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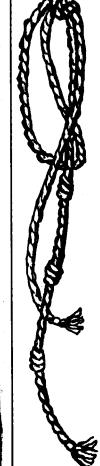
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FEBRUARY, 1987

# The CORD

## A FRANCISCAN SPIRITUAL REVIEW



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#### The CORD

#### A Monthly Franciscan Spiritual Review

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

#### I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics¹
EpCust: Letter to Superiors¹
EpFid: Letter to All the Faithful¹
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life for St. Clare

Fragm: Another Fragment, Rule of 1221
LaudDei: Praises of the Most High God
LaudHor: Praises at All the Hours
OffPass: Office of the Passion
OrCruc: Prayer before the Crucifix
RegB: Rule of 1223
RegNB: Rule of 1221
RegEr: Rule for Hermits
SalBMV: Salutation to our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy
<sup>1</sup>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).



"We, the People.....'

SAINT FRANCIS was not unaware of the terrible distortion that occurs if our Christian lives contradict the powerful language of our tradition. He was quite sensitive to the fact that we can, in the words of the late Bernard Lonergan, "devaluate, distort, water down, corrupt that language." The phrase "word and deed" comes from his lips with force and frequency. Francis strongly intuited how we can betray our images and as well as our language. We can fail to live out our images, we can merely keep repeating the language of our tradition, we can even misinterpret what our images truly mean.

An example of this latter point is the all too frequent application of the biblical and conciliar image "People of God" to the non-ordained alone, especially to the laity. Many preachers, perhaps unconsciously but certainly uncritically, will speak directly or indirectly of "You, the People of God." This is an outright misinterpretation and betrayal of the intended meaning of the image. In distorting the meaning of the image, life itself runs the risk of being distorted. With biblical fidelity the Second Vatican Council states that "all that has been said of the People of God is addressed equally to laity, religious and clergy." It certainly must acknowledge that "the People of God is constituted by various ranks." The primary emphasis is, however, that all of us—Pope, bishops, priests, laity, and religious—are to understand, live and proclaim this image as that which empowers us to be a "community of life, of love, and of truth." The Church knows of no such language or image as "You, the People of God."

Francis fires our imagination. He summons us to "word and deed," especially as it fleshes out the meaning of Church, of eucharist. He could not and would not use the word "eucharist" without living it out in fact. He pleaded with his brothers for that fellowship

(koinonia), service (diakonia), and witness (marturion) which alone give substantial credibility to the New Testament community of faith. Our Franciscan memory will always delight in recalling that in the beginning was this experience—there was Francis, there was brotherhood, there was Gospel life. The Rule came later and it came as "Rule and Llfe." It was not so much prescription as it was description. It showed what it is and what it is not to live as followers of Christ in ordinary and extraordinary situations of life. It breathed and generated life, communion, fellowship with all—saint and sinner, sick and healthy, Christian and non-Christian. It expresses the dynamism and power of the image "People of God."

The re-collection and re-membering of our own Franciscan lives in accordance with the remarkable image of early Franciscanism would provide now as it did then a remarkable impetus for the entire Church. Franciscan life and preaching can heighten the consciousness of all believers to our most essential unity in faith and discipleship. A certain daring of word and action could enable us to speak and to live authentically the "We" of the People of God. We can rectify the religious imagination and, therefore, the lives of those who mistakingly accept "You, the People of God." Francis has christified our imagination and thus energized us for a life that does justice to our Christian images and language.

Bishop Jacques de Vitry was so moved by what he saw in Francis and his followers that he wrote letters describing their impact on the total life of the Church. Have we in any way fired the imagination of our bishops in preparation for the Extraordinary Synod on the Laity? Do our Franciscan lives truly preach the image "People of God"?

Joseph at Lorno J.F.m.

## The Place of Manual Labor in the Spirituality of St. Francis

JOHN F. GIRARD, O.F.M.

WORK, as seen in the development of the various forms of apostolic life in the Middle Ages, has come to be traditionally understood as "manual labor." Participation in manual labor was a requirement for the religious person from the earliest traces of the eremitical life. Although the work of the monks of the desert was mostly out of necessity for survival, it nonetheless was considered part of the whole of the spiritual life. Francis of Assisi, no doubt, shared the same conviction concerning the necessity of manual labor:

And I used to work with my hands, and I [still] desire to work; and I firmly wish that all my brothers give themselves to honest work. Let those who do not know how to work... learn.<sup>2</sup>

Those words capsulize the import and impact of the role which manual labor played in the mind of Francis; his Testament gives light to Chapter V of the Later Rule which appears to be an edited version of Chapter VII of the Earlier Rule. To come to a fuller understanding of the foundation out of which Francis formulated the way in which manual labor was to be a part of the life of friars, the following must be explored: the historical development of the notion of work from its beginning in the eremitical form of Apostolic Life through the Benedictine form of monastic life, and the reform at Cluny and Citeaux. Secondly, to come to appreciate the notion of work in the writings and early biographies of Francis, the medieval conception of *devotio*, along with Francis' understanding of the "Spirit of the Lord" and "His holy manner of working" require due consideration. Finally, by an inspection of the related texts in the writings and early biographies of Francis, Francis' understanding of the form, manner and purpose of "manual labor" will be elucidated.

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The understanding of the Fathers of the Church included an insistence on the nobility of work. Present as an act of the human person before the Fall, work cannot be considered as a punishment for sin. On the contrary, work has dignity and is "capable of enriching men spiritually as an ascetic discipline." The notions of manual labor began to develop with the inception of monasticism lead by St. Anthony, St. Pachomius, St. Basil and St. Benedict.

The security of the monastery provided for the monks of St. Benedict a lessening of the threat to survival experienced by the hermits of the desert. Nonetheless, work was perceived as a means of subsistence for the monks—it was considered an essential part of life in the monastery. Work began to take on more and more the character of an ascetical discipline in harmony with the rest of the monks' life. Further, and more so as time passed, as the monasteries began to grow in size and number, work was seen to provide a surplus for almsgiving to the poor. There is no sense that any work was for apostolic ends, nor was there any academic or cultural purpose. The primary concern of monastic activity centered on the "supernatural welfare" of the monks so that "[their] souls may be saved."

Chapter 48 of the Rule of St. Benedict, "The Daily Manual Labor," sheds light on the intrinsic role manual labor played in the life of the monk. Later, it will become clear how Francis' writings and early biographies reflect a similar structure particularly when it comes to describing the encounter of a brother who is idle.

Idleness is the enemy of the soul. Therefore, the brothers should have specified periods for manual labor as well as for prayerful reading.

We believe that the times for both may be arranged as follows: from Easter to the first of October, they will spend their mornings after Prime till about the fourth hour at whatever work needs to be done. From the fourth hour about midway through the eighth hour, and then until Vespers they are to return to whatever work is necessary. They must not become distressed if local conditions or their poverty should force them to do the harvesting themselves. When they live by the labor of their hands, as our fathers and the inpostles did, then they are really monks. ...

more all, one or two seniors must surely be deputed to make the rounds are reading. Their duty is to see that rother is so apathetic as to waste time or engage in idle talk to the set of his reading, and so not only harm himself but also distract others.

The monk is found—God forbid—he should be reproved a first and time. If he does not amend, he must be subjected to the punishment of the rule as a warning to others. ...

If anyone is so remiss and indolent that he is unwilling or unable to study or read, he is to be given work in order that he may not be idle.

