The CORD

A 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

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
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

ExpPat: Exposition on the Our Father

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).

Reflections over a Cappucino

WILLIAM DE BIASE, O.F.M.

This past summer I had the joy of making the Franciscan Pilgrimage to Rome and Assisi. One of the more delightful parts of the experience was to be able to enjoy delicious Italian cappucino. Since I am an early riser, the morning was very special. It was a time of reflection, of entering into myself before the business of the day began. The following is not a reflection that I had on one particular morning but rather a composite of many mornings.

The town of Assisi says so much about the Franciscan vocation. It is not only in the holy places, San Damiano, the Portiuncula, or the tomb of Francis that the voice of Francis is heard. That voice is experienced amidst the humdrum of ordinary life — in the shops, the crowded streets, the bars...paradoxical, perhaps.

It is true that the moments spent in the holy places were and continue to be precious time. They will be those very important memories in my life..... these seconds, minutes and even hours were the moments of contact with Francis. He came alive. I touched the stones of San Damiano, I heard the birds of Assisi, I saw the Portiuncula....time and space indeed became relative to the ability of one to forget about them and to travel 800 years back.

A sense of silence surrounded these places. A silence that was an invitation to remember.. to remember who one is, where one came from and where one is going. The silence is not external.. there are tours and guides giving their talks... trying to explain that which really can not be explained... it reaches into that part of one's being where only he or she exists with God... Sitting in the lower church, or at the Portiuncula,

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enclosed in this wall of silence, does not cut one off from the real world but gives a glimpse of the ultimate reality. The dream comes alive. Walking through the fields of RivoTorto, the bridge of time no longer exist; space does not encapture as you kneel before the body of Clare.... 800 years disappear at the sight of the Baptismal font of St. Rufino's....

This Assisi without time and space exists within another Assisi... the Assisi of the shops, motorcycles, restaurants and bars. As the Assisi of the "holy places" had no time or space.. this other Assisi is bounded by time and space... the Assisi of the speaking stones, of the dreams of long age stands side by side with the Assisi that hears the voices of young people from all over the world singing in the village square, with merchants selling their goods, with people sitting at the bars drinking their cappucinos and dolce... Which is the real Assisi?

The easiest answer would be to say that the Assisi of the "dream" is the real Assisi. All these other things are merely intrusions into the holiness: they are aberrations the motorcycles, the shops, the "commercilization" of the pilgrims. There is almost a cry within, the spirit that they be done away with... the shops, all these signs of the 20th century.... that the pristine setting of the "dream" be once again found... A nostalgia breaks into the heart. This nostalgia, no matter how holy, builds within one a dichotomy between the dream and the world in which this dream must live. The world of the shops, the tourist trade, are all there because of the dream... in a sense without Francis this other, world would not exist. Assisi would just be another of the thousands of little towns perched on a thousand mountain sides throughout Italy.

The dream changed things. Perhaps it is being used in a way that would surprise Francis; perhaps in many ways the dream itself has been forgotten, or clouded over... perhaps people come to Assisi not really knowing the "why" but only that many years ago someone saw things a little differently than other people.

All of these come into living the vocation of a Franciscan. The dream can be forgotten, the dream can be covered over by years of "habit" perhaps the "why" can not be answered as quickly as it used to, perhaps there is a nostalgia and because of this the dream is looked upon as unlivable...

The two Assisis, however, give me a different message. They say that the dream must live in the world of the now, that the timelessness of the "holy places" is there so that they can live in time.

As I sat over that cup of cappucino in the quiet of the early morning, when the streets were still empty, before the din of the motorcycles shattered the silence, before the shops which sell the reminders of the dream opened, in that time and space the voice came: the dream is still alive.

Repair My House

JAN VAN DE PAVERT, O.F.M.

The Franciscan family is thoroughly familiar with the words Saint Francis of Assisi understood from the lips of the cross at San Damiano, in the first stages of his conversion: "Francis, go and repair my house, which as you see, is falling completely into ruin." The story is first mentioned in the Legend of the Three Companions. 1 Thomas of Celano, the first biographer of Saint Francis of Assisi, copied this text literally into his Second Life² and again in his Treatise of the Miracles,³ and Bonaventure did likewise in the Legenda Maior. 4 In the languages in which I can read and understand this text (English, Franch, German, Italian, Spanish, Indonesian and Dutch) I find consistently the same reproduction of the words⁵ which Francis perceived from the lips of the cross. But, surprisingly, it is not the proper translation of the words which the Three Companions wrote. To examine the words of the Three Companions we want to know what they really wrote and therefore, we have to refer to the text-critical edition by Fr. Théophile Desbonnets, O.F.M.: 6 "Francisce nonne vides quod domus mea destruitur? Vade igitur et rapara illam mihi." Which mean in English: "Francis, don't you see that my house is being destroyed? Go then and repair it for me." My house "is being destroyed" is not the same as "is falling into ruin." "Falling into ruin", could be because of neglect; however, "is being destroyed" indicates that someone or something is actually working on the destruction. The Latin verb "destrucre" means: to break down, to destroy, to annihilate; it is the autonym of

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"construction." My house is being destroyed" and Francis is charged to repair it. The biographer states that Francis did not immediately understand the true meaning of these words and therefore he started to work on the material repair of three little churches. But later on he understood the spiritual meaning of the charge. Thomas of Celano states: "For, though the divine command concerned itself with the church that Christ had purchased with his own blood, Francis, who was to pass gradually from mundane to spiritual, was not inclined to suddenly consider himself as being called to a task at the highest level." Bonaventura in the Legenda Maior says the same in these words "...although the message really referred to the Church which Christ 'won for himself at the price of his own blood, as the Holy Spirit afterwards made him realize and he himself explained to the friars."

The Setting

In order to appreciate the experience of Francis with the speaking cross in San Damiano, we have to realize what happened in his life before the experience. He joined the rebellious citizens of Assisi in a local war against the neighbouring city of Perugia and he was captured. For one year he remained in prison. When he was freed he aspired to become a great lord, a military nobleman, a knight. And Francis had a dream of a palace full of arms and shields, marked with a cross, ¹⁰ which fitted perfectly with his great desire to be knighted. ¹¹ His chance came when fighters were recruited for a military expedition into Apulia, in the south of Italy. Francis signed up for it.

The question why Francis wanted to go to Apulia can be answered only by stating that he wanted to become a knight, but not to indicate for whom he was going to fight. The articles written to explain why Francis wanted to go to Apulia¹² do not give us a definite answer; they only numerate some possibilities, within the context of the complicated political situation where Pope and Emperor tried to claim their rights. However, on August 16, 1205, pope Innocent III wrote i letter¹³ to all Christians of the world to support the Latins in Constantinople, because he thought that it was a way to enter into Asia and eventually liberate Jerusalem from the Muslims. The plan of the pope was: All go to Apulia, to the harbour of Brindisi, where they depart by ship for Constantinople and from there proceed to Jerusalem. So, without calling for a new crusade, the letter of the pope pointed in the crusade direction. At the same time the pope could use the expedition for his own interests, since he was trying to reclaim all territories that rightly belonged to the Church. Emperor Henry VI was married to Constance, daughter of Tancredi, appointed by the pope

as fief over Sicily. After Tancredi's death, his wife Sybilla was manipulated by Henry VI to resign her rights over Sicily in favor of Henry VI, and he promised that she should receive the county of Lecce in Apulia to compensate for the resignation. But Henry did not keep his promise. Sybilla then went to France with her family, where her oldest daughter Alberia married Count Gautier (= Walter) de Brienne. The pope, as grand feudal Lord, was interested in the area of Apulia (Taranto and Lecce) and the Kingdom of Sicily also because he was tutor and guardian of Frederick Roger, the future Frederick II, whom his mother Constance on her death-bed had placed under the tutelage of the pope. Frederick should inherit the kingdom of Sicily. The mercenary count, Walter of Brienne, fought already for the pope in the south of Italy and was very successful. His fame spread all over Italy. But also this count had his own interests. His wife Alberia, oldest daughter of the King of the Normans, Tancredi, had rights in Taranto and Lecce in Apulia. The expedition of Walter intended to restore order in Puglia, fief of the pope and to regain all of Puglia, not only for the pope but also for himself.

