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NOVEMBER, 1988

# The CORD

# A FRANCISCAN SPIRITUAL REVIEW



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Volume 38, No. 10

### The CORD

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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

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
UtlVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy
1, II refer to First and Second Editions.

## II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis 2Cel: Celano, Second Life of Francis 3Cel: Celano, Treatise on Miracles CL: Legend of Saint Clare CP: Process of Saint Clare Fior: Little Flowers of St. Francis

FormViv: Form of Life for St. Clare

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).

# **Living Tradition**

## WILFRED HEPT, O.F.M.

A small boy is up in his bedroom and it begins to thunder and lightning outside. He is frightened and he calls down to his father: "Come here; I'm scared." His father answers him: "Don't be afraid, God loves you and will take care of you." The boy answered that he knew that but at that moment he wanted someone with skin on. What made the love of God unique in St. Francis and the Franciscan movement was not that Francis asked new and profound questions about life and the culture and society of his time but rather, that he gave new and optimistic answers to the perennial questions: Who is God? Who is my neighbor? Who am I?

Francis' answer to these questions was not in a form of a dichotomy between his prayer life and his concern about the culture and society of his time. Rather, his was a holistic approach integrating prayer, culture and society. Even though he felt more inclined to the contemplative life, he discerned the will of God for him after he had asked both Clare and Matteo to pray that he might know the will of God for him and his newly-found order. Both Clare and Matteo arrived with the same answer — Francis was to combine the contemplative life and active life in his Fraternity.

For this reason, and while there are many areas in the life of Francis and the history of the Franciscan movement to clarify this wholeness, the following four principles can serve as the basis for Franciscan witness in justice and peace issues.

FRANCIS WAS TOTALLY DEDICATED TO THE GOSPEL AND TO PERSON OF JESUS CHRIST.

Francis realized that being was more important than doing. France realized that it was more important to be like Christ than to act is

Fr. Wilfred Hept, O.F.M., is on the staff of St. Anthony's Shrine in Boston. He delivered this talk at a regional meeting of New England O. Rime guardians.

Christ. For Francis, the imitation of Christ is not following laws and abstract principles but in following a vital, living personality. Francis had a vision of life as God had designed it and he was dissatisfied with what his culture and society had made of life. In the twentieth century, we Franciscans must have the same attitude of Christ. Like Francis, we cannot get up in the morning to get our prayer life over as a quick task, so we can get down to the business of our work and everyday life. Our life with God is certainly more than that context for it is life-giving.

#### SECOND — RECONCILIATION

Did you ever wonder whether Francis was ever reconciled with his father, Pietro Bernardone? I never read in any of the Franciscan sources that he ever reconciled. However, knowing the kind of person he was, I am sure he harbored no residual resentment, anger, or hatred in his heart for the way that his father treated him. All throughout our reading of the Omnibus, we can read about the numerous examples by Francis bringing about reconciliation. I like the one when Francis restored good will between the mayor and the Bishop of Assisi. He called them together and instructed some friars to sing the Canticle of Creatures and he added these verses:

Praised be thee, O Lord, for those who give pardon for thy love and endure infirmity and tribulation blessed those who endure in peace who will be, Most High, Crowned by thee.

Reconciliation through non-violence, whether in Assisi or with the Sultan or the Wolf of Gubbio was his solution to dissension and war. A modern example of the effects of forgiveness is an article in the March, 1988 issue of the monthly periodical *Catholic Digest*, "The Man Who Fights Terrorists with Forgiveness." It is a story of a Jesuit priest who gives spiritual guidance to about 150 - 200 former terrorists from the Red Brigade. This change, this conversion began with a forgiveness talk by a nephew of this Jesuit, at the funeral of his brother killed by the Red Brigade. What a beautiful story. I sincerely believe that our approach to social reform must be non-violent if we are to bring about the message of reconciliation as Franciscans.

# THIRD — WE ARE CALLED TO CONSTANT DIALOGUE

Like Francis, we need to seek out opportunities to dialogue with those who may disagree with our Franciscan perspective. For example, Francis went to the Sultan to mediate differences between them. In addition, when Francis talked to the people of Gubbio, the miracle occured not with the taming of the wolf but more importantly that they themselves grew tame. This was evident when the townspeople ran to meet the cold and hungry wolf not with pruning knives and hatchets but with bread and hot porridge. (cf. *I, Francis* by Carlo Carreto, p. 75)

# FOURTH — FRANCISCANS SHOULD FOLLOW THEIR CONSCIENCE

Francis recognized that there was an objective norm and a subjective norm to act by. For this reason he had tremendous respect for authority and desired that his friars always submit to the authority of the Pope and the Cardinal Protector of the Order — Hugolino. He also recognized the important place of conscience in the life of his friars. They were to obey everything except those things which were against the rule and their conscience. Our actions must be based on an informed conscience. In the realm of social issues we should know what the U.S. Bishops have to say about the morality of the issues and then form our own conscience as for whom we shall vote. I recommend that we be better acquainted with such papal encyclicals as Populorum Progressio by Pope Paul VI and the recent Solicitudo Rei Socialis by Pope John Paul II. Finally, we need to be especially concerned about the poor by examining our own lifestyle. Who are we witnessing to and what are we witnessing from? In the Dec. 17, 1987 issue of Origins, the Connecticut bishops' conterence issued a challenging pastoral letter entitled, "Of Justice and Simple Lifestyle" which called for clergy, religious and affluent laity to temper some of their lavish tastes and use those extra resources for the benefit of the poor. In one particular passage, the Connecticut bishops use St. Francis as an example of living a simple lifestyle and say how much more that example is needed in our present society:

The example of St. Francis of Assisi has much to say to younger as

well as older Catholics in Connecticut. Francis was the talented son of a wealthy merchant who bought his child the finest clothing money could buy. The young man went through a conversion, publicly gave the expensive clothes back to his father and began a life of simple, poor, joyful following of Christ. With men and women Franciscan followers, he lived in harmony with God's creation and gave an example that is needed even more in our present society. (*Origins*, Dec. 17, 1987 — p. 467)

If the Connecticut bishops can model themselves after our tradition, perhaps, it's time to reacquaint ourselves with our own *living* tradition.



# Life in Minority: from Trans-cultural to Trans-economic Formation I

# DAVID B. COUTURIER, O.F.M.CAP.

Religious formators have been aware for some time now of the need to think and function from an expanded, multi-cultural perspective. We recognize more now than ever that the cities and towns in which we live and work are multi- not mono-cultural worlds where peoples of many cultures meet, compete and relate. The fact that Hispanics will soon make up fifty percent of the American Catholic population only highlights the fact that the fabric of American Catholicism is already a tapestry of many rich and beautiful religious expressions.

The immediate effects of this multi-cultural sensitivity on religious formation programs have included the increase of language studies and the development of cross-cultural and trans-cultural training programs. Without wishing to minimize the importance of these developments, I will argue in this paper that living in a world church wherever the local church gathers is not fully realized by multi-cultural awareness alone. Beyond the cross-cultural, inter-cultural and trans-cultural challenges of living in a modern world church, Western religious formation is uniquely challenged to develop a social imagination of minority which will help us to cross economic barriers as well as cultural barriers. Whereas the crossing of cultural lines implied entering sympathetically into the language and customs of "the other," the crossing of class lines means a spiritual re-allignment of one's horizon of power and responsibility in society, community and church.

