FORTY-SIXTH ANNUAL MEETING

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FRANCISCAN EDUCATIONAL CONFERENCE

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Editorial

With this issue, THE CORD is at last up to date. It has been a rather hectic process, making up a year of magazines in a couple of months, and we don't mind admitting that we're glad it's over.

One thing remains to be done as we prepare to resume normal operation, and that is the expression of our deep gratitude to everyone involved.

We are grateful, first of all, to our subscribers for their faithful confidence in us. Only in the case of a Franciscan publication, as a publishing executive recently observed, could the circulation *increase* (by the hundreds) while the magazine was not being published.

Our thanks go, too, to the many competent authors and artists, who responded so generously to our request for relevant and significant material with which to grace the pages of this review. Deadlines were short, and requirements exacting. Yet the material came in, and past issues have been made up precisely on schedule.

A considerable debt of gratitude is owed, finally, to the printing and production staffs: particularly to Mrs. Joseph Cucchiaro of the Franciscan Institute, and the Franciscan Fathers Press, Brooklyn, N. Y., for setting aside much of their normal work schedule to accommodate the needs of THE CORD.

With God's help, we shall continue, now, to bring you on time, each month, reading material designed to keep you informed about the latest developments in Franciscan living, as well as to inspire ever greater fidelity to the Franciscan ideal.

The Franciscan Spirit of Brotherhood

Cullen Schippe, O.F.M. Cap.

"If a mother loves and cares for her child in the flesh, a friar should certainly love and care for his spiritual brother all the more tenderly" (2 Rule 6).[1] This is one of the most haunting and beautiful exhortations in the Rule of Saint Francis. Some of the most lyrical passages in the history of literature have been devoted to the tenderness of mother-love, and yet Saint Francis of Assisi has asked his followers to be more tender and devoted to one another than a mother is to her own flesh and blood.

Twentieth-century man is very much concerned with interpersonal relationships. Existentialist philosophers furnish outstanding representatives of the contradictory and equally strange tendencies so prevalent today: the headlong race in which some are engaged, away from what little communication they still have with other people; and the brazen swagger which others have adopted in their quest for a deeper and more meaningful interpersonal communication.

Between these bizarre extremes we find the genuine interpersonal relationship of brotherhood in Christ under the fatherhood of God: a Christian reality which divine revelation and guidance have preserved from the defects and exaggerations that have vitiated virtually all purely human programs for fulfillment. Here we are interested specifically in the Franciscan form of such brotherhood. What is involved in it? What is excluded from it? These and other questions must be answered, and the answers must be applied to the contemporary effort to renew Franciscanism.

In this article I shall discuss two points of major importance in any consideration of our tradition of brotherhood in the Order: (1) Saint Francis' own view of *fraternitas*, and (2) the modern approach to the same subject. Basically the two views are the same, but changes that have taken place in the Order and in society as a whole have had a role in shaping our contemporary outlook on brotherliness; hence the need to reflect on the matter and its importance in the current renewal.

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The best summary of our Seraphic Father's feelings for the brethren and how they should conduct themselves toward one another can perhaps be found in the eleventh chapter of his First Rule:

> The friars are bound to love one another because our Lord says, "This is my commandment, that you love one another as I have loved you" (Jn. 15:12). And they must prove their love by deeds, as St. John says: "Let us not love in word, neither with the tongue, but in deed and in truth" (1 Jn. 3:18).
>
> They are to speak "evil of none" (Tit. 3:2); there must be no complaining, no slander; it is written, "Whisperers and detractors are people hateful to God."

Love one another . . . brother making peace with brother. The members of older religious institutions were called monks; it was only among themselves and in contrast to their superiors that they called themselves brothers. But Francis shunned the terms *monk, monastic Order, monastic Rule*. He replaced them with the names, *brother, brotherhood, Order of Friars Minor*. And significantly, he forbade any other title.

Thomas of Celano in his *Vita Secunda* insists:

> The Blessed Francis admonished all to charity, kindness,and brotherly affection. He said: "I desire that my brothers show themselves as sons of one mother, and if one ask the other for a habit, a cord, or anything else, it should be given him generously." ... The constant desire and unceasing endeavor of the saint was to preserve intact the bond of unity among the brothers, in order that those whom the same spirit had called and the same father had begotten, should be nurtured peaceably in the bosom of the same mother (2 Cel. 180, 191).

Saint Francis always considered the Brotherhood as a family first and an Order second. As Archbishop Felder expresses it, "In thoughts, words and actions, inwardly and outwardly, whether near and known intimately or absent and unknown, all were to show one another genuine brotherly love" (p. 245). The life of the first friars was a constant exercise in a brotherly, almost motherly affection. The brethren were always on the lookout for opportunities to show their genuine affection for a brother in need. Seldom did a friar have to express his need, so quick were the others to sense it.

There were, however, difficulties along this line, early in the history of the Order. It seems that a rash of detraction broke out among the friars. "The Order," said Francis, "is threatened by a crisis, if the detractors are not checked. Very soon the good name of many brothers will be sullied if the mouth of these slanderers is not stuffed. Rise, rise, examine carefully, and if you find an accused brother as innocent, then inflict on the accuser a hard and public punishment."

Hard words from the seraphic Saint! He could take many offenses and show great mercy, but for him the biggest offense against fraternal charity was the detraction and murmuring of the brethren. "Far from indulging in detraction or disputing in words (2 Tim. 2:14) the friars should do their best to avoid talking, according as God gives them the opportunity. There must be no quarrelling among themselves or with others, and they should be content to answer everyone humbly . . ." (1 Rule 11).

One of the outstanding virtues of the friars under the inspiration of Saint Francis was a knightly courtesy. The background for such courtesy was twofold. First, Christ was seen to be the head of his Body, the Church. Every human being therefore became equal under God as at least a potential member of Christ. The care and solicitude of the friars for one another flowed from this "divine" egalitarianism. Secondly, there was the simplicity and humility of the friars. To be boorish, discourteous, harsh, was not consistent with a truly simple and humble demeanor. Such lack of social grace would be a gross insult to a fellow member of the Mystical Body or to a brother in religion.

> The sense of equality which was inherent in the Franciscan social ideal, was sublimated to a sense of personal dignity as attaching to all men in virtue of their relationship with Jesus Christ. The majesty of the Christ-life lay, as we have seen, upon all creation; and that sense of majesty had its corresponding personal action in the courtesy which in the Franciscan legend is considered an outstanding virtue; so much so that the discourteous friar was held to be no true friar (Cuthbert, **Romanticism of Saint Francis**, p. 67).

Francis was, after Christ, the supreme exemplar and living model of fraternal charity in the Order. He first lived the injunction to love before he expected it of others. The *Fioretti* are filled with little instances of love, compassion, and sympathy on the part of our seraphic Father. Celano relates one touching story that could well serve as a typical example. Brother Rizzerio was convinced that he stood in the good or ill favor of God

accordingly as he stood in the good or ill favor of the Saint. He considered himself unworthy of the seraphic Father's friendship, and was on one occasion dismayed by this fancied unworthiness. When Francis found out about the brother's plight, he said:

> Let not this temptation trouble you, my son, nor this doubt embitter you; for you are very dear to me and can be assured that among all my beloved ones you are worthy of my particular esteem and friendship. Come to me whenever you wish, and avail yourself without fear of this friendship (2 Cel. 49).

The *Mirror of Perfection* recounts the simple yet powerful story of the friar who woke up in the middle of the night in the throes of a terrible hunger tantrum. "Immediately Blessed Francis had a meal prepared, and like a man full of love and discretion sat by his side to eat with him, that he should feel no shame at eating by himself. . . ." Many were the examples of Francis' outstanding brotherly love.

But what is the basis — the "philosophical foundation" — for such a respect (and this is a key word) and love for the brothers? The answer has already been hinted at in the foregoing paragraphs: Christocentrism and a realization of human dignity.

Christocentrism may be regarded as the unifying element in all Franciscan brotherly love. It is expressed in the theology of Saint Bonaventure as an outlook which sees all creation as produced in and through Christ, modelled on Christ, and destined for ultimate fulfillment under the headship of Christ, Christocentrism means, in short, an attitude which sees Christ first, last, and always as the center of God's plan and therefore of human life.

The second factor mentioned above is that realization of human dignity which characterized Francis' attitude toward every man he met. He viewed each human being through Christian eyes, particularly the members of the Brotherhood he founded. For Saint Francis, the brethren were much more than comrades in a new adventure, more than fellow Christians if by this we mean merely a fellowship in the same visible organization, more than friends if we take friendship in even its deepest philosophical sense. They were spiritual *brothers,* joined together in the communion of a life infinitely transcending every natural reality.

Francis, then, loved and cherished his brethren with a deep PERSONAL love. Down through the centuries this brotherhood and, shall we say, *esprit de corps* has been an integral part of

the Franciscan way of life. The reason for this can be seen in these words from Chesterton's *Saint Francis of Assisi:*

> From the Pope to the beggar, from the Sultan of Syria to the ragged robbers, there never was a man who looked into the dark and burning eyes of Francis Bernadone without being certain that he was really interested in them. Francis was interested in everyone's own individual life from the cradle to the grave. Each human being was valued and taken seriously. He treated the whole mob of men as a mob of kings. He demanded a great deal of human nature, not because he despised it, but rather because he trusted it and realized its potential.

Francis showed men anew how to live the new commandment, and he manifested this warm love especially to his fellow friars. He saw his duty (as the Apostle Paul tells of it in the sixth chapter of his Letter to the Galatians) as being first to the "household of the faithful."

The Franciscans and Brotherhood

Since the days of Saint Francis, and even during his lifetime, there have been failings, within the Franciscan family, with regard to fraternal charity. Yet despite these unfortunate lapses, the sons and daughters of the Seraph of Assisi have always been distinguished for what Felder calls their "most cordial and happy brotherliness" (p. 247).

Caring for and loving a brother, as evidenced in the life and words of Saint Francis, is simply being FOR that brother. Being FOR a brother involves gaining, in a limited way, an understanding of him. In this understanding is the germ of sympathy and compassion. The I-Thou relationship which is established as a result is by no means purely intellectual. Nor is it purely volitive. And by no means is it a mere overflowing of the emotions. The spirit of brotherhood which is so strong in our Order is eminently divine and wonderfully human. The spot in our hearts reserved for our brother is the stamp of God's approval on our way of life. Francis named us, and we are in reality, "friars" — brothers — who must daily bend and be FOR one another.

This being FOR another is not something frivolous or externally ostentatious. At times it is the drudgery of bearing a brother's cross. Then, too, it may be the nagging itch of putting up with annoying habits. Being FOR another takes humility and grace. But above all, as the whole tradition of the Order indicates, it springs from love.

Love as Christ himself defined it at the Last Supper is the wellspring from which flows any genuine affection a friar shows for his brother. Any other way would produce a distorted, perverted, twisted affection which would be more in line with what the world considers love.

"Rejoice with those who rejoice, weep with those who weep" (Rom. 12:15). Such is Saint Paul's sound advice to the Christians at Rome. If a twentieth century friar is to be FOR his brother, if he is to love and care for him more than a mother loves and cares for her natural child, then he must share that brother's joys and sorrows. And this sharing must be a springboard to God.

This sounds idealistic? How can a Christian, much less a religious, live without an ideal? If every Franciscan, religious and lay, were fully aware of the dynamism inherent in fraternal love and affection, how close we would be to fulfilling the hopes placed in us by Pius XI, Pius XII, and John XXIII! The crest of our Order would be emblazoned, and the atmosphere of our convents, monasteries, and homes permeated, with the truth to which so much theoretical homage is paid and which is so succinctly expressed in Psalm 132: "Behold how good it is, and how pleasant, where brethren dwell at one!"

There is a need, not only in modern society as a whole, but especially in contemporary religious life, for brothers who are FOR one another. As Friars Minor and as followers of Saint Francis, our affinity transcends the bonds of flesh. It has its source in supernature. I am no longer I; I am WE and WE are CHRIST. With Saint Paul, the Franciscan who is immersed in this ideal can say, "It is now no longer I that live, but Christ lives in me" (Gal. 2:20).

This aspect of Franciscan brotherhood can and must be viewed under the aspect of poverty. As the well known Benedictine writer Hubert van Zeller points out in *The Choice of God,*

> the man who is poor in spirit is not bound to people or bored by people. He loves people in Charity. ... How can a man be bored by people when he cannot imagine anyone to be more boring than himself? Such a man is on the contrary delighted by the presence of people; they remind him of the Charity he owes God (pp. 103ff).

This close relationship between brotherliness and poverty shows how thoroughly evangelical the Franciscan ideal is. It is because Christ, being rich, became poor for the sake of us, his brothers (2 Cor. 8:9), that the Franciscan seeks to be poor, the better to love his brothers and all men in Christ.

That poverty of spirit, then, which would seek to exclude tender affection for one's brother, would be self-defeating. It would show up under trial for what it is, a false poverty not sufficiently detached from its own poverty and from its own solitude.

Conclusion

We Franciscans are neither monks nor hermits. Most of our time is spent rubbing elbows with others — our brothers in religion. At prayer, in work, and during his hours of relaxation, the Franciscan is surrounded by brothers or sisters who are dedicated by a common love to the Franciscan ideal. The intangible spirit that accompanies such a life is the essence of Franciscan brotherhood.

"If a mother loves and cares for her child in the flesh. . . ." We are back again to that haunting phrase that began this article. Perhaps we can see more clearly now, as a result of recalling some basic truths once relished and then allowed to lapse into the nirvana of presupposition, what Francis meant when he said that the love between brothers in the Order must be greater than mother-love.

This exhortation, enigmatic perhaps to the casual observer, must at all times be a throbbing reality for us who are immersed in the Franciscan lifestream. The bonds of spiritual relationship — brother for brother — *are* stronger than family ties. Franciscan profession *does* give us birth into a new family. We *are,* by that profession, more members of the Franciscan family than our natural families. And our patrimony is Francis' desire that the brothers should love and support one another.

Every Franciscan is a brother, and we have much more in common than the initials we add to our names. May what was said of the first friars be said of our "new" generation:

> Although the members of this immense fraternity were gathered from all parts of the globe, yet they were raised up to one temple of the Holy Spirit by the cementing bond of love. Indescribable was their mutual love and cordiality. When living together, they vied with one another in loving friendship and friendliness, each one seeking only how he might gladden the heart of the other (Felder, 247).

Saint Francis' spirit of brotherly love is contagious. It must be studied, and re-studied, meditated and contemplated. Modern

"isms" have cast a cloud over brotherly love and have labelled it, branded it, formalized it, fossilized it. But the example of our seraphic Father can cut through centuries and errors to re-establish and revitalize his own divinely inspired spirit of fraternal love.

> His perfect love for the little flock which he had drawn after himself never left him without fear that they might lose heaven, after having renounced the world. He feared that he should not attain to glory himself, if he should not lead those to glory who were entrusted to him, those whom his spirit had brought forth with greater travail than the maternal womb (2 Cel. 181).