How did it Happen?

A nobleman of Assisi wanted to go to Apulia to fight. Francis joined him under command of Count Gentile della Pagliara of the Knights of Manoppello. In this situation Francis saw his great chance to become knighted. He set out on the long trip from Assisi to Apulia (some five hundred kilometers). But he came only as far as Spoleto (about 50 kilometers from Assisi) and fell sick. There he had a vision. 14 "Who could do better for you, the servant or the Lord? Why then are you seeking the servant instead of the Lord?" "Lord what do you want me to do?" "Go back home to the place where you were born, because your vision will be fulfilled by me in a spiritual way." So Francis returned to Assisi with a broken dream of greatness and knightly honor. Probably he was ashamed and disillusioned. In any case, he was at a total loss concerning his immediate future, which brought him into a profound crisis. The description of his struggle to know his destiny and find direction in his life is moving. And in this state of mind he prayed in the little church of San Damiano before the crucified Lord: "Most high glorious God, enlighten the darkness of my heart, and give me the proper faith, the firm hope and the perfect love, the consciousness and the knowledge, Lord, so that I may carry out Your holy and true command". It was then that the lips of the crucified started to move and Francis heard the words: "Francis, don't you see that my house is being destroyed? Go and repair it for me." These words of the crucified Lord directed the rest of Francis' life. How this command of the Lord truly could be fulfilled he learned later when he went to

consult the Gospel book in the church of San Nicola. The discernment for which he struggled in the cave, for which he prayed before the crucifix of San Damiano, which he found spelled out in the Gospel book, resulted in evangelical life. And this became in fact, the constructive "repair my house" in the spiritual sense. But if evangelical life repairs the house of God, what then destroys it? Francis was going to fight, join the war in Apulia to become a knight, a man of war, a man of arms, a man of power, a man of violence. God calls him back and says "Don't you see that my house is being destroyed? The house of God is the place where God lives, where the Suffering Servant on the cross becomes visible. A Church which only can think of war, violence and power, destroys itself. Then the Church is no longer the house of God. Francis repair my house that is being destroyed by following the Suffering Servant Jesus Christ.

A Church which only can think of war, violence and power, destroys itself.

The Crumbling Church

The powerful pope Innocent III had a dream when Francis came to him to ask the approval of his rule of life. He had seen in his sleep the Lateran basilica about to fall to ruin, when a certain religious, small and despised, propped it up by putting his own back under it lest it fall. "Surely", he said, "this is that man who, by his works and by the teaching of Christ, will give support to the Church." We know this story about the pope and Saint Francis from 2 Celano. 15 But it is significant that the Dominicans have the same story about Saint Dominic. 16 Both saints are the protagonists of evangelical life, 17 by which the destruction of the Church is counteracted. The Church is being destroyed by power, the house of God is repaired by being subservient to all and to everything.

The End of Power and Might

With the pontificate of pope Innocent III the papacy came to its highest summit ever of wordly power and might. The Innocent III, of origin son of Count Trasimondo di Segni, belonged to the old nobility. He studied Church law in Paris and Bologna and was an expert in Roman Law. At the age of 37 he was elected pope (January 8, 1198) and one month later he was ordained a priest and bishop. A man with exceptional gifts of mind, he tried to keep reform movements within the Church. Regarding Francis

and his followers he saw it as his task to let them work in the Church and for the Church, in order to prevent that they should slide into heresy and thus become a threatening danger to the church. His wide vision opened the road for Saint Dominic and Saint Francis to become an avantgarde with papal approval in the service of Church with the religious movement of the thirteenth Century and thus deprive the heresy of its power. 18 Innocent III died in 1218 in Perugia, when he was preparing for a new crusade. His body lay in state in the cathedral in the full glory of his papal attire. Jacques de Vitry, who came to Italy to be ordained bishop of St. Jean d'Acre, arrived in Perugia and wrote a letter, 19 dated October 1216. "Then, I arrived in a city, named Perugia, where recently Pope Innocent had died, but was not yet buried. During the night thieves had stolen his precious clothes in which he should be buried and had left his body almost naked in the church, in a terrible stench. I went there and I have seen with my own eyes how short, how vain and how delusive is the glory of the world."

Conclusion

Usually the Franciscan Family has applied the command "to repair my house" to all good works; it was a lid that fitted all pots. But, the understanding of the true translation of the words of the cross of San Damiano is not at all generic. On the contrary, the words have a very specific meaning and clearly point to the life style of the Friars Minor: evangelical servitude, following the example of Christ, who came not to be served, but to serve.

Father Mario von Galli, S.J., writes in his book Gelebte Zukunft: Franz von Assisi²⁰ that every saint has something which transcends his own time. But it cannot be said of every saint that this time transcendence is timely especially for our time; however, for Francis, in my opinion, this seems to be the case. This makes him a guide towards the future. From the time of John XXIII, Pope and Council provoke us to understand the signs of the time. For me it was unexpected and surprising that the more I was occupied with Francis, the better I was helped to understand the signs of the time.

In this time of ecumenism, dialogue, option for the poor and solidarity, the command to Francis: repair my house by way of evangelical servitude, is more than ever a command to the followers of Francis.

Endnotes

¹Soc., 13.

²2 Cel., C. VI, n. 10, line 9, p. 137, Analecta Franciscana X, Quaracchi, 1926 - 1941.

³3 Cel., II, 2, line 12-13, p. 272, AF XC.

⁴Leg. Mai. II, line 190, p. 563, AF X.

⁵English: Francis go and repair my house, which, as you see, is falling completely into ruin. French: François, lui disait-il, va et répare ma maison, qui tu le vois, tombe en ruines. German: Franziskus, geh hin und stell mein Haus wieder her, das wie du siehst, ganz verfallen ist. Italian: Francesco — gli dice chiamandole per nome — và, ripara la mia casa che, come vedi, è tutta in rovina. Spanish: Francisco, i no ves que mi casa se derrumba? Anda, pues, y repara. Indonesian: Fransiskus, pergilah, perbaikilah, rumahku sebagaimana kamu lihat yang seluruhnya sudah nyaris bobrok iyu. Dutch: Francviscus, ga en herstel mijn huis, dat, zoals je ziet, in puin valt.

⁶Archivum Franciscanum Historicum 67 (1974), Collegio San Bonaventura: 3 Soc. V. 13, lines 16 - 18, pp. 99 - 100.

⁷Fr. André Jansen, OFM, made this observation in this article "Het gebed voor de gekruisigde" in *Franciscaans Leven*, 74 (1991), p. 24.

⁸2 Cel., VI, 11, lines 14, 15, 16 in AF X, p. 137.

⁹LM. II, 1, lines 14, 15, 16 in AF X, p. 563.

¹⁰Anonymous Perusinus (L'Anonyme de Péruse, éditions franciscaines, Paris, 1979, Traduit per Pierre-B. Béguin, 5a, b, c, d, pp. 31 - 32).

¹¹LM. II, 3: "sperans... decus adipisci militiae" and 3 Soc., II, 6: "ut ... miles fiat."

12"Perchè S. Francesco voleva andare nelle Puglie" in: Miscellanea Francescana,
27 (1927) pp. 33 - 36, D. M. Faloci Pulignani; and in: L'Italia Francescana,
2 (1927) pp. 321 - 334, P. Ottavio da Alatri, D. M. Faloci Pulignani, Piertro Giannone.

13"Universis Christi fidelibus ad succursum Terrae sanctae volentibus Constantinopolim proficisci mandat, ut reddant pontificem de ipsorum proposito certiorem, ut viam eis securam faciat per Apuliam preparari, eantque nuntii Brundusium ad navigium conducendum." Cf. Augustus Potthast: Regesta Pontificum Romanorum, Vol. I, Berolini, 1874, p. 220, N. 2570.

