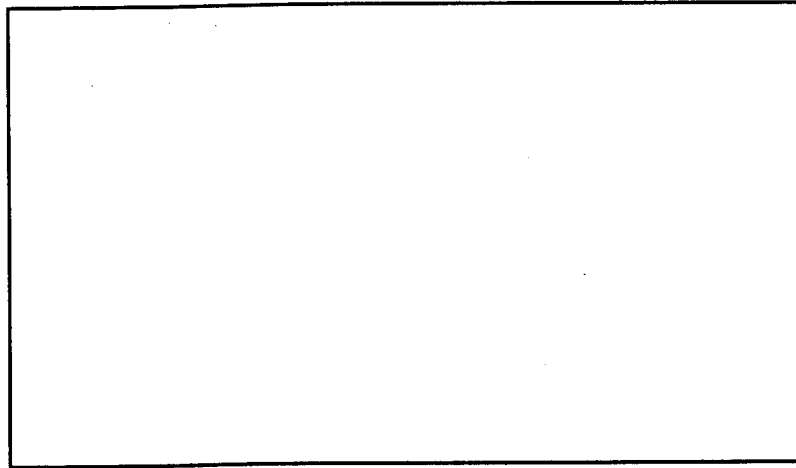


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SEPTEMBER, 1986

The CORD

A FRANCISCAN SPIRITUAL REVIEW



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Volume 36, No. 8

Lenten vigil, as Franciscans there have done for several years, to call for a halt to nuclear testing as the U.S. bishops did in their peace pastoral. This witness action was an attempt to reclaim the erring, for Franciscans believe that nuclear weapons are a mistake. The effort calls those manufacturing, exploding and preparing to use nuclear weapons to a conversion of heart. In that sense it attempts to "reclaim the erring."

This phrase implies making a judgment on what is acceptable and what is not. It adds the dimension of critical thinking to the works of mercy. Such judgment based on their value of fraternal relationships between Americans and Russians, between present and future generations, between human and the rest of earth's life. Their Franciscan choice to reclaim the erring is a work of justice. It has also introduced them to arrests.

We are sent into the world today, as it is, to be peaceful instruments of justice. That call is encouraged and specified in Chapter Nine of our Rule. Our choices in living out the call may vary, but the choices today bring mercy and justice together in the cause of peace. They result from our belief that all are equal in the beauty of creation. We foster this fraternal unity by our word and work because we do believe "that the Lord alone is God."

Invitation and Response

You invited me—to what, I didn't know—
But I answered, "Yes";

How else does one answer her Lord?

Day by day I'm learning the meaning of that Call:

Joy in You—and sorrow,

Peace—and strife,

Bewilderment—and, sometimes, clarity.

I rejoice in that "Yes"—

But I still have much to learn

about the meaning of your Call.

Sister Marie Regina Leis, O.S.F.

A VISION OF FRANCISCAN PEACEMAKING

Franciscan peacemaking begins when we realize that peace is a gift of God, our Creator. Peace grows when we live the Gospel as brothers and sisters with all people, as reconcilers of injustice, and in harmony with all God's creatures. Our peacemaking continually arises from the values we profess and live out together:

Franciscan peacemaking arises from CONVERSION as we:

allow the peace which only Christ can give to heal our own alienation through reflection of Scriptures, fasting and prayer;

reflect critically on sinful social structures and convert our awareness into actions on behalf of justice;

celebrate our humanity, which binds us to the whole world with bonds beyond nationalism.

Franciscan peacemaking arises from CONTEMPLATION as we:

open ourselves to God's love trusting our experiences and becoming instruments of Christ's peace;

nourish our hope for a peaceful world by entering into communion with all God's people;

live our belief in the Incarnation by becoming one with the earth and all God's creatures.

Franciscan peacemaking arises from POVERTY as we:

follow the poor and oppressed Christ by depending upon Providence, which frees us from seeking power, privilege and wealth;

share all we have received, our self and goods, appropriating and defending nothing as our own;

act as responsible stewards of God's earth, sharing its resources with all people, to fulfill Christ's promise of peace.

