communism.

On the other hand, a constant expression of revulsion seems a questionable tactic when people are dedicated to seeking peace. I doubt that hostile confrontations ever bred much other than escalations to violence. However frustrating the experience, we must pursue the route of dialog, of arbitration, conciliation, accommodation whenever possible, simply because any other alternative, such as hostile confrontation or even the absence of meaningful communication, leads inevitably to an uncontrollably growing spiral of violent exchanges to absolutely irrational proportions.

Indeed, we bishops believe that the greatest moral evil facing our world today is the growing propensity to resort to violence now on a massive and unimaginably awesome scale. In the words of our pastoral letter:

> We fear that our world and nation are headed in the wrong direction. More weapons with greater destructive potential are produced every day. More and more nations are seeking to become nuclear powers. In our quest for more and more security we fear we are actually becoming less and less secure.

We bishops teach and we question because we are concerned with the survival of the human family, summoned to be one family under God, children of his Kingdom, co-heirs with Christ. We cannot be silent, for we are guardians of Christ's flock who must, in the words of Scripture, "keep watch over your souls, as those who must render an account" (Heb. 13:17). We cannot be silent as American bishops, because we are

> citizens of the nation which was first to produce atomic weapons, which has been the only one to use them, and which today is one of the handful of nations capable of decisively influencing the course of the nuclear age, we have grave human, moral, and political responsibilities to see that a "conscious choice" (in the words of Pope John Paul II) is made to save humanity [Pastoral Letter].

Precisely because we are Christians, precisely because we are loyal and patriotic and responsible Americans, we must raise these questions.

The signs of our times have made us bishops students again—challenging our world with disturbing questions about the very future of humanity. But even if the arms race did not threaten the very survival of creation, we would still be compelled to challenge world politics away from preoccupation with military preparedness. As the Second Vatican Council stated in its Pastoral Constitution on the Church in the Modern World (§81), "The arms race is one of the greatest curses on the human race, and the harm it inflicts on the poor is more than can be endured." President Eisenhower put it much more bluntly: "Every gun that is made, every warship launched, every rocket fired, signifies in the final cause, a theft from those who hunger and are not fed, those who are cold and not clothed."

In 1974 the nations of the world spent almost $450 billion on arms and weapons while aid to development amounted to less than five percent of this figure, or about $22 billion. In 1982 our national defense budget alone was about $220 billion, while programs to feed and clothe the poor were cut by $40 billion (cf. the *Justice Bulletin*, Franciscan Province of

the Sacred Heart, April, 1981, p. 9).

But the real threat to global security is not the lack of military preparedness by the so-called Western free nations; it is the widening gap between the rich and the poor. Dr. Paul McCleary, the Executive Director of Church World Services, an international agency for relief, development, and refugee assistance, wrote in a recent *Christian Century* article that military expenditures actually impoverish the less wealthy nations of the world and contribute enormously to the destabilization of their societies and the growing hunger of their poor:

> One of the chief of these threats is hunger, which can be found in the U.S. as well as in poor nations. Budget cuts to eliminate nutrition and food programs (food stamps, school lunches, voluntary agencies' meals for senior citizens and so on) are being passed while vast increases in the defense budget and military arms are urged. Of the spendings in the 1981 federal budget subject to congressional control, 40 cents of every dollar is for defense; 19 cents is for social programs. The amounts saved by reductions in domestic food programs are relatively small in comparison with expenditures urged for the military buildup ["Militarism and World Development," *The Christian Century* 98 (Sep. 23, 1981), 936].

Such expenditures on arms sap the resources of countries and do not contribute to worldwide stability.

We also see that while military spending is a grave burden and injustice in the poorer nations of the world, it gives no particular benefit even to wealthier countries. It does not keep our economy alive, but fuels inflation and produces no socially useful goods or services. The research and development connected with defense spending wastes the talent and creativity of our most productive and fertile minds and takes them away from the challenges of grave human needs.

Nor does military spending produce jobs for those who are most in need. Marion Anderson of Michigan's Employment Research Associates has done sustained research on the impact of military budgets upon employment for women and blacks. Seventy percent of America's poor are women and children, and "in 1980, when the military budget was $135 billion, it cost the jobs of 1,280,000 women nationwide—9,500 jobs for women for every $1 billion of military spending. . . ." Unemployment for blacks is continually twice that of whites in every age category, and "during the period 1970–1978 when the annual average of military spending was $85 billion, it cost the jobs of 109,000 black Americans in each of these years." It must be obvious that the burden of military spending is grossly disproportionate upon the backs of the poor and the oppressed (cf. Amata Miller, I.H.M., "Arms Race: Economic Implications," *Network* 11 [Jan./Feb. 1983], 15).