This is the first of a two-part article which will be continued in the next issue of The CORD. The author, a member of the Capuchin Province of St. Mary, is a doctoral candidate at the Gregorian University in Rome specializing in clinical psychology and vocational anthropology. At present, he is engaged in part-time teaching for the Office of Spiritual Development in the Archdiocese of New York. He also assists in pastoral planning for his Province. Previous publications of Fr. David have appeared in Human Development and LAURENTIANUM.

After reviewing briefly the justification for the movement from a transcultural to a trans-economic formation, I will pose three formation-type questions which I hope will concretize the implications of this shift for formational research and development. The three questions are:

- 1. Is the presence of a religious vocation (high vocational ideals) a sufficient enough indicator of a capacity for solidarity with the poor and a social imagination that is truly minority focused?
- 2. What are some of the reactions of individuals who are challenged to move from one horizon of learning (i.e. socio-economic) to another?
- 3. What might some of the elements of a psycho-spiritual pedagogy of minority entail?

# From Trans-Cultural to Trans-Economic Formation: Poverty as the Storm Center

When the dust settles on a very turbulent era and historians have the opportunity of looking back on our age with the luxury of hindsight, I think that one of the most dramatic revolutions they will notice is the way that poverty captured our collective spiritual attention and became the center piece or, better yet, the storm center of our thinking about ourselves, our relationships in society and in the church and ultimately our thinking and living out of our relationship with God.

Because of the development of mass media and the proliferation of communications technology, the human race has become aware as never before of the sheer enormity of physical material poverty in the world today. Just a few years ago, rock musicians helped to focus the world's attention and financial resources toward the overwhelming crisis of hunger in the world. The World Council of Churches estimates that there are over 990 million people in the world today who are hungry. Ethiopia, Bangladesh and Northern Brazil have become household words for an unspeakable global horror: that the world is steeped in famine while the powers of this world's economic systems sit on huge reserves of food. For example, outside of Kansas City there is an underground limestone cave which is the largest surplus food repository in the West. In this cave and other similar large facilities, the government has stored two billion pounds of surplus food.

Recent estimates indicate that one out of every four American children lives in poverty. Beyond this, both the number and the proportion of poor people in the United States has steadily *increased* over the last twenty years.<sup>2</sup> In 1968 there were 12.9 million people living in poverty

in our country. Today, there are 34.4 million people living below the poverty line.

Not only has the incidence of poverty changed, so too has the quality of it. Today, unfortunately, we can speak securely of the feminization and juvenilization of poverty because women and children make up the vast majority of poverty's victims. As a matter of fact, the fastest growing segment of the poor population is children. The face of poverty today is likely to be that of a child living in urban squalor, in a female-headed family, whose emotional health is at risk because of increasing levels of violence, physical and emotional abuse, and unabated stress and whose medical health risks begin before birth and jeopardize this child throughout early life and beyond. As Lisbeth Schorr makes clear in her recent book, Within Our Reach: Breaking the Cycle of Disadvantage, growing up poor in America today means not only a childhood at risk but a lifetime at risk.<sup>3</sup>.

Schorr and other contemporary researchers on poverty in America remind us that there has been a radical change in the nature of poverty in this country. In the past, most disadvantaged families lived in neighborhoods that provided daily evidence that hard work pays off and could lead somebody to the possibility of moving up and out of disadvantage. Today, that is not the case!

The concentration of the persistently poor, unskilled, alienated, unemployed and unmarried in our cities when coupled with the fact that the labor market in these urban areas has shifted dramatically from producing goods to producing information means that those living in extreme poverty today are at risk of becoming a permanent and dangerous underclass of misery in our society. Jobs in our cities are increasingly information oriented. More and more poor people are locked in urban prisons because these high tech jobs far outreach the skills of a population that now has a high school drop out rate approaching 50%. Unable to graduate from high school, unable to find jobs, unable to marry because they cannot support a family, and unable to see any signs that things will get better, young men in our cities increasingly turn to the only successful people they know — drug pushers, pimps and prostitutes.

As William J. Wilson writes in his recent book, *The Truly Disadvantaged*, churches, schools and local support structures have become increasingly impotent in the face of the economic fragmentation going on in our cities.<sup>5</sup> Researchers who once blamed the increasing dislocation of the poor on their own "social pathology" are now beginning to recognize that increased levels of violence in our streets, staggering rates of out-of-wed-lock births, disastrous school records may be the end results of accumulated risks suffered by a population that is more and more socially isolated

from the opportunities of making it, opportunities that the rest of us can take for granted. What is needed, suggests Professor Wilson, is a radical re-organization of economic priorities and a new allignment of social and economic forces in our country. If the poor are to have any chance at survival, we will have to change our economic habits. Wilson maintains that redistribution of resources will not be enough to save a growing underclass of misery in our society. What is needed is a reorganization of structures and a critique of established economic horizons.

It is not only social scientists who are calling for a conversion of our economic habits. In the past several years, the American bishops and the Pope have repeatedly challenged all of us to take a critical look at the way that we make our economic decisions, at every level of our social life.

In their pastoral letter, *Economic Justice for All*, the American bishops critiqued the American economic system which allows so many to stagger in poverty within its own boundaries and conditions a global poverty structure which imprisons the majority of the world's population in hunger. The bishops did not lay the blame for this at any political party's doorstep. The injustice is not the fault of any individual administration or policy but is rooted, the bishops maintain, in a basic economic horizon (in basic presuppositions about work, profit, privacy, individualism and human dignity).

More recently, John Paul II published his encyclical, Sollicitudo Rei Socialis, in which he also condemns economic structures which continue to leave the majority of the world's population in famine and without any means by which to change their lot.<sup>7</sup> For this reason, John Paul has committed the Church to a preferential love for the poor. It is important that we listen carefully to the Pope's words that we in both the East and the West are now living in "structures of sin." John Paul's moral analysis of the economic condition of the world leads him to conclude that the material wealth of the First World and the social stability of the Second World are maintained at the expense of the poor of the Third World.

We live in structures of sin because our material comfort is kept in place by economic laws and policies which continue to favor the First World. The Pope is suggesting that there is something sinful about the way that we make our economic decisions because there is something wrong about our basic economic visions — the horizon of how the world ought to look economically. The ability to see a different economic world, a conversion of our economic horizons and power distributions, is what John Paul's new spirituality for a world church is all about. The Pope is challenging us to dismantle all immoral structures which keep in place an unjust distribution of the world's resources. Furthermore, he calls for a reallignment of the power relationships which now unjustly lock out

the poor from a participation in the decision-making on the distribution of the world's resources.

The tone of papal interventions on the economic condition of the world has become ever more insistent and urgent. Pope Paul VI in his encyclical, On the Development of Peoples, suggested that what was needed was a moral attitude of "development" — a worldwide coalescing of material and spiritual forces directed toward the plight of the poor in the world. It presumed the basic health of underlying economic structures and horizons. John Paul's recent writings appear more radical because their language shifts ever so subtly from an emphasis on the virtues of development to the virtue of solidarity with the poor. What is needed today is not simply the conversion of resources but a conversion of structures. And such a conversion of structures will not come about until we develop a preferential love for the most disadvantaged in our society, those who have lost their voice and their power to give even a fraction of themselves in full human dignity.