Brothers who are sick or weak should be given a type of work or craft that will keep them busy without overwhelming them or driving them away.<sup>5</sup>

A significant change was brought about in the life of the monastery with the reform that took place at Cluny in the tenth century. Where once manual labor was equated with agricultural labor and required a good part of the monks' time during the course of the day, the ancient balance between opus dei and manual labor was changed. The singing of psalms and the saying of prayers became the primary labor of the monks. Lay persons were employed for the agricultural tasks. The work required by life within the monastery: the mending and washing of clothes, the cleaning of shoes, the baking of bread and the cooking of food, were all included in the list of manual labors for the monk as well as was the work done in the scriptorium. In the life of the monk at Cluny, agricultural labor which had once served as a means of subsistence now served only as a symbolic remedy against idleness. Such manual labor was considered a distraction from contemplation.

The interpretation of the Rule of St. Benedict at Cluny, though it had a profound impact on the understanding of the role of manual labor, cannot be seen as paradigmatic for monastic life in its time. Monastic reform at Citaux in the eleventh century saw a genuine restoration of manual labor. A hallmark for Cistercian spirituality was the predominance of manual labor. In fact, the emphasis on manual labor became that which distinguished the reform at Citeaux from other contemporary reform movements. The reform at Citeaux initiated a return to living the Rule of Benedict more faithfully and authentically and thus urged the monks to live by the labor of their hands.

The burden of manual labor was largely seasonal; heavier in the summer and lighter in the winter. Routine chores at the grangers were the duties of the lay brothers, but at times of plowing and harvesting all able-bodied monks took part in the field work for as long as it was necessary. On such days, the morning mass was said at an early hour and the whole community marched out carrying various tools to the fields, where they spent the rest of the day, praying and taking their meals where they happened to work. <sup>10</sup>

The function which work played in the life of the monk at Citeaux was only an attempt to return to the spirit of the Rule of Benedict but was also in response to a move by the Church to reform the abuses of the monastic life. Citeaux was not the salvation of this form of Apostolic life;

rather, it served to meet the needs of the time—to return to the life of the Gospel. Much reform had to do with the consideration of poverty which stood in contrast to the latifundia and wealth accumulated by the monasteries. There was never again a complete reform of the Benedictine form of life as it existed in its original form. Nonetheless, the reforms did contribute to the development of a theology of work which included the following: a concept of the earthly good, the affirmation of order and purpose, the assertion of the spiritual over the temporal, and the view that all thought and action is oriented in synthesis to a supernatural final end. The development of the notion of work brought to the medieval mind a sense of the quality manifest in the order of creation and its relationship to redemption. It brought about a new sense of justice and charity. Work was a manner of the sanctification of material reality of which the human person was a part because material reality was part of the world redeemed. 11

The contributions evolved from St. Benedict's notion of prayer and work, ora et labora, were the fundamental principles which, to a greater or lesser degree, grounded the significance of work in the forms of Apostolic Life until the time of Francis. Francis' perception of how these principles he intended for the Friars applied to everyday life evolved through his life. Frequently, Francis' understanding concretely reflects the Benedictine influence both in its original form and in its reform. We shall look now to his writings to understand how Francis developed, explored and challenged these principles.

There is no doubt whatsoever that Francis was aware from the first that he was founding a true religious order, but a very different one from previous monastic institutions. 12

Work was an essential element to life in accordance with the Gospel, and therefore, to religious life. Francis built on this monastic notion of working as he emphasized its efficacious role in personal spiritual development. Francis' understanding of the function of work in the itinerant preaching form of Apostolic Life (based on Mt. 10, 7-10) focuses closely on one of his predecessors: St. Benedict of Nursia. Benedict, who gave concrete form to the cenobitic form of monasticism, could have perceived work in three ways: 1) as a job to be done (consisting mainly of chores to be done about the monastery); 2) as a means of passing time to avoid boredom or idleness; or 3) as a "sacred thing, as the dedication of hand and brain to a lofty purpose." It is not probable that Benedict originally perceived work in the third sense, but with the solemnization of liturgy, the distinction of God's work, opus dei, and man's work, manual labor,

became less a disparity. <sup>14</sup> The writing and copying of manuscripts and the general, pertinent work of the liturgical "factory" led the monks to perceive this clerical labor in the manner which they had previously perceived manual labor. Thus, the status of manual work was elevated. Manual labor concerned itself with a "lofty purpose."

Perhaps Francis' perception of this monastic notion of work influenced him as far back as his experience before the crucifix at San Damiano. <sup>15</sup> From Francis' familiarity with the Benedictine form of life, <sup>16</sup> he could have perceived the rebuilding of depreciated churches as the practical enfleshment of the command he had received from the image on the crucifix; he had come to know manual labor as doing the work of God.

He did not try to build one anew, but he repaired an old one, restored an ancient one. He did not tear out the foundation, but he built on it, ever reserving to Christ his prerogative, though he was not aware of it, but that which had been laid, which is Jesus Christ.<sup>17</sup>

In Francis' understanding of the holy manner of working, "sancta operatio," the Spirit is seen as the dynamic principle of the spiritual life operative in the life of every Christian. Francis stresses in the Later Rule X: 8: "let them [the brothers] pursue what they desire above all things: to have the Spirit of the Lord and His holy manner of working." This "sancta operatio" is intrinsic to Francis' understanding of work. The relationship between the "Spirit of the Lord" and "His holy manner of working" is inseparable, for it is when the Spirit is active in the life of a person, that work, all things in word and deed, lead to union with God in the spirit of prayer. It is the Spirit who prays within a person insofar as that person cooperates with the grace of prayer and thus participates in His holy manner of working. This dynamic of prayer is captured in what was understood as *devotio* by the mind of the medieval person. Francis, consciously or unconsciously, lives with this notion deeply imbedded in the fabric of his spirituality.

In order to understand this medieval notion of *devotio*, we must look to the monastic world which concerned itself primarily with liturgical prayer; *devotio* is that which characterizes the particular monastic understanding of the soul's movement toward God. *Devotio* characterizes the end or purpose of liturgical prayer and consists of *contemplatio*, *oratio*, *meditatio*, *lectio*, *psalmodia*, and *sacrorum mysteriorum actio*, all of which brings one to a knowledge and love of God. *Devotio*, as grace, strengthens and develops in the heart by reflection on earthly existence and a desire for the eternal life; thus, it mirrors the attitude of one before God, identifies with charity and responds to the command, "love God with all your heart."

39

Therefore, everything one does in desire for God, is done with devotio elevating the mind to God. 21 Francis makes this clear in his letter to the Entire Order, 41-42:

[The minister General should insist] that the clerics say the Office with devotion before God, not concentrating on the melody of voice but on the harmony of the mind, so that the voice may blend with the mind, and the mind be in harmony with God. [Let them do this] in such a way that they may please God through purity of heart and not charm the ears of people with sweetness of voice. ...

Bonaventure develops this notion of devotio in his Sermon on the Rule of the Friars Minor. His understanding of devotio consists in Francis' address to the clerics and laics concerning their manner of prayer: clerics must say the Divine Office and must do so with devotio, that stance toward God which harmonizes the words of the soul and leads the soul to God. Insofar as the cleric has a desire for the Spirit of the Lord, so much so will his prayer be efficacious. The same applies to the laics who recite the Pater nosters. 22

Devotio has a threefold characterization: it is distinct, flowing and permanent. It is distinct in the desire to have the Spirit of the Lord above all for whoever has the Spirit of the Lord is in God and God in that person. Devotio is flowing in as much as when the Spirit of the Lord enters the soul, its holy manner of working is manifested by exterior actions. Devotio is permanent in that one prays always with a pure heart and is not interrupted. 23

It is with this attitude that Francis writes about the role of manual labor to the friars and is that by which we can understand the purpose that manual labor serves.