Saint Francis had an ideal. His ideal was translated into the poetry of the brotherhood. The Capuchin Constitutions tell how that ideal must live on: If the friars "would be true disciples of Christ, let them heartily love and bear with one another, exercising themselves in divine love and fraternal charity; studying how best to give good example to one another and to all" (n. 113).

Perhaps the Franciscan ideal of brotherhood has suffered through the ages. Perhaps, because of human frailty, the love — brother for brother — that is to be characteristic of Christians, much more of Friars Minor, has declined. Father Cuthbert, O.S.F.C., introducing the English version of the *Speculum,* says that

> there are those who are scandalized when they discover imperfections in a religious body of men. But healthy minds see only the inevitable conflict which must arise when a spiritual ideal comes into close contact with the earth; and they are edified even if humbled.

Deficiencies in its practice should never corrode the ideal. Failure to foster the spirit of brotherhood may exist. Friars may become capricious, slanderous, or simply inconsiderate; but never must the ideal of true, Franciscan brotherly love be allowed to tarnish. Francis' exhortation to love and care for our brothers more than a mother loves her child according to the flesh, must burn on. The mutual help and encouragement of brothers is absolutely necessary for the perdurance of the Franciscan ideal, and for the very life of the Franciscan Order.

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1. Translation of the writings of Saint Francis used in this article is that of Benen Fahy, O.F.M., **The Writings of St. Francis of Assisi** (Chicago: Franciscan Herald Press, 1964), used with the permission of the publisher.

Christocentrism and Love:

Two Basic Forces in Franciscan Formation

Sister Mary Mildred, C.S.S.F.

I. CHRISTOCENTRISM

After a preliminary explanation of the Rule, the novice strives to overtake the poor, chaste, and obedient Christ by adding to his knowledge the essence of the three vows, through which the Sister is to make a contract of love with her divine Spouse; the cleric or Brother, a pact of the most intimate friendship with his Master.

Franciscan Poverty with the Poor Christ

In considering poverty, the first and foremost of the vows from the Franciscan standpoint, the novice sees the compelling example of poverty left by Jesus for every Franciscan. With St. Bonaventure, he realizes that

> Christ was poor at the beginning of his life, throughout the course of his life, and at the end of his life ... He who is rich in all things and in need of nothing, became so poor, as he himself testified, that he was poorer than the foxes of the earth and the birds of the air. 'The foxes have dens, and the birds of the air have nests; but the Son of Man has nowhere to lay his head' (Mt. 8:20). For he was poor at birth, poorer in life, and poorest on the Cross. His covering at birth consisted of swaddling clothes. In life, although he had clothing, he often lacked proper nourishment. At death you will find him naked and thirsting.[1]

This poverty of Christ is the chief characteristic of the spirituality of every Franciscan, for Franciscan poverty implies

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1. D. Faccin, **Spiritual Exercises according to St. Bonaventure** (St. Bonaventure, N. Y.: The Franciscan Institute, 1955), p. 145.

detachment from all the goods of this world that are a hindrance to the love of Jesus Christ. It also implies a detachment from oneself, a dying to oneself. Despoiled thus of everything, the Religious can attach himself perfectly to Christ. The novice sees, in Franciscan poverty, the poverty of Christ on the Cross to the extent that, to him as to St. Francis, the love of poverty and love of Christ become one and the same thing. He realizes that detachment from everything on earth, which is nothingness, turns into the possession of the All-Good, who is everything. Thus the Poverello, and every Franciscan with him, may always repeat with a unique emphasis the profound yet simple words, "My God and my all."

At the very outset of the religious life, then, the novice apprehends and takes intimate possession of the perfect reliance on God's providence which our Lord taught in the Sermon on the Mount:

> Do not be anxious for your life, what you shall eat; nor yet for your body, what you shall put on. ... Look at the birds of the air; they do not sow, or reap, or gather into barns; yet your heavenly Father feeds them. Are not you of much more value than they...? And as for clothing, why are you anxious? See how the lilies of the field grow; they neither toil nor spin, yet I say to you that not even Solomon in all his glory was arrayed like one of these. But if God so clothes the grass of the field ... how much more you. ... Therefore do not be anxious, saying: 'What are we to put on?' For your Father knows that you need all these things. But seek first the kingdom of God and his justice and all these things shall be given you besides (Mt. 6:25-33).

To become a true follower of St. Francis, the novice has to love and understand poverty as St. Francis loved it and understood it. If he is a true imitator of Christ and of St. Francis, then Lady Poverty must occupy a central part in his life.
The common denominator to which he will reduce his daily living in poverty is expressed in the first of the Beatitudes: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Mt. 5:3). Although the sacred words apply in some measure to every truly Christian life, they apply especially to those who have

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chosen to give up all things to follow Christ. To a Franciscan, poverty means far more than the mere relinquishment of goods. It means "detachment" (though not in the sense that he must deny himself every human satisfaction or foster a dull indifference to life) — independence, lack of need for much that ordinary people regard as essential to contentment and happiness. It means a paring down of desires and taking the "ache" out of them. It means that the Franciscan sees everything in his life in terms of poverty of spirit and feels a kind of joy and pride in being poor out of love for Jesus Christ who, though rich, "became poor for (our) sakes, that by his poverty (we) might become rich" (2 Cor. 8:9).

Without poverty, there is no genuine Franciscanism. Other virtues are Franciscan only in combination with poverty. But poverty itself is only a means to an end. Poverty, the hidden treasure of the Gospel, is the great liberator which transforms a man into Christ. Poverty removes every obstacle to perfect union with God. With St. Francis, the novice, and the mature Franciscan as well, must never tire of repeating, "I, a little brother (or sister), wish to follow the life and poverty of Jesus Christ, our Most High Lord, and of his holy Mother, and to persevere in it to the end."[2]

The novice should be informed, then, that this entire abdication, this full renunciation, will not be unrewarded. He will give up the false liberty and glory of the world only to find true joy, lasting peace, and liberty of spirit in the company of a tender Friend or Spouse. He will strip himself of earthly riches, and be clothed with the wedding-garment of divine Love. He will leave his home and be admitted to the royal palace of Christ. He will relinquish his worldly name and receive instead the royal title of a member of the King's court. Instead of an earthly, perishable reward, he will reap the imperishable crown of union with Christ his Lord. God is not outdone in generosity; but religious abandonment must be sincere, for neither is God mocked.

Franciscan Chastity with the Chaste Christ

After poverty, the young novice is instructed about the significance and beauty of chastity for the man or woman who has

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2. T. Foley, **Spiritual Conferences for Religious** (Milwaukee: Bruce, 1948, p. 188.

chosen a total consecration to Jesus Christ as his or her way of life:

> He, the Savior of the human race, was pleased to be born of the most pure Virgin, he himself remained a virgin, and before all the others he loved the virgin disciple whom he kept from carnal nuptials. Virginity was so pleasing to him that he chose the virginal womb for his spiritual abode, wherein he celebrated the nuptials of his assuming of human nature.[3]

Because the novice loves Christ above everything else and wants to imitate him in everything, he chooses to vow chastity out of love for Jesus. To him, Jesus will always be, not merely in theory, but in the deepest and most hidden recesses of his life, the Alpha and the Omega; the beginning, and the end.

Perfect chastity, it goes without saying, is not only a bodily and spiritual integrity; it is, much more importantly, a gift made to Christ, a voluntary renunciation *for his sake,* of what gives human existence its most perfect, intimate, and noble human happiness — conjugal love. It has rightly been called a holocaust offered to Christ as a testimony of Love. As St. Methodius of Olympus says, "Virgins are the unbloody altar from which ascends the incense of love."[4]

Love of God will not be only the motivating cause of perfect chastity, but the novice's goal as well. He will vow chastity, that is, not only once and for all as a single act of love, but continually, as a prolonged expression of his fundamental desire to grow in love for, and likeness to, Jesus. The Sister will see in Jesus her perfect Model and Spouse; the priest and Brother, his perfect Model and Friend. All through his public life, our Lord revealed to man the singular value that purity had in his eyes. If the Franciscan has learned to live with Christ, he cannot fail to learn that lesson.

More concretely, however, the novice will find in the rule he has chosen to follow, specific counsels and admonitions designed to safeguard his purity. He will do well to take to heart those counsels, those admonitions. He will resolve with the utmost determination to practice a moderate, healthy degree of control — of mortification — in training his body, his emotions, and his rational faculties to respond readily to the demands of the state he has chosen. Assent to this as a theoretical principle

3. D. Faccin, **op. cit.**, p. 152.
4. Dom Massabki, "The Vow of Chastity," **Religious Sisters** (Westminster: Newman, 1952), p. 44.

is only too easy for the novice; it is only afterwards, after the fervor of the novitiate has cooled, that he comes to realize the importance of this sort of moderate and purposeful, positively motivated mortification.

At recreation, to take an example that is by no means minor or trivial, the novice must learn to avoid all that is worldly, offensive, or unbecoming to religious dignity — all this without sacrificing that spirit of joyful affability, charity, and humility without which his "religiosity" is only too suspect. He will be cautious and circumspect in his correspondence and reading, because he realizes that these activities contain real dangers for the life he is to lead.

He will, further, avoid those friendships which become too particular, too natural; for they can only weaken the love he has reserved for Christ — they can only divide his heart, and no man can serve two masters. This is not only a matter of chastity; it involves much more. It entails a modesty and a reserve that flow from the constant awareness of Christ's presence in one who has given him everything. The Franciscan has to be, in a very real sense, a tabernacle sacred to the mystical Christ within him. His virginal heart must center on Christ alone, and his esteem for Christ has to drive him to imitate his Master, to strain toward likeness and unity of will and purpose in all that he undertakes.

It is, after all, the highest form of created love, that of the seraphim, that tradition has used to symbolize the spirit of St. Francis and of his Order. Every novice, and every professed Franciscan as well, is obliged to a life of love; and the fulfillment of his vow of chastity lies, not in drawing careful distinctions as close as possible to the danger point, but in the perfection of an undivided love.

Franciscan Obedience with the Obedient Christ

As his love for Christ matures, the novice becomes ready to surrender by the vow of obedience all he possesses to the Person around whom his life has become centered. Ultimately, this has to include that which he, as a human being, most intimately and jealously treasures: his personal liberty.

This submission is, admittedly, no easy task. Intellect and will are man's two highest faculties — that which make him most God-like. With the exception of life itself, he cannot make a greater sacrifice than that of his intellect and will. And this is exactly what he does when he vows to obey another human

being out of love for Jesus Christ. With this ultimate submission, the sacrifice of the Religious is complete; it is no longer he that lives, when he practices a truly Christ-like obedience; but Christ lives in him (cf. Gal. 2:20). As obedience was Christ's road to victory, so obedience must, in the long run, be his disciple's way to victory.

The stable of Bethlehem was the first convent; religious obedience was practiced first there, by the Son of God himself. He was the first Religious, the model of total consecration to God our Father. He was omnipotent; yet he bowed in humble submission to Mary and Joseph: "he was subject to them" (Lk. 2:51). He came down from heaven, "not to do my own will, but the will of him who sent me" (Jn. 6:38). He never wavered from his Father's will, whether it was insults he faced, mockery, scourging, or crucifixion. "The chalice which my Father has given me, shall I not drink it?" (Jn. 18:11). His life culminated in a supreme act of obedience when he, the infinite God, humbled himself to the form of a slave and became obedient even to the death of the cross.

This example of Christ teaches us that there can be no dishonor in full obedience for his sake — that there can be no more noble disposition of this most excellent gift of our free will and independence, than to return it to the hands of the God who bestowed it, in a spirit of Christ-like obedience.

St. Francis, that most Christ-like of saints and our model of obedience, longed for nothing more than that his followers remain true to this submissive spirit of Jesus Christ.

The Franciscan Religious makes this heroic act for the love of Christ. His love, founded not upon feelings but upon reason, urges him to immolate his self-will and to fulfill to the best of his ability the will of God, by submitting his will to divinely constituted authority. Duly observed, the vow of obedience will transform his many actions, in themselves routine and inglorious, into a clean and sweet-smelling holocaust in the sight of God. This is so, particularly, because his sole motive in making this surrender (and persevering faithfully in it) is his love for Christ and Christ's mission. He must be impelled, as Paul was, (cf. 2 Cor. 5:14), by the love of Jesus Christ. And this necessarily implies that he will use the most effective means, approved by Christ, to become as far as possible a fit and acceptable instrument for the glorification of God and the redemption of men.

Such considerations as these place the third of the evangelical counsels high in the novice's esteem. Poverty remains the center of the Franciscan ideal, true, but obedience becomes poverty's most perfect expression. Fostering a spirit of true Christian

obedience, our own will is sacrificed, and the will excels the body and external possessions, which are the objects of the vows of poverty and chastity; (2) in the vow of obedience the other two vows are contained, whereas this cannot be said, conversely, of the vow of poverty or of chastity; (3) the vow of obedience comes closer than either of the other two to the end of the religious state itself: the subordination of the whole man to God. (*S. T.* 2, 186, 8).

Obedience unites the Franciscan to God in a perpetual spiritual communion, causing God to abide in him; in the words of Fr. Eugene Boylan, O.C.R.,

> Perfect union with Christ is to do the will of God for the love of God ... Therein lies all holiness and all happiness ... for it renews us in Christ and unites us to him who is our God and our All.[5]

Faith and love change obedience from the galling yoke it would be, to the pleasant service of a loving Master or Bridegroom. Through faith, the novice who perseveres will learn to see Jesus Christ hidden behind the human personality of his superior. Through obedience, all his actions will become meritorious — from washing dishes to attendance at Mass. Whatever the form assumed for the manifestation of God's will, love will spur the Religious on to eager, Christlike action, stamped with the seal of eternal life. He will soon realize that

> if love is giving, then in the perfect and unreserved giving of the vow of obedience ... love is perfect and unreserved. This, the greatest of all vows, is the greatest love, the most generous gift of oneself. It is the most ardent union of heart with ... God, not only of what (one) has and does, but also of all details and circumstances — in fine, of all (one) is.[6]

Through his religious life, the Franciscan will ever be ready to repeat the one continual "fiat" initiated at the Incarnation and prolonged in the Body of Christ throughout time and eternity. He will repeat it with confidence on his deathbed, and with the words of St. Therese of the Child Jesus, who well understood the value of hidden obedience when she said: "I am sure that God will do my will in heaven because on earth I have always done his will. I have never refused the good God anything."[7]

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5. **This Tremendous Lover** (Westminster: Newman, 1948), pp. 175-76.
6. F. J. McGarrigle, **My Father's Will** (Milwaukee: Bruce, 1944), p. 168
7. **St. Therese of Lisieux, the Little Flower of Jesus** (tr. T. N. Taylor) New York: Kenedy, 1926), p. 329.

Obedience is love's consummation, the test of loyal love for the Christian community, the proof of filial love for Mary, and the crown of eternal love for Christ.

II. LOVE

When the foundation of religious life, which is embodied in the three evangelical counsels of poverty, chastity, and obedience, has been laid, the master or mistress of novices should begin to instruct and guide the novices in the practice of the outstanding virtues of Franciscan asceticism — particularly in what all theologians, spiritual writers, and masters of the religious life call "the soul of all virtues and the bond of perfection": love.