But, as Fr. Joseph Fitzpatrick, professor emeritus of sociology at Fordham University, recently noted — solidarity with the poor that challenges us to cross class lines has been the great stumbling block of contemporary ministry. <sup>10</sup> In his article, this country's foremost authority on Puerto Rican culture maintains that Hispanic ministry in this country has stagnated because the Church and its ministers, while willing to cross the lines of culture (learning language and customs) have been unwilling to cross the lines of class which would lead us from the middle class into an effective solidarity in poverty with our people. He suggests that we have learned the language of the poor, but we have not as yet learned their poverty. A strong indictment from one of this country's early and leading exponents of inculturation!

I hope that you can see as I do that there seems to be a convergence of thought across disciplines and a growing moral conviction that suggests that ministry for the future must be willing to cross not only cultural barriers but also economic barriers.

It is precisely here that we, as Franciscans, have a unique opportunity to minister and serve the Church and the world at a critical time in history. The Church and contemporary society need models on how to see themselves from the other side, from the down side, of history. And I believe that it was the religious genius of Francis to ask himself the questions: what does the world look like, what is the human person and what is God, when looked at from the position of the last place? Francis wanted to look at himself, his world, and his God from an angle and a perspective that no one since Jesus had done: from the lowest place of all! It led Francis to a remarkable journey of faith and it leaves us with

staggering questions: How do we relate to one another and to our God when we have given up our struggle to dominate one another; when power gives way to peace; when suspicion gives way to sacrifice; when competition cedes to compassion; when what was once considered a right is now considered a grace and claim to life gives way to call to life?

It is in our heritage of *minority* that we, as Franciscans, enter into the mystery of solidarity. Francis knew that the glory of God was not to be found in God's majesty nor in God's splendid isolation from the affairs of the world. He realized more intensely perhaps than any other saint in history that the glory of God was humility, kenosis, and the covenant with all those who are poor. Francis' radical insight into the absolute, profound humility of God, his recognition that the nature of God's love is *agape* not *eros*, a love which continually empties itself out, found expression in the covenant with the poor.

The eschatological fervor of our first brothers and sisters may very well lie in their exhilaration at having re-discovered in Francis the nature of God's love — the absolutely profound humility of the Lord who delights in sending the sun to shine and the rain to fall on the least and the most insignificant of all creation. They were buoyed in spirit because they felt that they, the first followers of Francis, were completing the covenant revealed in Jesus. Their mission among and identification with the poor foreshadowed the fullness of the covenant of Jesus and was the first hint of the complete eruption of God's glory in the world.

Perhaps we can understand now the centrality of minority in the Franciscan life. It is the intersection of all our experiences of human diminishment and human transcendence. It is, I believe, our most precious insight into the mystery of solidarity. Therefore, it is encumbent on modern Franciscans to reflect on minority and develop as best we can and with all the modern tools available to us a true pedagogy of Franciscan minority. <sup>11</sup>

As a way of making some contribution to this endeavor, let me ask some questions:

What does it mean concretely to enter into solidarity with the poor? What kind of moral and psychic strength would it take for a young person in formation today to cross the economic barriers that divide us from the poor of this world? How do we develop a new "social imagination" less influenced by the enormous wealth, hyper-individualism and violence of our age? What defenses do we as individuals and as religious communities employ so as not to see the true condition of the poor around us? How do we help young people who come to us sincerely yearning to live the Gospel life but with a history of emotional abuse and brokeness which drains some of their energy for the kingdom of God? How do we keep

them from a lifestyle which continually tries to compensate for their brokeness?

Let us now turn to some contemporary research on vocationers in order to understand more clearly the dynamics involed in the construction of this social imagination of minority.

# Research on the Capacity of Vocationers to Enter into an Effective Solidarity with the Poor

The first question I would like to treat is the following:

Is the presence of a religious vocation (high vocational ideals) a sufficient enough indicator of a capacity for solidarity with the poor and a social imagination that is truly minority-focused?

I would like to point to three different studies which I believe are representative of the field of research, at this time.

The first is a study by Remy Van Cottem entitled, "Psychological Vectors and Religious Attitudes of Priests." The research studies the basic worldview of hundreds of priests and relates them to basic attitudes toward authority figures, sexuality and women.

After a thorough psychological study of his subjects, Van Cottem divides the subjects into five major categories expressing five different existential stances or worldviews.

The first group (about 21.5% of the population) has what is called a gratuitous worldview in which "God is a person with whom one maintains an intersubjective relationship, which is an experience of love, friendship, and close ties but also of distance, separation and want." In short, these priests maintain a healthy balance between God's mercy and justice, God's immanence and God's transcendence. How do they relate to others? Rather well. Their attitudes toward authority figures allow them to have a basically open, free and confrontative relationship with superiors. Sexuality is acknowledged as an important dimension of their lives, with or without a bit of unease. Women are accepted and valued and the majority of these priests have memories of warm relations with their parents.

Priests who make up the second group (about 22.5%) have what is called a troubled search worldview and Van Cottem describes them in the following way: "Feeling that they are unable to live up to God's expectations, they look for reconciliation and pacification because they find the distance and the silence hard to bear." Priests in this group are prone to religious doubts, uneasy acknowledgment of sexuality and a "particular ethic which attributes the utmost importance to self-control and obedience to the law." However Van Cottem notes that these priests

keep struggling back and forth between law and desire. What characterizes their personality style most of all is *ambivalence*.

The third group of priests (24.5%) evidenced a religious attitude based on the need for *support and security*. These priests need constant reassurances. Their image of God is that of an all-powerful deity who helps and protects the human person, providing the asnwers to the problems of evil, but with a certain detachment from human contingencies. These priests tend to shy away from conflict and to spiritualize pain. The psychological characteristics of these priests include: the neutralization of sexuality, idealization of parent-figures, desexualization of women and a clinging attachment to a reassuring but archaic world. Van Cottem says that they seem to wish "to escape from a profane world in order to take refuge in a reassuring world where God makes up for human limitations and satisfies man's need tensions."

The fourth group of priests (18%) has an *intimist worldview* which tries to cancel out the distance which exists between God and themselves. So strong is their subconscious need to fuse with reassuring others that they continually re-create in their relationships with others situations and conditions of dependency. These priests have a difficult time standing on their own or letting anyone else do so, for that matter.

The final group of priests in this research project (about 13% of the population studied) had a *legalistic worldview* which was characterized by a scrupulous respect for order and a marked disdain for any kind of change. Their rigidity of conduct was maintained by a fixation on authority figures and a depreciation of sexuality and women. Although these priests tend to idealize their mothers, they also described them as overly protective, possessive and moralizing.

Just a quick survey of a long and complex study should be enough to indicate that the vast majority of these priests studied (in fact, close to 80%) might have a difficult time in developing an emotionally satisfying and consistent solidarity with those in need. Problems with religious and emotional doubts, the need for inordinate levels of support, security and reassurance, as well as a rigid, moralistic legalism would continually intrude on their capacity to understand the needs of others. In fact, their attitudes toward women is instructive. The majority of these priests studied have an uneasy relationship with women; some priests can relate to women only by desexualizing them. At the same time, some of these same priests can relate to their masculinity only by neutralizing it.