¹⁴2 Cel., II, 6.

¹⁵2 Cel., 17.

¹⁶Monumenta Ordinis Fratrum Praedicatorum Historica, Cronica Ordinis ab anno MCCIII usque ad MCCLIV, Lovanii, 1896, p. 323, Cronica prior, ad annum 1215: Dominum vero Innocencium papam predictum dominus hac visione ad peticionem beati Dominici inclinavit: Videbatur enim sibi, quod Lateranensis ecclesia minaretur ruinam; sed frater Dominicus accedens suppositis humeris totam illam casuram fabricam erigens sustentabat.

¹⁷In the Mass on the feast of Saint Francis the third strophe of the sequence reads: Novus ordo, nova vita/ mundo surgit inaudita./ Restauravit lex sancita/ statum evangelicum.

¹⁸Cfr. Grundmann: Eresie e nuovi ordini religiosi nel secolo XII, in: Relazioni del X Congresso Interrnazionale di Scienze Storiche, Vol. III, Firenze, 1955, pp. 368 - 369.

¹⁹R. B. C. Huygens, "Lettres de Jacques de Vitry," édition critique, Leiden, E. J. Brill, 1960, pp. 73 - 74, lines 61 - 67.

²⁰Mario von Galli, Gelebte Zukunft: Franz von Assisi, Verlag C. J. Bucher, Luzern und Frankfurt/M, 1970, pp. 17 - 18.

St. Francis, the Leper

"Once we understand the natural history of leprosy, it becomes clear that a diagnosis of tuberculoid leprosy best accounts for Francis' illnesses. His stigmata can be understood as the wounds of a man who became a leper precisely because of his love for the Crucified Leper."

SCHATZLEIN & SULMASY

The leper that I've shunned Is the Christ I'm asked to face On this journey I've begun.

The stench had left me stunned, His countenance I debased, This leper that I've shunned.

My world has come undone By the miracle of His grace On this journey I've begun.

For the riches that are won
Are gathered in embrace
From the leper that I've shunned.

Enflamed with wounds that weigh a ton Brother Ass is laid to waste On the journey I've begun.

So I no longer run
Or live my life in haste
Fearing the leper I once shunned.

Though I burn with brother Sun It's His Passion that I trace In the hug, that kiss, His face:

See the leper I've become As I live a life displaced On this journey to the Son.

Didacus R. Wilson, T.O.R.

"Proclaim Peace To All" (1 Cel 29)

CHARLES V. FINNEGAN, O.F.M.

Francis of Assisi was a violent young man. As a youth, his great ambition was to be a warrior, a knight. War did not come to Francis; he went looking for war. Historians tell us that the battle of Collestrada in which Francis took part in November of 1202 was an exceptionally bloody battle. Francis may well have killed men or seriously wounded them before he himself was taken prisoner. Released from prison because of an illness, Francis returns to battle again after his recovery, this time under the leadership of the famous warrier, Gauthier of Brienne. It has been observed that all this seems to indicate that the young Francis was a competent and enthusiastic swordsman.

Romain Mailleux, OFM, writes:

Francis had the temperament of a "fighter". When he discovers peace, it will never be an escape for him. Francis will not become a man of peace because he is afraid to fight or because he lacks courage. Gospel peace will not be for him the reaction of a fear-filled life, looking to protect himself from worldly problems. He will move beyond war, not stop short of it. Peace will have a militant and constructive dimension: that of gospel mission. (Translated from Selecciones de Franciscanismo, 57 (1990), p. 429.

Francis uses a monastic expression ("leaving the world") to speak of his conversion. While he attaches a meaning to this expression that is very different from the monastic understanding, Francis does indeed leave the world of Assisi that had been so dear to him; the world of his self-centered existence, in which he eagerly sought knighthood, looking to build up a kingdom for himself.

Embracing the leper, Francis is changed at the core of his being. He redefines what is bitter and what is sweet. No longer interested in building

This is the fifth article in a series on the New Evangelization. Fr. Charles writes from the Franciscan Mission Service in Silver Spring, Maryland.

up a kingdom for himself, Francis is free to be "the herald of the great King" (1 Cel 16; LM II, S and XII, 2; LMin I, VIII). Since the Kingdom of the great King is a "kingdom of peace" (Preface of Christ the King), "the Lord revealed to [Francis] the greeting: "The Lord give you peace'" (Cf. Test 23) The "world" that Francis left so definitively "when the Lord gave [him] the grace to begin to do penance" (Test 1), was the world in which being aggressive played such an important role in Francis' plans for his future. Leaving that world in which violence was so acceptable and even honored, Francis would become an ardent lover and promoter of peace such as our church and world would seldom see. It is well known that St. Francis did not write the "Peace Prayer of St. Francis" ("Lord, make me an instrument of your peace...") but as an Italian would say, even though he did not write it, the claim that he did is "ben trovato."

It was, moreover, not only the "world" of Francis' day that was violent; the institutional church also had recourse to violence. The crusades were not an example of the "peaceful resolution of conflict." Consider the words of Bernard of Clairvaux to the crusaders in his De laude novae militiae ad milites templi:"

Dying for Christ and killing for Christ are not sins, but deserve glory. The soldier of Christ kills with a clear conscience, and dies with even more peace. When he dies, he gains; when he kills Christ gains... In the death of a pagan, Christ is given glory.

Both Popes Clement III and Celestine III appealed to the Christian people "to purify the land of our savior from the filth of the Saracen people." The Portuguese Benedictine Cardinal Pelagio Galvan was sent as Papal legate to Damieta in Egypt in 1218, the year before St. Francis arrived there. The Legate was giving voice to a common conviction in Christendom when he would say: "Islam was born by the sword, was spread by the sword, and now must be crushed by the sword."

St. Francis' approach to the world of Islam is the exact opposite. As always, Francis draws all his inspiration from the gospel. His opening words in chapter 16 of the Reg NB recall Jesus' instructions to His disciples when He sent them out on mission: "I am sending you as lambs in the midst of wolves." Francis directs the friars to avoid even disputes with the Saracens; the brothers are, on the contrary, "to serve every human being for God's sake, and confess that they are Christians." Similarly, in his testament, Francis writes: "We were submissive to everyone." See also RB III, 11. We need to read these statements in their historical context to appreciate how truly revolutionary they were.

So convinced is Francis that violence is evil, that he attributes it to a diabolical presence. It is demons who rejoice at the sight of violence and destruction (Cf 2 Cel 108.) Francis orders Sylvester to pronounce an

exorcism over the strife-torn city of Arezzo, commanding the demons "in the name of God Almighty to leave the city immediately" (ibid.). To rejoice in violence and destruction is to rejoice at what gladdens the hearts of demons! Perhaps Francis was thinking of the curse of Psalm 68:31 in which the psalmist pleads with God to "scatter the people who take delight in war." On the contrary, a blessing is reserved for the meek: they "shall posess the land, they shall delight in abounding peace" (Psalm 37:11).

The Cost of Peace

Living at a very turbulent time, Francis is very aware that living in peace will be costly and counter-cultural. Since peace is such a supreme value, it is better to suffer for peace than to triumph through violence. Thus, in Admonition XIV, commenting on the beatitude "Blessed are the peacemakers for they shall be called the children of God" (Mt 5:9), Francis writes: "The true peacemakers are those who preserve peace of mind and body for love of our Lord Jesus Christ, despite what they suffer in this world."

In a similar vein, when Francis learns of the "savage hatred" that had developed between the bishop of Assisi and the mayor, Francis was "pained to see that no one, religious or lay, intervened to establish peace and concord between them." Indeed, he considered it a "great shame for us, the servants of God, that at a time when the mayor and the bishop so hate each other no one can be found to establish peace and concord between them" (LP 44). Francis then added a special strophe to his Canticle of Brother Sun:

Praised be You, my Lord, through those who give pardon for Your love, and bear infirmity and tribulation. Blessed are they who endure in peace, for by You, Most High, they shall be crowned.