Franciscan peacemaking arises from MINORITY as we:

live as servants, entering into solidarity with the poor while working to reconcile all as brothers and sisters;

resist in love and non-violence the domination of racism, sexism, militarism, political and economic exploitation;

promote the reign of God by living joyfully as pilgrims and strangers, seeking a world where each person has value.

Adm 15; Ep Fid II 32; Reg NB 3: 11-13; Test 1-3, 23; R&L 8, 11, 13, 14.

Cant 10; Ep Fid II 41; R&L 25.

I Custos 8; Reg NB 16: 5-7, 32-8; R&L 23.

Adm 20; Cant 11; Ep Fid I 1: 14-19; R&L 8, 30.

Ep Fid II 61-62; R&L 8, 12.

Cant 1-9; Reg NB 23: 3; R&L 9.

Adm 4; Reg. NB 1, 5: 9-12, 9, 14, 17: 17-18; R&L 19, 21.

Reg NB 1: 1-9; R & L 19, 22.

Adm 4; Reg NB 1, 5: 9-12, 9, 4, Reg NB 9: 13-16; R&L 10.

Adm 13, 17; Ep Fid II 42, 43, 47; R & L 19, 21, 24, 29.

Adm 19; Ep Fid II 26, 27, 44; Reg NB 7, 14, 16:12, 10-21; R&L 20.

Our Fr.: Reg NB 6:12, 7:14; Test 24; R&L 14,22

FRANCISCAN FEDERATION OF THE BROTHERS AND SISTERS OF THE UNITED STATES, AUGUST, 1984

Evangelical Life in Apostolic Communities

THADDEUS HORGAN, S.A.

AFTER LAST August's (1985) Assembly of Third Order Regular franciscan major superiors in New Orleans where the keynote address was on "Evangelical Life"¹, several participants asked for clarifications, definitions and explanations of the topic in view of their particular congregation's apostolic purpose. Many of our congregations are described as "apostolic" in Constitutions. When it was pointed out that St. Francis' charismatic insight in founding his Orders was *literal* gospel living, many at the Assembly grew uncomfortable, "Our founding charism was rooted in fulfilling the Church's need to. . . ." do missionary work, a specific charity work, a specific charity work, or a pastoral ministry. "Ours is an active apostolic group." This is how many perceive their congregation. Even the Holy See classifies religious either as monastic or apostolic. Religious perceive themselves this way too. "And what does your congregations do?" we ask when we gather. Despite personalism and the consistent praising of the quality of being, it seems our culture has made us religious pragmatists and doers. Renewal of franciscan religious life requires us to reconsider this popular perspective.

Doing the Church's apostolate through multiple ministries is the goal of most franciscan congregations. this must continue. Quality ministry should be maintained and even made better. never should we deny the heritage founders and foundresses have left us in their zeal for the Church's mission. But has this overshadowed the call holiness itself? Many feel it is included in the call to ministry. For strictly apostolic communities this

Thaddeus Horgan, SA, "Evangelical Life" in the Proceedings of the Annual Federation Council: New Orleans, August 21 - 23, 1985. (Pittsburgh: Federation of Franciscan Brothers and Sisters in the US, 1986).

Father Thaddeus Horgan, S.A. is Managing Editor of the Graymoor Publication, Ecumenical Trends and a member of the Rule and Life Committee of the Franciscan Federation as well as a member of the editorial board of THE CORD.

is true. What we need to reconsider is why, in our franciscan tradition, we do apostolic works and ministries. After all, Francis was inspired not so much to an activity but to renew the Church by following a gospel way of life (Test. 14). Yet he also was the first founder of an order to incorporate a chapter in a religious rule on missionary work (RNB 15; RB 12). This alone is sufficient witness to the fact that evangelical life and apostolic goals are harmonious and integral to our way of life. What then is the relationship between these two aspects of Third Order Regular franciscanism? Briefly stated, ministry and service flow from gospel living, are rooted in it, and are made credible by the lived experience of gospel.