But what about people in formation? Surely, young people untainted by the compromises of adulthood, more in touch with their enthusiasm and ideals, must have a clearer capacity for entering into solidarity with others and developing a social imagination focused on minority. Two studies caution against this position.

The first study was conducted by Richard Mucowski, O.F.M. and is entitled "A Psychological Study of Today's Applicants to Male Religious Communities." This study of 113 men applying for Franciscan life concluded that these applicants tended to be virtuous, aware, sensitive and discerning of other's needs, energetic and active. So far so good!

What kind of moral and psychic strength would it take for a young person in formation today to cross the economic barriers that divide us from the poor of this world? How do we develop a new "social imagination"...?

However, Mucowski and his research assistants also found more vulnerable aspects which could impede the development of a social imagination of minority. They found the applicants also tended to be "social conformers," prone to seek out the social approval of others. These researchers found that the applicants tended to minimize and overlook faults in themselves, in others and in their local situations. They also manifested a tendency to use somatic excuses to "deflect any anxiety that might force them to seek needed personal change." Mucowski concludes that they can be "clearly described as naive and a bit self-centered" and tend, by and large, to "take the safe course in life."

Despite their high ideals of sensitivity to others and strong ideals of compassion, these young people entering religious life tend to be social conformers rather than social critics. Rather than confront the suffering and injustice around them, they seem to want to ignore them and hope they go away. These young people show significant trends toward harm avoidance, avoidance of censure and failure, affective dependency and grandiosity. They seem a long way from the rudiments of minority and solidarity with the poor that we have been speaking about.

Why is this so? How can young people who sincerely want to lead lives of compassion and love for Christ in his poor, at the very same time, exhibit trends in their personality which indicate more self-serving rather than other-serving attitudes? Why is it that these young people (and the

priests we have also studied) seem to be developing or consolidating a solidarity with themselves rather than solidarity with others?

For over twenty years, Luigi Rulla and his associates at the Institute of Psychology in Rome have been studying the intrapsychic and psychosocial dynamics of religious life. <sup>14</sup> They have conducted the largest, longitudinal empirical research on religious and seminarians in formation yet conducted. Their theoretical insights and empirical data are impressive. What they have found in regard to the conflict between the ideals of religious life proclaimed by vocationers and the actual operationalization in the lives of formationers along the cycle of early religious life are instructive. Let's look at some of their results.

When male religious were tested for their values, they proclaimed the following: deferent service, obedience, shunning of competitive power and control. They strive less for making a place for themselves to get ahead and wish rather to serve God. To do this they are willing to forego personal security, intellectual advancement and doing what is best only for themselves. They value self-sacrifice, self-discipline, duty and show a higher sense of poverty, piety, mortification, responsibility and chastity in their repertoire of proclaimed values.

However, on psychological tests which measure subconscious needs (i.e. TAT) and during in-depth psychiatric interviews, they showed higher trends toward emotionality, dominance, avoidance of censure and failure, autonomy and aggression.

It is clear that these young religious are being pulled in opposite directions, at the same time. They proclaim and strive after values of deferent service, obedience and shunning of competitive control yet, in the latent self, present a picture of greater aggression, domination of others, autonomy and emotionality. They proclaim values and a readiness to sacrifice for a better world while, at the same time, demonstrating conflicts in the area of aggression, domination, avoidance of criticism, etc.

Do things get better with time and experience in religious life? The results of the research (conducted at two year intervals in order to measure growth and the internalization of values) show that the central conflicts exist after four years of religious formation, only 2% of the male and female religious grew in affective maturity. At entrance, 86% of the male religious and 87% of the female religious were ignorant of their central conflicts. After four years of religious formation, 83% of the men and 84% of the women were still ignorant of their central conflicts.

Does this internal conflict affect their relationship with others and their basic interpersonal orientation? The research shows that it does. The research shows that almost 70% of the religious establish transferential relationships during the course of their training, distorted pictures of

others based on their unrecognized central conflicts. These transferences have been shown to be an expression of family conflicts which have never been fully worked through. Because these conflicts tend to lie below the level of direct awareness (and because they are hidden by a whole series of defenses), the conflicts tend to perpetuate and affect apostolic effectiveness, the capacity to internationalize the values proposed to them in formation, and their ability to put into effect proper institutional changes when needed.

The three projects that we have investigated indicate that high vocational ideals are *not* enough to presume that individuals within a religious vocation or entering a religious vocation have an effective capacity for solidarity with the poor and social imagination that is truly minority focused. The social imaginations of those studied in these projects are often enough constructed out of a compromise between vocational ideals and inconsistent (and unconscious) needs. It seems fair to posit that the horizon of our social expectations is developed, more often than not, in reference to a solidarity with our own inner turmoil rather than in response to the actual needs of those suffering around us.

The problem is not one of sincerity. All of the religious and priests studied were sincerely trying to live out their Gospel values. Furthermore, the research cannot be used as an indictment against personal holiness. What is clear, though, is the frequency with which dissonant and often unrecognized needs interfere with the sincere desire on the part of religious to enter into mature, dedicated and value-centered relationships.

The vocational research emerging today indicates that resistances to solidarity with the poor are not simply sociological and cultural. Nor are they only moral resistances (that is, within the category of sin). Research indicates that resistances to solidarity with the poor may also be tied to emotional needs within us. Initial research indicates that this may be so far upwards of 60 to 80% of religious.

As Franciscans we have a special obligation to promote the development of social imagination of minority that is theocentrically directed. In a subsequent article, I will outline some steps which formators can take in order to advance the research and development of just such a social imagination of minority.

#### Notes

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# Francis Meets the Wolf of Gubbio FRANCIS BERNA, O.F.M.

#### 1. The Story and Introduction

The Italian town of Gubbio lies twenty miles north of Assisi. Arnoldo Fortini describes it as "A somber city in its warlike solitude, stretched along the declivity of a steep and rugged mountain, criss-crossed by violent streams under a stormy sky. Guarded by massive towers, it broods at the margin of a silent valley" (Fortini, 243). Francis, the noted saint of Assisi, knew the town from his childhood, spent time there early in his conversion and made the city a bit more famous with the legend of him taming a very fierce wolf.

The Fioretti, or Little Flowers of St. Francis, tell of the time when Francis was staying in this town which was haunted by "a fearfully large and fierce wolf". The creature devoured animals and humans. Should the townspeople be forced to venture in the countryside they made it a point to take arms "as if they were going to war." While Francis was in the town he "took pity on the people" and decided to go out to meet the wolf. Though the people tried to restrain Francis, they feared for his life; the saint persisted. Having put his faith in Christ, he armed himself with only the Sign of the Cross.

When Francis arrived at the place where the wolf lived, the animal came charging at him. Then Francis drew his weapon, tracing the sign of the cross in the air, and the wolf suddenly halted. Francis called out, "Come to me, Brother Wolf. In the name of Christ I order you not to hurt me or anyone." Then as the wolf lay at the feet of Francis the saint gave this instruction:

Brother Wolf, you have done great harm in this region, and you have

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committed horrible crimes by destroying God's creatures without any mercy. You have been destroying not only irrational animals, but you even have the more detestable brazenness to kill and devour human beings made in the image of God. You therefore deserve to be put to death just like the worst robber and murderer. Consequently everyone is right in crying out against you and complaining, and this whole town is your enemy. But, Brother Wolf, I want to make peace between you and them, so that they will not be harmed by you any more, and after they have forgiven you all your past crimes, neither humans nor dogs will pursue you any more (Brown, 89).