In Francis' view, true peacemakers are those who are willing "to suffer for peace" and "to endure in peace." Just as a Christian may be called on to suffer for the faith, so may one be called on to suffer for other gospel values, and among these peace holds a prominent place.

Poverty and Peace

Francis' refusal to hold property is due in part to his commitment to being a man of peace. Francis and his pioneer brothers "were persecuted by their friends and relatives and by the citizens generally, both rich and poor, of all ranks, who derided them as madmen and fools, because at that time no one spontaneously gave up his own goods" (LP 35). Only the bishop of Assisi received them kindly, but even he counselled Francis

against such austere poverty. Francis would not be moved to change his proposal and tells the kindly bishop:

My lord, if we had possessions we would also need arms to defend ourselves. Riches cause quarrels and disputes, and thus in many ways impede both the love of God and the love of neighbor. For that very reason we do not want to possess any material good on earth" (L3S 35; see also Anon of Perugia 17).

In the "Fragments" of a rule composed by Francis sometime before 1223, he writes:

Wherever they may be, in hermitages or in other places, let the brothers be on guard not to claim any place or anything whatever as their own, nor to protect them against anyone (nec alicui defendant)

Similarly, in Reg NB (7, 14), the brothers are not to prevent anyone from coming to the places where they are staying, but on the contrary, are "to receive kindly all who come to them, whether they be friend or foe, thief or robber." That is revolutionary advice in any age!

Francis renounces material things because he sees they could threaten a life of peace in love. Having nothing to lose, Francis and his brothers had nothing to defend. Material poverty is not an end in itself; it is at the service of the gospel values of love and peace. To enter Francis' family therefore, was to enter "a delegation of peace" (1 Cel 24).

Francis understands peace not just as the absence of conflict, or "the tranquility of order" but the peace the gospel speaks of: peace at the core and center of one's being, peace of heart. Living that peace and spreading it to others is essential for Franciscan evangelization:

He also said to the brothers: "Since you speak of peace, all the more must you have peace in your hearts. Let no one be provoked to anger or scandal by you, but may they be drawn to peace and good will, to kindness and concord through your gentleness. We have been called to heal wounds, to bring together what has fallen apart, and to bring home those who have lost their way. Many who may seem to us to be children of the devil will still become Christ's disciples" (L3S 58).

Francis Announces Peace

As soon as Francis begins his preaching ministry, he emphasizes the importance of peace. Celano informs us that Francis delivered his first sermon at the church of St. George where he had studied as a boy and where he would be first buried, and then describes Francis' preaching ministry:

In all his preaching, before he proposed the word of God to those gathered

about, he first prayed for peace, for them, saying: "The Lord give you peace." He always devoutly announced peace with the greatest devotion to both men and women, to all those whom he approached and to all who approached him. Many who hated both peace and salvation embraced peace with all their heart, with the Lord's help, and became children of peace (1 Cel 23)

When Jesus sent the seventy-two disciples out on mission to proclaim the good news of God's reign, He instructed him: "Whatever house you enter, let your first words be: "Peace to this house" (Lk 10:5; see also Mt 10:12). The blessing of peace prepared people's hearts to receive the central gospel message: God's loving reign.

When Francis sent his followers out on their preaching journeys, they too were to preach peace. (See 1 Cel 29) "May the Lord give you peace" was to be their greeting to all whom they met. The Legend of Perugia (67) informs us that this unusual greeting caused some difficulties:

In the early days of the Order, when blessed Francis was travelling in the company of one of his first twelve followers, that brother greeted men and women on the roads and in the fields by saying to them: "May the Lord give you peace!" The people were completely astonished, for they had never heard other religious use that greeting. A few men asked in an offensive tone of voice: "What is the meaning of that greeting?" The brother was ashamed and said to blessed Francis: "Brother, let me use a different greeting." Blessed Francis answered: "Let them talk; they do not have a sense of the things of God. Do not be ashamed. Nobles and princes of the world will come to respect you ant the other brothers because of this greeting." And he added: "Is it not wonderful that the Lord has wanted a humble people different from those who have preceded them, people who are content to possess him alone, the Most High and glorious Lord, as their riches.

In the thought of St. Francis, people of peace are a humble people, those who are content to possess the Most High alone as their entire wealth. This goes to the heart of St. Francis' understanding of poverty also. Overflowing with praise for the grace of the stigmata, Francis prays: "You [Lord], are all our riches. You are enough for us." (Parchment Given to Br. Leo). Those who, like Francis, really believe that "God is enough" are truly poor and come to experience the peace Jesus speaks of: "Peace' is my farewell gift to you; my own peace I give you; I do not give it to you as the world gives peace" (Jn 14:27). The world can never give peace of heart. And again: "I tell you all this so that in me you may find peace" (Jn 16:33). Similarly: "Your hearts will rejoice with a joy no one can take from you" (Jn 16:22). Those who are filled with this peace and joy in the depths of their being will necessarily be, like Francis, apostles of peace.

Vices That Destroy Peace

In his writings, the vices that Francis most warns against are precisely those that disrupt peace both in oneself and in others. Pride, arrogance, greed, haughtiness, vanity, jealousy, detraction, an unforgiving spirit — these are direct attacks on gospel peace, as they are incompatible with Franciscan *minoritas*.

In St. Francis' day, as in our own, the vices of arrogance and greed were the cause of grave injustices that Francis felt compelled to denounce. Injustice is always a grave threat to peace. As Pope Paul VI said: "If you want peace, work for justice." Francis did not shy away from threatening unjust men with the punishment of God. One day while Francis was preaching to the people in the public square of Perugia, a gang of knights

"began to gallop there in full armor, for the sport of it, so much so that they interfered with the sermon. The men and women who were listening attentively to the sermon protested, but to no avail; the knights continued. [Francis addressed the knights:] Your heart is puffed up with arrogance, haughtiness and pride. You pillage your neighbors and kill many of them. If you do not mend your ways soon and make reparation for the harm you have done I tell you that the Lord, Who does not allow any injustice to go unpunished, is preparing a terrible punishment and humiliation for you" (LP 35; see also 2 Cel 37.)

Senseless brutality and horrific injustice continue to plague the world of our time, threatening peace. To announce the Reign of God is to denounce what is anti-Reign of God as Francis did in his day.

Christian pacifism then does not mean "peace at any price." Pacifism is not passivism. Remaining passive and indifferent in the presence of evil is not a gospel value. As the OFM general constitutions state:

The brothers should live in this world as builders of justice and heralds and craftsmen of peace, overcoming evil by doing good (Art. 68, 1).

In protecting the rights of oppressed peoples, the brothers should reject violence and have recourse instead to means that are available to more powerless people.

The brothers should be aware of the horrendous dangers that threaten the human race. They should speak out courageously against the arms race and every kind of warlike activity as a most serious curse on the world and the gravest injury to the poor. The brothers should spare themselves neither toil nor hardship in building up the reign of the God of peace (Art. 69, 1 and 2).

The directive that the friars overcome evil by doing good is taken from Romans 12:21, and the recommendation to use means that people without power employ in resisting evil is based on Vatican II's teaching in *Gaudium* et Spes 78.

Peace: A Contemporary Challenge

If, on entering the Franciscan family we enter a "delegation of peace" (1 Cel 24), we also live in a culture where violence is not only tolerated but at times is acclaimed as "the only thing that works" in remedying injustice. That was the argument used to justify the recent Persian Gulf war.