There is a tremendous emphasis on ministry in the Church today due to negative factors like clergy shortage and fewer responding to the call to religious life, and positive factors like the opening up of most ministries to the laity and the development of new ministries. Franciscan religious, not surprisingly, have correspondingly become ministry and apostolate conscious and involved. Many have pioneered new ministries and wholeheartedly embraced second ministries like second careers. Ministry and apostolate have become so dominant in church life that franciscans, along with religious solely in apostolic congregations, see their life-styles completely shaped by the requirements of ministry. The promulgation of our new Rule signals us to balance this with a deepened appreciation for, and a more authentic expression for, evangelical life within our congregations.

The Rule sets before each of us individually, and perhaps more importantly, corporately, the principles of evangelical life. it is about following Jesus or assimilating the values and attitudes of the historical Jesus as these are narrated in the Gospels. Fr. Luis Patiño, OFM, pastor of a parish in an impoverished suburb of Bogota, Columbia, addressed the International Franciscan Assembly of General Ministers/Superiors of Assisi last October. He described evangelical life as the following of Jesus'

"... life on earth; the way he lived in history before God, before humanity and before the world. To follow Jesus is to have in our daily lives the same sentiments, the same affections, the same attitude of life and the same perspectives on life that he had during his earthly life. (To realize) this following of Christ we must believe in the Jesus of faith know the historical Jesus as well as possible. We must believe that the Word was really made flesh and know how flesh is made Word.

¹This quotation from my notes was taken from a simultaneous translation of Fr. Patiño's talk.

Evangelical life, then, involves imitating the Christ as St. Francis did, namely by reproducing His experiences (poverty) and his gestures (humility/minority) in our own lives. For Francis and franciscans literal gospel living, set forth in our particular Rule, is our calling, and that is nothing less than re-presenting the life of Jesus in our own lives. As Leonardo Boff has pointed out, franciscan gospel living is *totally interior and exterior identification with Christ in his humanity*. After his conversion Francis deeply appreciated that to be Christian meant what 1 John 1:6 declares: ". . . whoever claims to be dwelling in him binds himself to live as Christ himself lived." Deliberate conformity to the details of Christ's life resulted in Francis being filled with ". . . the spirit of poverty, with a deep sense of humility and an attitude of profound compassion. . . ." says St. Bonaventure in his *Legenda Major*.

Francis' charismatic insight into the ministry of Jesus is based, if you will, on God's "apostolic Activity". The Father, out of love, sent the Son into the world. He came out of love for the Father. That Spirit of love anointed the humanity of Christ at the Incarnation with God's purposefulness, the redemption of humanity. If men and women would only believe in the Son, they would receive life's fullness (Jn 3: 16-17). Christ in his humanity redeems us. Christ in his humanity also shows us the way to the Father. This is a distinctly franciscan viewpoint. Since this is so we should do likewise in our ongoing Third Order Regular franciscan life of conversion to the Lord. Francis' vision of Christ's life on earth was total. Therefore he admonishes us "to hold onto the words, the life and the teaching and the Holy Gospel. . . of the Lord" (Reg. NB 22:41). But underpinning all for him was the humility of the Incarnation, the poverty and compassion of the historic Jesus as He made his way to Jerusalem, and the servanthood of His passion, death and resurrection. This explains Francis' (RB 12:4) and our Rule's (Ü32) directing us to live according to ". . . the poverty and humility and holy Gospel of our Lord Jesus Christ which we have solemnly promised to observe."

Led by the Spirit of the Lord (Rule 4) to true faith in Jesus and moved to ongoing conversion of heart we follow Christ after the example of Francis in a spirit of prayer, poverty, and humility (Rule 2). In this way we walk in Christ's footprints along the path of simplicity, fraternity, loving obedience and contemplation. These two sentences summarize what evangelical life is in the Third Order Regular of St. Francis. We

³Leonardo Boff, *St. Francis: A Model for Human Liberation*. (New York: Crossroad Publishing Co. 1982), p. 25.