The wolf agreed to the pact and its further stipulation that the town's people would daily feed the wolf. Francis added this stipulation because he recognized that the wolf terrorized the people because of his hunger. The wolf walked along with Francis, "just like a very gentle lamb" into the midst of the town's people and renewed his pledge. Francis pledged himself to serve as the bondsman for the wolf.

The encounter with the wolf also provided the saint with an opportunity to preach the gospel. He told the people that God permits such calamities because of sin. He called the people to do penance that God would free them "from the wolf in this world and the devouring fire of hell in the next world."

When the pact was finally sealed, the people raised their voices in praise of God. They lived peacefully with the wolf for several years and when he died the whole town mourned. The wolf's peaceful kindness and patience had been a daily reminder to them of the virtues and holiness of St. Francis (Brown, 89-91).

The story speaks well of an encounter with a ravaging and ferocious darkness. Now that the story has been recounted the tasks of this paper remain to provide the historical context and foundations of the story and to provide an interpretation faithful to what might be appropriately labled a "Jungian Methodology." The conclusion will hold that Francis is the transformative agent, the guide, for the people's encounter with the individual and collective shadow.

#### II. Historical Foundation

Edward Armstrong, in the text St. Francis: Nature Mystic, provides a concise summary of varying historical positions. His summary notes those who stress the literal historical foundation and those who would give a symbolic or allegorical interpretation. Moorman and de la Bedoyere suggest the historical certainty while Sabatier, Englebert and Jorgensen prefer a more symbolic approach. He also notes how Evelyn Underhill,

an authority on mysticism, discusses the story as an event bearing witness to a mystical power over animal life. Armstrong's own position tends to favor the more symbolic stressing elements from the text which disclose its meaning. This hermeneutical position provides support for the Jungian type of interpretation offered by the present study.

While stories of wolves haunting the countryside abound during the time of Francis, and one has no reason to suspect that said wolves did not haunt the countryside, Armstrong argues that there is no evidence to conclude that a real wolf or wolves were involved in an encounter with Francis. That the wolf was actually a man in wolf's clothing is the other argument to be addressed by Armstrong. Sabatier introduced this notion contending that the story is the third stage of telling of Francis' being seized by robbers while on the road to Gubbio.

Some historical facts lend credence to this position. Like the wolves, robbers were known to wander the countryside ready to pounce on travellers and merchants. Armstrong observes that "Medieval outlaws were treated as wolves. 'Let them bear the wolf's head' was the traditional sentence on a man being outlawed. Like a wolf he was to be killed on sight" (Armstrong, 201). Medieval Italy named an outlaw "capo lupino" while the French used the term "loup-garou." A Fourteenth Century author, Bartholomew of Pisa, writes that Francis once converted a fierce bandit named Lupo and renamed him Agnello (Lamb), most appropriate since he became a devout friar. That there may be a connection between Francis, bandits and Gubbio, captured in the story, has some historical foundation in Thomas of Celano's detail of the saint besieged on the way to Gubbio, a detail repeated by Bonaventure. However again there is no substantial evidence to hold Jorgensen's position that the story represents a pact between Gubbio and countryside bandits.

Evidence lies in favor of Armstrong's conviction that the "Wolf of Gubbio is descended from a long line of beasts. He emerges not from the Apennine hills, but from his ancient lair deep within the monastic library and behaves as animal denizens of the Earthly Paradise, living reconciled to mankind" (Armstrong, 210). He points to the evidence of spiritual texts and traditions known throughout medieval Europe during the time of Francis and his later haigiographers. "The lineage of the Penitent Wolf can be traced from the fourth century to the thirteenth, from the Egyptian desert to the forests of Ireland and continental Europe — and to the gates of Gubbio" (Armstrong, 211).

In addition to the countryside wolves and robbers, other problems besieged Gubbio. Fortini further describes the city as "dedicated to warfare, trade and government, to the building of towers and palaces, the making and unmaking of treaties with popes and emperors, the construction of castles to keep watch on the Apennine passes" (Fortini, 244). The city was fascinated with its bishop turned warrior, St. Ubaldo. The yearly festival procession evoked the great assault led by the crusading bishop. Christian faith and military skill were hammered into the sword of the Crusades and the proud independence of the city. About the time Francis visited the city it was again returning to war with Perugia. The people sought the expansion of their territory and return to the glory which they had known before the previous war with their neighbor. Fortini contends that Francis had come to Gubbio early in his conversion seeking the right place to live his new life. However, after living in its present state of affairs Francis "could see that changing the place he had lived would do him no good" (Fortini, 246). The saint returned to Assisi and began his ministry to lepers.

Relative to the findings of Fortini, it seems appropriate to hold Armstrong's conclusion: "The wolf represents the forces of brutality, lust, greed and power seeking which have always horrified, daunted and sometimes dismayed the Christian... The story has its own truth as a glimpse of the Earthly Paradise" (Armstrong, 216 - 17).

Being transformed himself, making peace with his own wolf, made him a symbol of transformation for the age...

#### III. Jungian Perspectives

The methodology for interpreting dream symbolism includes an expansion to consider all possible connections between the symbol and its meaning in the dreamer's life. The same methodology will generate a better understanding of the significance of this story. Not only will it confirm Armstrong's analysis, it will also illustrate the transformative function of Francis in his encounter with the shadow of Gubbio.

Edgar Herzog reports that the earliest imagery in the human struggle with the reality of death consists of dog and wolf images. Osiris and Isis are frequently portrayed in the company of dogs while in other traditions the dead are made into wolves. The wolf appears with the coyote as the "Lord of Death" in the Native American tradition while the black wolf of Europe images death and the demonic. He contends that one can find

"evidence everywhere in Asia that wolves and dogs were representatives, or at least attendants, of the demons of death and the underworld" (Herzog, 47).

Angelo De Gubernatis confirms this position. He cites the Rigvedas and Vendidad where the wolf appears as a demonic figure on the path of devotees. He also cites the previously mentioned Medieval custom of naming outlaws as wolves and forcing them to wear the "caput lupinum" as a sign of their condemnation (De Gubernatis, 142, 149).

After detailing the more conventional approach to wolf imagery Barry Lopez provides an interesting insight:

We create wolves. The methodology of science creates a wolf just as surely as does the metaphysical vision of the native American or the enmity of a cattle baron of the nineteenth century. It is only by convention that the first is considered enlightened observation, the second fanciful anthropomorphism and the third agricultural necessity (Lopez, 203).

Lopez proposes that anything that threatened the peasant's precarious existence in Medieval Europe was "the wolf." The term applied to avaricious landlords, nobles, outlaws, famine, death and disease.

But the wolf is not only a symbol of darkness it is also the symbol of transition. In this capacity Lopez contends it was particularly appropriate that it flourished in the Middle Ages. This time stands between the "ignorance of the Dark Ages and the illumination of the Renaissance," between the dimly lit Roman cathedral and the windows of light in the Gothic church (Lopez, 208). The wolf is a creature of twilight and serves a transitive function. The beast is transformed by sanctity and even offers healing powers.