There is no doubt that the novice who enters the Franciscan life seeks perfection. The intention may be, indeed usually is, somewhat vague at the beginning; but it must be made more explicit; and the earlier, the better. The novice must learn, as soon as possible, that as St. Thomas puts it, "The perfection of the Christian life is none other than the perfection of love, for the Christian life consists specifically in love."[8]

Perfection, then, consists in love — in union with God. The possession of God is perfection, and love alone unites a person to God. The young novice is, then, to be taught how to love God with his whole heart, and how to try to exclude from his life whatever would hinder the total submission of his heart to God. It is because of love that he has set out to become a Religious and renounced the goods of this world, conjugal love, and personal independence.

St. Francis' understanding of this cardinal truth is most evident, perhaps, in the following passage from Chapter Three of his Third Order Rule:

> The obstacles to sanctity being removed by the three holy vows, the Brothers and Sisters should strive to fulfill the divine law, which depends wholly on the love of God and neighbor. Charity is the soul of all virtues and the bond of perfection. Nothing is better, nothing more effective than charity to mortify the vices, to advance in grace and to attain to the height of all virtues. ... But the test of the love of God is the practice of charity towards our neighbor. Wherefore charity towards others should appear above all in the true follower of Christ. All his conversation should be guarded, useful, and proper; that charity may abound in deed, it must first abound in the heart.[9]

8. S. T. 2-2, 184, 1.
9. A. B. Wolter, **The Book of Life** (St. Bonaventure, N. Y.: Franciscan Institute, 1954), xiii-xiv.

More basic (and therefore more impelling still), however, even than the prescriptions of our Father Francis, is the divine commandment: "Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with all thy strength and with all thy mind: and thy neighbor as thyself" (Lk. 10: 27). The Franciscan novice must be brought to the point where he will respond, with St. Ignatius: "Take, O Lord, and receive all my liberty, my memory, my understanding, and my whole will." Out of love for you, Lord, I vow to you a life of poverty, chastity, and obedience.

In view of the divine Love expressed in the institution of the Eucharist, it would seem unnecessary to supply the young Franciscan with other motives and incentives for loving Christ. Impelled by the Christ-love developing within him, and led on by the inspirations of his grace, every Franciscan novice should dedicate himself to a life of love in the service of Christ and his Blessed Mother, if he aspires to be a true follower of St. Francis. The very essence of Franciscanism is seraphic love of God and of one's neighbor. St. Francis is considered to be the greatest lover the world has ever seen — that is, as we have said earlier, why he is called the Seraph of Assisi; and his Order, the Seraphic Order. Since *seraphic* implies the highest form and degree of created love, the Franciscan novice is rightly expected to excel all other Religious in love, if he is to prove true to his name and profession.

He should be encouraged often to go to his Seraphic Father, to learn from his life and writings how to love God. All of St. Francis' love for God was centered in the sacred humanity of the God-man, Jesus Christ. In his beloved Christ he saw concretely all the appealing beauty, perfection, and goodness of God united with perfect human nature. From the God-man he learned how to raise himself from the human to the divine and, ultimately, transfigure himself in Christ. With St. Francis, the young novice should be determined to "look and make it according to the pattern, that was shown thee in the mount" (Ex. 25:40).

If the Franciscan would follow Christ closely in intimate and genuine love, he must pass the test that marks a close friend of Christ. If he truly loves God, he will naturally love his neighbor, for love of neighbor is inseparable from love of God. As love for God increases, so must love of neighbor. Our Lord himself points out the way: "By this shall all men know that you are my disciples, if you have love, one for another" (Jn. 13:15).

The novice must, then, learn to love all men in Christ, especially his fellow-Religious. As Christ died for love of him,

so he must die to self for love of them. He should never harbor an unkind thought, never utter an unkind word, or perform a deed that might cause pain to another. Like his Master, he should "go about doing good" and always look for opportunities of bringing joy and gladness into the lives of his brothers in Christ.

He should realize, moreover, that love as a means of perfection does not lose its validity at the monastery door. It must reach much further; it must permeate all the activities of the Franciscan priest in the apostolate of the word and the Sacraments; it must pervade the Brother's life in the classroom and among the people; it must penetrate every aspect of the Sister's hospital and social work. If love ever fails to be the moving force of the apostolate, all the external efforts of the Religious lose their significance and value as a means of perfection.

More still: the novice in an Order devoted to the mixed or active life must be brought to realize that the active element is not the most basic in his life; it is, in the view of St. Thomas, an "overflow" of the deeper life of contemplation which must continue to nourish it and to which its fruits must be returned. The nursing Sister does not nurse the sick *simply* for the sake of serving suffering mankind, but for the sake of loving God more intensely by serving the friends for whom he laid down his life. The teaching Brother studies not *primarily* for the sake of learning or educating; but to know God better and bring others to a loving knowledge of him who is Truth.

Love of Christ Crucified

In acquiring perfect love, the novice may be helped by three basic devotions: complete surrender to Christ crucified, the Holy Eucharist, and the love of Mary Immaculate.

Christ crucified is the source, ideal, support, and raison d'être of every Franciscan's life. It is in terms of the suffering Christ that the Franciscan Religious must really understand the Franciscan spirit. The crucifix must be the center of all his devotion, as Christ is the center of all creation. "He who does not carry his cross and follow me, cannot be my disciple" (Lk. 14:27).

Francis grasped this point thoroughly. He became the follower and disciple par excellence of Jesus Crucified — so much so that, because of his love for the suffering Savior and because of his heroic imitation of him in bearing the cross of his Franciscan way of life, he merited to bear on his mortal body the marks of the crucifixion.

St. Francis was so deeply in love with the Cross, that his love for it diffused itself throughout his entire Order. Anyone who aspires to follow Francis must take up in his own turn the cry of St. Paul: "God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world" (Gal. 6:14).

The sight of Christ's Cross should penetrate the very depths of the heart of his young follower. His Friend, her Beloved, is the Son of God — the Perfect Man, nailed to the Cross. In the anguished mind, the tortured soul, the broken heart, the disfigured body of Christ, the Franciscan should read what sin did and is still doing — ravaging the mystical body of Christ.

He should come to see that Christ's death has not been brought about by sin alone, but also by the love of God. The smallest act of the Son of Man had a morally infinite value in his Father's eyes. One tear, one drop of perspiration, a single sigh, a whispered prayer, a plea for forgiveness could have bought every grace humanity needed — would have sufficed to redeem a thousand worlds. But it would hardly have proved Christ's love; for love is attested by sacrifice:

> That men might know something of the mystery of the tremendous love of their God, Christ chose the supreme test — the awful agony in the garden, the cruel crown of thorns, the flaying at the pillar, the nightmare way of the cross, the choking pain as he hung suspended for three hours between heaven and earth. And because he knew we might wonder if in the grip of pain he ever regretted his action, he deliberately pushed aside the wine mixed with myrrh that could have anesthetized his senses and robbed his sacrifice of some of its perfection. Sin indeed might nail Christ to the cross but only love could keep him there.[10]

It was this aspect of Christ's love, his sufferings, that caused the Poverello to seek God, the ideal of all perfection. To return God's love, man must crucify himself for God's sake. That is what Francis wished to do. And that is what the Franciscan novice must also do: he must begin right away, at the beginning of his religious life, to consecrate himself to the love of Christ on the cross. He must continue to specialize for the rest of his life in the practice of this crucified and crucifying love. Christ crucified will will then become for him the one way leading to perfection. In imitation of Paul of Tarsus, he will exclaim, "With Christ I am nailed to the cross. It is now no longer I that live, but Christ lives in me" (Gal. 2:19-20).

10. ibid., p. 72.

When his heart and mind are filled with our Lord's sufferings, he will find it easy to meditate on the Passion. He will burn to suffer with Christ, to embrace the Crucified through tears of contrition and gratitude.

The Holy Eucharist

Contemplating the love of Christ who died for him, the Franciscan realizes that his Master was not satisfied simply to become one of us by adopting a human nature like our own. It was not enough that he should share the hardships of a life like our own, and that he should suffer and die and atone for our sins. He loves us, and he would not rest until he could be completely united to us. And in that immeasurable love, he devised a most extraordinary method of union in which he himself became our food. That is, he instituted the Blessed Sacrament.

There may be several answers, from the theological viewpoint, to the question of why Jesus is in the Eucharist; but to the Franciscan novice, only one answer, really, should matter: Love. Love, as Bishop Sheen so eloquently explains, is the reason for the institution of the Eucharist.

> Without the Eucharist, the love of Jesus Christ would be for us a dead love, a past love, which we should soon forget, and which we should be almost pardonable in forgetting. Love has its laws, its demands. The Eucharist alone fully satisfies them. By it, Jesus Christ has every right to be loved, because he testifies in it infinite love for us.[11]

It would be, so to speak, the cardinal sin against everything that Franciscanism stands for, to reject this love. Following in the footsteps of St. Francis, the novice will want to foster the greatest possible devotion to his Friend — her Bridegroom — in the Blessed Sacrament.

St. Francis once invited all his followers to "fall in love with the God-man, whom love had made man" (Matins for Oct. 4, 2nd antiphon). St. Clare, his partner in sowing the seeds of renewal in a world grown cold, shows her perfect grasp of his spirit in her devotion to the Blessed Sacrament. Her frequent visits to her Eucharistic Lord, and the many favors they brought her, are common knowledge.

11. F. J. Sheen, "The Eucharist, the Need of Our Heart," **The Holy Hour** (Washington: NCCM), p. 51.

Now, this devotion to the Eucharist that Francis and Clare cherished are particularly called for in our day, as the cult of the Blessed Sacrament continues to spread despite the manifold forces opposing it. The novice ought to call upon Francis and Clare, to enkindle within his heart the same sort of love for the Eucharistic Christ that they had. Then he will learn from experience the power of the Blessed Sacrament to renew one's dedication to the deepest and most difficult ideals of the religious life.

Contemporary theology has yet another lesson to teach the Franciscan neophyte: Christ as he is present in the Eucharist is, precisely, "our Pasch." Now risen, he dies no more; yet it is in an eternalized moment of glorified sacrifice that he is present on the altar and in our hearts. No "prisoner of the Tabernacle," he deliberately remains there, glorified precisely in this expression of his timeless sacrifice and ever active in joining to himself the body he came to earth to assume.

Contemplating this sort of unique love, the Franciscan can only conclude that his life too must be one of self-immolation. For the sake of Christ, he too must sacrifice himself completely in obedience to the precept to "love ... as I have loved you" (Jn. **15:12**).

Love of the Blessed Virgin Mary

The wise master or mistress of novices will waste no time in inculcating that most Franciscan of traits: devotion and dedication to the Mother of God. This is but a natural result of the Franciscan form of life, which is rooted in Christ and his gospel. The Franciscans inherited this loyalty to their heavenly Queen from Francis himself, whose devotion to her was outstanding. Jesus, after all, had loved Mary; and Francis, the perfect imitator of Jesus,

> becoming one with Jesus ... felt in himself all the love of the Child Jesus for his Mother; he loved her with the very heart of Jesus. And since his heart had identified itself with the heart of Jesus, the love of Jesus for Mary was his love, and his love for Mary was the very love of Jesus.[12]

The arms of Mary were the cradle of the Franciscan Order. Celano tells us (1, 21) that Francis renovated a tiny wayside

12. L. Veuthey, **Union with Christ** (tr. J. Meyer; Chicago: Franciscan Herald Press, 1954), p. 13.

chapel, a half-ruined church "because he burned with great devotion for the Mother of all Goodness."

Francis felt for Mary all a true son feels for the best, most tender, most sublime of mothers. And what Mary was to Francis, she must be to every Franciscan. It was Francis himself who bequeathed to his followers that legacy of devotion to Mary which has ever been a beacon for the entire Franciscan family.

To love Jesus, the novice must realize that he must love Mary. Love for Mary cannot be separated from love for Jesus. St. Bonaventure says, in this connection, that we should

> hold ever in highest and most affectionate veneration the glorious Queen, Mother of our Lord. In your every need turn to her as the most assured refuge, and beg her protection. Choose her for your advocate, and recommend to her your cause whole-heartedly and without misgiving, for she is the Mother of Mercy. Seek to offer her day by day special marks of reverence. But, in order that your prayer may be heard, and your homage be pleasing to her, strive with all your might to preserve in your own body and soul the immaculate purity of your Mother, and to follow her in the path of humility and meekness.[13]

The entire Franciscan school, which has inherited the love of Francis for our Lady, Mother, and Queen, has always consecrated the best of its powers to the defense and propagation of her privileges. Tha Franciscan novice, too, must arrive early at the full consciousness of the basic reason for all his devotion to Mary and filial love for her: namely, the divine maternity. It was not absolutely necessary that the Word be born of a woman to become man. Being God, he could have assumed a full-grown, perfect human nature. If he chose to be born of Mary, that choice bears its lesson for us. It means, first and most importantly, that he has set up a special relationship between her and redeemed mankind: he has made her our Mother because she is his Mother, and we are his brothers.

He gave us that Mother at the most tragic, yet triumphant, moment in history, as he was about to bow his head in freely chosen sacrifice. "Behold thy mother," he said to his beloved disciple, and through him to every man who would follow his royal road of the cross (Jn. 19:7).

13. W. Meyer, **Conferences for Religious** (New York: Sisters of St. Francis, 1932), I, 167.

A PRAYER FROM A HEBREW

We pray, O Lord, for the Catholic Church to say: "Come into our realm, O brothers of the Hebrew faith, that we may truly learn of the One divine Source and purpose through each other, and so may true conversion follow even as day follows night. Amen.'

HENRY C. SAMUEL
Seattle, Washington

Mary is, then, our Mother; she is to form Jesus in us as she once did in her own body. Hence the singular importance of filial devotion to her as one of our chief means of perfection and holiness. "If we wish to have God dwell in us as in his tabernacle, it is necessary for us to give ourselves devotedly to Mary."[14]

The Franciscan must give himself to Mary in that simplicity and abandonment which have become traditional in his Order. He will want to manifest such practical indications of his devotion to her as regular recitation of the rosary and the *angelus*, wearing a scapular or medal in her honor, etc. But he must never mistake these means for the end, which is imitation of Mary in her total consecration to God.

He will imitate Mary, then, in her purity, in her humility, in her meekness; like her, he will spread light and peace wherever he goes. He will keep his Mother for his constant companion, along with her divine Son, realizing that this will prove his surest guarantee of advancing toward that perfection of love in which he finds his whole reason for being.

14. St. Bonaventure, **Sermo 26 in Nat. Dni.**, IX, 125; cited in Veuthey, **op. cit.**, p. 17.

St. Francis and the Fatherhood of God

Sister M. Rose Cecilia, O.S.F.

I. FRANCIS' CONCEPT OF GOD'S FATHERHOOD

Down through the centuries the message of Christ, that God is loving Father, had resounded with varying results. It was in the thirteenth century, however, that it was reiterated in accord with the divine plan, with emphatic dignity, simplicity, zeal, and love, in the person of St. Francis of Assisi, the little Poor Man of God.