⁴For a brief presentation of these values see my paper, "Life According to the Holy Gospel", in *The CORD* (Vol. 32, no. 9, October 1982) pp. 273 - 278.

need to flesh this out further. How total devotion to the person of the historical Jesus enables us to embody the life of the Lord today in a current way is the issue. As with Jesus our lives should make us credible witnesses to and bearers of God's good news in Christ for all men and women. Like Christ our living has an apostolic purpose. Gospel living impels us as it did Francis "to bring forth fruits worthy of our repentance" (Rule: Ep. # Fid. 1:4). These are the compassionate deeds of the Christ, the signs which showed that in him the Kingdom of God was at hand (Luke 4: 18-21 and Mt. 25: 34-46). These same signs should show through us and be brought about by us if we are filled interiorly and exteriorly with the life of the Lord.

The distinctions some choose to make between direct ministerial service to persons and indirect service through systematic change have become invalid today. Both are appropriate and necessary.

Today the abundant literature on ministry techniques, ministry updating, educating for ministry, even degrees in ministry all indicate greater expertise and competency in the field, more than even before. This is fine. But in view of modern mission realities in many nations abroad where evangelization is forbidden, or where people are indifferent to religion, the nature of ministry is "presence". "Being with" others by simply and fully being Christian is the mode of missionary activity. A concerned look needs to be given to disaffected Christians and the unchurched in the USA who number 90 million. And what of youth who are highly critical of the institutional church and its institutions including our religious institutes. Lutheran theologian Jaroslav Pelikan in his most recent book marvels at the popularity of St. Francis with all types of persons. Francis, he says, embodies the gospel of Jesus to whom many are devoted. The institutional church, he says, teaches and preaches about Jesus. The reinvigoration of franciscan ministry, so that it might be more

⁵Jaroslav Pelikan, *Jesus Through the Centuries* (New Haven: Yale University Press, 1985) p.p. 142-143.

efficacious, depends on the embodiment of evangelical values in persons (cf. 2 Cel 164). But not in persons alone! It is needed in Christian fraternities called franciscan congregations with apostolic goals. "We are to show forth with unmistakable clarity the love for one another enjoined in the Gospel", said the heads of all of our franciscan families in the Francis year (1982).⁶ Nowhere is this more the case than in local communities where religious life frequently has been reduced to Christian professionals (teachers, social workers, pastoral ministers, nurses, counselors, etc.) living together in a non-interfering way rather than with that intensity of Christian life which our Rule (N1) and the Church (*Lumen gentium* N4; *Perfectae caritatis* 1c) describe. In other instances the Church in its teaching on religious life consistently has called for a harmony between religious living and involvement in apostolic works. How much mores does this apply to franciscans who promise the Lord to pursue Gospel life literally!

Creativity is the great need in developing life-styles today. There has been a tendency among some to revert back to older ways of living out gospel values. "Restoratio" some call it. This does not seem to make us efficacious signs of anything except to those Catholics who liked things "the way they used to be". These people though good-willed, do not represent the future. Here Fr. Patiño may be able to help us He says:

In order to follow Jesus whom we discover in the Gospel and in the Church's teaching, we must recognize the social condition in which He had his experience of God, humankind and the world. We must also recognize the social conditions of our day in order to situate ourselves so we can apply Jesus' perspectives on reality. The social condition is the base from which we look, try to understand and attempt to transform reality . . . If we are to get beyond simplistic, moralistic, and dogmatic attitudes so our following of Jesus is not simply "copying", or blind application of universal principles, or a sort of parallel counterpart, we must seek out the connection between Jesus and his times and ourselves and our times.

Finally, evangelical life is not just the source and motivation for ministry; it makes ministry credible. This is why Francis said, "Blessed is that religious who takes no pleasure and joy except in the most holy words and deeds of God in joy and gladness (AOM 20: 1-2). Quoting Francis our Rule (#29) makes this same point. So too did Pope Paul VI in his outstanding 1975 Apostolic Exhortation *Evangelii nuntiandi* (#26).⁷ He

⁶*I Have Done My Part, May Christ Teach You Yours* (Pulaski, WI: Franciscan Pub., 1982).

⁷Paul VI, "*Evangelii nuntiandi*"; 8 December 1975 in *Vatican Council II More Post Conciliar Documents*. Austin Flannery, ed. (Northport, NY: Costello Publishing Co. 1982), p. 722.

said that evangelization first means bearing witness simply and directly to God revealed in Jesus by the power of the Spirit. The specific witness required is to God's love for the world manifested in the Incarnation. We are called to embody that love and be signs of it for all people and things so they might have eternal peace in God.