Medieval apothecaries offered parts of the wolf for medicine. The powdered liver eased birth pains, the right front paws relieved swelling and illnesses of the throat, teeth were used for teething while the dried flesh relieved aches in the shins.

The duplicate nature of the wolf finds an echo in Marion Woodman's Addiction to Perfection. The wolf prowls the modern masculine countryside of humanity needing to be balanced by the feminine. The rational self of day gives way to the animal of night. Woodman observes how modern society upholds the wolf attitude in the professional jungle but does nothing to feed the hungry wolf at night. Thus modern people simply go with the crowd to alcohol, sex, food and drugs. Relying on von Franz, the author further suggests that the wolf represents that pressing desire to eat up everybody and everything. The wolf prowls until it is transformed by ritual.

Following the psychoanalytical route, one encounters the work of Michael Deguy, "Anagramme du Loup." An analysis of the dream symbol in a variety of clients clearly shows the transitory function with the animal appearing in crisis situations. It carries a certain ambivalence with its appearance and the studied crises concern separation, oedipal struggles and general parental difficulties. As such the wolf appears as an important figure in the process of individuation. First, often wreaking havoc then becoming the protector or guardian.

Patricia Dale-Green sees the dog as both "Hound of Hell and Hound of Heaven." She observes, "In outer life the wolf, alone among canines, dominates man. The lupine aspect of the dog archetype hounds man's ego" (Dale-Green, 185). Modern experiences would include feeling "hounded by work." One tradition has it that demonic dogs will seize a man's soul if he rests from his labors. Dale-Green sees this as a parallel to being hounded by time and ultimately death. This hounding is intensified the more one runs. But, as she notes, one who stands still in acceptance of life's limitations will not be pursued. One is hounded only if they refuse pain as one is guilty only in the omission of responsibility. The fierceness of the creature does not allow one to confront the beast alone. The guide of a god, goddess or hero alone allows one to meet the beast and tame it. In this regard Dale-Green points to Christ as the one who bounds toward greater consciousness as the dog deities of Marduk and Gula presided over the rebirth of the human person (Dale-Green, 190). The archetypal dog or wolf is best seen as a threshold animal. In stories and dreams it haunts boundaries, crossroads and bridges. The canine guards gateways to the underworld sometimes as a carrier while at other times the link. As the doorkeeper the canine controls both exits and entrances.

There is much in the historical context of "The Wolf of Gubbio" to argue for a psychological interpretation. The expansion of the symbol provides many possible connections.

While actual wolves roamed the countryside for attention, the greater wolves of human creation were the ones hounding for attention. The passion of the age was for war; the wars often fought for greed. With beginning changes in the economy it became an age of new wealth for some, the merchant class, and of renewed poverty for another, the peasant. The new wealth brought its new pleasures. It was the age of transition form an agrarian to merchant economy; an age of guild and usury. And all the darkness of the age was covered in the name of religion. Pope and emperor, bishop and governor fought for power and claimed the authority of God. Towers, palaces and churches hid the darkness of war. Warrior bishops covered the shadows of the age. As Fortini observes, "They (the

people of Gubbio) could not even imagine a faith that was not sustained by military skill" (Fortini, 244). For this feigned goodness the people needed to do fitting penance. But while the darkness was hidden with feigned glory, the ferocious world came charging from the forest. Francis, another Christ, served as the symbol of transformation, meeting and taming the darkness.

Certainly the age was raced with the other concerns of humanity. Death and disease ever cry for attention because they are fought and starved by conscious humanity. Gubbio carries not only the legend of the wolf. From Gubbio Francis returns to care for the lepers he has only recently learned to embrace. Through the invocation of Francis, it is also the place of miracles — paralytics walk, crippled hands work and the blind see. And it is Francis who eventually cries, "Welcome, Sister Death!" The transformation of the microcosm of Francis, his own conversion, provides the foundation for the transformation of the macrocosm of Gubbio and indeed all of Medieval Europe.

The ritual of transformation involves laying aside the weaponry and going out to where the wolf lives. One approaches the wolf in poverty, in powerlessness. It involves the honest confrontation and perhaps even a reprimand to the wolf for his violence. Yet, as Seamus Mulholland observes: "Even though Francis reproaches the wolf for killing animals and people, he makes a conciliatory advance without preconditions, without anger, fear, prejudice and without holding any firm immovable position" (Mulholland, 147). In dialogue one makes a pact and agrees to no longer hunt the wolf while the wolf agrees to no longer harm or ravage one's life. Furthermore one agrees to feed the wolf daily while in turn one receives the wolf's protection. Daily attention to the wolf protects one from feigned goodness, inauthentic religion and false integration. The presence of the wolf guards the gateway of life, authentic individuation.

#### IV. Conclusion

The present study has established some correlation between a Medieval story and a psychological interpretation from the psychoanalytic perspective of Carl Jung. The correlation of the extended study of the symbol with the historical context and the text itself support this type of interpretation. This suggests possibilities for further interpretation and understanding of this kind of Medieval literature especially the Fioretti. The interpretation offered in this study can prove helpful for grasping, and being grasped by, the spirituality of Francis and other figures.

A careful study of the life of Francis would indicate his own struggles with the shadow, the darkness of his own life. It would also show his

embrace of the darkness such that what once seemed bitter to him was turned into sweetness (Testament, 1). Being transformed himself, making peace with his own wolf, made him a symbol of transformation for the age, a point gleaned from the history of Western Europe. "The Wolf of Gubbio" tells a story not only to Medievals but also to Moderns.

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## **Book Reviews**

Sensing Your Hidden Presence: Toward Intimacy With God. By Ignacio Larrañaga, O.F.M.Cap. Translated by John W. Dierteksmeier and Rigoberto Caloca-Rivas, O.F.M. Image Books. Garden City, New York: Doubleday and Company, Inc. 1987. Pp. 287. Paper, \$7.95.

Reviewed by Peter F. Macaluso, Ph.D., Associate Professor of History at Montclair State College, Upper Montclair, N.J., and Adjunct Professor of History, St. Peter's College, Jersey City, N.J.

This book is the result of Father Larrañaga's desire in 1974 to start a series of retreats whose object was "to find the living and true face of God" and to introduce the retreatants to a deep experience of God. (It is estimated that a hundred and thirty thousand people attended his week-long retreats).

His books have had combined sales of more than a million copies. Sensing Your Hidden Presence itself, has sold two hundred thousand copies and has been described as "An electrifying book from the first line" and a "powerful witness to the power of living faith in Christ founded on an intense life of prayer." (p. 10).

There is nourishment on every page as the author has us confront our own mystery but with confidence for we are not alone. The true face of God, our best friend, is grace, liberation, joy and strength. "The God of the Bible is a God who challenges, questions and causes conflict. He engenders not children, but adults" (p. 204). He is the

liberator who pulls us from our insecurities, ignorance, and injustice, not avoiding them, but confronting them and overcoming them.

Faith is not feeling but knowing, and it is this that confirmed believers to the awful silence or God. The secret recipe of believers in faith was the profound spirit of surrender, not resisting but delivering themselves. They surrendered, in silence, to the silence.