Francis, it is true, was not a learned man; his "learning" was in its totality a reflection of the "Light of the world," and for that reason it gave him an insight into the truths of the Gospel which few men have ever attained. After reading the Scriptures, he would meditate on their message and write it indelibly upon his heart, so that nothing he read would be in vain (2 Cel. 240). This is the way he discovered the fundamental truth of the "Good News": God's Name is Father! He realized that rebirth in Christ through the Holy Spirit made God his Father and made him a son of the Father. This realization so permeated his life from the first moment of his conversion in 1206 until his death in 1226, that for him the fact that God was his real and ever-present Father became identical with his very existence.

Francis was the essence of simplicity, for he had no other intention in his life than to be conformed to Christ. Through the Gospel he had learned that Christ is the Way to the Father, and he had seen the Father through Christ. The Gospel revealed to him also the love, goodness, and mercy of God; for Jesus had manifested these attributes during his life. Francis knew well that he who sees Christ sees the Father; he made explicit use of our Lord's conversation with Philip (Jn. 14:8-9) in his admonition on the Eucharist (Meyer, *Words of St. Francis,* 128).

In this article, SISTER M. ROSE CECILIA shows how St. Francis imitated Christ in his filial piety toward the Father. Sister has discussed our Lord's relationship to his Father in a previous article for THE CORD. *Citations for this article from the writings of St. Francis are taken from James Meyer's* Words of St. Francis, *referred to in the text simply as "Meyer," and used with the permission of the Franciscan Herald Press, Chicago, Ill.*

Naturally, then, since Francis considered Christ "the center of all things, the focus of all thought, the object of all striving, and the inspiration of all action" (A. Wyse, *Rev. for Religious,* 10, 129), one would expect to find in Francis a life similar to that of Christ. Here we are interested specifically in the Fatherhood of God as it influenced Francis; we shall see that, in his case as in that of his Master, God's Fatherhood was an all-pervading force. It is evident in his life, in his prayers, in his teaching, and in his counsels. Let us consider each of these in turn.

The Life of St. Francis

After his conversion, Francis became the troubadour-herald of divine love. Through his fidelity to grace he was ready to make any sacrifice to become more closely united to his heavenly Father. The way was not easy: for he met opposition where once he had incurred favor; ridicule where there had been approval; rejection by his father for his whole-hearted adherence to his Father. In the first great crisis in his life, Francis found strength in the doctrine of the divine Fatherhood and pronounced that doctrine publicly: "Hear, all of you, and understand: until now I have called Pietro Bernardone my father; but because I propose to serve the Lord I return him his money, concerning which he was troubled, and all the clothes I had of him: for now I wish to say: Our Father who art in heaven, and not, father Pietro Bernardone" (Cuthbert, *Life,* 221). These words are, directly, a well merited rebuke for Pietro; but they are also the beginning of a twenty-year litany of "Our Father." For it was here that Francis suddenly realized the absolute character of God's providence — the wealth implicit in being able to call God, *Father.*

Now that Francis was stripped of all worldly ties, he was better able to penetrate into the depths of the Gospel message. In it he rediscovered that the Gospel is a personal message from God to man, and the fact that God is our Father struck him so forcibly that his heart was filled to overflowing. Christ had continually addressed God as his Father; Francis too, then, had the right *in and through Christ* to call God *Father.*

The strength of Francis' faith and of his dependence on divine Providence is apparent throughout his life. He was content to beg, knowing that his Father would provide for his needs. (Had Christ not told his followers to avoid solicitude for this world's goods?) Absolute trust in God's providence was, it seems, the very substance of Francis' rule of life. So pronounced was

this abandonment to God's loving care that it even caused dissension among the Cardinals when he sought approval for the Rule in Rome.

Was his trust vain — presumptuous? We know the answer: his Father in heaven knew his needs and provided for them. Conspicuous among the many occasions exemplifying this point is his journey from Rome to Spoleto. Francis was engrossed in conversation with his followers, telling them how to observe the Rule and manner of life they had chosen. As had been the case with Christ himself, the discussion lasted long and extended beyond the normal time for their meal. Tired and hungry, the band of friars had nothing with which to satisfy their needs. Then a man came up and offered them a loaf of bread; he disappeared immediately without anyone's knowing where he had come from or where he had gone. But the disciples realized that it was because of their master that heaven had granted them this signal favor. The Father is never outdone in generosity.

Something similar happened when Francis had invited a physician to stay for dinner, knowing quite well that all they had was a little bread and wine. No sooner had the doctor accepted the invitation, than a woman presented herself at the door and gave Francis a basket of fine bread, fish, pastries, honey, and grapes. There was much joy and thanksgiving, Celano tells us, and there was enough food not only for that meal, but for the entire following day (2 Cel. 188).

The Prayer of St. Francis

These two examples suffice to show that Francis believed in and knew God as a Father. Now let us look at his prayer life to see how the doctrine of God's Fatherhood permeated it.

Celano tells us that Francis was not so much praying as a living prayer (2 Cel. 234). The Poverello so well understood God's love that his prayers constantly proclaimed the goodness of his heavenly Father; his life was a continual bursting-forth in ardent praise of the Most High:

> Our Father most holy: our Creator, our Redeemer and Savior, our Comforter.
>
> Who are in Heaven: in the angels and the saints, giving them light to know you, since you, O Lord, are Light; setting them afire to love you, since you, O Lord, are Love; abiding in them and filling them for their bliss, since you, O Lord, are the sovereign good, the eternal good, from which everything good has its being and without which there is nothing good.
>
> Hallowed be your name: may we grow in our knowledge of you, that we may appreciate the width of your favors and the length of your promises to us as well as the utter height of your majesty and depth of your judgments.
>
> Your kingdom come: so that you may rule in us through grace and have us get to your kingdom, where the sight of you is clear, love of you is perfect, association with you is full of bliss, and enjoyment of you is eternal.
>
> Your will be done on earth as it is in Heaven: so that we may love you with all our heart by always keeping you in mind: with all our soul by always longing for you; with all our mind by directing all our intentions to you and seeking your glory in everything; and with all our strength by exerting all the forces and faculties of soul and body in your loving service and in nothing else. So may we love our neighbors as ourselves, by getting them all so far as we can to love you, by being as glad at the good fortune of others as at our own, while feeling for their misfortune, and giving no offense to anybody (Meyer, 25f).

Francis is pre-eminently the Saint of the Pater Noster. Christ taught his disciples this prayer, and so Francis adopted it as his own. He not only cherished it and said it at all the Hours of the day and night, but he longed for others to understand and appreciate its value too. It is not surprising, then, that he should exhort the friars in his First Rule: "And when you are about to pray, say, 'Our Father, who are in Heaven'" (Meyer, 277). The lay Brothers were also to repeat the "Our Father" seventy-six times daily. This prayer was substituted for the Divine Office and was recited also for the dead and for the negligences of the brothers. Francis likewise exhorted the whole world to offer "praise and pray to him day and night, with the words, Our Father, who are in Heaven, for we should pray always and never lose heart" (Meyer, 187).

In the Office of the Passion, which is made up of appropriate verses from the Psalms arranged by Francis to recall and praise the passion of Christ, we find the words of the verses changed. Many times "God" and "Lord" become "Holy Father," or the word "Father" is simply added to the text of the Psalm (see Meyer, 31ff.). These changes are, evidently, introduced to stress God's love; the whole of the Office is a song of loving thankfulness for the Redemption willed by God our Father, and accomplished by the death of the Son sent by the Father out of love for his children. All Francis' prayers and writings are saturated with

the same gratitude for God's goodness, and all use, to some extent, the words of the Gospel.

Francis' filial love for God found expression, for example, in his immortal "Hymn of the Praises of Creatures" or "Canticle of the Sun." This Canticle is a song of the kinship of all God's creatures, of God's Fatherhood, and of the liberty which man's heart finds in the vision of this truth.

Lying ill in a small hut at San Damiano after the stigmatization, Francis poured out his heart in gratitude for all the gifts of the all-good and all-loving God. "In every piece of workmanship he praised the Craftsman; whatever he found done he referred to the Doer of it. In beautiful things he recognized him who is supremely beautiful; all good things cried out to him 'He who made us is the Best'" (2 Cel. 296f.). The sun, thus, not only stood for the Sun of Righteousness but also expressed the might, majesty, and daily care of God. All creatures in turn: the moon, stars, wind, air, clouds, water, fire, mother earth, fruits, and flowers — all spoke to him of the goodness and Fatherhood of God. This was the source of his love of nature.

This penetrating insight was not due to the exquisite beauties of nature itself, nor to his own sensitive temperament. Francis, we are told by Bishop Felder, "looked upon nature with the eyes of a poet deeply imbued with faith, of having loved it with the heart of a child of God, and of giving to it a soul and a voice with which to praise the Lord in a thousand tongues" (*The Knight-Errant of Assisi*, 136).

The Teaching of St. Francis

It was from Jesus that Francis had learned to pray. Jesus was everything to him, for in Jesus he saw revealed the goodness of God. Our Lord also manifested the Father's goodness in his teaching, however; and Francis did likewise. As a matter of fact, the whole body of St. Francis' teaching is but a paraphrase of the Sermon on the Mount; its *imprimatur* was granted on the heights of La Verna two years before his death.

The teachings of Francis appealed to the heart of man and impressed him with the thought that God loves him. If some of his hearers were faithless and asked for proofs, Francis would turn to nature and life. Following the method of Christ, he would teach them to read the word *goodness* in nature — the goodness of a heavenly Father. Then he would turn to the book of life and have them reflect on the past benefits of God, who is

more merciful than severe and has aided us all beyond our deserts:

> With all our heart and soul and mind and strength and fortitude and understanding and all our faculties: with all our endeavor, affection, and yearning; with all we desire and will, let us all love God the Lord, who has given and still gives us all our whole body, soul and life; who has created and redeemed us and only in his mercy will save us; who has done and keeps doing everything good to us, miserable and wretched, corrupt and foul, ungrateful and wicked as we are (1 Rule; Meyer, 282).

Thus Francis strove in his teaching to make God better known and loved. His own heart was aflame with this love, and he longed to rekindle it in the hearts of others. He had come close to the fire Christ had cast upon the world and was consumed in seraphic love.

The Counsels of St. Francis

We have seen how Francis' life, prayers, and teachings emphasized the Fatherhood of God. Quite naturally, then, this same doctrine will be found in the counsels he left to his followers.

The advice of Christ to his disciples re-echoed in the words of Francis when he sent his friars on their mission. He admonished them "to be gentle, and patient, putting their trust in their heavenly Father, and not to be afraid because they were simple and lowly and despised by men; for the Spirit of God would speak in them" (Cuthbert, 67f.). He also exhorted them to live in the spirit of their Rule: their conversation while out among the people was to be such that anyone who saw or heard them would glorify and praise the Father in heaven (J. O. Dobson, *St. Francis*, 55). After these loving exhortations, each friar joyously knelt before Francis, who addressed them singly with the words of the Psalmist: "Cast your care upon the Lord, and he will support you" (54:23). He was accustomed to use these words often when he imposed a task under obedience.

To us, as well as to St. Francis' contemporaries, it is impossible not to see the holy joy and cheerfulness he derived from his deep realization that God was his Father. Surely Francis practiced in his own life the exhortation he bequested to his followers: "When God's servant (as often happens) is troubled about anything, he ought forthwith to arise and pray, and remain persistently in his heavenly Father's presence until he restores to him the joy of his salvation..." (2 Cel. 262).

Physical suffering never lessened Francis' zeal in proclaiming to the world the central message of Christ: God is our Father. Stricken by an attack of fever in 1215, which kept him, for the time, from preaching, Francis put his joyful message in writing. This was his first and longest letter; it was addressed to all the faithful. Humbly Francis strove to present the words of Jesus Christ, who is the Word of the Father, and the words of the Holy Spirit, which are "spirit and life" (Meyer, 190). Lovingly, gratefully, and joyfully, Francis proclaimed to all mankind: "Oh, what a glorious, holy, and great thing it is to have a Father in Heaven!" (Meyer, 104).

II. FRANCIS GLORIFYING THE FATHER

Francis' belief in God's Fatherhood had an extraordinary and vivifying effect on him. He walked about his Father's world as if it were his own, ever maintaining an attitude that was simple, natural and free of any care except that of loving his Father and fulfilling the divine will with all the ardor of his heart. True child of God that he was, he sought to please his heavenly Father in all things. Inevitably he found the Father wherever he turned, and his whole life was an effort to please the Father through Christ, our only way to him.

The Example of Christ

Our Lord has declared that he came down from heaven to do his Father's will, and his entire life was the fulfillment of that singleness of purpose. Ample proof of this is found in the Gospel. But the Gospel was Francis' manual of life; he soon caught the spirit of Christ embodied in it, and he set about in earnest to imitate his Model. As a result, his life was in accord with the will of God from the moment of his conversion to the utterance of his *consummatum est;* he knew no other desire than to mirror the life of his divine Savior.

Imitation of Christ, then, was the key to Francis' whole existence — imitation of the true Son of God, who knew how to fulfill perfectly the will of his heavenly Father. But the word *imitation* is, to tell the truth, inadequate in this case. *Identification* would convey the meaning better: the marks he received on La Verna were but the outward manifestation of an inward conformity that had been reached long before that time.

Francis' biographer, Thomas of Celano, sums up the saint's ideal when he says:

> His chief intention, his principal desire and supreme purpose was in and through all things to observe the holy Gospel, and with all watchfulness, all zeal, all the longing of his mind and all the fervor of his heart perfectly to follow the teaching of our Lord Jesus Christ and tread in his footsteps (1 Cel. 82).

St. Bonaventure tells us that "Christ Jesus crucified was laid, as a bundle of myrrh, in his heart's bosom, and he yearned to be utterly transformed into him by the fire of his exceeding love" *(Life of St. Francis,* 358). This supreme purpose of St. Francis was so successfully carried out in all the details of his life that he was called, in all due reverence, the Christ of Umbria.

What was the motivating force that caused Francis to become identified with Christ? It was the note Christ sent ringing through the world, which finally sounded in the heart of Francis and prompted him to action: love of God. This produced two effects in Francis. First, he was convinced of what God wanted him to be; and second, he was determined to fulfill God's expectations. His whole being responded to this desire. The final result was an intense longing to accomplish the will of his heavenly Father. This was no mere wish, but a leading star in the life of Francis. God had sent his Son to show the way, and Francis followed that way faithfully. Consequently, the final word in his life was always: "Not my will, but thine be done" (Lk. 22:42). When Francis believed in the love of God as a Father, he had, from that time forth, to be a true son and return full and unfaltering love. The Father, through the Son, had said, "If you love me, keep my commandments" (Jn. 14:15). Francis' response was wholehearted; he accepted the word of God contained in the Gospel as if it had been written for him alone.

Determining God's Will

The desire to do the will of the Father overpowered Francis, and he was never content until he knew the designs of God. An insight into certain incidents and writings of St. Francis will prove his fidelity to the Father in imitation of Christ his model.