Announcing peace is the shared ministry of Third Order Regular franciscans. If we want peace we should work for justice. To help us fulfill this admontion of Pope Paul VI, the Franciscan Federation's Justice and Peace Committee has provided us with a statement on *A Vision of Franciscan Peacemaking*. It helps us embody the four cornerstone gospel values of our Rule and applies them to the quest for peace. The Report from the Francis Year Inter-Francis Congress at Mattli, Switzerland⁸ is still another source for appreciating franciscanism's peace ministry which seeks to serve humanity searching for God, for justice, and for true human fraternity. but first and foremost our calling is to embody and witness to these signs of the Kingdom. When we do, then we become efficacious servants of God's peace, truly apostolic and totally catholic, as the church calls Francis in the liturgical text for his feast day.

⁸Leonardo Boff and Walbert Buhlmann, *Build Up My Church* (Chicago: Interprovincial Secreterial for the Missions, 1984).

Seascape

My love for you, O Lord—
 How like the waves upon the sea,
 Which rush and roar and roll toward shore,
 Then pause, and turn, and break no more.
 Yet would I more constant be
 Than fickle waves upon the sea,
 And so I turn and seek once more,
 Seek the One I'm longing for,
 And finding welcome unreserved,
 And finding love so undeserved,
 I cast myself on Thee.

Sister Marie Regina Leis, O.S.F.

THE CHRONICLE OF SALIMBENE DE ADAM

translated by Joseph L. Baird,
Giuseppe Baglivi and John Robert Kane

This first complete translation of the lively *Chronicle* of a Franciscan friar writing in 1283, constitutes a major source. The *Chronicle* has been called "the greatest work of Italian historiography of the thirteenth century" and "the most remarkable autobiography of the Middle Ages."

Written in a lively style, with humor and vivid character sketches, this work is valuable both for the broad panorama of the age and for the individual portraits of both famous and obscure persons. Many of the inherent contradictions of poverty and greed, sanctity and cruelty, humility and intolerance, that characterized thirteenth-century Italy are documented here. Salimbene records personal experiences (including his own visions and debates he holds with Christ on scriptural exegesis) and the monkish pranks and funny incidents he witnessed. He writes of such men as Pope Innocent IV, Bernard of Quintaville, John of Parma, Rainald of Arezzo, and the Emperor Frederick II; of a sumptuous dinner with King Louis of France; of Pope Innocent III holding up the seamless robe of the Lord and measuring it to himself.

The *Chronicle* contains details about the early developments of the Franciscan Order which are available nowhere else. It is also an important source for the study of Joachimism as well as of early Franciscan biblical interpretation—a subject of much concern to Salimbene, who extensively cites texts and debates meanings.

The translators have kept the conversational tone and the free-flowing sentence structure, while remaining faithful to the literal sense of the original. This volume includes a substantial introduction, abundant footnotes, a bibliography, a table of page correspondences between the two major editions, and a comprehensive index.

Vol.40 ISBN 073-3 750pp. \$33.00 USA Spring 1966

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Book Reviews

The Blessed Virgin: Her Life and Her Role in Our Lives. By Clifford Stevens. Huntington, IN: Our Sunday Visitor Press, 1985. Pp. 182, including Index. Paper, \$6.95.

Reviewed by Father John Marshall, O.F.M., associate pastor, Elmwood Park, N.J., and author of *By the Light of His Lamp, and Sharing God's Love*.

Fr. Walter J. Burghardt, S.J. in one of his touted three-pronged homilies entitled, *Blessed Are You*, gives a most lucid and applicable definition of the word "blessed." He writes that when Jesus says, "Blessed are you," as he repeatedly did say on the Mount of Beatitude, He means situation. He is not praising or blessing anyone but simply stating that there is something good about the situation whatever that situation may be. Be it poverty or hunger, sadness or slander, this is in some sense a fortunate situation. Be it peace or joy, even more so.