The author reminds us of the fearful apostles in the storm tossed boat who did not reach the certainty of faith even as Jesus slept in their boat. He tells us of our prominent exponent of this faith of surrender: Thérèse of the Child Jesus. "The most absolute aridity and even surrender were my dowry. Jesus as always, remained asleep in my little boat." And again, "I do not wish to see God on earth... I prefer to live in faith" (p. 52).

The author suggests that the terrible contradiction of humanity is that we have the wings of sparrows and the hearts of eagles. We cannot comprehend God, as an object of the intellect but as an object of faith. We can not overtake Him but must be conquered by Him.

The author provides steps to the encounter with God and describes the difficulty of prayer and how it is an art which demands technique. Our patience will engender perseverence, however, and help us to surrender to the Father. "Hidden in the golden coffer of faith, we carry the magic wand of surrender. Surrender causes one to live in a spirit of prayer. At its touch, failures cease to be failures, death ceases to be death, misunderstanding becomes understanding. Everything it touches, it transforms into peace" (p. 81).

The author reminds us how Jesus experienced the same laws and conditions as we, the law of mediocrity, the law of loneliness, and the law of death. He descended to the lowest levels of the human condition.

Jesus appears as a total offering of love. Trusting, loving, surrendered into the hands of His Father, Abba.

There is much more in Father Larrañaga's remarkable book and it should be read, for its spiritual and psychological wisdom will touch the hearts and souls of many people.

A Blessed Weakness: The Spirit of Jean Vanier and l'Arche. By Michael Downey. San Francisco: Harper & Row, Publishers, 1986, 131 pp., hardback, \$13.95.

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

> Blessed are the lowly; they shall inherit the land."

The challenge of the Beatitudes serves as a topic for many homilies, books, retreats and songs. The true challenge of the beatitudes is not in the reflection process. Rather, it is found in the living out of the beatitudes. Jean Vanier is one individual who lives a life which embraces the spirit of the beatitudes.

Vanier invites all women and men to reflect upon their journey of faith with God. In light of our relationship with the Creator, each individual is to embrace the calling which the Lord has given to them. Vanier does not chal-

lenge all to leave their present lives and begin active ministry within his faith community. He clearly states that this is not always an authentic response to the call from God for all people. Women and men can make a difference by recognizing God's love and power in the weak and lowly of the world.

Michael Downey truly captures the spirit and disposition of Jean Vanier in A Blessed Weakness. His book is a clear and articulate presentation of the servant of God, Jean Vanier. Canonization or praise is not the purpose of Downey's reflections on the ministry of Vanier. Rather, Downey describes the love and power which compels Vanier to live in the manner he has chosen. The compelling force in our lives should be this same love and power. For it is in the ordinary life experiences we encounter the love and power of God.

Both Downey and Vanier clearly see the role of the weak and lowly as a part of their lives. They are a part of our lives as well. Too often, individuals think they have to look for them in the out of the way places. Vanier reminds us all that the lowly and weak are a part of our world and everyday routine.

Downey sets the mood and tone of his book by having Vanier provide the reader with an introduction to the book. Vanier captures the reader's attention by describing himself a catalyst for God. The reader then understands that he is not the founder of a movement or ministry. Rather, the individual comes to know Jean Vanier as a prophet crying out in the wilderness. As well as, a disciple struggling to understand God's will.

Jean Vanier is known throughout the world as an individual who ministers to the poor and lowly. Downey presents to the world, his experience and reflection on the life of this servant of God. As an individual begins reading A Blessed Weakness, the reading becomes time for prayerful reflection and discernment.

An individual reader will find A Blessed Weakness to be easy and enjoyable reading. The author of this book provides the Church with the example and witness of a Christian leader in action. Jean Vanier possesses many of the qualities of Christian leadership. Downey does not write a biography or historical survey of Vanier's life. His book captures the person of faith, hope and affectivity.

Any person interested in learning more about Christian leadership and the spiritual life, will find this book most beneficial. Vanier possesses the gifts and talents of a leader. He calls forth from others their gifts and talents. The vision embraced by Jean Vanier consists of the primacy of love, an understanding of justice and the embracing of the weak.

Downey provides the world with a reflective tool to use in the journey of life. A Blessed Weakness is necessary reading for those engaged in active ministry. This book is for all ministers, not only those in a specialized ministry. The message is one for the universal Church and the world. Jean Vanier is servant of the church. His life with the weak and lowly is a challenge to all people. A Blessed Weakness provides us with an example of an individual's life with the weak and lowly. How do we live with the weak and lowly in our lives?

Conversations with God: A Catholic View of Prophecy. By Robert Baldwin. Huntington: Our Sunday Visitor. Publishing Division. 1988. Pp. 5-167. Paper, \$5.95.

Reviewed by Father Charles J. O'Connor, O.F.M., S.T.D., Assistant Professor of Scripture at Christ the King Seminary, East Aurora, N.Y.

The author of this book, Robert Baldwin, a convert to Catholicism, attributes his embrace of Catholicism to his association with the Catholic charismatic renewal movement. His contact with charismatic Catholics at whose meetings he heard their prophecies caused him to question the authenticity of these prophecies. His attempt to answer that question led to his writing of the present volume.

Baldwin's work is basically a brief overview of the history of prophecy. It covers the prophetic witness in the Old and New Testaments, in the early Church, throughout Christian history, and ends with the present times. Despite periods during which prophecy was unpopular and prophecies few, Baldwin's main thesis is that prophecy has always been part and parcel of the witness of the Hebrew Scriptures as well as that of the New Testament and the Church throughout the ages.

In defining the nature of Christian prophecy, the author says that "prophecy isn't a form of fortune-telling but is described by early Christians as a gift of the Holy Spirit given to members of the Church for the purposes of building up the Church and empowering it to proclaim the Good News revealed by Jesus" (p. 21). In stressing the present day importance of prophecy for the Church, Baldwin makes mention

of the Dogmatic Constitution on the Church of Vatican II which declares that "these charismatic gifts, [of which prophecy is one] whether they be the most outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation for they are exceedingly suitable and useful for the needs of the Church" (p. 17).

Specifically, Baldwin sees within today's Catholic Charismatic Movement, comprising an estimated seven and a half million Catholics world-wide, "God... speaking to his people... through prophecy, just as he did in the time of Isaiah or in the church of the first century" (p. 16). According to the author such prophecy cannot be dismissed outright, but must be tested so as to properly discern whether it is truly from God. Furthermore, Baldwin maintains that all Christians, whether or not charismatic, even though they may not be "called to be prophets, at theology was described by the late least not in the sense of delivering God's word to others," nonetheless, "can whole and extraordinarily modern." It learn to hear his voice" (p. 149).

The book has much to commend it. Geared especially to the interested Catholic layperson with no particular expertise in this area, Baldwin not only helps his readers to became familiar with the manifestation of prophecy in the Old and New Testaments as well as throughout Christian history, but also informs and sensitizes them to such important questions as modern day prophecy, one's own role as prophet within the Church, criteria for judging between true and false prophecy, the hierarchy's own role in determining the authenticity of prophecy, the Church's distinction between "public" versus "private" revelation, and the authenticity of the Marian apparitions of the 19th and 20th centuries including Med-

Despite its small size Conversations with God contains not a small amount of information about prophets, prophecies, and revelations for the average reader. It's worth picking up, and if you do, I don't think you'll be disappointed. The present reviewer wasn't!