Jobs, economy . . . statistics are cold. In the end it is hopelessness and hunger. UNICEF estimates that all children who died from hunger last year could have lived with just a hundred dollars of support each. $25 billion dollars spent each year until the year 2000 could end world hunger. $25 billion is equivalent to seventeen days' worth of world military expenditures and less than half the amount U.S. consumers spend on tobacco and alcohol annually (cf. Gary Souders, "Hunger: A Report").

What I am saying is not very pretty. But the arms race will not only ravage our countries, destroy our civilizations, wipe out our cities, and savage our bodies; our ravenous quest for military might is also of one piece with the grossest inequalities of wealth and poverty within our country and in the world community. Our greed and our defense posture are all part of one social, political, and economic disease that places the maximization of private profit above all other social goals—a disease that will destroy our souls (cf. Danny Callum, "Assault on the Poor," *Sojourners* 10 [July 1981), 16).

As a bishop, as one committed to the flock of Christ and the peace and unity of the world, I question and challenge the arms race. But as a Franciscan I am all the more committed to the challenge of peace. Saint Francis was nothing other than a Christian—radicalized! He was Christ lived to the extreme! The Scriptures do not condemn the ownership of property, but they do question the effect material goods and worldly power have upon sinful human nature. "Beware, when you grow rich and are well-filled, lest you forget your God," we read in Deuteronomy (8:11). So Saint Francis, the radical, chooses the more sure road of absolute poverty, complete abandonment to divine Providence.

So, while our faith reluctantly leaves room for a proportionate violence in legitimate self-defense, when all other measures fail—we are warned by the Gospel that "those who take up the sword shall perish thereby" (Mt. 26:52). Saint Francis, then, takes the more radical disavowal of any force whatever. "Lord, make me an instrument of your peace!"

It is no coincidence that Saint Francis links the revelation of the Peace Greeting, in his Testament, to the lowliness, humble work, and absolute dependence upon God that characterized his life-style. For the very power of God to reconcile the world to himself is most fully revealed in the weakness of Christ's own crucified humanity, and in the foolishness of his radical self-denial upon the Cross. It is by the poverty and weakness of Christ crucified, that peace is purchased for mankind. This power of God to make peace is manifest and vigorous in the lives of all those followers of Christ who radically and absolutely commit

themselves to the same crucified weakness that informed the Sacred Humanity of Christ. "Power is perfected in weakness," Saint Paul testifies (2 Cor. 12:9), for where we share the weakness of Christ's humanity—who suffered and uttered no threats, but "bore the sins of many, and interceded for the transgressors" (Is. 53:12), there the power of God to reconcile is invincible.

Everyone is drawn to Saint Francis. Other Christian traditions, the children of Israel, believers of all kinds and unbelievers—all look to Saint Francis of Assisi as a paragon of humanity and one of God's finest gifts to our race. All recognize the little man's radical humanism, extravagant love of the world, and stirring witness to peace and fraternity among all creatures. And we are his children, his heirs. On his feast day, in this great center of learning, let us renew our commitment to the radical faith which set Francis free from all slavery to the inhuman pursuit of advantage and political, economic, and social power: free to receive the gift of God's power—to bring about Oneness in the world, to build brotherhood and make peace with all things seen and unseen. With Saint Francis, let us keep on *questioning*, and let us never forget to be the students of God, to study his ways and ask the questions which excite, and sometimes torment, our fellows, but which always liberate the human spirit and set the heart afire.

Filled with the power of the Spirit of God, let us abandon the works of darkness, the building of the city of Babel, and the merciless pursuit of gain for ourselves (cf. Gen. 11:4)—for which rebellion our ancestors were scattered abroad over the face of the earth. Let us instead take up the work of peace which inspired the words of Isaiah:

> And they will hammer their swords into plowshares,
> And their spears into pruning hooks,
> Nation will not lift up sword against nation.
> And they shall study war, no more, no more. . . .
> Ain't gonna study war no more [Is. 2:4].