Concerned with the holy manner of working, Francis says: I have asked the Lord, brothers, to deign to show me when I am his servant. And the most kind Lord just now deigned to give me this reply: "know that you are truly my servant when you think, speak and do holy things." Therefore, I have called you, brothers, because I wish to be filled with shame before you if at any time I do nothing of these three things. 24

And Francisco writes: "Therefore, the servants of God must always give themse to prayer or some good work." Evidence of a wholly itual approach to everyday life is seen in Francis' manner dedicated an of working: was spent by the brothers working in the city and the evening the prayer in the hermitage outside the city. 26

This holy there of working includes three "graces" which Frances are the prayer in the hermitage outside the city. 26

This holy ger of working includes three "graces" which Francis mentions in the Earlier Rule: the grace of working, the grace of preaching and the grace of prayer, 27 all cooperating with the "spirit of the Lord"28 and emerging from "His holy manner of working." "Those brothers to whom the Lord has given the grace of working should do their work faithfully and devotedly;"29 those brothers who are lukewarm, lacking zeal and display an unwillingness toward work will be "quickly vomited forth from the mouth of the Lord."30 The brother need not worry about the form which his labor takes as long as it is empowered by the "Spirit of the Lord" in his yearning to be a humble servant of God. His work, then, becomes the work of God and contributes to the movement of his soul to God.

Francis was not overly concerned with the specific character of the work each brother was to perform but was more conscious that the brother's work should enhance his spiritual life.

Francis was not overly concerned with the specific character of the work each brother was to perform but was more conscious that the brother's work would enhance his spiritual life. Nonetheless, Francis does offer some guidelines: "they [the brothers] were not to be administrators or managers in whatever places they are staying, nor are they to be superiors in houses or find themselves in any office which might generate scandal."31 The friars are to be the lesser ones subject to all in the same house. 32 Their attitude should be that of Christ's:

'I did not come to serve but to serve' (cf. Mt. 10.29), says the Lord. Those who are placed over others should glory in such an office only as much as they would were they assigned to washing the feet of the brothers, 33 and, 'Blessed is the servant who is found to be as humble among his subjects as he would be among his masters.'34

The humility which characterizes Francis' manner of working as a servant of God is clear in Admonition XIX: "Blessed is the servant who esteems himself no better... for what a man is before God, that he is and nothing more."35

Francis' understanding of the form which work takes can be more specifically defined when we look to the critical texts of his Earlier Rule: "Et Fratres, qui sciunt laborare, laborent et eandem artem exerceant." 36 In the medieval understanding the word, ars, refers to a person's occupation, skill or knowledge and may also be understood as "craft" or something done with the hands. Laborare is defined as "exerting oneself;" exercere is defined in the sense of "applying oneself" or simply, "exercising" or "plying."37 This text is elaborated upon in II Celano 161: "I want all my brothers to work and be employed, and those who do not know how should learn some crafts." Although once again Francis does not list the artes in which the brothers may employ themselves. Francis says: "everyone should remain in that skill and office in which he has been called (I Cor 7,24)."38 This lack of clarity seems to be accounted for by Francis' understanding of the holy manner of working discussed above and by the work of the Spirit active and dynamic in each of the brothers' lives. Lazaro Iriarte in Franciscan History: The Three Orders of St. Francis of Assisi, notes:

On entering the fraternity the brothers did not give up their former profession or craft, but continued to practice it as a means of earning their bread and giving service as Minors. For this purpose, they were allowed to keep the tools or instruments of their trade.<sup>39</sup>

Iriarte thus lends to the understanding of the form of work the brothers did; it is important to note that they did not change their profession or craft, they were only to continue their work, work with their hands, <sup>40</sup> be kept busy, and to perform good and honest works. <sup>41</sup>The brothers were to do their work faithfully and devotedly, not detracting from the good of others; "they are to work… as an example [to others]."

Francis emphasizes the begging of alms throughout his writings and frequently alternates the focus of his statements; he makes it clear, though, that begging is a work, a labor. "The favorite occupation [of the brothers], however, was caring for the lepers, with whom they shared whatever they obtained (alms) either by working or by begging." In the Earlier Rule IX: 9, Francis equates the acquisition of alms with a specific form of labor: "and the brothers who labor to acquire them [alms]." In the Earlier Rule VIII: 8, Francis says that the brothers may beg alms for the necess of the lepers; Francis also equates begging with service when he is good meeting the needs of the brothers. He francis, here, clearly seeking the monastic and canonical norm which forbids the seeking the needs of the brothers. Francis understands that begging is not only a form of work a service, but also a way to identify with the humility of Jesus.



The seeking of alms of which Francis writes recalls again the grace of working. Francis understands the results of working to be happiness and prosperity: 'You shall eat the fruit of your labors; and it will be well for you (Ps 127.2).' In contrast to this, Francis records in the Earlier Rule VIII: 5, the exhortation of the Apostle: 'whoever does not wish to work, should not eat (cf. Thes 3.10).' This command which Francis cites is enfleshed in two accounts of the story of "Brother Fly." Bonaventure explains that the grace of working is destroyed by the brother who waited to be fed by the labor of others because it detracted from the good the brothers were doing.<sup>47</sup>

An analysis of the Later Rule in light of the Testament<sup>48</sup> reveals three fundamental and essential functions of work: 1) to give good example; 2) to practice the ideal of working without profit; and 3) to void idleness. The first function is closely related to the second; Francis wanted the friars to practice the ideal of working without profit to be an example to the society of the time which was caught up in the rising merchant class of which he had been a part and which he had known well. Further, the reference in the Later Rule to compensation for work is interpreted as material not monetary;<sup>49</sup> Francis makes it perfectly clear that compensation was only enough for alimentary sustenance. He writes in the Earlier Rule VIII: 3:

Therefore, none of the brothers, wherever he may be or wherever he goes, should in any way carry, receive or have received [by another] either money or coins, whether for clothing or books or payment for any work—indeed, for no reason—unless it is for the evident need of the sick brothers; for we must not suppose that money or coins have any greater value than stones.

The attitude which leads one from profit seeking goals destroys the Spirit alive in the grace of working; "running around the world for filthy gain" is a distraction from the creative work of the Spirit contributing to the spirit of holy prayer and devotion and the good of the soul. Work for the friars is essentially not for profit and makes no claims for just compensation. Francis wished the friars to be an example to the people who were avoiding the "kingdom at hand" by their eager pursuit of monetary gain. This pursuit of profitable gain was working contrary to the Christian notion of work. 51

Clearly connected with compensation for work or the lack thereof is the directive of Francis concerning the seeking of alms: "and when we are not paid for our work, let us have recourse to the table of the Lord, seeking alms from door to door." The begging of alms is not only a form of work then but an identification with the Lord in the poor. Such is Francis convinced of this that he is known to have said that a true friar minor should not be long without going out begging alms. Francis recognizes this identification with the poor in begging alms and formulated a spiritual directive for the friars while practically providing for their alimentary needs; participation in the banquet at the table of the Lord is eschatological in character for it echoes the fruit of salvation without personal justification.