From the very first moment of his conversion, Francis felt the need to know God's will. He knew, too, that it would be in silence and solitude that he would hear the voice of God. He sought a cave and entered into a secret retreat to pray to his heavenly Father. With the humility and simplicity of a child, Francis earnestly begged the Father to lead him to the path he was to follow and help him recognize and accomplish the divine

will. The Psalmist's words were continually on his lips: "Your ways, O Lord, make known to me; teach me your paths" (Ps. 24:4).

Confident in his Father's Providence, Francis patiently prayed and waited for the manifestation of the divine will. Its first expression, through Christ, occurred in the Church of St. Damian. Christ manifested himself and his will to Francis in a tangible way, for the painted image of the Crucified moved its lips and addressed him, calling him by name: "Francis, go repair my house, which as you see is wholly falling into ruin" (2 Cel. 154). Francis was shocked and amazed by the words, but he set out eagerly to obey the command. He fulfilled Christ's words literally, for it was only later that their fuller, deeper meaning was revealed to him. But the literal understanding of Christ's words is, here, beside the point. The lesson that should not be lost to us is the striking example of loving obedience to God's will.

When the time came for Francis to choose a rule of life for himself and his followers, he sought through prolonged and intense prayer to determine the divine plan for himself. Constantly reviewing thoughts and experiences, he arrived at length at a fixed ideal which remained unshaken by any influence other than divine or ecclesiastical. His rule was to be according to the Gospel, in which he found the expressed will of God. In this First Rule, which was verbally approved by Innocent III, can be found admonitions that all should be careful to fulfil the will of God:

> The rule and life of these brothers is this, that they live in obedience, in chastity, and without property, and follow the teaching and the footsteps of our Lord Jesus Christ. ... And I ask the sick brother to thank the Creator for it all, and well or sick he should want to be just as our Lord wants him to be. ... Now, however, after we have left the world, there is nothing else for us to do but be concerned about following the will of our Lord and pleasing him (Meyer, 250, 263, 275).

mplementing God's Will

Francis was a man of action. His love of the Father and bedience to the Father's will, therefore, found expression in his ctions. All Francis had to know was that it was God's will, and othing stood in his way. This was the driving force behind his very act. His resolve to preach to the infidels in Syria, even t the risk of his life, when his Order was yet scarcely weaned,

becomes understandable when seen from this vantage point. How well Francis grasped that he was not necessary to the future of the Order! That belonged to the care of God. His duty was to be obedient and docile to the Father in order to set an example and practice the doctrine he taught.

Since Francis was obedient to God's will, all things were referred to his Father's honor and glory. In touching, simple, and humble words, Francis would reply, when praised:

> For as in the picture of the Lord and the Blessed Virgin painted on wood, the Lord and the Blessed Virgin are honored, and yet the wood and the picture take nothing of it to themselves, so the servant of God is in a manner a picture of God, wherein God is honored on account of his goodness (Leo of Assisi, **The Mirror of Perfection,** 220).

The obedience of Francis was total, and it remained so until his death. He took measures, in fact, designed to help him persevere in this ideal. A few years before his death, for example, he humbly petitioned the Minister General to place over him one of the brothers, as a warden, to whom he could give his obedience. This is compatible with the words he had spoken previously to his followers: "For a subject ought to look upon his superior, not as a man, but as that God for whose love he is subject to him" (*Ibid.*, 221).

Many incidents in Francis' life could be cited to show his esteem for unstinting obedience to God's will. An outstanding instance is one that took place within two years of his death. At the time, Francis was disposed to suffer the most extreme torments of mind or body, if only his wish could be granted. What was that wish? The accomplishment of his heavenly Father's will. To discover it he came to the altar in the hermitage where he lived and placed on it the book of Gospels. He prostrated himself and humbly prayed that "the Father of mercies and God of all comfort" would manifest his will. Humble and contrite of heart, Francis made the sign of the Cross and opened the Gospels with simple faith. The Passion of Christ first met his glance. To remove any suspicion that it was by chance, Francis repeated the action a second time; and again, a third time. On each opening it was either the same or a similar passage, Francis was content. His Father had made known his will; with songs of gladness in his heart, Francis continued to follow the Way, who had ever said: "Not my will, but thine be done" (Lk. 22:42).

A paraphrase of this is found in the beautiful prayer Francis wrote at the end of his letter to the Minister General and all the Friars. After exhorting all to practice reverence toward the Blessed Sacrament, to observe the Rule, and to recite the Divine Office, Francis ardently prays: "Almighty, eternal, just, and merciful God, have us poor wretches for your sake do what we know you want, and have us always want whatever is pleasing to you ..." (Meyer, 150).

Even to Death

This prayer echoes throughout the sufferings of Francis. It is as though one were present again at the Agony of Christ in the Garden. If Francis was identified with Christ during his life, he was equally united to him in his sufferings and death. If Christ gave supreme adoration to God during his agony Francis did likewise. This is tangibly evident in his Canticle of the Creatures, in which he calls upon all the elements to join in the praise of God. The final verse was added by Francis with great joy of mind and body when he was informed by the physician that he would die around the beginning of October. It was only one who had been obedient to the will of God during life who could joyously utter at the time of his death:

> Be praised, my Lord, through our Brother Death of Body,
> From whom no man among the living can escape.
> Woe to those who in mortal sins will die;
> Blessed those whom he will find in your most holy graces,
> For the second death will do no harm to them (Meyer, 239-40).

Francis' agony was severe. Once, as he suffered more acutely than usual, a simple brother asked him to pray for relief since the hand of God seemed to be very heavy on him in this trial. Francis was distressed that anyone would censure the divine will but understood the simplicity of the brother. Nevertheless, in agony of body, Francis prostrated himself on the ground, kissed it, and cried:

> I give you thanks, O Lord God, for all these my pains, and I beseech you, my Lord, that if it pleases you, you will add to them a hundredfold; for this will be most acceptable to me if, laying sorrow on me, you do not spare — since the fulfilling of your holy will is an overflowing solace to me (St .Bonaventure, **Life**, p. 391).

Jesus had prayed three times, in the garden, "Not as I will, but as thou willest" (Mt. 26:39). A third prayer of St. Francis

can be said to express the same sentiments. One of the friars asked which he would rather bear, this sickness that was so long, or a horrible but instantaneous martyrdom. Francis, now hardly able to move at all, replied:

> That, my son, ever has been and is dearest, sweetest, and most acceptable to me, which it most pleases the Lord my God to do in me and with me, to whose will I ever desire to be found conformable and obedient in all things (1 Cel. 106).

During life Francis had glorified the Father and he had finished the work God gave him to do. There was now a place prepared for him that Christ promised once when he told his apostles, "I go to prepare a place for you" (Jn. 14:2). Like Christ, Francis uttered his *consummatum est* in the words: "I have done my duty, may Christ teach you yours" (2 Cel. 343); and his soul made its way to the Father.

Thus we have seen that the entire guiding spirit of Francis' life was that through Christ, and with Christ, and in Christ, there be to God the Father almighty, in unity with the Holy Spirit, all honor and glory. This liturgical doxology finds its exact parallel in our Father's own words:

> Almighty, most holy, most high, and sovereign God, the sovereign good, everything that is good, wholly good, who alone are good: to you let us render all praise, all glory, all thanks, all honor, all blessings, and to you let us refer always whatever is good. Amen. (Meyer, 28).

Conclusion

Francis followed closely in the footsteps of Jesus Christ, who was ever his Way, Truth, and Life. Francis knew only too well that without Jesus there was without going; without him, no knowing, and without him, no living. Thus it was that the Poverello proclaimed this during life with the words "Deus meus et omnia" which were ever on his lips and ever in his heart.

Christ is the light of the world, and this Light reflected in St. Francis, who "shone in his days as the morning star in the midst of a cloud, and as the moon at the full. And as the sun when it shines, so did he shine in the temple of God" (Gradual of the Mass, Oct. 4).

It was by means of this Light that Francis discovered the Father, for "no one knows the Father except the Son, and him to whom the Son chooses to reveal him" (Mt. 11:27).

Franciscan Pioneers in Mexico

Benedict Leutenegger, O.F.M.

IV. WORDS OF SADNESS, AND A PRAYER FOR HELP

In the last chapter of Book IV of his History Mendieta writes: "If the conversion of the Indians of New Spain had progressed toward the goal expressed in the title of the fourth Book, it would be fitting now to conclude with a canticle of praise, blessing God . . . as did Father Toribio Motolinia. At the end of his History he rejoiced over the abundant fruit which he saw with his own eyes and concluded with a spiritual song in which he invites even the conquerors of Mexico, who committed murder and theft, to praise our Lord and God for the abundant harvest of souls."

Motolinia finished his History in 1541 and at the end of Part II he writes: "Who will not be astonished when he sees the new wonders and mercies that God has done with these people? Why do men here on earth not rejoice before whose eyes God has worked these things, especially those men who came with a good intention and conquered great provinces, such as these are, in order that God might be known in them and adored? Although they are sometimes eager to acquire riches, one is inclined to believe that they regard this as incidental and secondary. Who will not believe that men, whom God endowed with reason and who found themselves so frequently in great need and in danger of death, would regulate their conscience and reform their intentions, and that they would be ready to die for the Faith and its establishment among the infidels, and that they would consider this their singular and chief purpose? These conquerors and all Christian friends of God should rejoice greatly to see a Christian community so well established in so short a time and so disposed to lead a virtuous and godly life. For this reason I beg everyone who reads this to praise and glorify God from the bottom of his heart. Let him recite the following words of thanksgiving, wherein, according to Saint Bonaventure, are contained all the ways of praising God that are found in Holy Scripture: "Praise and benediction, exaltation and recognition, thanksgiving and glorification, adoration and satisfaction be to Thee, highest Lord our God, for the mercies Thou hast shown these Indians newly converted to Thy holy Faith. Amen. Amen. Amen."

On another page of his History Motolinia, deeply stirred, apostrophizes Mexico thus: "O Mexico, that such mountains should encircle and crown thee! With reason will thy fame now spread because in thee shines forth the Faith and the Gospel of Jesus Christ. Thou, previously the mistress of sin, art now the teacher of truth. Thou, formerly in darkness and obscurity, now givest forth the splendor of Christian doctrine and civilization. Thy submission to the most unconquered Caesar, Don Carlos, doth thee greater honor and glory than the tyrannical sway that in other times thou didst seek to impose upon all. Then thou wast a Babylon, full of confusion and wickedness; now thou art another Jerusalem, the mother of provinces and kingdoms. Then thou didst go whither it pleased thee, led by the will of a smooth idiot who through thee executed barbarous laws; now many are watching over thee, taking care that thou live according to divine and human laws. At one time, on the authority of the Prince of Darkness, thou wast eager to challenge, capture and sacrifice men and women and to offer blood to the demon on cards and on bits of paper; today, with pious prayers and holy sacrifices, thou dost adore and profess the Lord of lords. O Mexico! If thou wouldst raise thy eyes to the mountains that encircle thee, thou wouldst see more good angels aiding and defending thee than formerly demons stood against thee in order to plunge thee into sins and errors."

Mendieta finished his History in 1596 and in that last chapter of Book IV he continues: "But I, having rejoiced (by divine grace) over the good beginnings, have seen things end calamitously, for all the former good has ceased, because men have hindered the work of God by their opposition, as was mentioned in previous chapters; not only am I not able to sing a song of praise at the end of my History but rather (had I the gift of composing dirges) I would sit down with Jeremias and with tears, sighs and groans, which would reach heaven (as happened over the destruction of the city of Jerusalem), I would lament and grieve over the unhappy fall and great calamity that befell our Church in the Indies; even the words of the prophet would be of little help. But I consider it better (as something more profitable) to do that only in private before the divine Reverence; in public I will turn to God (in whose almighty Hands the remedy lies) and invite those who love and fear to read with me Psalm 79, in which almighty God is asked to help the people

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FATHER BENEDICT'S series, of which this isthe fourth and final number, has appeared in the three preceeding issues of THE CORD.

of Israel in their sufferings of oppression and vexation from their neighbors."

Mendieta applies Psalm 79 to the Indians of New Spain. In the beginning of the Psalm the power and help of God are invoked and then we read of the calamity, persecution and rejection of his people, and at the end there is a petition for divine help. "Give ear, O Shepherd of Israel . . . O God of Hosts, how long wilt thou be angry when thy people pray? Thou hast fed them with the bread of tears and hast given them tears to drink in great measure. Thou hast made us the cause of contention amongst our neighbors, and our enemies deride us. O God of Hosts, bring us back again, show forth thy shining face, that we may be saved. Thou hast brought forth a vine out of Egypt, thou hast cast out the nations and planted it. Thou has prepared the ground for it, and it took root and filled the land. The hills were covered with its shadow, the cedars of God, with its branches. It stretched forth its branches unto the sea, and its boughs unto the river. Why hast thou broken down its hedges, so that all who pass by the way do pluck it, and the wild boar lays it waste and the beasts of the field devour it? O God of Hosts, return, look down from heaven and see, and visit this vine. And protect what thy right hand has planted, and the young shoot which thou hast made strong for thyself. Let them who consumed it with fire and cut it down, perish at the threat of thy countenance. Let thy hand be upon the man of thy right hand, and upon the son of man whom thou hast made strong for thyself. Then we will never depart from thee; thou wilt preserve us in life, and we will declare thy name. O Lord, God of Hosts, restore us, show forth thy shining face, that we may be saved."

Mendieta comments: "In the beginning it was gracious of the Lord to provide chosen leaders in the ecclesiastical and secular worlds who governed well. In the ecclesiastical realm there were the saintly bishops ... and in the secular domain there were many devout and Christian governors who were true fathers of the Indians ... At the death of Don Luis de Velasco, the elder, the golden age began to decline. The crumbling of the wall was near. The Emperor, Charles VI, worked for the defense and spread and protection of this vineyard of the Lord by his laws and decrees and commands, for he knew that this vineyard was surrounded by wild animals of prey who eagerly sought their own profit, and they would destroy this vineyard as they had done the others some time before. An opening in the wall was made when an official arrived who increased the taxes and called for money and more money. Suddenly there came into the vineyard the wild hog and the ferocious beast of unbridled greed ... Who

has seen (as I have seen) in New Spain the roads crowded with people like ants, and on the streets of Mexico City there was such a crowd that one could not pass without nudging another; all the cities and towns were distinguished by a group of venerable old chiefs, who looked like Roman senators; the patios of the churches were filled with people before dawn (especially on feast days); the music of Christian doctrine is sung in devout chant at the dawn of day and at nightfall melts the hardened hearts of men and rejoices the angels; we see the frequent reception of the Sacraments by the Indians and their regular attendance at divine worship, the processions and the scourgings; the complaint of the Indians when there is no sermon; the search for confessors; the whole land filled with people going to divine services; the secure possession of poverty by every Indian; the peace, brotherliness and charity among them; the vigilance to restrain the wicked, the wayward and the mischievous; the zeal to defend and help the poor; the denial of permission to people of bad character to go to these lands, and if they should come, their short stay, so that they do not scandalize these new converts. And what do we see at present (because of our sins): an Indian chief is seldom seen in any of the famous towns of New Spain, nothing remains of his former glory; the palaces of the old lords have fallen apart throughout the land; the homes of the natives are for the most part without occupants or in ruins; the roads and streets are deserted; the churches are empty, even on feast days, for the few Indians who work the farms of the Spaniards excuse themselves, for their homes are robbed while they attend Mass, since some live a life of vice with the protection of the Spaniards whom they serve, and the ministers of the Church are helpless to induce them to live the Christian life, to learn the catechism and attend Mass, because these Indians would rather fail God the whole year through than fail one day in the service of their Spanish masters. There is no other law or right but what the Spaniard wants and does. The Indian must suffer it all, even when the Spaniard takes away his wife and daughter; he is subject to all kinds of people, to Spaniards, mestizos, mulattos and negroes, and even to other Indians, when they are the servants of those who are called Christians, without finding any relief from their injuries according to the standards of justice, which for the most part serve only the freedom and authority of those who take more and more from the Indians. Of all the heavy burdens which these miserable Indians carry on their backs, the one that weighs most heavy is the drudgery of forced labor, as if the Indians were slaves and captives. Though they collapse and die, as in fact they die and are buried

Tight is the band binding God and my heart.