Or, to state the challenge in positive and poetic language, I leave you, in conclusion, with the words of that great Black poet, Langston Hughes, who so beautifully captured the vision of Jesus' "Kingdom of God" and the dream of Francis of Assisi:

> I dream a world where man
> No other will scorn,
> Where love will bless the earth
> And peace its paths adorn.

> I dream a world where all
> Will know sweet freedom's way,
> Where greed no longer saps the soul
> Nor avarice blights our day,
> A world I dream where black or white,
> Whatever race you be,
> Will share the bounties of the earth
> And every man is free,
> Where wretchedness will hang its head,
> And joy, like a pearl,
> Attend the needs of all mankind,
> Of such I dream—
> Our world. Ω

A New Star Is Shining

Hail, Saint of God: Father Kolbe!
Holy Church proclaims your glory.
From sea to sea and far beyond,
Happy hearts recount your story.

Hail, Father and Friend:
of the contemned; the condemned.
Noble Son of our Church suffering . . .
Love empowered your Offering

of your Life for another:
Healer of a father's bleeding heart . . .
Saints and sinners prize your worth;
of your virtues desire a part.

Hail! Hail! our voices rise to the skies!
The seed of God has blossomed anew!
The Church enriched by the gift of You!
Our advocate be—on to the End!

Noble Son of holy kindred . . .
In vision, two crowns appear . . .
Mary Immaculate is near . . .
Her Son to claim, to crown!
Ad maximam Dei gloriam—
"For the greatest glory of God!"
. . . Father Kolbe—*Deo gratias!*

Sister M. Colette Logue, O.S.F.

Book Reviews

Canon Law for Religious. By Joseph F. Gallen, S.J. Staten Island, NY: Alba House, 1983. Pp. 218, including Index. Cloth, $9.95.

Reviewed by Father Vincent B. Grogan, O.F.M., J.C.D. (Catholic University of America), Professor of Canon Law at Christ the King Seminary (East Aurora, NY) and a Judge in the Buffalo Diocesan Matrimonial Tribunal.

To anyone familiar with canonists whose specialization is religious law, Fr. Joseph Gallen needs no introduction. For many years his Question and Answer column has appeared regularly in the *Review for Religious*. Certainly, he is not only a recognized authority in this area, but he also demonstrates painstaking research and passion for detail in his specialty. Such is the case with *Canon Law for Religious*.

Excluding only those canons pertaining to secular institutes and societies of apostolic life, and those canons whose meaning is obvious, Father Gallen offers trenchant comments on the general laws for religious as found in the 1983 Code. Drawing on his previously published material in *Review for Religious*, and on the praxis of the Sacred Congregation for Religious and Secular Institutes, he affords the reader a concise but adequate understanding of the new Code—its implications and its differences from the 1917 Code. Particularly helpful are his references to Vatican II documents (e.g., on p. 5) and his explanation of canonical terminology (such as the notion of "province" (p. 11).

Likewise, where appropriate, the author inserts into his commentary elements from other books of the Code that have relevance for religious (e.g., election procedures, the administration of temporalities, the distinction between a permission and a dispensation). A genuine contribution is the listing of specifics in which religious are subject to the jurisdiction of the local Ordinary, culled from conciliar and postconciliar pronouncements (pp. 31–33), as also the documentation from the 1971 Synod of Bishops and from John Paul II on the prohibition of political office and secular positions for religious (pp. 183–84).

Similarly, Father Gallen handles in clear fashion the issue of religious ownership of colleges and hospitals, stressing that since these are ecclesiastical moral persons, their selling or the divesture of control by religious must follow the norms of canon law (pp. 47–48). Another valuable emphasis is that given to the better coordination of the apostolates of religious with the felt needs of the local Church (p. 188).

When Gallen comes to discuss the role of authority and superiors, he could have presented a more nuanced approach, I believe, by commenting jointly on canons 618, 619, 620, and 622—i.e., he could have combined the canonical and pastoral aspects of authority in religious life to provide a better balanced framework or perspective. In similar manner, his comments on the content of the Gospel counsels come off sounding a bit negative (pp. 35–40).

In his brief Introduction, Father Gallen maintains that his purpose is to explain the canons, not to advance a particular viewpoint (conservative, moderate, liberal). Admirable as that intention is, it is perhaps too much to expect that an author prevent his/her own prejudices, preconceptions, or bias from influencing a work of this type. And so with Father Gallen, who in the present work adopts a rather strict and static view or interpretation of several matters, such as the obligatory character of Church laws found in General Constitutions and the procuring of votes in a canonical election.