The third function of work, to avoid idleness, returns us to the creative role of the Spirit, back to God's creative act. Through manual labor the human person participates in God's creative act. "By working the human person administers the dominion of God in creation and thus, as God's image and likeness, renders visible the hidden Creator." It is through work that the human person comes to be what he ought to be rendering the likeness of the Creator in whom he was made.

The biographical sources surrounding these words against idleness give evidence that Francis' attitude toward work and his desire that all the brothers work with their hands was well known by the friars:

Another time, at St. Mary of the Portiuncula, the man of God, considering how much profit from prayer flows away because of idle words after prayer, ordained this remedy against the fault of idle words saying: "If any of the brothers utters an idle or useless word, he shall be bound immediately to admit his guilt and to say a Pater Noster for each idle word. But thus I want it, that if he himself is the first to admit the guilt of his fault, he shall say a Pater Noster for his own soul; if he is accused of his fault first by another, he shall offer the prayer for the soul of that other." 56

No one could appear idle before him without being corrected by him with a sharp rebuke. For he himself worked and labored with his hands as an

example of all perfection, allowing nothing of the greatest gift of time to escape. But once he said: "I want all my brothers to work and be employed, and those who do not know how to work should learn some crafts." And he gave this reason: "That we may be less burdensome to men and women," he said, "and that the heart and tongue may not wander to unlawful things in idleness." <sup>57</sup>

It was Francis' daily custom after the meal, to devote himself together with his brothers to some manual work to combat laziness. He, in fact, considered it harmful for himself and the brothers to lose the benefit of prayer, which had been obtained through grace, by indulging in useless conversation after praying. In order to avoid this, he made the following regulation which all the brothers were to observe:

"If a brother whether while travelling or working with others engages in some useless talk, he will be obliged to recite the Our Father together with the praises of God at the beginning and end of prayer. If the guilty one accuses himself of it, as soon as he becomes aware of his lapse, he will say the our Father and Praises of God for himself; if he is chided by a brother before he accuses himself, he will say the our Father in the way indicated for this brother. If he is reproved by a brother, is refractory, and does not want to recite the Our Father, he will say two for the one who admonishes him, provided another brother joins the first to testify that the idle word was indeed spoken. He shall recite these Praises of the Lord at the beginning and at the end of prayer, loud enough and clear enough for all the brothers present to hear and understand; during that time, they must be quiet and listen. A brother who is present at idle talk without stopping will be obliged to recite the Our Father and the Praises of God for the guilty one. Every brother who meets one or more brothers in a cell, house or elsewhere will always be solicitous to praise and bless God."58

Thus do we see the intensity with which Francis feels the necessity to avoid idleness; not only did he offer at times a strong reprimand to the idle friar, but by designating the Praises of God and the Our Father to be said, he prompted the friar to return to the spirit of prayer and devotion so intrinsically associated with the holy manner of working.

The development of Francis' understanding of the work leads one to see a greater clarity in his intention and thoughts. It appears as though from 1221 - 1226 Francis' own perception of work became strikingly clear to himself in the kind of life that he wanted his brothers to live. The words of the Testament are few and concise compared to the Earlier rule VII. Brother Giles writes of the relationship between the later Rule and the Testament:

"Because thou shalt eat the labors of thine hands: O well is thee, and happy shalt thou be." Thus St. Francis taught the brothers at first and caused it to be written in the Rule and towards his death, confirmed it in his Testament. 59

It appears from these words of Giles that he was well aware of Francis' intention; he points to the heart of Francis' thoughts and desires, i.e., his Testament. Therefore, we are able to identify the primary elements of Francis' concern: work is to be an example to others and a means by which one avoids idleness. Although we need to be aware of what appears in Francis' other writings for a fuller understanding of the meaning and significance of his Testament, we do so in order to come to an understanding of the principal functions of work.

For Francis, the result of work is happiness. From that which we have seen and have come to understand thus far, it follows that happiness lies in the fulfillment of the desire to possess the "Spirit of the Lord" and "His holy manner of working," i.e., to live in harmony with the activity of the Spirit and joining the soul to God. Work is a spiritually enriching discipline which keeps the mind in tune with God and which bears fruit not only for oneself but for others, too, in the example it provides. This example serves to edify those who perceive it and encourages them to do the same. The avoidance of idleness, then, becomes a concrete sign of the presence of the Spirit of the Lord, and a means by which one can witness to the kingdom of God at hand.

#### **Miriam**

Miriam - humble maiden:

Chosen, from all eternity, to be the spouse of the Most High.

Miriam - perfect flower, delicate and without blemish:

Touched by the Paraclete . . .

as the morning dew tenderly envelops the blossom.

Miriam—earthen vessel, perfect in form and substance:

A total fiat transformed you into the Ark of the Word Incarnate.

Miriam - trusting servant:

Living your life in perfect contemplation.

Accepting all beyond your comprehension . . . stored in the recesses of your heart.

Miriam - mirror of Light:

Reflecting the Father's unconditional love . . . irresistibly drawing us to eternal union with Him

William J. Boylan, O.F.M.Conv.

<sup>&</sup>lt;sup>1</sup>The Living of the Desert Fathers, trans. Norman Russel (U.S.A.: Cistercian Press, 1980) 25-26.

<sup>&</sup>lt;sup>2</sup>The following abbreviations will be used through the pages of this work:

Opus: Opuscula sancti patris Francisci Assisiensis, ed. Cajetan Esser, O.F.M., Bibliotheca Franciscana Ascetica Medii Aevi, vol. 12 (Grottaferrata (Roma): Editiones Collegii S. Bonaventurae ad Claras Aquas, 1978), trans. Writings of Francis and Clare: the Complete Works, trans. Regis J. Armstrong, O.F.M. Cap. and Ignatius C. Brady, O.F.M. (New York: Paulist Press, 1982), cited henceforth as W.S.F. Adm: Admonitiones, ed. Opus, 55-82, trans. Admonitions, W.S.F., 25-36; ER: Regula non bullata, ed. Opus, 241-294, trans. Earlier Rule, W.S.F., 135-150; LOrd: Epistola toti ordini missa, ed. Opus, 135-150, trans. Letter to the Corder, W.S.F., 55-61; LR: Regula Bullata, ed. Opus, 226-238, trans. Later Rule, W.S.F., 136-145; Test: Testamentum, ed. Opus, 307-317, trans. Testament, W.S.F., 154-156. This reference is Test 21.

<sup>\*</sup>The Rule of St. Benedict in Latin and English with Notes, ed. Timothy Fry, O.S.B. (Collegeville: The Liturgical Press, 1980) 96.

<sup>&</sup>lt;sup>5</sup>The Rule of St. Benedict 249-253.

<sup>&</sup>lt;sup>6</sup>Joan Evans, *Monastic Life at Cluny*: 910 - 1157 (Archer Books, 1968) 87.

<sup>7</sup>Bede Lackner, *Eleventh Century Backround of Citeaux* (Washington, D.C.: Cistercian Publications Censortium Press, 1972) 63-64.

<sup>&</sup>lt;sup>8</sup>Lackner, Eleventh Century 130.

<sup>&</sup>lt;sup>9</sup>The Cistercian Spirit: A Symposium, ed. M. Basil Pennington, O.C.S.O. (Spencer, Massachusetts: Cistercian Publications Consortium Press, 1970) 23.

<sup>&</sup>lt;sup>10</sup>L. J. Lekai, *The Cistercians: Ideals and Reality* (The Kent State University Press, 1977) 367.

<sup>11</sup> Kaiser.