Tighter the tension that pulls us apart.

Only in death will those fingers release

My soul that is stretching for heaven and peace.

— Anthony Myers, O.F.M. Conv.

in great number each day, one is not to speak out and say that this inhuman cruelty must stop. The ministers of the Church, who had the courage to speak up for the Indians, are now afraid and discouraged, for no one is more odious to the world than the missionary, and pray God, that some of them are not with the wolves in order to do away with the sheep who were entrusted to their care. The servants of God, if they perform their duties, do so more because they have to and because the ministry of the Church is not to cease than because of the merits they are to gain for heaven. It is an evil and the greatest of all evils, which are so many that they cannot be enumerated. All of them give way to the fierce beast of greed which has ruined the vineyard . . . Since this wicked beast is the one which has destroyed and brought to the final stages this Church of the Indians, only God is strong enough to banish the beast, giving life to the neophytes; and so we direct and raise up to Him our prayer in imitation of the one the afflicted Israelites prayed: "Our highest and most powerful Lord God, who rules and governs the city of thy faithful ones, listen to our groans and prayers and tears which we pour out before thy divine presence. Exercise, O Lord, your great power and come to save us. Turn us, O Lord, to you and show us your face and we shall be saved. Lord God of Hosts, how long will you be angry and refuse to hear the prayers of thy servants? Behold, when you abandon us, you make us eat our bread in sorrow and you mix our drink with abundant tears. You have set us against our neighbors, and they mock at us and make fun of us. God of Hosts, direct us to you and show us your face and we shall be saved. Recall

that you have brought us as a chosen vineyard out of the power of the demon (as from Egypt), and transplanted us in the fertile land of your Church. You have planted this vineyard with your own hands, banishing the infernal idols who possessed the land before. You have planted the roots and given them such vigor and strength that in a few days the vineyard filled the whole country and no corner remained that did not receive and profess your Catholic Faith. You provided chosen workers, a most zealous leader, and faithful husbandmen. Why Lord, did you permit the vineyard to be destroyed by the enemy which surrounded it, so that all those who passed by could rob it of its fruit. The wild boar and fierce beast of greed gained entrance and all but consumed the vineyard. By your secret judgments, O Lord, you also plucked the fruit and took away the people, but you are powerful to increase the numbers at once. We humbly beseech Thee to turn toward us and look down from heaven and see and visit your vineyard, and may you finish the work which you began to plant, bringing it to perfection for thy honor and glory, and that of the Son of the Virgin, your most holy Son, whom you decreed, determined and confirmed as Savior of mankind. If this vineyard is burned up, there will be complete ruin, but if you turn your face to us and against the fierce beast who caused so much damage, his strength will vanish and we shall grow strong. Place, O Lord, your hand on the man whom you chose to take care of this humble nation (the king of Castile) and give him your help and most ardent spirit to banish the wild beast of greed, which infects your kingdom and puts them in great danger; may he desire, endeavor and seek (especially in this new nation) only that which redounds to your honor and glory and the salvation of souls, granting them the freedom you have willed for rational creatures, because with this your anger will cease and those afflicted may gain a respite, and singular graces may come to all of us. This we hope, O Lord, from thy hand, with complete confidence, and we shall not depart from you, nor seek any other help; and until this is won, we shall not cease to invoke thy most holy Name. Therefore, Lord God of Hosts, restore us and show us your shining face and we shall be saved. Amen."

And today we can pray in the same spirit: "O God almighty, turn your face to us today, that the powers of evil may be vanished and that we may be found worthy to enjoy that peace of which your Son is Prince."

The Twentieth-Century Franciscan Apostolic Life

Hilary Scully, O.F.M. Cap.

Francis of Assisi was a man who lived in the present, developed the past, and looked to the future. And, realizing that, we can take to heart the statement he made to his followers of the thirteenth century. "You have not been called for yourselves alone," he said, "but for the salvation of others." Francis was quite clear: the apostolate was part of his vocation; it must be carried out by his followers. Consequently, whoever wishes to follow in the footsteps of Francis must give himself to the service of other men.

That is exactly what the world expects of us and what the Church requests of us. In a letter to the Ministers General in April, 1959, Pope John XXIII urged Franciscans "to offer some hope of a brighter future (to our secularist world) by the return to earth of St. Francis through the ministry and good works of his followers."

Pope John expressed our purpose clearly. Our purpose is that God may reign — that God may reign in us, and through us, in others. St. Francis had his own way of achieving that end for the people of the thirteenth century. We have St. Francis' way of achieving that end for the people of the twentieth century because Francis' spirit, resting as it does upon God, will never change. Time does, and with it circumstances of time. It is up to us to bring Francis back and put his spirit to work.

This article will attempt to show what the spirit of the apostolic life is, and what makes that apostolic life Franciscan, twentieth-century Franciscan.

Every form of apostolic life — or the mixed life, as it is often called — combines a contemplative end and an active end. Francis, I think it is fair to say, was the first to embody such an ideal and all the other Orders of the Mixed Life took that ideal from him. We wish, in the words of St. Thomas, "to contemplate and to give to others what has been gained through contemplation." We want to fill ourselves with God and let that spirit spread to mankind as a vessel that first fills up, and then runs over.

FRATER HILARY, a student of theology at Capuchin College, Washington, D.C., provides, in this article, a penetrating analysis of poverty of spirit in the light of the demands of the contemporary apostolate.

Such an apostolic life contains four elements: (1) regular observance: those traditional significant norms which each one of the old Orders carries with it down through the ages without interruption as a paternal inheritance, such as austerity in clothing, fasting and abstinence, choral office, silence at certain times and places. (2) Knowledge of the sacred sciences : the knowledge which postulates keenness of mind, ever ready for all the questions of practical life, and which makes contemplation easier and fosters regular observance. (3) Spirit of prayer: the most important of all, including especially liturgical prayer, daily meditation, and a fervent offering of the Sacrifice of the Mass. And lastly, (4) apostolic work: all the work contained in saving souls.

One can see that by far the most important end of the mixed life is that of contemplation. As a matter of fact, the most important part of any apostolate is not that which is seen — that is, the labor itself — it is that which urges that labor, the *caritas Christi* of St. Paul, our prayer life. Fr. Chautard, a Cistercian, has emphatically developed this in his book *The Soul of the Apostolate*. He urges that this all-important truth be printed in indelible characters on the minds of apostolic priests: our apostolate will be successful only in the measure that we ourselves love that supernatural inner life of which God Himself is the Sovereign Principle and Jesus Christ the source.

Was there anyone who realized this more than our Founder St. Francis? Certainly we Franciscans know that Francis understood that truth perfectly and certainly we Franciscans, his followers, ought to understand it just as perfectly.

This is where the whole panoply of Franciscanism envelops the basic principles of the apostolic life and makes that apostolic life a peculiar type — makes it Franciscan. It gives a distinctive character to the four elements: making the regular observance Franciscan, making the study of the sciences Franciscan, making the spirit of prayer Franciscan, and thus making the apostolate Franciscan. What is that distinctive character and can we have it today?

The doctrine of Francis and consequently of the Franciscan is the doctrine of the Gospel. Fr. Pacific Perantoni, O.F.M., states: "Imitating their Seraphic Father, the Friars Minor must always and everywhere give tongue to the Gospel with their

"Everything Franciscan must have the ideal of Christ on the cross behind it . . ."

conduct and their activity. They must bear witness that Christ is alive and active in their heart; that His doctrine alone is th etrue and the best doctrine, the doctrine serviceable, yes, absolutely necessary, for everybody." Christ-centered must be our life, Christ-centered must be our thought, Christ-centered must be our spirit, and in the center of Christ's doctrine is the doctrine of the cross.

Everything Franciscan must have the ideal of Christ on the cross behind it, Christ stripped of all on the cross; here is the essence of Franciscanism.

And surely Cardinal John of St. Paul's defense of the Franciscan rule still stands. Replying to the objectors that the Rule was impossible, beyond human endurance, he spoke up, in words which could just as well be spoken today: "If we reject the petition of this poor man as something novel and too hard to follow when all he asks is that the law of the life of the Gospel be confirmed unto him, let us beware lest we offend against the Gospel of Christ. For if anyone shall say that in the observance of evangelical perfection and the vow to observe it, there is contained comething new or irrational or impossible of observance, such a one is convicted of a blasphemy against Christ the Author of the Gospel." These are eternal words. Christ-crucified must not be a figure of history! And if there is one person who must stop the tendency, it is the Franciscan.

It is this spirit then, the spirit of Christ-crucified as found in the Gospel, which must enshrine our apostolic life.

That spirit was one of poverty and charity. "Blessed are the poor in spirit," Christ said, "for theirs is the kingdom of heaven." "Poor in spirit" — renunciation, a magic word to Francis because it meant more than external poverty. "Blessed are the poor in spirit" was the first beatitude of Christ, and all the others can be traced back to that. Poverty is the Franciscan's starting point for all the virtues; charity is the spirit in which the Franciscan studies those virtues.

Poverty did mean renunciation of temporal goods. Thrown as we are into the midst of the atomic society we must remember that such a renunciation is not impossible. That spirit must invade and pervade everything we do as Franciscans. A Franciscan hospital chaplain, or prison chaplain, a Franciscan

director of an information center, a Franciscan pastor can handle money all day, count it, invest it, buy with it, almost live in it, and if he not only *remembers* that not a penny of it is his, but also acts in the conviction that not a penny of it is his, he is poor in spirit, detached from the world. He is an image of Christ-crucified.

Poverty also includes the other two monastic vows: renunciation of the desire of the flesh and renunciation of one's own will. It is belaboring the obvious to say that the modern Franciscan friar has the same vows with which Francis bound himself.

Christocentric poverty is also a renunciation of self-pampering: it means austerity: a rigorous training of life. A Franciscan who spends his whole apostolate in writing books or in teaching modern technology must be just as austere as a Franciscan missionary in the Philippines or New Guinea.

Poverty is a renunciation of pride; it is humility — the vivid and vital recognition of one's personal relationship to God. If a student graduates *summa cum laude,* if a confessor always has the longest line of penitents, if a lay brother is known as the best cook in the province, the adjective *Franciscan* can only be added when that particular person realizes that his gifts are not his at all. When he can admit that he is exactly the same before God as the graduate who had to try four times before he received his degree, exactly the same before God as the confessor whom penitents avoid, exactly the same before God as the lay brother who can't even boil water, he is a Franciscan. Fr. Pacific stresses the humility of the modern Franciscan in a unique way. "Whoever there may be among us, no matter whao degree of holiness or learning or special gifts of nature and grace he may be adorned, let him not regard himself as any more than a plain helpmate, subject to associating his services with the secular clergy in the duties of the apostolate. The Franciscan Apostle could never be proud if he remembered that!

That renunciation of pride also carries with it the virtue of meekness, that moral virtue which moderates anger according to right reason. The Franciscan apostle of the confessional, the Franciscan spiritual director of nuns is a patient man, for the Franciscan has grown to be *patient* through his mortification and self-control, and the Franciscan is a *man,* for he exhibits a solid spirituality with a foundation in Christ.

Poverty is furthermore a renunciation of worldly ideas. It is a spirit of sacrifice that can accept suffering with the sim-

plicity of Christ. The Franciscan attitude on life must remain the same as Christ's attitude, and that is one of acceptance. If the Franciscan is true to his name, sickness, loss, even death are actual graces which he uses just as he accepts and uses the actual grace of joy and happiness. For one to whom the poor and sick have been especially entrusted, as it is with us Franciscans, should not, must not my face, your face reflect the joy of the acceptance of Christ? The poor and sick may not be able to define Franciscanism, but they can tell if we are true Franciscans.

Poverty is a renunciation of hostility, it is mercy, it is peace. The man who is truly merciful, one whose very disposition is that of forgiveness, is a man who is truly peaceful. The very outlook of the Franciscan requires of him the qualities of a lookout, a guard who recognizes danger, and replaces it with kindness to bring about peace. Such must be the attitude of the Franciscan Third Order director or guidance counselor. Like many Franciscans, he is to be a duplicate of the truly peaceful men of history: a duplicate of Christ, the man whose couriers heralded "peace to men"; of Francis of Assisi, a man who established a special Order to bring about peace; of John XXIII, a man who as head of the Church established the principles of peace by example; of John Kennedy, a man who as head of a state brought the ideal of peace to nations. The Franciscan is a man of mercy, a man of peace.

"Blessed are the poor in spirit": that first beatitude contained the substratum of the rest and the whole of the evangelical life, the life of Christ. The spirit which spreads itself over every single aspect of these virtues, is the spirit of charity. Love is the Lord's one great Commandment and Francis made it the means of accomplishing his likeness with the poor Christ on the cross.

Charity is basic to Franciscanism. The Franciscan preacher, the Franciscan educator, the Franciscan home missionary cannot merely be in love with God; he must be on fire with love of God and Christ-crucified. This is the *ille amor seraphicus* of Francis of Assisi, a love which consumes, actually consumes every single action of the Franciscan — every sermon we preach, every poor person we minister to, every act of our ministry, every liturgical prayer. Love must be the spirit in which we practice poverty, a love of God and love of neighbor for God. If we understand this basic element of evangelical life, we have found that to make our little world a little better, it does not take much time — it takes much love.

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CONTENTS

EDITORIAL 50

REDEDICATION FOR FRANCISCAN SISTERS 51

SAINT FRANCIS AND FEAR OF THE LORD 55
Regis F. Marshall, O.F.M.

THE JOHANNINE MESSAGE FOR FRANCISCANS 63
Reynard Kinkel, O.F.M. Cap.

FRANCISCAN LOVE AND HUMAN FULFILLMENT 68
Elliot Luce, O.F.M.

PRINCIPLES FOR FRANCISCAN RE-EVALUATION 71
Brother Philip Harris, O.S.F., Ph.D.