When Gabriel the angel hailed Mary with the salutation, "Blessed are you among women," he was proclaiming a situation that was steeped with the awesome. The situation became awfully delicate when he further announced, "Do not fear, Mary, you have found favor with God. You shall conceive and bear a son and give him the name Jesus." (Lk. 1:30-31)

Following Fr. Burghardt's suggestion Mary's womb was to be the "site" of the Incarnation mystery. At the most critical moments of Jesus' life Mary was there, on site. Be it at Cana, in the Temple, atop Calvary, in the midst of the frightened Apostles at prayer, Mary

herself lent favor to the situation.

It indeed became for me a "blessed" moment when I first was introduced to Fr. Clifford Stevens' neatly and tightly knit little volume, *The Blessed Virgin: Her Life and Her Role in our Lives*. As I moved from Chapter to Chapter it became for me an on site "pilgrimage," a faith walk from one historical Marian site to another. Having made a pilgrimage to the Holy Land my memory was refreshed to the soul. On hindsight how I wished I had this beautiful book tucked away in my carry-on-luggage.

For one who is habituated to breathe the rare atmosphere of the speculative or philosophical what a leisure treat to make contact with the earthy and stroll at a relaxed pace in the sandal prints of the blessed Virgin. All the three dimensional characters are there. With words and phrases softly descriptive and accurately historical, a true cultural perspective prevents the book from becoming sentimentally speculative.

A worthy tribute to Mary, an inspiration to the faith-grounded reader, and indeed a most favored gift from the author. For having pondered the contents of this book what else but a more blessed situation.

The Prayer of Cosa. By Cornelia Jessey. Minneapolis: Winston Press, 1985. Pp. 103. Paperback, \$5.95.

Reviewed by Father Thomas Bourque, T.O.R., Chairperson of the Philosophical and Religious Studies Department of Saint Francis College of Pennsylvania.

Saint Paul tells us in his Epistle to the Romans, "... we do not know how to pray as we ought; but the Spirit himself makes intercession for us with groanings that cannot be expressed in speech. He who searches hearts knows what the Spirit means, for the Spirit intercedes for the saints as God himself wills (8,26-27)."

This passage from Scripture is truly lived out by Cornelia Jessey in her book, *The Prayer of Cosa*. Jessey shares her openness to the gift of the Spirit as she reflects upon the prayer of Saint Francis of Assisi. Not only does she share her ideas of Francis' prayer, but she also invites the reader to enter into the "spirit" of prayer itself.

In the introduction of the book, Jessey offers an interesting explanation of the concepts, "nada" and "cosa." This explanation sets the mood and allows the reader to enter into the week of morning praise or meditation which follow. Her understanding of the concept "cosa" adds an interesting and realistic approach to Franciscan prayer today.

Jessey explains that "cosa" refers to a Spanish word meaning, "thing." She states, "... cosa as a way of prayer is new, but the way is old: cosa, prayer through things, prayer in the midst of all we are." Francis experienced and practiced "cosa" throughout his life. "Cosa" is a realistic approach to be used in one's prayer and Jessey shows one how this prayer can be lived out daily.

This book invites the reader to an active involvement and struggle with one's relationship with God, others and creation. Within our active involvement with life, we begin to see that all created things do have a purpose and God is our source of their purpose and creation. As one enters into the liturgi-

cal hours of lauds, one finds God in the reality of one's life and within all creation. Jessey has shared her involvement and struggle with God, others and creation with the reader.

The author offers seven days of lauds for the reader to experience and to reflect upon. These seven chapters give a liturgical spiritual and Franciscan approach to the use of the Divine Office. Each chapter invites the reader to reflect upon the works of Francis of Assisi, as well as the works of other spiritual writers. The reader is also called to reflect upon one's own involvement with God. The call to prayer is evident in the book and enables one to truly open up to the Spirit.

The Prayer of Cosa particularly captures Francis' love for the Liturgy of the call to live the gift of the Eucharist out throughout the day. Jessey highlights Francis' love for Christ within the Liturgy of the Eucharist and the Liturgy of the Hours by sharing his devotion to the liturgical hour, lauds.