Although Pope John Paul II clearly condemned the invasion of Kuwait as "a brutal violation of international law and of the moral law", he also warned that war was not an appropriate response to that injustice; on the contrary, "the suffering and destruction of war would only give rise to further injustices". On Jan. 12, before the air war started, the Pope said: "The demands of humanity today ask us to move resolutely towards the absolute banning of war, and to cultivate peace as the supreme good, to which all policies and strategies must be subordinated." When war broke out, the Pope asked those responsable to "immediately abandon this war that is unworthly of humanity." On more than 50 occasions the Pope expressed his firm opposition to the war. All to no avail. Months after the war was declared "over", the Pope's judgment is that it was "tragic". He writes in Centesimus Annus (1 May 1991):

I myself, on the occasion of the recent tragic war in the Persian Gulf, repeated the cry: "Never again war!" No, never again war, which destroys the lives of innocent people, teaches how to kill, throws into upheaval even the lives of those who do the killing and leaves behind a trail of resentment and hatred, thus making it all the more difficult to find a just solution to the very problems which provoked the war (n. 52).

Meanwhile, the vast majority of north-americans, and no doubt many Catholics (and Franciscans?) among them, are being swept up in a wave of euphoria at "our massive victory". When the President's spokesman was asked about the human suffering caused by the war, he replied that the American people would not go on a guilt trip because of it. Perhaps not, but that only raises other questions, such as the one posed by Robert F. Drinan S.J. in NCR (= National Catholic Reporter) April 12, 1991: "Has America lost its moral compass?" Civil religion is a monstrous idol that can blind us to gospel values.

Yet the war and its aftermath were indeed a terrible tragedy for many. The U.S. armed forces and their allies killed some 150,000 Iraqui soldiers, most of them conscripts and many of them barely more than children. Some 88,500 tons (sic) of bombs were dropped on Iraq, causing what a U.N. report called "near apocalyptic" destruction. Some 70% of those bombs hit other than their intended targets, and it seems that well over 12,000 civilians — women, children, the sick and elderly among them, were killed. The U.N. estimates that 9,000 homes were destroyed and

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. . . we also live in a culture where violence is not only tolerated but at times is acclaimed as "the only thing that works" in remedying injustice

72,000 people left homeless. Hundreds of thousands of Iraquis lived in sheer terror as their country was blasted back into the pre-industrial age. One is reminded of the forceful declaration of Vatican II's *Gaudium et Spes* (80):

Any act of war aimed indiscriminately at the destruction of entire cities or of extensive areas along with their population is a crime against God and the human race. It merits unequivocal and unhesitating condemnation.

And what is to be said of the long-term moral effects of the war on north-americans? Ignoring the tragic dimensions of the war conveys the message, especially harmful to our youth: violence works! Can we be surprised by the finding of the U.S. Senate Judiciary Committee that in 1990 "the United States led the world in the rates of its murders, rapes and robberies?" The U.S. is the "most violent and self-destructive nation on earth." The murder rate in the U.S. is four times that of Italy, nine times that of England, and eleven times that of Japan. While the U.S. population has grown 41% since 1960, violent crimes have increased by 516%. In 1990, more than 1.8 million Americans were murdered, raped or robbed. (Reported by Robert F. Drinan S.J. in NCR, 12 April 1991).

To denounce war in the present climate is to invite ridicule and contempt for one's supposed "lack of patriotism." Nevertheless, our task is to proclaim the gospel in utter fidelity to its message, even when that message is unpopular. If we fail to relate the gospel to the concrete challenges of our own times we fail to proclaim the gospel as relevant today. And, as scripture scholar John McKenzie notes:

No reader of the New Testament, simple or sophisticated, can retain any doubt of Jesus' position toward violence directed to persons, individual or collective, organized or free enterprise: He rejected it totally. (Quoted by Emmanuel Charles McCarthy in *America*, May 18, 1991.)

If the Franciscan family is to be again a "delegation of peace" we need the inner strength to risk unpopularity and to "swim against the current". Swimming against the current is difficult. It is consoling to know that only live fish can do it.

Conclusion

In an address delivered on March 13 of this year at Pacific Lutheran University, Archbishop Raymond Hunthausen said:

In the afterglow of [the Persian Gulf] war in which many would say the military proved its worth, I am plagued by doubts. I'll cite a few statistics:

Some economists have figured that every billion dollars spent on arms means a loss of more than 2,000 civilian jobs. By that calculation, this year's \$300 billion military budget means sacrificing 600,000 jobs.

Military spending has made our country the world's biggest debtor nation. Since I spoke here ten years ago, our budget deficit and trade imbalance increased \$1 trillion. As a result we now spend more of our tax dollars paying the interest on our debt than we pay for all the housing, education, social welfare, food, employment, transportation, energy and environmental programs combined.

While the military budget increased 50% over the past decade, federal programs directed toward reducing poverty were cut 54%. As a result, one in four children lives in poverty, and our infant mortality rate is higher than in that of any other industrialized country.

The struggle for the soul of the United States, our soul as a nation, will occur in the coming struggle over how our government will spend our money. The church must join in this struggle.

Reflection Questions:

- 1. The beatitudes have been called Jesus' self-portrait. In our evangelizing ministry, do we attach enough importance to them and to the sermon on the mount? Do we Franciscans strive to make the beatitudes our own self-portrait?
- 2. One recent encouraging development in educational circles is the offering of courses on the peaceful resolution of conflict. Some 220 U.S. colleges and universities have peace-education programs, including 40 Catholic schools. What do you know about "peaceful resolution of conflict?" (The U.S. Bishops' pastoral "The Challenge of Peace: God's Promise and Our Response," p. 69 ff, offers encouragement and interesting information on this topic. See also the National *Catholic Reporter, April 12, 1991, for a report.)
- 3. In his 1982 visit to Great Britain, Pope John Paul II said: Today, the scale and the horror of modern warfare whether nuclear or not makes it totally unacceptable as a means of settling differences between nations. War should belong to the tragic past, to history; it should find no place on humanity's agenda for the future. (Homily at Babington Airport, Coventry)

How can Franciscans, members of a "delegation of peace" (1 Cel 24) make that message better known?

The Martyrdom of Daniel and His Companions: An Account of Early Franciscan Spirituality

ROBERT CARDEN, O.F.M.

The account of the Martyrdom of Daniel and his Companions from a contemporary *Passio* (The Second Reading from the Franciscan Office of Readings for Daniel, Priest and Companions, Martyrs, October 10) is an abbreviated version of the Martyrdom of Daniel and his Companions attributed to a thirteenth century account printed in *Analecta Franciscana* (Volume 3 [1892] 613-616).

This liturgical account of the martyrdom of Daniel and his Companions which occurred in Ceuta/Septa, a Moslem city, on October 19, 1227, a year after the death of St. Francis has been abbreviated and also purged of language (Satellites vero diaboli) that might be termed offensive in a post-Vatican II era of ecumenism and openness to the non-Christian.

Structure

The reading falls into three distinct parts. The first and third segments are narrative, the second segment is the account of the Martyrs' letters from prison. An anonymous contemporary presents the Martyrs' praises of God and of His activity within a narrative which first reflects on the attitudes of the Martyrs and then, after the Martyrs' praises, returns to the narrative of their martyrdom.

Summary

Daniel and his companions filled with a desire to convert the Saracens, prepare themselves sacramentally (Confession and Eucharist) for the task.

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In a spirit of penance (having sprinkled their heads with ashes) and strengthened by, and on fire with, the Holy Spirit, they approach the Saracens. They are derided as mad and placed in chains.

From their prison the Martyrs write of their praise and trust in God. This same God Who had called Abraham had, through Christ, given them the task of proclaiming the Gospel. With their feet, directed by Christ, they had performed their task faithfully, preaching the name of Christ and giving witness that salvation was only through him. Finally our narrator once more takes up the story of the martyrdom. Questioned about their attitude to the law and Mohammed the Martyrs give witness to the role of "our Lord Jesus Christ and the need for conversion." Finally we read of their joyful attitude as they faced beheading.

Letter Within a Narrative

The narrative has two levels: the contemporary letter from prison which would have been written some short time prior to the martyrdom and the narration of the total event in which is included their letter [In this two-level narrative event, there is a distinct diffference between the spirituality that is evidenced at each level.]