SERAPHIC PRAYER: CHRIST COMMUNICATION 74
Stephen Mannie, O.F.M. Cap.

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Editorial

May the Lord give you peace!

Although Saint Francis' relationship to God was a very intimate and personal encounter, it was not an ephemeral thing. Profoundly complex and patently cogent as love itself, his vision quickly overflowed the brim of individual experience to assume the nature of a message to other men. It is this message, translated into modern expression, that THE CORD tries to bring you.

Someone has facetiously described mixed emotions as the sensation a man experiences while watching his mother-in-law drive over a cliff—in *his* Cadillac.

During the past year, our review has been experiencing some mixed emotions of its own. Many of you have written to us to ask why we have fallen behind in our publishing schedule. While it is certainly comforting to know that we are missed, we do regret deeply the circumstances that prompted the concern expressed by your letters.

We should like to express our sincere apologies to you for letting you down as we have. Having now made a few adjustments here at the editorial desk, we have every hope, with God's help, of bringing the review to you on time in the future.

At the same time, we ask for your indulgent acceptance of the manner in which we propose to bring THE CORD back to its schedule. In the face of these euphemistic "circumstances beyond our control," we have decided that it would be best to begin immediately, with this issue, to concentrate on getting the current issue out to you on time. In addition to the current issue, however, we shall do our best, during the next three or four months, to send out several double issues which will complete the previous volume (1964) as well as the present one (January and February, 1965).

Finally, we thank you for your patience with us during our present difficulty, and we ask God to bless you for it. And we pledge to you our renewed efforts to bring to you—on time— a meaningful and enjoyable review.

The Editors

Rededication for Franciscan Sisters

In the thirteenth chapter of his Gospel, Saint Matthew records several parables which Jesus told to describe the kingdom which He had come to establish among men. With a neatness characteristic of his accountant's mind, the evangelist rounds off our Lord's teaching with a short epilogue, itself in the form of a miniature parable: "And He said to them, 'So then, every Scribe instructed in the kingdom of heaven is like a houesholder who brings forth from his storeroom things new and old' " (Mt. 13:52).

Nova et vetera, the new and the old! Christ's founding of His kingdom was the culmination in perfect form of the ancient covenant which Yahweh had made with His people. With the advent of the new, none of the old was really lost, for Jesus came not to destroy, but to fulfill (Mt. 5:17). And the Christian who truly understands the kingdom of Christ has the knack of giving to each its proper value.

Holy Mother Church has drunk deeply of the spirit of her Head and Founder. Instructed by the Holy Ghost, she is a prudent householder who knows how to use both the old and the new in her storeroom. God has endowed her, as he always will, with wonderful gifts. She cherishes the old, even while embracing the new. She understands how to employ both of them effectively for God's glory and man's good.

Now, one of the outstanding blessings which our heavenly Father has bestowed on the Church are her religious institutes, those societies whose members strive for gospel perfection according to the law peculiar to their society by the profession of public vows (cf. *C. I. C.*, n. 488, §1). New to the Church at the time of their inception, many of these institutes have now grown quite old. But the Church does not on this account discard them. Since she is aware of their perennial value, she occasionally brings them up to date with new ideas, new apostolates, new activities, new adaptations. Thus does she act the part of the prudent householder.

In our own days, which are so thoroughly permeated with the spirit of *aggionamento*, it is not a bit surprising that the Church should address herself to the task of updating her religious institutes.

Religious Renovation

Pope Pius XII had been vicar of Christ only a few months when he began to manifest a keen interest in revitalizing religious life in the Church. It is a sign, incidentally, of the high esteem which the Church has for her religious, that one of the earliest movements toward *aggiornamento* took shape precisely in the area of religious institutes. In a series of letters and allocutions to religious superiors from 1939 to 1950, the supreme pontiff repeatedly expressed his desire that their institutes undertake both an adjustment to modern conditions and a revival of the essential spirit of their respective founders. By 1950, this double theme of accommodation to the times and renewal of original spirit had assumed the Latin name of *Renovatio Accomodata*, and had gained sufficient momentum to be the subject of discussion at the First General Congress on the States of Perfection, which was held in Rome that year.

By its twofold nature, the effort toward accommodated renewal concerns both superiors and subjects of religious institutes. The task of accommodation to modern conditions involves an external, administrative adjustment of the institute's modus operandi; therefore, although it considers the individual religious, it is more directly the concern of superiors. On the other hand, the renewal of spirit depends largely on the effort of the individual religious; hence, while superiors are indirectly involved in personal renewal by providing means to effect it, the revival of the founder's spirit is incumbent especially on subjects.

In order to provide an impetus and environment for personal religious revitalization for their members, many religious institutes (predominantly, as it seems, those of women) have arranged what have come to be known in the United States as Renovation Programs. These generally have taken the form of a sort of workshop of spirituality, lasting from two to six weeks, in which sisters of a particular community work under the direction of a priest to renew themselves in the spirit of their founder.

A Unique Program

During the past summer, a group of Franciscan sisters took part in a program of renewal which appears to have been quite unique. On July 5, approximately one hundred sisters from five Franicscan communities gathered at Christ the King Seminary on the campus of Saint Bonaventure University in New York State, to devote two weeks to rededicating themselves to the spirit of Saint Francis. The program was conceived and arranged by the Very Reverend Donald Hoag, O.F.M., Minister Provincial of the Province of the Most Holy Name of Jesus, and conducted by priests of that province.

Three factors contributed to make this rededication program different from most efforts of this sort. The large number of sister participants allowed for a a true community atmosphere, which was noticeable especially in the various liturgical functions which were held. The team of eleven priests involved in the program ensured the sisters a wide choice of confessors and spiritual directors. The presence of diverse Franciscan communities provided for a lively and enlightening exchange of viewpoints. It is reported that the sisters who took part considered these three things distinct advantages, a view shared by those priests who had had previous experience in this sort of work.

Three Point Format

The activities of the day were divided into three parts, each with its peculiar purpose: reconsideration, re-evaluation, and re-animation. Each morning two lectures were presented, dealing with Franciscan spiritual theology, and its implications in practical religious life. The single exercise held in the afternoon was a seminar in which the sisters discussed modern problems concerning the vows, community living, the apostolate, and the like. To facilitate active participation by all, the sisters separated into groups of about twelve, each group with a priest moderator. Discussion was prompted by a list of talking-points related to the morning lectures, and given to the sisters at the beginning of the program. A sister scribe recorded the salient points of each seminar, and a summary report of the day's sessions was mimeographed and issued to each sister. The re-animation aspect of the program took place in the evening, in the form of a sermon or bible service, followed by Benediction of the Most Blessed Sacrament.

Although a great amount of intellectual activity was compressed into two weeks, an earnest effort was made to provide the participants with time to digest what they were acquiring. Discussion during the day was free and enthusiastic. But, since the accent was on the task of personalizing what had been assimilated, the sisters spent a great deal of time alone in meditation. The scenic seminary campus, surrounded by the ma-

jestic Cattaraugus hills, provided acres of the natural beauty that is so conducive to conversing with God. Furthermore, an abundance of good reading material was available, both in the seminary library and — within walking distance — the library of St. Bonaventure University.

The Franciscan nature of the material discussed during the program was matched by a very perceptible, almost tangible, Seraphic spirit. Serious discussion was frequently punctuated by lighthearted laughter; devout prayer was interspersed with a great amount of conviviality; sisterly charity prevailed everywhere; and, despite heroic efforts to the contrary, Brother Ass departed a trifle heavier than he had been on his arrival.

All who took part in this rededication program—sisters and friars alike—considered that our heavenly Father had given them a great grace indeed. The experience of observing the spirit of Francis alive in members of other communities; the opportunity of sharing one's experience of the Seraphic vision with others; the gift of a few days of blessed leisure in which to give oneself again entirely to God; for all these things, and for many more, the religious involved in this rededication are grateful to one another, to their superiors, to the Holy Mother Church, and to almighty God.

The mind of the Church was never so clear as now, when it is finding expression in the searching of individual priests and laymen, in the mushrooming of so many new Christian apostolic movements, and in the ringing decisions of Vatican II. This is what the Church is thinking. This is what she wants. She has every right to expect nothing less than a wholehearted response, especially from her priests and religious.

— *Aquinas M. Ferrara, O. F. M.*
in INTEREST

Saint Francis and Fear of the Lord

Regis F. Marshall, O.F.M.

God is our norm. He is also our way. God is more than an ideal. He is the truth. To God we attribute life. In fact, He is life itself. To know and love God, our way, our truth, and our life, after the manner, and with the same motive, in which God infinitely knows and loves Himself spells out the ultimate and only explanation of our God-gifted existence. To be aware of the encouraging truth that God came to live with us in the same humanity He created makes our knowledge of Him the more accessible and His love for us the more discernible. That the same God submitted Himself to the humiliation and absurdity of the cross in full view of Jerusalem and exposed in full sight of mankind and inexhaustible mercy is purpose enough for every man to tremble but hardly reason to regard the death of the God-Man an evil from which he should shrink.

Christ came to us not as an avenger but as an advocate who called, invited, drew, and yes, even begged. And herein lies the heart of our subject matter. That Christ's loving attempt in His Passion and Death may not be appreciated; that there may be only apathetic acceptance of His Sacrifice on Calvary; that the crosspice to which His arms were transfixed may not be construed as the beam of justice righted to horizontal perfection, can make of God the source from which may come the evil of punishment. Man may turn his back on the God of love but in doing so he must face up to the God of justice. The God who ought to be feared is the same God who gifts us with a fear of the Lord. Fear of the Lord is properly a grace and gift of the Holy Spirit. As a grace it is necessary and ever sufficient. As a gift it is a need and never superfluous.

When St. Francis of Assisi lamented that "love is not loved" he did not so grieve without a touch of trepidation. A most practical psychologist, of whom Chesterton said, "he deliberately did not see the mob for the men" and " he only saw the image of God multiplied and

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never monotonous," St. Francis knew that man's nature is to desire and when he does not anchor his heart in God he will all too readily submerge it in the things that God has made. God's very gifts can become gods. When the co-curricular obligation of reparation is shirked then inevitably there results a self-privileged separation from God. This is a disorder of the first order a dread Francis always feared in his Order.

It has been suggested that there are no punishments only corrections thus styling every man a custodian whose lifelong effort is one of maintaining, preserving, and restoring the order that Christ ordained on Golgotha. "Now go hence, Francis, and build up my house, for it is nearly falling down" was the call issued from the crucifix of San Damiano, at first so misunderstood but soon so well undertaken. It has since become the unambiguous call to every follower of the Poverello. And the call has become more importunate in the truth that the order which Christ restored on the heights of Calvary obviously has not been preserved in the valleys and main streets of our day.

St. Francis' "love is not loved" of medieval mintage is no less true of our modern mentality. An age which has so delivered itself to an exagerated accent on change and transition, to disruptions and disjunctions, to separations and insecurities, has also allowed a chaste fear of the Lord to go by the board. And this when our times should be so generative of such an attitude towards God. For despite the transiency of our age we have no choice but to live in the permanent company of two presences, the one, the silent Presence of actual salvation in the Holy Eucharist, and the other, the slumbering presence of a potential destruction in the nuclear bomb. If the fear of the second, a fear that an unbridled pride and prejudice may trigger a universal holocaust, was subordinate to a fear of the first, a fear that Sacramental Love may not be loved, then we would see the gem that is the fear of the Lord a gift of the Holy Spirit, emit its most brilliant sparkle.

At first blush it might appear quite strange to predicate of our holy father, the mirror of Christ, a fear of the Lord. To find in him who so gloried in the divine attributes of goodness and mercy and who was so evidently enrapt with the Fatherhood of God, a fear of the Lord, might strike us as somewhat alien. And again we are given to feel the pulse of our subject matter. It was precisely in Francis' "Deus meus et omnia" that the roots of his filial fear of the Lord struck so deep. The more God became to him a Father the greater the fear that the son of Pietro Bernadone might become an outright orphan. The more exciting and scenically reminiscent of heaven became the world of creation the more did the saint of poverty fear that he might cease to be a stranger and pilgrim in this world. The more ingrained became the love of Christ for us in the Eucharist, the love of Him who called us "friends", the greater the fear that we might through indifference become His foe. Inside the darkness of a cave at Poggio Bustone Francis expressed this fear of separation with the prayer, "I fear everything from by badness, but from thy goodness I also hope for all." Such a fear was the next of kin to the virtue of attachment, faith. A firm faith is always productive of a chaste fear of the Lord. A confirmed faith founded on God's love rather than the evil of punishment begets a rewarding and fertile fear of the Lord. Only the faithless are fearless of God and only the foolhardy dare not fear Him.

This world was to Francis God's own backyard. Wherever he tarried he saw there a creatural affiliation to God. He himself whether strolling across the sunny Umbrian countryside or mingling about a busy corner in Assisi did so as a child who makes bold to say and do things while standing in the shadow of its father. For indeed the spirituality of St. Francis could be reduced to just such a posture; he bivouaced his thoughts, desires, and works neath the providential umbrella that is God the Father. However, aware that "it is in giving that we receive" Francis also saw in the Father a God who had to be reverenced as a judge. The Scriptures that he so loved were not only pages imprinted wtih a patient mercy but also the leaves loaded with a levelling justice. They contained words of threat as well as promise. And the Scriptures have to be fulfilled. Rewards there will be, God the most coveted; punishments will be meted out, eternal separation from our Creator the severest. Many were the sobering examples of a salutary fear of the Lord in the Old Testament! Many too were the examples of a presumption and pride that smothered a like fear in the New!

St. Francis was quick to learn a fear of separation from the Master Himself. Anxiety rode astride the donkey as it bobbed its hesitant way toward Egypt. Fear and trembling were Christ's

acolytes during His ordeal in the Garden of Gethsemani. An awesome fright hung heavy about the Saviour's cross on Calvary. The fear of futility, the fear that the Via Dolorosa might be for some just a sentimental journey, a fear that enroute to the hill of the skull He might be going against the traffic, leaned as heavily on Christ's shoulder as did the awkward weight of the cross. Some twelve centuries later Christ was given to know so joyfully in the Poverello that His fear was not in vain. In St. Francis it became the cotter-pin that locked in place the wheel of a dove-like simplicity on the shaft of a serpentine wisdom. Francis in turn bequeated this fear to all his sons and daughters when he concluded the simplicity of his rule with the wisdom of a threat and a promise, a maladiction and a blessing. There would be no living neath the same umbrella with our holy father without an appreciative acceptance of the gift and grace that is a chaste fear of the Lord.