As the reader meditates upon the seven days of lauds, one begins to understand that praise and thanksgiving were important elements within Francis' prayer. Most of Francis' prayers that we have today include blessing, praising, thanking and reverencing God for all that had been given to him and others.

Francis' experience of prayer implies that one has been captured by God. Jessey has achieved this spirit of prayer. All who read and pray with the aid of *The Prayer of Cosa* will most likely be "captured" by Francis' spirit of prayer, and especially the gift of the Spirit.

A Handbook on Canons 573 - 746.
Edited by Jordan Hite, T.O.R., Sharon Holland, I.H.M., and Daniel Ward, O.S.B. Collegeville, MN: The Liturgical Press, 1985. Pp. v - 400. Paper, \$22.50

Reviewed by Fr. Vincent B. Grogan, O.F.M., J.C.D. (Catholic University of America), Associate Professor of Canon Law, Christ The King Seminary, East Aurora, New York.

"Never judge a book by its cover!"—that sage advice certainly applies to this handy volume. The title itself, "A Handbook on Canons 573 - 746," seems sufficiently innocuous, indicating that its contents offer a commentary on the canons regulating Religious and Secular Institutes. It does contain that, of course, along with abundant footnotes for every chapter. But there is also much more that is of value here.

Thus, we find a succinctly — written Introduction by the noted Canadian canonist, Fr. Francis Morrissey, O.M.I., in which he highlights the principles guiding the revision of religious law (e.g., respect for the charism of each Institute — pp. 16 and 17; equality between institutes of men and women — pp. 19 and 20) and certain trends evident in the new law for religious, such as provision for new forms of consecrated life (pp. 23 and 24) and the reduction of 'exemption' to matters almost exclusively pertaining to the internal affairs of religious institutes (pp. 24 and 25).

Another significant section focuses on those elements which must be legislated by each religious community in its proper law (i.e., in its General Constitutions and Directory, pp. 371 - 382)—this segment will certainly be of

assistance to those Institutes which have not yet completed the revision of their particular law in light of the 1983 Code.

A very thorough chapter addresses the intricate topic of authority (both extrinsic and intrinsic to a religious Institute, pp. 383 - 398). Treated here are areas such as those needing approval or confirmation by the Holy See, those in which the local ordinary must be involved and the respective levels of competent authority within an Institute (the general chapter, the supreme moderator, the provincial moderator, the local superior).

Nor should there be overlooked a convenient glossary of technical terms found often in the canons on religious life (pp. 331-337). Likewise of value is a lengthy segment which provides sample formularies of a canonical nature, such as a petition for a dispensation from vows, a decree of establishment of a religious house, a request for a transfer to another religious institute (pp. 341-370).

The bulk of the volume offers a salient commentary on each canon of the '83 Code's section on Religious and Secular Institutes—Book II, Part III. We find here not only an explanation of the respective canon, but where pertinent, its relationship to the '17 Code, the influences of post-Vatican II interim legislation, and also its evolution within the revision process itself.

What this reviewer found particularly interesting was the chapter concerning separation from the Institute—and more especially, the author's treatment of matters not specifically provided for or envisioned seemingly by the Code. For instance, suggestions are offered vis-a-vis the case of a religious in temporary vows who wishes to transfer to

another community (p. 230) or the situation of an exclaustated religious desiring to transfer to another institute (p. 236) or the instance of a person who initially accepts a dispensation from vows and subsequently changes his or her mind (pp. 251 - 252).

This book, offering as it does input from canonists (both male and female) who are au courant with the contempo-

rary legislation on consecrated life would be a valuable asset to the library of every religious house and especially helpful for those in positions of leadership in religious communities. It constitutes a ready reference resource. I heartily recommend it.

Books Received

- Anderson, James D. and Jones, Ezra Earl. *Ministry of the Laitty*. San Francisco: Harper & Row, 1986. Pp. xxix-152, including Index. Cloth, \$14.95.
- Baldwin, Robert. *The Healers*. Huntington, IN: Our Sunday Visitor Press, 1986. Pp. 160, including Bibliography. Paper, \$4.95.
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