The Spirituality of the Letter

The letter of the Martyrs is almost a concatenation of either Scriptural quotations or Scriptural allusions. Although being neither an overt statement about Franciscan spirituality in general, nor a claim to be an express statement of the spirituality of the Martyrs, these fairly terse Scriptural citations or allusions, present aspects of the Martyrs spirituality in the face of the expectation of death. It was a spirituality of praise of the Father, of openness to the saving activity of Jesus and to his guidance and direction. It was a spirituality that recognized the initiative of God as he asked a sacrifice of Abraham and he himself provided the victim; of a Christ who suffered for us and asked that we follow in his way for "his glory and the salvation of believers." Because they are "the aroma of Christ" they became instruments of Christ's reaching out to others for salvation or judgement, either to life or death, as they "offered living proof of Christ's concern for salvation."

The Franciscan Martyrs themselves express a spirituality redolent of Francis: praise of the Father, the initiative of God, provident care (Abraham), awareness of Jesus Christ who suffered for us, divine guidance ("He directed our paths"), a strong Christ-centered mission, ("an aroma of Christ", "the name of Christ was preached"), walking in faith the path

In this two-level narrative event, there is a distinct difference between the spirituality that is evidenced at each level.

directed by God, death, leading to honor or condemnation. However, from this particular letter it would be easy to overlook the activity of the Holy Spirit in the life of the Martyrs. The presence of the Holy Spirit inherent in all these activities is, at the best, implicit.

The Spirituality of the Narrative

The contemporary narrative, in which this letter is presented, offered an important additional dimension of spirituality. The narrative particularly stressed the actual activity of the Holy Spirit in the lives of the Martyrs. The Martyrs were "fervent in spirit". The task of proclaiming the name of the Lord and his salvation was the fruit of their being "strengthened by the power of the Holy Spirit". God's word burnt "like a fire" in their hearts and they themselves were like men "intoxicated by the Holy Spirit'. The activity of the Holy Spirit seemed "Pentecostal" ("These men are not drunk. Acts 2.15), Pauline ("For all who are led by the Spirit of God are sons of God". Rom 8.14) and reflecting the admonition of Christ ("For the Holy Spirit will teach you in that very hour what you ought to say" Luke 12.12).

Without trying to explain the activity of the Holy Spirit and his relationship with the Martyrs in a systematic manner, the author of the contemporary *Passio* expressed a great awareness of the activity of the Holy Spirit. Their proclamation of the name of the Lord was linked to their strengthening by the Holy Spirit and their very intoxication by that same Spirit. Whether the author presumed areas of spirituality embraced in the letter section is not known but what is obvious is that he stressed the activity of the Holy Spirit in the Martyrs' lives, something that the Martyrs themselves did not do in their letter.

Narrator's Insight

The author of the contemporary *Passio* was possibly a Franciscan (two friars, one a Minor and the other a Preacher, were among the Christians in Ceuta/Septa to whom the letter from the friars was addressed) and we

can recognize quite distinct acknowledgement of the manner in which God works among men, urging men to proclaim the Gospel.

To the spirituality of the Martyrs' letter that overtly acknowledged both Jesus and God (Father), the narrator added details that are reflected practices dear to St. Francis, their sacramental preparation, of Confession (Reg NB XX) and Eucharist (Adm I.11, Test 10), conversion of life (Reg NB XVII. 14) but especially, he firmly placed the mission and martyrdom within a Trinitarian context through his explicit references to the strength, the power, the intoxication of the Holy Spirit.

The actual date and authorship of the *Pasio* is unknown and it is attributed to a contemporary source. Whatever its actual date of composition, through the medium of the narrator, if not through the words of the Martyrs thmselves, it placed special emphasis on the role of the Holy Spirit in certain critical apostolic activities of the Martyrs.

Conclusion

The Passio was written as a record of the Martyrs' death not as a statement of spirituality. However, in a non-systematic manner, the author of the Passio presented dimensions of a spirituality that showed a zeal inflammed by the Holy Spirit, bearing fruit in a life of praise of the Father through an intimate relationship with the Son by a life of ultimate witness through martyrdom. There is a real sense that the journey both of mission and martyrdom is empowered by the Holy Spirit.

The author of the account, whether he was a Friar Minor or another, extoled the activity of the Holy Spirit leading "intoxicated" men to the imitation of Christ and to give glory to God through the forfeiting of their lives. He was certainly in sympathy with Francis who asked to be "inflamed by the fire of the Holy Spirit" and to be "able to follow in the footprints of Your beloved Son (EpOrd 51).

It could be said that the narrator has failed to touch upon the activity of the Holy Spirit in areas of the Martyrs' lives other than their desire to go to the Saracens, their preaching and martyrdom and that, in so doing presented a distorted view of the activity of the Holy Spirit and their relationship with him.

We do not know to what extent the narrator would have recognized the activity of the Holy Spirit in every detail of the lives of these faithful witnesses because he was writing solely of their martyrdom. However, the fact that Daniel, a "wise and prudent religious and his six companions were devoted to God and "fervent in spirit" would lead one to believe that the narrator recognized a pervading influence of God in the lives of the Martyrs and that it could have been said of them that they had "the Spirit of the Lord and His holy manner of working" (RegB X.8). However,

whether the narrator would have attributed this to the activity of the Holy Spirit we cannot say, from the account in the *Passio*. Nevertheless, while in this *Passio* we have the grounds for the development of a spirituality in which the activity of the Holy Spirit was truly pervasive, the narrator did not state that this was so. He did not link the activity of the Holy Spirit with the total life of the Martyrs as they followed the footprints of Christ, perhaps in their Baptism, their life before coming to the friars, their call etc. The potential for this total relationship with the Holy Spirit is there but it was not explicated.

On the other hand, it is quite possible that the narratur did not have an awareness of the Holy Spirit's all-pervading presence in the lives of these faithful witnesses. He may have considered that the Holy Spirit was especially present only in the faithful soul, the dedicated soul, the soul whom the Spirit of Lord was espousing to Christ in a very special manner. He may have failed to recognize that the Spirit of the Lord was constantly espoused to every faithful soul, calling and leading that soul and forming Christ within. What we are certain of is that in the *Passio* he did at least proclaim the activity of the Spirit in their mission and death.

Even if we cannot generalize to the whole of the life of the Martyrs, the *Passio* presents a brief, non-systematic picture of the activity of that Spirit. If it is truly contemporary (about 1227) and by a Franciscan friar, it shows how very early in the life of the Order, one friar was in tune with Francis' awareness of the action of the Holy Spirit in Francis' own life and how that same Spirit could and should be active in the lives of his brothers. Certainly he recognized this presence in crucial moments and probably, since the Martyrs were "fervent in spirit", he may have recognized this preence generally in their lives. \square

Oh, how happy and blessed are these men and women when they do these things and persevere in doing them, since the **Spirit of the Lord** will rest upon them and He will make His home and dwelling among them. They are children of the heavenly Father whose works they do, and they are spouses, brothers, and mothers of our Lord Jesus Christ.

St. Francis' FIRST VERSION OF THE LETTER TO THE FAITHFUL 5-7.

An Open Letter to the Winged Creatures of the World

Today's Franciscan preaching to the birds

HERMANN SCHALÜCK, O.F.M.

Preliminary observation:

Legend says that Francis of Assisi preached to the birds. The following paraphrase adopts the form of an open letter. The author is fully aware of the liberties he is taking with the original and the danger incurred in so desiring to interpret this famous text.

Anyhow, this letter is addressed not so much to the birds as to the people who wish to be committed to the future of our Churches.

On this day, October 4 of the year of the Lord 1990, the feast of Saint Francis

To my beautiful feathered brothers and sisters.

In the year 1979, the Lord Pope John Paul II declared our little Brother of Assisi patron of ecology, because he discerned in every creature an image of God and was the first who desired to preach not only to men and women but also to the birds and the fishes. On the occasion of the

Fr. Hermann Schalück was elected Minister General of the Order of Friars Minor at its General Chapter in San Diego in June of this year. The CORD is privileged to publish his Fioretti-like stories that are profoundly insightful.