Julian: Woman Of Our Day. Edited by Robert Llewelyn. Mystic, Connecticut: Twenty-Third Publications, 1987. Pp. xii-144. Paper, \$6.95.

Reviewed by Peter F. Macaluso, Ph.D., Associate Professor of History at Montclair State College, Upper Montclair, N.J., and Adjunct Professor of History, St. Peter's College, Jersey City, N.J.

Iulian of Norwich's (1342-c1420) Bishop John Robinson as "astonishingly speaks across the centuries and across continents and oceans to an ever increasing number of people today. Herbert O'Driscoll in The Mystics Quarterly depicts Julian as "not only a great lady of the past; she is also a great woman in our future. What Thomas Merton was to spirituality in the 1960's, Julian of Norwich will be to the 1980s and 1990s." Thomas Merton described Julian as a 'true theologian,' and this book is an excellent study by authors who feel Julian the mystic has much to offer and much to do with the humdrum lives of ordinary people. Her wisdom has been 'saved up' for our generation.

In this book, eight authors explore aspects of the Church, and her mystical insights. She was the first woman to

write a book in the English language and her work the Revelations of Divine Love (1375), was expanded from its first version of 20,000 words.

The authors tell us that as a mystic Julian is not offering a sort of escapism. She was aware of the pains and ambiguities of life and was firmly anchored in the love of God and obedience to his will. Conformity to the will of God, rather than just spiritual consolation, is fundamental to the Revelations.

She is not a blind unrealistic Pollvanna, but has a realistic understanding of our sin and frailty. She does not gloss over our betrayal of true humanity and the will of God. She knows God is in control and permits evil only in so far as it is capable of transforming it into good.

Optimism pervades Julian's writings but she repeatedly makes it clear that her cheerfulness rests on God. "All shall be well, and all shall be well, and all manner of things shall be well" are words repeated several times in her writings and remain her underlying assurance informing and sustaining all she has to say.

Robert Llewelyn's essay "Woman of Consolation and Strength" says that Julian's teaching that there is no wrath in God is basic to the theology of her Revelations of Divine Love but too seldom appreciated. It rests on the main thrust of her book — "the deep and wonderful knowledge of the constancy of God's love" (p. 121) God looks on us with pity not with blame.

In "God Alone Suffices," Elizabeth Obbard compares and contrasts Julian with Teresa of Avila. Julian like all genuine mystics has a sense of joy and optimism, and a strong affinity with the human and transcendent aspects of themselves and others. They 'see' visions but stress that seeing is not essential, being is. Iulian relates explicitly that one is blessed for living by faith and love, not by sight. Faith enables her to accept whatever happens particularly the painful ones, since they are the means of identity with the passionate Christ and work together for good.

Iulian recognizes the Creator's love through the vision of the crucifix.

The face of the suffering Son is a proof of God's 'friendliness', and we must hold on to this in faith. The helplessness, the lowliness, of the crucified reveals the condescension of the Lord... He has become out of love our equal and our comrade. By gazing upon the cross we develop a better sense of proportion. It is to him we must look if we are to understand ourselves aright and see life in its true light. (p. 115)

By fixing our eyes on Christ we are raised above cowardly and timid thoughts and enabled to say 'yes' to life. Having given us his own Son, God can refuse us nothing else. There can be no grounds for doubting when we have received a proof such as this. (p. 113).

Julian's thought is based on her own experience and she does not direct but share her thoughts with us. She discerns and rejoices in the motherly aspect of the care and love of God, and is famous for her image of the motherhood of God. This is part of her description of the infinity and completeness of God's love, which is overwhelming; beyond our imagining.

Much of Julian's wisdom is presented in these eight essays and they are an excellent introduction to her Revelations of Divine Love. Julian, finally, is the apostle of reconciliation, for her wisdom transcends all national and denominational boundaries. She speaks of a substantial one-ing experience at creation. We have been 'one'd' with our Creator at our making. The stuff of humanity is already of God. No matter what we do, it remains true that we have been of him. The one-ing is the work of God in our very creation. It is the fulfillment of our divinely-created humanity, not something added. And now, with the Incarnation, Julian says, "When God looks at humanity God sees Christ!"

"Only to do His Will": Life Story of Rafael Cardinal Merry Del Val. Audio Casette: Playing time approx. 75 mins. Catalogue No. 7. 359. Cost in United Kingdom LA.20. (Price overseas incl. packing & postage LA.85 — Banker's draft only in British Sterling). Obtainable from Christus Vincit Productions, P.O. Box 17, Rainham, Gillingham, Kent, ME8 OJU England.

Reviewed by Elsa Hurschler, S.F.O., Solothurn, Switzerland.

Back in June, 1985, The CORD printed an article I'd written about St. Francis and Cardinal Merry del Val. Although I touched on the life of the Cardinal, I had had St. Francis very much in mind, and the biographical details were short.

Now an audio casette has come my way which appears exceptionally well done. The introduction is spoken in English by H. E. the Most Rev. Peter Canisius van Lierde, Vicar General for Vatican City of His Holiness Pope John Paul II. Inter alia Bishop van Lierde tells how Pope Pius XII agreed to the opening of the Cause for the Beatification of Rafael Merry del Val, and how

he had personally presided over the initial process. He places emphasis too on the supernatural virtues of Cardinal Merry del Val. Virtues so many of us could use as an example.

Sadly most books about the Cardinal are out of print and difficult to acquire, so the casette supplies a need if one wishes to study and learn from the life of a truly holy priest, one who spent eleven years as Secretary of State to Pope St. Pius X; then to spend the rest of his life as Archpriest of St. Peter's, Rome.

The text has been written very humanly and with great love by Professor Robin Anderson of Rome, and is beautifully presented by British actor Barry Morse and his actor son Howard Morse. An additional bonus is that some of the spiritual music written by Merry del Val is interposed with the text.

A replay of the casette, almost a small spoken book, indicated a splendid acquisition, not only for one's personal library, but perhaps as a gift to blind Catholic friends or societies, or even for missions.

It is always edifying to learn about a totally dedicated priest burning with love for Our Lord in the Blessed Eucharist, and His heavenly Mother Mary; schooled in obedience to Holy Church and the reigning Pontiff, Merry del Val overcame many difficulties in his seemingly glamorous life. No wonder the Cardinal's spiritual direction, some of which is dealt with in the casette, was so sought after by religious and laity.

For those with a Franciscan outlook there is mention too of the Cardinal's love of Fonte Colombo, where St. Francis wrote his Rule, and of Assisi: the casette contains much to interest a variety of people.

#### **London and Assisi**

In my heart's eye I see how gospel and history meet

as the sandled feet beat against the grass and stone of your valley home.

Our times are fraught: the gun and bomb replace lance and swords and multinationals are new feudal lords:

but the tears are the same, the wounds and the sores.

In this I can hear you calling from the past to my present asking that my feet beat against my concrete home that gospel and history may meet in me

and that is the harmony between London and Assisi.

Séamus Mulholland, O.F.M.

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