I might add that Gallen's book presupposes a copy of the new Code, as he does not include the text of the canons themselves as he comments on them. Also, it would have been helpful had the author provided the page references rather than the canon numbers, when he refers to his comments on previous canons.

With the above qualifications, this book is recommended to U.S. religious as providing them with an initial appreciation for the new law now guiding their life, their vocation, and their ministry to the People of God.

The Way of Saint Francis: A Spirituality of Reconciliation. By Murray Bodo, O.F.M. Garden City, NY: Doubleday, 1984. Pp. x-180, including Bibliography. Cloth, $12.95.

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

It is thematic with the author that there is no one way to follow Saint Francis of Assisi, and so he does not pretend to offer *the* way that Francis travelled on his route to intimacy with God. What Father Bodo offers is a series of 39 reflections—varying in length from two to ten pages—on different aspects of spirituality. Included are thoughts about traditional topics like prayer (where the non-traditional but important feature of honesty is highlighted), poverty, obedience, Providence, Jesus, and mortification; and contemporary subjects like intimacy, social justice, peace, and dialogue. The author makes use of Franciscan sources—happily footnoted in the back of the book—to ponder the implications of Francis' life and sayings. Among the "original" approaches of Father Bodo that caught my attention were his view of conversion as conversion not just from sin but from shame; his treatment of evil (by no means a merely philosophical reflection); and his thoughts upon the Canticle of Brother Sun.

The Way of Saint Francis is a synthesis of faith, psychology, and personal thoughts. My notation "good point" outnumbered my question marks almost two to one. I wish that some of the author's musings—e.g., that on dialogue—had been more developed, and that the reconciliation theme—highlighted on the book jacket's description—had been clearer throughout the text. Franciscans of all sorts, and lots of others, can profit from this profound and well written work.

The Bishop of Rome. By J. M. R. Tillard, O.P. Translated by Jean de Satgé. Theology and Life Series, n. 5. Wilmington, DE: Michael Glazer, Inc., 1984. Pp. xii–242. Paper, $12.95.

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

This brave book (French original, 1982) is a hope-filled, intelligent, and forward-looking investigation of what Pope Paul VI (on 28 April, 1967) called "the gravest obstacle in the path of ecumenism," namely, the papacy (pp. 18 and 167). For three reasons I call this book brave: (1) it tries to recover a contemporary meaning for papal primacy in radical fidelity to the two Vatican Councils and to major stages in the history of the primacy (especially in those centuries of common Christian heritage preceding the East-West schisms); (2) it raises insistently but gently the central ecumenical question whether Rome is willing to hear the call of our separated brothers and sisters for a reformed model of papal primacy; and (3) it realistically identifies certain regressive tendencies in the present post-Vatican II Catholic Church, tendencies which could create a climate very resistant to any further reform of ecclesial structures.

Father Tillard, a professor of dogmatics on the Dominican faculties in Ottawa and Fribourg (Switzerland), is especially suited for the book's brave project, since he is both a consultant for the Vatican Secretariat of Christian Unity and the Vice-President of the Faith and Order Commission of the World Council of Churches. Moreover, he is a major long-standing participant in the following international ecumenical discussions: Anglican-Roman Catholic International Commission, Orthodox-Catholic Commission, and the Dialogue between the Disciples of Christ and the Roman Catholic Church. In his estimation, the Catholic community is now experiencing a deep-seated sense of unease and discomfort with the structures of episcopal collegiality and ministerial subsidiarity because these are not functioning with a clarity equal to the fundamental insight of Vatican II. For example, episcopal conferences and the periodic synods of bishops meeting in Rome have not yet matched the Council's expectations of their potential for shared Church leadership. And it is precisely at this very uncertain time that the churches and great ecclesial bodies separated from the See of Rome believe that the Spirit is impelling them toward reconciliation and restored communion.