XXIII Day of Prayer for World Peace (1990), our Holy Father has again called Francis by this title.

I now desire to send you an open letter, so as not to lose contact with you. And first, I beseech all the diligent carrier pigeons among you, who experience an increase in their work, though not in their wages, to please hold me excused.

Here, then, are some reflections and questions which you may study, during your meetings and upcoming synods.

Bird's Eye View

You have not failed to observe that in spite of the evolution of humanity towards a "global village", the horizons of our brothers and sisters within our Churches have, on not a few occasions, become restricted. The human species and its material needs occupy the stage especially in our ancient Europe, which desires to change its plumage. Many are they who think only of themselves, forgetting the wider perspectives of solidarity. If we do not succeed in seeing beyond our noses or further than the rim of our nest, Europe will very likely be transformed into a fortress rather than into a house of many rooms. It will be the poor here and elsewhere who will suffer, as well as our living space. Many brothers and sisters engaged in politics and commerce and also some brothers and sisters in our Christian Churches have thus far exploited and exhausted our Mother Earth and its vital living space. They seem to forget that in God's plans the flowers and herbs, the air and water, fish and birds and the ozone layer are our brothers and sisters. We should therefore treat all creation with attention and respect, love and compassion.

In our Church many from among us have had very positive experiences in contact with other cultures and other theologies, but they have sometimes been branded "exotic birds" or "rare species". They could, however, have so much to contribute to the thought and faith of Europe. I am convinced that there will be more and more people who will understand the need for thinking globally so that they may take action locally. You are an inspiration for them.

For all those who stop off in Rome while on a new journey to Africa and to the Middle East I hope their stay will be a happy one, full of enriching experiences, and that they have a safe journey home.

Never cease to learn

Dear brothers and sisters, feathered friends of the world, what most of all attracts my attention is your capacity to grasp the "new thinking". It is now several years since some migratory birds have observed signs of this new thinking among politicians close to Moscow. (It is sad to think that the news bulletins being broadcast from the antennae of the Vatican gardens should still be contradictory). I am pleasantly surprised to see that you form one family in which the humble sparrows and the simple swallows, the larks and the humming birds, the owls and the kakapos all enjoy, for the sake of the common good, the same dignity as the peacocks, the robins and the cardinal birds with their fire-red plumage.

Unfortunately, humans continue to insult one another with names such as "fat bird", old magpie", "hare brain", "goose" and other such nicknames. It pains me when your names are discredited in this manner and I wish to ask your pardon for this attitude of my fellows, as well as for that "right of first picking" which they have so egoistically invented, thus projecting their thirst for power and their hatred upon you.

It would be so beneficial to learn from you. On our way towards the third millenium we are in dire need of becoming conscious of the dignity of all people and religious, of the need for sharing what is the patrimony of all, of the need for fraternal solidarity among all of God's preferential option for the wounded birds of all times and of all places of the necessity to build a just and peaceful world for all.

It is high time that we give you thanks for your good example, also for the way in which you deal with your refuse — so ecological, intelligent and non-toxic — and ensure its recycling. Was not our Lord Jesus the first to speak clearly in praise of your creativity, of your happy gift of combining very creatively short term improvisation with long range visioning and planning? In short did he not speak in praise of your excellent sense of priorities (Mt 6, 25)?

A New Solidarity — Even Among Humans?

Faced with the problems which more and more trouble humanity and also our Church, we ought to open our eyes more widely, broaden our horizons and listen to each other. To adopt the policy of the ostrich: stick one's head in the sand so as not to see the problems — is that another projection by my fellow-men on you? — does not solve anything. Some years ago our brothers, the German bishops, in a letter dealing with the ecological crisis, raised the alarm:

"The human race is filling its vital space and that of many generations to come with the refuse it produces and consumes. It is causing the destruction of elements on which our life and growth depend." They went on to affirm that humans can only protect themselves from the destiny they themselves are preparing by recovering their solidarity with all creation. Otherwise they will become slaves of a creation which they so proudly aspired to subject to their own will. What beautiful words for

the evangelization of our modern world and of our hearts! But, who is going to pay them attention if not you, our dear winged creatures? Thank you for your inspiring example.

Another specific element on which the life of our world depends is likewise in danger: the capacity to listen to the melody of others, the capacity to dialogue, the faith not in one's own power but also in the things God wants to tell us through other people and religious. He gives us so many signs of the liberating power of his Gospel, and he invites us all to live it in ever new ways.

You birds of the sky, fly peaceably on the breath of Brother Wind. You remind us of the Spirit which blows where He wills and which can renew us and carry us afar. Our Lord Pope Paul VI, in his letter "Evangelii Nuntiandi", has called to mind that whoever announces the Gospel must first of all be evangelized and inwardly converted himself. And his successor, Pope John Paul II, has highlighted that need during his numerous journeys on the wings of Brother Wind, on devout pilgrimage to so many cultures, religions and especially to the poor.

A Final Greeting

In conclusion, my dear brothers and sisters, the birds, I should like to invite you to renew your confidence in humanity, and to avail yourselves of the possibilities offered by so many churches and other ecclesiastical buildings so as to build your nests and face the winter. Numerous facades, restored at great cost, are now ready to offer you a "dwelling at low rent", not to mention the many empty rooms available in some of our institutions which could give you lodging. We have so much need of your intuitions in our institutions! Let us console ourselves mutually and meditate together upon a saying of Rabindranath Tagore:

"God becomes tired of mighty kingdoms, but never of a little bird."

Your lesser Brother,

Hermann Schalück, O.F.M.

BOOK REVIEWS

The Spark in the Soul: Four Mystics on Iustice. By Terry Testard. New York: Paulist Press, 1987, 124 pages. N.P.

Reviewed by Paul Lachance, O.F.M. St. Francis Retreat House, Oak Brook, IL.

One of the current trends of contemporary spirituality is to establish a rapport between mysticism and the struggle for justice. The intuition is there, its articulation still at a fledgling stage. Put simply, how do the callings of the search for God in solitude and silence and that of trying to find him in service and people mutually inform one another. Terry Testard's Spark of the Soul looks at the question from the point of view of how the mystical tradition can nourish the spirituality of those involved in prophetic social concern. To develop his theme he selects the lives and works of four mystics: Francis of Assisi, Master Eckhart, Evelyn Underhill and Thomas Merton.

From Francis of Assisi we can discover the vulnerable God, how signs of his self-emptying love in Christ are especially present among the powerless and the poor. From the Poverello, we can also learn how to grow in compassion and to live a spirituality of non-violence. Eckhart teaches us how to make way for God's birth in the soul by detaching oneselves from the compulsive grip of consumerism and the exploitation of the environment. From apprenticeship with Underhill we can learn how through a complete prayer-adoration, communion and co-operation—we can come to the awareness that God's presence permeates the world. The light and power that is derived therefrom challenges and enables us to become change agents in society. Finally, Thomas Merton draws attention to the importance of solitude and silence for the discovery of our true identity of God. From the contemplative consciousness of who we really are in God's loving gaze we can, in turn, see through and contest the illusions of the times: individualism, utilitarianism, militarism, and unbridled technological growth. The common thread that runs through the insights that are derived from all four mystics is the courage with which they departed from conventional wisdom and challenged social assumptions-a witness which arose from their deep God-centeredness and radical openness to the world.

Testard's book dispenses some good advice. It can serve to initiate those involved in the struggle for peace and justice in the ways in which they can draw from and be "sparked" by the riches of the mystical tradition. If, however the link is to be forged between the power of the inner quest for loving union with God, one "without a why," and the outer struggle for full justice and peace in the world, further study is necessary in the processes in which this can take place and above all, the living witness of those who try to combine both dimensions. No less is needed if the planet is to be saved from extinction. 🗆

Maloney, S. I. Ave Maria Press, Notre Dame, Indiana copyright 1990, 149 pages. Paperback. \$5.95.

Reviewed by Sr. Frances Ann Thom, OSF, M.A. (Franciscan Institute), Pastoral Minister of St. Mary's Parish in Baldwinsville, NY.