 <sup>12</sup>Fr. Lazaro Iriarte de Aspur, O.F.M. Cap., Franciscan History: The Three Orders of St. Francis of Assisi (Chicago: Franciscan Herold Press, 1982) 11-12.
 13Christopher Brooke, The Monastic World: 1000-1300 (New York: Random House, 1974) 61-62.

<sup>14</sup>Brooke 61-62.

<sup>15</sup>The following abbreviations will be used for the biographical texts used throughout the contents of this work: AP: Anonymous Perusinus, ed. Lorenzo DiFonco, Miscellanea Franciscana, cited henceforth as MF, 72 (1972 435-465, trans. Eric Kahn, O.F.M., Workbook for Franciscan Studies, ed. Damien Isabell, O.F.M., 2nd ed. (Chicago: Franciscan Herald Press, 1979) 94-115; I Cel.: Thomas of Celano, Vita prima S. Francisci, ed. Analecta Franciscana, vol. X (Ad Claras Aquas (Quaracchi): Collegium S. Bonaventurae, 1941), cited henceforth as AF,

1-117, trans. Celano, First Life, ed. t. Francis of Assisi: Writings and Early Biographies: English Omnibus of Sources of the Life of St. Francis (Chicago: Franciscan Herald Press, 1973), cited henceforth as Omni, 227-355; II Cel: Vita Line Bonaventure, Legenda Maior S. Francisci, ed. AF, 557-562, trans. Gelano, Second Life, Omni, 357-543; LM: Bonaventure, Legenda Maior S. Francisci, ed. AF, 557-562, trans. Bonaventure, Major Life, ed. Omni, 635-787; LP: Legenda Perusina, ed. La "Legenda Antiqua S.F." Texte du-MS. 1046 de Perouse, ed. F. Dolorme, O.F.M. Archivum Indicatorium, vol. XV (Ad Claras Aquas (Quaracchi): Collegium S. Fonzenturae, 1922), cited henceforth as AFH, 23-70, 278-382, trans. Legend of Perugia, ed. Omni, 977-1091; SP: Speculum Perfectionis seu S. F. Assinis Legenda Antiquissima, auctore fratre Leone, Nunc primum editit Paul Sabatier (Paris: Livarie Fishbacher, 1898), ccxiv, 376, trans. Mirror of Perfection, ed. Omni, 125 - 1265. This reference is II Cel 10-11, LM 2:7.

Marnaldo Fortini, Francis of Assisi, trans. Helen Moak (New York: Crossroad, 17.

<sup>17</sup>I Cel 18.

18ER VII: 10.

<sup>10</sup>Cajetan Esser, O.F.M., Rule and Testament of Francis: Conferences to the Modern Followers of Francis, trans. Sr. Audrey Marie Rothweirl, O.S.F. (Chicago: Franciscan Herald Press, 1977) 140.

<sup>90</sup>Armstrong, W.S.F. 63.

<sup>21</sup>Jean Chantellon, "Devotio Medievale," Directionaire de Spiritualite Ascetique et Mystique Doctrine et Histoire.

<sup>22</sup>Bonaventure, Doctoris Seraphici Bonaventurae S.R.E. Episcopi Cardinalis Opera Omnia, 10 vols. (Ad Claras Aquas: Collegium S. Bonaventurae, 1848), cited as OpOm. This reference is Sermo Super Regulam Fratrum Minorum, OpOm, VIII, 439-440.

<sup>23</sup>Bonaventure, Sermo 439-440.

<sup>24</sup>I Cel 59.

25ER VII: 12.

<sup>26</sup>Iriarte 12.

<sup>27</sup>Armstrong, W.S.F. 140.

<sup>29</sup>The "grace of preaching" is new to the forms of Apostolic life in the Middle Ages. Francis emphasizes that the brothers should preach by their deeds rather than by many words. See: ER XVII, LR IX.

LR V: 1, cf. Rule of S. Clare VII: 2 which relates nearly the exact text. See: Armstrong, W.S.F. 219.

30II Cel 161: SP 75.

31 ER VII: 1; I Cel 39d.

ER VII: 2

33Adm IV: 1.

34Adm XXIII:1.

35 Armstrong, W.S.F. 33.

Esser, Opuscula ER VII: 3.

<sup>37</sup>Oxford Latin Dictionary.

<sup>38</sup>ER VII; 6 (Francis quotes this passage of Scripture outside Paul's context of the celibate/virginal state of which he is writing and Francis uses it metaphorically.)

<sup>39</sup>Iriarte 11-12.

<sup>40</sup>LM 5:67.

41 Test 20.

<sup>42</sup>ER X: 10.

<sup>43</sup>LM 5: 6.

<sup>44</sup>Iriarte 12.

<sup>45</sup>Armstrong, W.S.F. 117.

<sup>46</sup>ER IX: 4-5.

<sup>47</sup>LM 5: 6; II Cel 75.

<sup>48</sup>Esser, Rule and Testament 141.

<sup>49</sup>ER VIII: 12, See: Lester K. Little, Religious Poverty and the Profit Economy in Medieval Europe (Ithaca: Cornell University Press, 1978) 19-41. To gain insight into the problems experienced concerning the words of Francis in the above texts by the Friars, see: Bonaventure, Epistola de tribus quaestionibus, ed. OpOm, XII, 331-336, trans. "A Letter on Three Questions to an Anonymous Teacher," trans. Leonard D. Perotti, unpublished, 1948, Friedsam Library, St. Bonaventure University, St. Bonaventure, New York.

<sup>50</sup>ER VIII: 12.

<sup>51</sup>Esser, Rule and Testament 141.

<sup>52</sup>Test 22.

<sup>53</sup>II Cel 75.

<sup>54</sup>Esser, Rule and Testament 140.

<sup>55</sup>Esser, Rule and Testament 140

<sup>56</sup>II Cel 160.

<sup>57</sup>II Cel 161.

58LP 78.

<sup>59</sup>Scripta Leonis, Rufini et Angeli Sociorum S. Fransisci, ed. and trans. Rosalind B. Brooke (Oxford: The Claredon Press, 1970) 327.



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#### Called and Chosen

Lured by the love of the Lord—What a lovely lilt to the words!
But the fact—how to say it?
Was I drawn? Attracted?
Called? Or chosen? All of these,
And helped and aided, too, at every step,
And lifted up and carried far beyond
my own ability to follow after Him.

His love gives wings,
His grace calls on—
He calls, He does not force the will;
And I—foolish, stubborn, proud—
Pull free of sheltering arms
To try it on my own once more—
And trip and fall again.

O saving Lord, may I accept the joy of being loved by you; then, nurtured by the love once more, I'll come to know I love You, too.

Sr. Marie Regina Leis, OSF

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## Pope Innocent's Dream

#### **DOMINICK AGOSTO, T.O.R.**

At last MY HOUSE stood finished. A consumming project, years in the making, I began it from the scratch. I planned it. I designed it. I hired the best architects, artists, draftsmen and engineers in all of Europe.

For years we immersed ourselves in even the smallest of details, for this house of mine was to be perfect, flawless in every way.

And I built it. With my own hands I built it. I supervised the entire operation, making sure it progressed perfectly according to plan, no longer merely a project, but rather, a passion.

And slowly, bit by bit and piece by piece it rose up in flawless beauty. The domes, the towers, the arches, the lines and angles all blending together in perfect symmetry until, a harmonious, balanced whole, it seemed to burst forth from the Earth like the Easter lily.

And it was perfect, I noted with great delight. It had to be! For my house was to be a home, a haven, a refuge for all the people.