The book consists in a serious theological attempt to present the case for a papal authority renewed from the perspective of an ecclesiology of communion: viz., an understanding of the Church as a communion of communions or, more precisely, a communion of local (or regional) churches. Throughout the book there is a sustained examination of the key theological sources for a renewed papal office; special attention is given to Vatican I's teaching on the primacy and to the Fathers of the Church, particularly Leo the Great. Part One argues that during the past century the predominant Catholic experience of the papacy has been of "the pope—and more than a pope" (pp. 18–19). The recent maximizing of papal power and the supporting ideology of ultramontanism (along with the absolutist papal claims of Gregory VII and Boniface VIII) are explained in adequate and at times humorous detail. Especially interesting is the account of the ultramontanist interpretation and implementation of the First Vatican Council. Vatican II's new reading of this Council's doctrine of papal primacy is seen as the beginning of a movement to recover the original sense of the papacy in the undivided Christian Church of the first millenium. As an initial effort to reassess the papacy in relation to the reclaimed roles of the college of bishops and the local church, Tillard judges Vatican II's achievement as teaching reached through compromise strategies and, therefore, still hesitant and ambiguous at key points. He cites the following problem areas: the procedures of the international synod of bishops, the role of episcopal conferences, and certain episcopal powers now reserved by the Roman Pontiff. His conclusion is clear—"in spite of Vatican II's new reading of Vatican I, the post-conciliar Church has not yet provided itself with institutions that will enable it to adapt itself to the ecclesiology of communion, whose foundations *Lumen Gentium* laid without securing them deeply enough" (p. 48).

To caution certain attempts at enhancing papal power and to encourage contemporary ecumenical desires for restored Christian unity, the author devotes the next two parts of his book to a wide-ranging and penetrating historical analysis of the practice, claims, and theories of papal primacy with special emphasis on the Great Tradition of united Christianity (especially Pope Leo I) and on the correct interpretation of Vatican I. The author's ecumenical convictions, admittedly the driving force behind the entire book, enable him to focus his attention in these two sections of his work. "The problem is no longer to know if there should be a pope. What is now asked of the [Roman] Catholic Church is to show what the pope is when he is not more than a pope" (p. 62). Part Two examines the emergence of the primacy of the Bishop of Rome in terms of the privileged position of that local church, founded upon the preaching and martyrdom of both Peter and Paul. Tillard concludes to a primacy for the Bishop of Rome that is in no sense equivalent simply to that of a bishop set over the heads of other bishops but is rather based on the unique privilege of the Roman Church: a primacy of witnessing and serving the faith which Peter and Paul confessed to the point of death. Such a twofold service of the faith comes before the exercise of juridical power over the other local churches. In Part Three, this recovered primatial dignity and function are analyzed and explained from the viewpoint of serving the communion of the local churches. Here the author presents his own understanding of the relationship between the power of the pope and that of the local bishop (and the college of bishops). He finds the now standard terminology of papal ordinary, immediate, and universal jurisdiction over the churches to be poorly chosen, because it obscures Vatican I's genuine desire to affirm the rights of the local bishop:

> We are concerned with a divine right [the pope's] whose charge [*munus*] re-

> quires it to be at the service of the divine right of the other bishops. It is for this reason—a point too seldom grasped—that the crucial problem is how to display clearly the specific quality of service inherent in the primacy, rather than the exact nature of the power that goes with it [p. 137].

This book is not for leisure reading. Quite simply, it is a serious and stimulating effort to recover the fundamental theological meaning of papal primacy, a meaning expressive of the best moments of our common Christian tradition and of recent conciliar teaching as well as attentive to the contemporary wishes of other Christian churches and communities for a reunited Christianity in communion with a renewed papacy. If such ecumenical desires do embody the movement of Christ's unifying Spirit—as Tillard certainly does believe—then the papacy is asked to hear an appeal for reform. This book represents such a call, addressed by a highly respected Canadian theologian who has been officially appointed by the Catholic Church to participate in important international ecumenical discussions. To be sure, his book relies upon the recent research of biblical, historical, and theological experts who have studied the complex and extensive topic of the papacy; and some of these very scholars also approach the subject from an ecumenical point of view. So much then depends upon interpretation of the data—biblical, historical, conciliar—and upon reaching types of reasonable and critical agreement about meaning. How will the community of theological experts react to Tillard's reconstruction? That must remain an open question. Nevertheless, he offers here a hypothesis, a careful, thoroughly traditional, and therefore provocative interpretation of some principal data on the papal primacy. However grating to attuned Catholic ears his conclusions may at first sound, I find that in general his explanations remain faithful to normative Catholic practice and understanding of the primacy. But to accept his conclusions is to accept a call to reform, to return more faithfully to life-giving sources. How will theologians and pastors evaluate this call? How will the present Pope evaluate this call? Tillard's call sounds clearly. "We cannot yet speak of genuine reform" (p. 181). Indeed this is an honest and brave book.

Books Received

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