In this world of such great anxiety, restlessness and temporal concern, George Maloney attempts to show the world and its inhabitants a better way to live each day. Writing in his usual personal and reflective style, the author focuses on the virtue of trust as the only means whereby persons can grasp the fullness of what life is all about. He does not rely upon his own insights as he i of his standard work first published in explores the depths to which trust can preserve humankind from destruction but calls upon church teachings, revelation and the writings of many scholarly Christian contemplatives to enlighten and support him in his discovery.

The author believes that while all persons suffer from fears, sins, heartbreak, anxiety and loss, all of those sufferings can be dealt with on the higher level of trust—a trust that is a complete surrender. This surrender must be equivalent to the surrender Iesus himself undertook as he lived a human life in this world to show us the way to the Father. It is only in and through Jesus that each one can transform personal sufferings into trust.

Anyone who reads this book, will find in it inspiration and encouragement as each chapter unfolds the struggles of other human being and of Jesus, himself, to become totally surrendered in a union of wills. As George Maloney states, "To the degree that we Christians surrender ourselves freely to the leadership of Jesus Christ through the

In Jesus We Trust. By George A mystical oneness we enjoy with him and in him, to that degree we can say we are Christians, living members of his body." (pp. 148-9)

> A Religious History of America, by Edwin Scott Gaustad. New Revised Edition. NY: Harper & Row, Publishers, 1990, xvi + 391 pp.

Reviewed by James S. Dalton. Ph.D. (University of Chicago), Professor of Religious Studies, Siena College, Loudonville, N.Y.

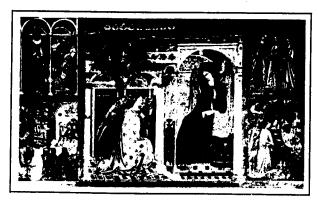
Edwin Scott Gaustad, an eminent historian of Christianity in the United States, now offers us a revised edition 1966. As one might expect it is a clearly written and relatively up to date history intended as a textbook for introductory courses in the religious history of the United States. Its foci are denominations, regions and issues that have dominated American religious history for the last thirty years or so. Measured by traditional standards it is as fine a piece of work as one might expect of a scholar of the first rank. But for 1990 it falls far short of what needs to be done in re-shaping what has come to be a contested and changing field.

Although Native Americans receive a fuller treatment here than in most standard histories, there is little attention paid to the reality of their cultural contact with Europeans or, put in another way, their influencing of as well as their being influenced by the newcomers to their lands. Their cultural variety in the American landscape is ignored except for some attention to the East Coast. Their continuing role in the building up of American culture receives scant attention. The problem here is not that they are not noticed, it is that they are not taken seriously as cultural contributors to an emerging world militarily and economically dominated by Europeans. During most of the story of the United States they are absent from the scene.

African-Americans are also given a competent standard treatment at a time when this very standard is open to question and debate. Little attention is paid to their African and African-Caribbean cultural roots and the role these roots played in shaping both themselves and the Europeans with whom they came into contact. There seems to be no "Africa" in these African-Americans. In Gaustad's story they play a reactive role. They are the objects and not the subjects of the ongoing story. Their story is that told by Europeans and this story, as increasing scholarship is showing, fails to recognize their important and dynamic contributions.

Hispanic peoples suffer a fate similar to Native Americans and African Americans. No time is spent on their roots in Islamic as well as Christian Spain. Gaustad seems unaware of their cultural fusions with Native American and African American cultures and religions. Further, he does not discuss their continuing and important shapings of Northern Europeans especially in the American West and Southwest.

The major problem that I find with this approach to religious history in the United States is that it is both European and Eastern American centered. American culture is not merely the extension of European culture in a new and passive land. Religious and cultural patterns have always been the result of a dynamic integration of cultural strands; the Northern and Southern European, the Native American, the African and, more recently, the Asian. Europeans were influenced by and influenced other cultures, traditions and religions. It is time that a religious histories of the United States recognized these foundational realities. Charles Long, an Historian of Religions, calls America an "Aboriginal-Euro-African" What this means is the task of future writers of the religious story of the United States. Gaustad's effort, as well documented and learned as it is, falls regrettably short of this goal.



Scene of the ANNUNCIATION, Portiuncula Chapel, Assisi

The Stigmata of St. Francis

I struggled to find That one word Which made the blind See, the lame walk, The dumb talk.

In the darkness
Of that terrible
moment my call
Went unheard,
That fall seemed forever:
I called and called
Ever clearer, ever louder

And in the silent
Being alone
I was a little man bent
And weary to the bone

Who realized the wounds on the feet, hands and side Were the silent sounds That had already died.

Séamus Mulholland, O.F.M.

Books Received

- Berryman, Jerome W., Godly Play. A Way of Religious Education. San Francisco: Harper, 1991. Pp. xi-179, inc. Index. Cloth, \$19.95.
- Callahan, Kennon L. The Planning Workbook. Twelve Keys to an Effective Church. Revised ed. San Francisco: Harper, 1991. Pp. 48. Paper, \$5.95.
- Dunn, Tad. Spiritual Exercises for Today. A Contemporary Presentation of the Classic Spiritual Exercises of Ignatius of Loyola. San Francisco: Harper, 1991. Pp. ix-176. Paper, \$9.95.
- ——,. Spiritual Mentoring. Guiding People Through Spiritual Exercises of Life Decisions. San Francisco: Harper, San Francisco, 1991. PP. xvi-200, inc. Index. Paper, \$15.95.
- Flood, David and Calogeras, Athena. For People. An Introduction to Franciscan Life. Chicago: Haversack, Inc., 1990. Pp. 237. Paper, \$10.00 plus \$3.50 for postage and bandling.
- Gjergji, Lush. Mother Theresa Her Life, Her Works. Brooklyn, NY: New City Press, 1991. Pp. 138. Paper, \$8.95.
- Green, S.J., Thomas H. Drinking from a Dry Well. Notre Dame, IN: Ave Maria Press, 1991. Pp. 125. Paper, \$5.94.
- Moltmann, Jurgen. The Way of Jesus Christ. Christology in Messianic Dimensions. San Francisco: Harper, 1991. Pp. xx-388, inc. Index of Names. Cloth, \$24.95.
- Overberg, S. J., Kenneth R. Conscience in Conflict. How to Make Moral Choices. Cincinnati, Ohio: St. Anthony Messenger Press, 1991. Pp. 162, inc. Bibliography. Paper, \$6.95.
- Pierce, Gregory F. Augustine, ed. Of Human Hands. A Reader in the Spirituality of Work. Chicago: Acta Publications, 1991. Pp. 128. Paper, \$8.95.
- Scott, S.J., M. John. Accept Yourself With Love and Confidence. Huntington, IN: Our Sunday Press, 1991. Pp. 119. Paper, \$5.95.
- Slattery, Patrick. Caretakers of Creation. Farmers Reflect on Their Faith and Work. Chicago: Acta Publications, 1991. Pp. 120. Paper, \$8.95.
- Whitehead, James D. and Evelyn E. *The Promise of Partnership*. Leadership and Ministry in the Adult Church. San Francisco: Harper San Francisco, 1991. Pp. xiv-224, inc. Bibliography and Index. Cloth, \$19.95.
- Casettes. When I Walk in the Valley of Darkness, What Do I Do When the Lights Go Out? Quigley, O.F.M., John. 2 Casettes. Darkness and Depression. With Jesus in the Darkness. St. Anthony Messenger Press, 1991. \$18.95 for package.

FRANCISCAN GATHERING XII

February 2 - 7, 1992

A celebration of the Franciscan tradition and future by sisters and brothers, religious and secular, who share a common history and common dream. The focus is Minoritas, which leads one toward greater oneness with God and all creation through Servanthood and Contemplation.

Theme:

Minoritas: Toward Oneness Through Servanthood and Contemplation

Speakers:

Regis Armstrong, OFM Cap. Joanne Schatzlein, OSF

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