All the people! That was the dream—rich and poor, young and old, wise one and fool, noble and serf, warrior and leper—all could come to my house and call it their home, for in those dark and troubled days the people needed a home.

But nobody came. No one at all. Oh yes, all stood in awe, marvelling at such beauty, such perfection. But that, they said, was the problem. My house seemed too perfect, too flawless, and they could not feel at home in my house.

Yes perfect, they insisted, but still a piece is missing—something very subtle but so vital. It seemed as though all the right parts were there, but the one element needed to bring the place alive, to give meaning and purpose to the structure had somehow failed to show itself.

Again I summoned the draftsmen, the artists, the architects, the designers and engineers. Again we poured over every detail in search of the missing piece, but all our efforts seemed wasted.

Finally, lying, they concurred: "Nothing is missing, all is in order! Unblemished it stands and nothing shall bring it down!"

Dominic Agosto, T.O.R., St. Francis College, Loretto, PA.

"Fear not! they smiled, "perhaps something so new and different puts them ill at ease. Perhaps they shall come in time."

"Yes, perhaps," I sighed, waiting for the day I feared would never come.

And then one night it happened. I was standing off in the distance watching my house glitter and sparkle like a jewel in the evening sun, its shadows casting fanciful designs across the troubled earth, while all seemed still and strangely silent, so much like the hushed, silent, tensed up atmosphere that precedes a sudden bolt of lightening on a warm summer's evening.

And then, very quietly, it began. It was very faint at first, almost imperceptible, but oh, I heard it and I moaned.

There came a low rumbling like that of a wild animal crouched low and poised, ready for the strike. And then louder and louder it grew, becomming more and more menacing, the sound now seeming to come from all directions, a continual, deafening crescendo which threatened never to end!

The earth began to quiver and shake—and how the panic consummed me! For now I felt it, oh yes, my house was certain to fall! My precious pearl, my haven for the people—what had gone wrong? So many years, so many tears; now all seemed wasted.

It was happening. The foundation, so carefully lain, now began to buckle and slide. The towers, which had soared, it seemed, almost to heaven, now began to totter and convulse. And across the solid, sturdy walls, fissures began rapidly spreading like purple veins across old and sickly skin.

"Save it! Save it!" I heard myself cry, but no one was there to hear me. And my house, ah, that glorious and perfect fortress, now appeared so brittle and fragile.

And then, out of nowhere, there he was. He appeared such a slight and insignificant little man, this beggar. (Where had I seen him before?) Such a ragged and dirty man who seemed so weak and ill, he wore a torn and shredded tunic and his hands (oh, his poor hands!) were so beaten and battered.

But what a smile! How it seemed so in tune with all the joy and all the sadness the world has ever known! And how it seared right through me—bringing order and calm to the chaos within me!

Now I watched him approach my house. I shouted to him, telling him that he would be crushed by the now certain collapse. But again he smiled and now even the walls seemed to respond.

No! Could it be that the rumbling grew just a touch quieter? Could it be that the fissures drew themselves a bit narrower?

I rubbed my eyes and looked again. The beggar now stood flush against

the main wall, his feet close together and his arms full extended so vulnerably. It seemed such an odd position (how dangerous and foolish!) from which to give support to a building. How could he expect to push while in such a perilous stance?

But wait -

No, he wasn't pushing it. Indeed, I was no sign of a struggle. Instead, he exerted no force at all, but seemed to hand there limply.

I looked closer and saw.

He was kissing the building, fondling and caressing it. Yes, ever so tenderly, over so gently, he was loving my house.

And yes, it was happening! The rumble softened and faded away. The fissures drew closed, the towers straightened up and the foundation solidified.

In a moment it was over. And there came a calm so soothing, and a new gracefullness and peace surging from somewhere deep within the building, making it seem more perfect than before.

He smiled again — and I knew. In an instant I understood that life was pouring out from my house. Finally! my house was now a home.

And they came. Oh, how the people came! Thousands upon thousands upon thousands, a steady, never ending stream from every direction they kept coming, pouring into my house and making it their home.

I awoke with a smile and stretched slowly and comfortably, relishing the newfound strength and vitality within me.

"How lovely is your dwelling place, Lord, God of Hosts," I heard myself say, and with a fervor that seemed so long ago lost, I blessed the new day.



#### exodus

all men who hide inside hollow eves. instinct drives the dumpster flies, buzzing low, bass 'n treble souls that jigsaw fit manhattan holes. bastard men seek bowerv dues as green-belly flies suck up sugared booze. and my heart, in their hands. i watch it twitch 'n beat as they dribble it down a basketball street. and the eyes of my soul, o father, the sockets in my head are siren hollowed and flashlight red.

we men who hide inside religious rooms, safety suckles liturgical tombs, with filtered milk boiled, bacteria free. i warm my belly instinctively. from bloat i choose to forsake this room. unhide into the spirit's womb, where flies and men dribble for space, unhide into the human race. and my prayer to the father from the basketball street is not that there be enough bread to eat. and my heart, still in their hands, matters less to me if the father help me give it unreservedly.

br. john c. grimes, o.f.m., cap.

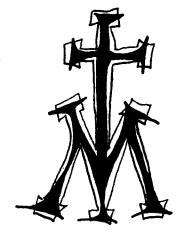
#### The Potter's Home

Creation's yearning stood still-The Father bent, reached into the earth, scooped up the natural claycommon clay, humble in its origintouched only by the glory of His hand.

Clay reclaimed, soaked in His lovebeautiful in its human genuinesssliced, kneaded, pounded in life's experience... unbreakable in the warmth of the Potter's hand-His design took form.

With strength, the Potter placed His thumb into the cupped clay's center-Fingers around His creation firmly formed the surfacerubbed, stretched - UNTIL -





The Father's will permeated the clayand Life vibrated within.

The clay responded to the press—the squeeze grasped the Creator's hand:

YES FATHER!

The sculpting continued—

Only ordinary clay but

crushed, pressed, rolled,

burnished and fired into

His palace

His tabernacle

His home

His robe

His handmaid

His mother

The glory of His design

and the response of the clay's soul

became ONE.

Generations later—

Reclaimed clay of another moment in history

Stands celebrating the touch of the Potter within-

Bearing the mark of Divinity's value-

Responding in humility to the Glory within.

The soul sings out:

Yes, I am-

I AM HIS HOME!

Sr. Christa Marie Thompson, O.S.F.

## **Book Reviews**

The Spiritual Journey of the Blessed Angela of Foligno According To The Memorial of Frater A. By Paul Lachance, O.F.M. Rome: Pontificium Athenaeum Antonianum, 1984. Pp. x-416. Paper, \$10.00

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

The up-to-date renewal of the religious life comprises both a constant return to the sources of the whole of the Christian life and to the primitive inspiration of the institutes, and their adaptation to the changed conditions of our time. This renewal is to be under the impulse of the Holy Spirit and with the guidance of the Church. "Renewal of Religious Life" #2.

Since the call for renewal and reform which came from the Second Vatican Council, there have been many fine programs, studies and books to aid Franciscans in their attempt to trace their roots. These programs, studies and books invited individuals to recapture the spirit of Francis of Assisi and the rich tradition of the Franciscan movement.

Throughout the history of the Franciscan movement, there have been many women and men who have embraced the cross of Jesus and followed

in the spirit of Francis of Assisi. All of these individuals have been called by God to transform their lives according to the Gospel and to conform to the life of Christ. The diversity of their responses, ministries and lives make for an interesting study of Franciscan history.

The research on the life and spirit of Francis of Assisi has been greatly advanced by the work of Helen Moak in her translation of Fortini's Francis of Assisi. To add to this important piece of research, Franciscans have been given the research of Paul Lachance on the life of Blessed Angela of Foligno. This published research has brought more attention to a great mystic of the late thirteenth century. Lachance not only captures the personality and spirit of Angela of Folligno within his book, but he provides the reader with the historical background of this period. The research on the historical background adds to the scholarship and brilliance of Fortini's work to give us a deeper understanding of the spiritual and penitential movement of the entire thirteenth century.

The Spiritual Journey of the Blessed Angels of Foligno According to the Memorial of Frater A. provides the reader with a wealth of knowledge and a vast amount of spiritual material for personal study, prayer and reflection. This book is a must for individuals interested in the Franciscan movement and, in particular, the Third Order. The charisms and fundamental values of

conversion, contemplation, minority and poverty are truly captured by Father Paul Lachance in a unique and personal manner. Lachance has given the members of the Third Order a fascinating biography of a great mystic of the Church and has developed a fine treatise on the development of the Franciscan penitential movement during the latter half of the thirteenth century.

Lachance states, "... Mystics serve as social surrogates in whose passionate and apparently solitary search for truth and meaning, the most profound concepts and values of a culture are incorporated, radically criticized and transcended. And they emerge from their adventure into the absolute as beacons for their times and for ages to come—pioneers and reformers of history, the great simplifiers' of the world." This statement is easily applied to the life of Francis of Assisi, but also just as easily to the life of Angela of Foligno.

Before receiving a copy of this book, I personally knew relatively very little about Angela of Foligno. As a T.O.R. Franciscan, I knew that we celebrate the memorial of Blessed Angela of Foligno on the seventh of February. The only other facts I had seen about her were brief biographic items. After reading Lachance's book, The Spiritual Journey of Blessed Angela of Foligno, I have found a new interest and enthusiasm for my roots, traditions and heritage as a member of the Third Order.

Angela's life of holiness and penance was not a part of her early life. At the age of thirty-seven, she experienced a radical conversion which called her to the life of penance and led her to become a member of the Third Order.

Her commitment to the life of penance and the Gospel grew gradually under the direction of her Franciscan confessor. Her confessor brought Angela to a deeper understanding of God's mercy, forgiveness and embracing love.

Angela's conversion was a continuous process within her life. After the death of her husband and children, she embraced the life of a semi-cloistered penitent. It was during this period that Angela opened herself up to the gifts of the Holy Spirit and began to realize the gifts she had been freely given by God.

Throughout Lachance's biographical profile of Angela, he develops the theme of conformity and how Angela embraced a life of conformity to God's will after her conversion. She truly experienced the exultation and the triumph of the crucified Christ. For Angela, the cross was a source of power, beauty and life. She was fully aware of the suffering and pain, but she was also aware of the joy which the crucified Christ brought into her life. By embracing the cross of Christ she found total union and intimacy with Christ.

The Spiritual Journey of the Blessed Angela of Foligno also offers the reader an introduction to Angela's writings. The writings themselves, along with the commentaries, provide one with a picture and feeling of Angela's prayer and intimate relationship with Jesus. It is the intensity and intimacy of Angela's prayer which Lachance captures throughout his reflection on her life and writings. The author invites all to be caught up in the desire to love God as Angela so freely did after her conversion.

Her writings have been scarce, but Father Lachance has introduced Angela and her writings to the world in a new and creative manner. Now it is our turn to respond to the gifts of his research and the fruits of the Holy Spirit.

Angela could be a "saint" for many twentieth-century individuals today. Her ideal in life was once focused upon wealth, possessions, fame and individualism. It was only after her conversion experience and periods of reflection that she realized that all those ideals were futile without the love and intimacy of God. She teaches us about sacrifice, conversion, self-emptying and conformity to the will of God. Angela's life teaches us to follow in the footsteps of Jesus and Francis of Assisi in order for us to cultivate renewal, reform and sacrifice within our own lives.

As men and women of our day begin to discover the beauty and power of the lives of some of the great mystics — Teresa of Avila, Elizabeth of the Trinity, Clare of Assisi and Catherine of Siena — it is hoped that all will have the opportunity to be captured by the beauty and power of Angela of Foligno.

Paul Lachance has given the followers of Jesus and Francis a wonderful source of research, history, tradition and reflection. His work demonstrates how Angela of Foligno gives us the courage today to turn away from the wealth and materials of our lives, and invites us to turn to the virtue of poverty within the Gospel. May our Lord continue to bless the work of women and men studying our Franciscan heritage in order to provide all with the wealth of the spiritual lives of the many prayerful followers of Our Lord. Paul Lachance has done such a study and the merits of his work and his openness to the fruits of the Holy Spirit are truly evident within The Spiritual Journey of the Blessed Angela of Foligno According to the Memorial of Frater A. Amen!

Vatican II Revisited By Those Who Were There. Edited by Dom Alberic Stacpoole, O.S.B. Minneapolis: Winston Press, 1986. Pp. 365. Cloth, \$24.50.

Reviewed by Francis Berna, O.F.M., Ph.D. (Fordham University), Assistant Professor of Theology, St. Bonaventure University.

"Who will turn the Church back? Who will set it forward?" (p. 182). Albert Outler, the noted Methodist observer at Vatican II frames the question as that of the Council and that of the contemporary Church. In the context of asking such a question one would do well to review this collection of articles. When it appears that a new "wintertime" has come upon the Church, an expression of Rahner, it is good to recall the fresh spring breezes and pentecostal fire of a meeting held almost twenty-five years ago.

While this extraordinary meeting of the Roman Church may be ready to mark its silver anniversary the participants in that meeting who offer their recollections agree that the Church remains at the starting point of carrying out its decrees. The historical perspective offered by the authors assures the questioning Catholic of today that the Church continues to trudge the path of renewal, sometimes at a painfully slow pace, and gives reason to hope that there is no turning back.

Frs. Chenu and Congar are particularly good at detailing the dramatic shift in the Church's self-understanding which occured at the Council. Fr. Chenu, "A Council For All Peoples," notes the observation of Paul VI that

the Council devoted so much of its attention to the concerns of the human person, the real human person living in the world. He further notes that the same sentiment can be found in Pope John Paul II's first encyclical: "Man, actual man, is the way of the Church." The thought of a century has been turned around (p. 23).

"Moving Toward A Pilgrim Church," Yves Congar, highlights the significance of the change from the original schema for the Council proposed to the Theological Commission. "Something happened at the Council and the dominant values in our way of looking at the Church were changed at the Council" (p. 129). The image of Church as "communion" emerged forcefully as the new self-understanding. One can be excited as the Canadian Bishops have decided to emphasize this theme in Rome at next year's Synod of the Laity. Congar is excited because he believes a "church of the People" is being reborn and it promises to be lasting because of its martyrs (p. 148).

The initial eight articles on the Council and its prelude are rich in personal memories. One can feel the participants come alive in some of the authors' descriptions. The intricacies of coordinating such an event are laid clear and the papal maneuverings around the curia convince one that holding a council is far beyond a meager accomplishment. Tom Stransky's reflections on the foundation of the Secretariat for promoting Christian Unity are particularly rich in readable detail and colorful personality. It also brings to the fore the aspirations of the Council for Christian Unity, an aspiration which for many at present seems to be in winter's hibernation.

Anglican Bishop John Moorman and Albert Outler offer contrasting views of the ecumenical drive. Moorman highlights the positive impact of the Council while Outler observes a reinterpretation of decrees in succeeding generations. Both men do appreciate, however, that a genuine development in Roman Catholic thought took place at the Council.

The particulars of this development can be appreciated in a thorough study of the articles on the individual decrees and constitutions. The works of Cardinal König and John Tracy Ellis on religious freedom are most worthwhile.

As implied in the introduction the quality of the articles varies. Loris Capovilla offers sound insights into the hopes of the Sixties but tends to lose the reader before the end of his comments. One would expect that Hans Küng could have provided something more than a revision of an older article. While one can respect those who declined participation in the project because of age, one ought to be disappointed that Cardinals Hamer and Ratzinger also declined. Given the overall quality of the text the absence would seem to reflect more about their own confidence in the Council.

Vatican II Revisited proves to be a valuable resource for academics and a helpful text for those who would like to reflect on the dynamism of the Council in a more spiritual manner. Both projects could be worthwhile with the approaching anniversary. The book accomplishes one of its main tasks. While some of the unbounded hope stirred up during the Council may have faded, while the grayness of winter may be upon the Church, the text offers a renewal of hope.

The Sacraments: Encountering the Risen Lord. By Rev. Paul A. Fiedler. Notre Dame, Ind.: Ave Maria Press, 1986. 128 pages. Paper, \$95.

Reviewed by Michael Taylor, O.F.M. Conv. (M. Div.), Associate Pastor at Assumption Parish, Syracuse, NY.

This is a fine new book on the sacraments that is written in a very concise and easy-to-read fashion. The author must be commended on "really doing his homework" on each presentation of the sacraments, and strictly adheres to a pattern of tracing the historical and Scriptural roots of each sacrament, while interspersing his own personal reflections and experiences throughout the text. Each chapter deals with one particular sacrament, with the exception of Chapter I (a general introduction) and Chapter II (pertaining to Baptism and Confirmation). The author also makes good use of diagrams and scriptural listings at the beginning of each chapter which gives the reader an overview of the sacrament to be discussed.

Fr. Fiedler does a fine job on each one of the sacraments but the one chapter which struck this reviewer was Chapter IV: "Laying Sins to Rest-Reconciliation" (pp. 46-69). Fr. Fiedler made a great effort in this chapter to point out the ministry of Jesus as reconciler and healer and, in a way, describes the sacrament of Reconciliation as something which is freeing, rather than burdensome — an attitude that continually surfaces in day-to-day pastoral ministry.

I would strongly recommend this book for use by adult Religious Educa-

tion groups, Campus Ministers, and RCIA groups and even for the veteran minister of the Gospel who might be seeking out some new and refreshing resources for teaching/preaching about the sacraments. It is also worthy to note that the author has donated all royalties earned by the sale of this book to Mother Theresa of Calcutta and the Missionaries of Charity.

Laity's Mission in the Local Church. By Leonard Doohan, San Francisco: Harper and Row, 1986. Pp. 146. Paper, \$8.95.

Reviewed by Robert Donovan, Ph.D. (Fordham University), Associate Professor of Theology at St. Bonaventure University.

With the approach of the Extraordinary Synod of Bishops on the Laity and the present controversy over the preeminence of the hierarchical model of the Church versus the more democratic People of God model, it is interesting to investigate the new direction set for the Laity in Leonard Doohan's new book. It is meant as a sequel to Doohan's earlier work. The Lau Centered Church. Not having read the latter puts one only at a slight disadvantage in redoing this work. For in this present work Doohan attempts to catch the reader up on his presuppositions, visions for, and theologizing about a "lavcentered-church"and then set him/her on a course for implementing such a vision.

I found the first part of the book, a sort of reshaping of the presuppositions, vision, and theologizing, the most interesting and the most disturbing. At

first I was reminded of all the talk, about ten or more years ago, of the child-centered classroom. It seems to have disappeared. I wondered then, as I do now, how it could have been otherwise. If there were no children, there would be no need for teachers. I forgot that for some the children could be just a necessary evil to be put up with in order to try out new and different methods and approaches. Had anyone asked the children? At least in Doohan's case he had asked the Laity; he is one of them himself. And he is clear from the start that he is not talking of all the Laity, and especially not the Passive Laity (a large percentage, I fear) but of the active Laity.

Yes, for the active Laity there is a need for a lay-centered Church for the present structure is irrelevant. But one must add for the more "liberal leaning active Laity," and not for the more conservative leaning Laity. No, they like it the way it is. In fact they don't want any bishops rocking the boat (dare I say the bark of Peter). Thus the Hunthausen affair. It was the Laity that exercised their power there, a power that Doohan would not recognize. Alas!

Yes, the theoretical underpinning worked out by Doohan is very exhaustive, researched (i. e. backed up with quotes from Papal, Conciliar, Episcopal, and Theological documents). In sum he states that it is "... inevitable that the Church, to remain alive and lifegiving, will need to do again what it did in the past: further decentralize and grant sacramental and jurisdictional powers to others who previously did not exercise them." (p. 3231). I agree, I see it happening already in Lay Deacons, Parish Councils. Music Ministers. Youth Ministers, DREs, the National Catholic Reporter. But Doohan wants to go farther to basic communities, family churches the smaller groups that make up the larger parishes where the hierarchical style of leadership doesn't work. There are some who are and have been doing just that. For them, this is a great theoretical shot in the arm. For the whole Church, however, it won't cause even a wave. Not now, when all the hierarchical church is concerned about is authority. And the only way one can exercise authority is if he and not someone else is at the center.

Yes, for many of the Laity the present structures are irrelevant. And they will continue to work to change them to a more lay-centered-Church once you get over the authority—sacramental minister hurdle (...effective power remains linked to ordination...). (p. 11). Once again Doohan offers some interesting theoretical ideas not necessarily new but concise and well organized to encourage the Laity who wants to change. One does this by focusing on the baptismal vocation, the position of the Laity vis-a-vis the world and vis-a-vis the Church. The big word is participation. It is here that Doohan strikes paydirt. This is a time for participation especially on the corporate level. The Cursillo movement is one prime example of small communities springing up that are truly lay-centered and participatory. They are also spiritual. Alas, they are not for everyone. Certainly not for the Laity who want and dare I say, love the hierarchical model of Church and not for the too, too numerous passive Laity.

But here in this type of movement and in other places forced to be without ordained minister the Laity are developing other structures and most importantly a spirituality for this time. To fill the vacuum caused by the lack of priests and irrelevancies of the old stuctures.

Doohan looks to the "domestic" Church. It is crucial that married laity fill this vacuum with a new spirituality that comes out of their faith and conditions." (p. 73) I can't but think that that is what Francis had in mind when he started the Third Order.

It is in the development of this new type of spirituality for the Church and for the World that Doohan shines his brightest light helping the Laity to find those new directions. For this new spirituality can only be shaped by the Laity. They must lead and the hierarchy "participate." It should prove interesting.

☆

#### **Design of Surrender**

Seemingly simplistic beauty Then, This pattern intricate Of life for God.

Youth plied the needle
Daringly,
Yet with care,
Knowing that faith and trust
Were there
To keep in place
The threads of love,
The cords of law.

Now,
Tired mind and lonely heart
Endeavor
To untangle
A spidered web
Of cord and thread.

O God,
Help us,
As we venture to unsnarl,
To keep the many stranded cord
From fraying:
To keep from breaking
The fragile thread.

Sr. Emeran Foley, O.S.F.

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