In numbers there lies strength. When those numbers are dedicated individuals banded and bonded in a religious community, but for a singular purpose, then strength becomes power. There is no power on earth to compare with the power of a communal effort ignitioned by a burning love which is insulated with a fear of the Lord. If an individual fear of the Lord is our first baby step along the path of wisdom then a communal fear finds us well in stride with wind to spare. Such a fear prevents the most shattering of dispersions, that which comes from within. It cannot but have an honorable homiletic effect on those to whom we minister spirit and life. This was the fear that St. Francis desired as his bequest to all who would brave the opinion of the world and embrace the vows. "Come little children, harken to me: I will teach you the fear of the Lord" (Ps. 33:12). And teach it he did. Having lived the rule before he wrote it, he loved God the more in preaching it. What original sin wrought so as to lean us away from God, a chaste Franciscan fear of the Lord would, as a counter force, retrieve standing us upright before the irreproachable justice of God. So as to instill a more paternal dependence on God and a more genuine filial fear of the Lord Francis would call his community the Lesser Brothers. The vow of detachment, poverty, would be taken to underscore this dependence. Fidelity to this vow would make of God a pronounced object of our faith. And the more substantial became our faith the more practical our fear of the Lord.

Our entrance into the Franciscan Order was marked with a fear that was born of an ambitious love. The Franciscan ideal, whether contacted in the reading of the Franciscan story, listening to the inspired words of a simple sermon, or observing one of the many apostolates in action, became our ideal. The inherent desire and attempt to identify ourselves with such a noble aspiration reflected a fear that we might not "measure up". In the beginning our fear was the more emphatic in that while the ideal was so vibrant and alive our initial steps were so strange and unsure. But as the faded colors of autumn ceded to the freshened hues of spring the Franciscan habit became second nature to us and St. Francis our first love. In the classroom, the choir, our daily chores, but above all in the example of our mentors, we felt the breath of his presence. Legends there were many, object lessons not a few, but none surpassed in inspirational value and imminent need, the holy rule, the soul of Francis in print. In the rule we found our best entrance into his mind's intent and our best expression of his heart's desire. In fact one of the few times that we read of Francis flaring into anger was at the suggestion that an exception be made to the rule. This was an anger provoked by fear, a fear that all that was primitively pure and challenging in the rule might one day be dissolved into an anemic formula. The rule was ever to be the bowstring of our Franciscan committment. Fear of the Lord and Francis' displeasure would ever keep it taut.

A community stands only as tall as the sacrificial efforts of its members to bring to a corporate conclusion the goals of the Order itself. With a faith in and a fear of the Lord each Franciscan with his own accent pronounced his vows with a resounding "volo". As if in encouragement the walls of the church reverberated the echo. We reaped the joys of the day and the holy harvest of the hour. But distance does not always lend enchantment and today somewhat removed from our initial gesture we know that the change from a "volo" to a "nolo" can be quicker than our next footstep. The "ecce quam bonum et quam jucundum" which so tickles our ears need not touch our hearts. The sun of our Franciscan lives may sink into the west bigger and redder without our fear of the Lord growing more sensitive and our communal love more beautiful.

A fear of the Lord in community life should obviously

find its target in our superior. A convent or a friary housing such a fear is fortified with a strong antidote to that wedge-shaped pride that divides without ever conquering and a mushroomed presumption that smothers the desires and directives of a superior. Familial and familiar to all, a communal fear of the Lord should transcend the personality of a superior and translate itself into a responsible obedience. Fear of the Lord will thus happily blend obligations with privileges, prayer with play, and pleasure with penance. "We're in this together" is the frantic cry of a cringing crowd in proximate danger. "We're in this together" is the Franciscan promise of a community that touches the heart of God. Understanding, patience, forbearance, and a limitless charity are indispensable in any community. Just as necessary is a collective fear of the Lord, that gift of the Holy Spirit which so securely packages our communal gift of love to God.

Our Franciscan apostolates are as varied as the colors of an autumnal finale in all its glory. Each is in itself an immediate and flexible means of sanctification. And once more we return to the heart of our subject matter. The more lofty the apostolate the greater should be the fear that the means might become the end, apostolates might cease to be weapons for the armory of the spirit and calisthenics for a healthy soul. We may preach charity to others with all the eloquence and zeal of a truly professional and be so sorely in need of it ourselves. We may instruct the ignorant to a nervous exhaustion without inching a degree toward wisdom. We may work our backs to an ache and our foreheads to a sweat without having earned so much as a denarius in the sight of God.

An apostolate accompanied by a chaste fear of the Lord will never fall short of its mark. The higher the pulpit the more humble will be our delivery. The more erudition and learning demanded of a lecture the more simple will be our preparatory prayer. The tighter our grip on the plow the freer will be our dedicatory love for God. Fear of the Lord will be our teleprompter as we go about preaching by word, deed, and example. It will keep foremost before the eyes of the soul the spirit of our rule and the reminder that every apostolate can be likened to a pair of binoculars: they can give us either the nearness or the farness of God; or crutches: they can be a support but also when used beyond their purpose, a harm; or

the nails that transfixed Christ to the cross: they can be the same nails that can fasten a hardened heart to an obstinate will. Apostolates that are meant to make of us strangers and pilgrims in this world can also make us strangers to God.

The Franciscan Order has provided its generous portion of saints and blessed to the treasury of the church. Much credit for such a fruitful output must be given to a deep and enduring reverence for authority. Even as an army depends so greatly for its combat effectiveness on an unbroken chain of command so too the Order relies so sorely for its successful campaign against evil on the continuity of a filial obedience. When it is the sacrifice of a chaliced obedience hammered out with a fear of the Lord then the rout of the enemy has already begun.

An abiding fear of the Lord primes the pump of our Franciscan confidence, promotes the interests of the Order, and polishes to a reflective brilliance the mirror whose content is Christ the true God in Whom "we live and move and are" (Acts 17:28). It postpones and even cancels that parlor game which reduces to a lightheaded recreation the demands and desires of authority. It behooves the disgruntled religious who is wont to construct mountains of murmuring out of mole hills of minutae. Absenteeism premised on the most fickle thread of an excuse is aborted. Temptations find a vigilant conscience walking its beat. Presumption is curbed and pride is cut. Docility dominates, holiness of conscience prevails, the uprightness of God's justice is regained.

To gain heaven we need all the prodding that can be had. One of the better stimulants is a fear of the Lord which strengthens the grace that has been provided through the reception of the sacraments. Fear of the Lord is the aqueduct that carries the living water of God's grace into the reservoirs of our souls. This gift of the Holy Spirit makes our life one with the spirit of the "confiteor" and the "act of contrition", one with the spirit of amendment.

Every well balanced prayer has as an integral element a fear of the Lord. However, as prayers that so simply and forthrightly express the fear of separation from God may I suggest the three communion prayers that we pray at mass in conjunction with the priest just before he receives the Body and Blood of Jesus Christ? Prayed with Franciscan fervor and with the mind and heart of St. Peter who so painfully knew a separation from God they can

become our version of his thrice repeated prayer. "Lord thou knowest that I love thee" (John 21:15). Then love will be loved. And for the last time we come back to the heart of the conference. Once we have gained this mutual love our fear should grow apace with it so that "neither death, nor life, nor angels, nor principalities, nor powers, nor things, nor things to come, nor might, nor height, nor depth, nor ony other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Romans 8:38,39).

Reflection on the mystery of the Eucharist yielded Francis the deepest meaning of poverty; it also supplied him with the most forceful motive for renouncing everything, for keeping nothing, for emptying himself entirely — the Lord Jesus Christ gives himself completely to all men. The response that Francis must make before such radical self-giving was plain to him; he would offer himself to Christ through a life of absolute poverty.

Poverty represented for Francis the pattern of perfect imitation of Christ; poverty was not solely an important practice of the evangelical life; rather it constituted and expressed this very evangelical life. In Francis' view poverty was a life of total renunciation culminating in most intimate union with Jesus Christ, who 'for our sake made himself a poor man in this world'.

— *Benedict V. Scarfia, O. F. M.*
in INTEREST

The Johannine Message for Franciscans

Reynard Kinkel, O.F.M. Cap.

In the Encyclical *Rite Expiatis*, Pius XI stated that "today in the world there exists a need for another Francis." If this "other Francis" emerged, he said, "would not that have enough force and efficacy to heal and root out the corruption of our times?"

Recently a follower of St. Francis, a Tertiary, took up again with renewed zeal the mission of The Poverello of Assisi. That Tertiary was John XXIII. He exemplified in his life what Francis and so many after him have tried to condense into words. A glance, therefore, at the life of Pope John will help us call to mind the authentic spirit of Francis and will show us a concrete way of practising it.

St. Francis insisted that his followers had come to the "school of the humble Savior Jesus Christ in order to learn humility." His teachings stressed that humility is the foundation virtue: we must begin by being humble in the sight of God, so that He may lift us up. Angelo Roncalli had no trouble understanding this lesson. Upon it he founded his revolution within the Church which reflected so well the ideal of Francis.

His humility found him considering each individual as a person. Whether a man was rich or poor mattered little. As the Apostolic Delegate to Turkey he served the poor as readily as he did the rich. It was the poor who especially had the power to move his heart.

In February, 1937, Msgr. Roncalli's old sacristan died. As the Apostolic Delegate he took part in the modest funeral services. His reason? "In order to show," he said, "that the Church, like the Lord whom it represents, considers the merits of the humble as much as those of the powerful."

With this conviction regarding the dignity of the human person, regardless of his rank or office, Msgr. Roncalli drew men to himself. His humility, ultimately, was the root of his appeal. Always ready to adapt his feelings and preferences to others, he would say, for instance, during his early years

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in Turkey: "If in Rome, Christ is a Roman, in Turkey He must become a Turk."

Many of his straight-laced colleagues looked bewildered at the effect of his very human and understanding attitude. He associated freely with socialists, communists, and free-thinkers. In each of them he saw the good which was present despite the efforts of others to obliterate it and uncover only the evil and the grotesque. When chided for his actions, he reminded his friends that perhaps he might convert some of his free-thinking brothers. And this was enough for him to continue in his ways.

More than anyone Pope John understood the words of Robert Frost: "Good fences make good neighbors." He would advise us to recognize the real differences that exist and must exist as long as there are people other than Catholics. But he would tell us to assume mutual good will, and to respect one another's conscience. He would point out what we have in common in the faith of Christ and how we might work together in the Spirit, if only we had the humility to bend.

Let us listen to this humble Tertiary as he introduces himself to his newly acquired subjects, the faithful of the Patriarchate of Venice: "I come of humble stock. I was raised in the kind of poverty which is confining but beneficial, which demands little, but which guarantees the development of the noblest and greatest virtues and which prepares one for the steep ascent of the mountain of life."

No one was surprised to read in his personal diary reflections such as the following: "This year's celebrations for my priestly jubilee have come to an end. . . . What an embarrassment for me! Countless priests already dead or still living after twenty-five years of priesthood have accomplished wonders in the apostolate and in the sanctification of souls. And I, what have I done? My Jesus, mercy! But while I humble myself for the little or nothing that I have achieved up to now, I raise my eyes toward the future" (Sofia, October 30, 1929).

"The Vicar of Christ? Ah! I am not worthy of this title, I, the poor son of Baptist and Mary Ann Roncalli, two good Christians, to be sure, but so modest and so humble" (August 15, 1961).

When the opportunity presented itself Pope John stressed the virtue so dear to him — humility. On one of his trips to the Pontifical Gregorian University, he had a potent message for the students. "One should arm oneself with humility," he said, "and not permit oneself

ambitious thoughts or impulses or the desire for high pastoral offices or beg in prayer for special missions and popular fame." The words were effective because he lived them.

On his deathbed Pope John repeated the theme of humility which ran throughout his entire life. ". . . This *Pacem in Terris*, what a stir it is making! What is mine in this document is above all the humble example which I have tried to give all my poor life."

John XXIII had discovered the secret of the poor man from Assisi. The breviary points to it in the passage, "Franciscus pauper et humilis." Because Pope John lived the virtue of humility, Franciscan simplicity had to emerge. It was the same kind of simplicity which Pius XII had envisioned when speaking to the Franciscan Tertiaries of Italy. Franciscan simplicity, he said, "brings the soul to search for God directly, following the short way, the simple way, that is to say, paying less heed to its own disfigurement and more to the infinite beauty of God."

This spirit of simplicity forced Pope John to break through the barriers of formalism which surrounded the Vatican. In place of them he raised an image of love and respect that all men recognized. He had great dignity but did not stand on it. He had great learning but made no display of it. He was a diplomat, and yet he had the simple, friendly manner of a neighbor.

Some say that it was this new attitude of John XXIII that set him apart from his predecessors. His walks found him wandering freely about Rome. Hospitals, prisons, children's homes — all these became his favorite stops. He participated in the sacred rites in ancient basilicas and new churches. His many excursions through the less traveled streets of Rome earned for for him the nickname of John Without-the-walls. The common people loved him. And he loved all men.

One time the governor-regent of the State of Vatican City asked the Pope if he should close the entrance to the Cupola of St. Peter's during the hour that the Pope takes his walk.

"Why?" asked John.

"Because the people might be able to look down and see Your Holiness."

"Oh, we'll conduct ourselves properly and give rise to no scandal" was John's rejoiner.

He wished to be close to the people; he wanted above all to be a shepherd. He new that a true shepherd remains close to his flock. To ensure his nearness to mankind, therefore, Pope John did away with ornate symbols of papal pomp which

caused more confusion and dismay than respect or admiration. The new spirit which he unleashed was therefore the friendly attitude of a neighbor, and he made others understand his mind concerning it.

He gave a few suggestions on writing style to the editor of one Italian newspaper. Less formality was John's wish. "Instead of phrases like, 'The Supreme Pontiff,' or 'The Illuminated Holy Father,' please simply say, 'The Pope or Pontiff did so and so.'"

Some believe that the words of the Pope must have a touch of mystery and dread. But in his diary Pope John wrote just the opposite: "The truth is that it is simplicity that is more in conformity with the example of Jesus."

Everyone around the Vatican began to feel the difference. No one could give an explanation for the change; but whatever it was, they liked it.

Pope John was a staunch defender of humility. And because he spoke out in fervor of this virtue, he naturally avoided formalism and tradition for tradition's sake. Instead, he, in the spirit of St. Francis, raised an image of friendliness and love. From this attitude there could only flow a thoroughly genuine and profound joy—the peace that our Lord promised to those who would heed his new Commandment.

It wasn't mere chance that the joyful spirit of John reflected the same characteristics Pius XII enumerated when speaking to the Italian Tertiaries in 1956. He told them that Franciscan joy "is not the same as noisy gaiety or unseemly laughter, but is rather the tranquil smile full of amiable serenity." No one could doubt that this notion of Franciscan joy belonged to the image of the man called John.

At a social gathering one Monsignor described him as "extremely popular . . . I recall seeing him at a reception, spinning like a top, all purple and reddish colored, between the Minister of Foreign Affairs and his Secretary General, in the midst of five Ambasadors, several Cassocks and a few Academicians."

During a French Embassy reception, Angelo Roncalli met a woman wearing a very low cut dress which shocked even her friends. He casually offered the scantily clad woman an apple with the comment: "When Eve ate the first one of these she realized she was naked and hurried to cover herself with a fig leaf." The Cardinal, with his quick wit, had gotten his point across.

While the Patriarch of Venice, Cardinal Roncalli was out for a walk when a very fat person came struggling to catch up to him. The Patriarch turned around and said: "The Lord must certainly have patience with us fat people."

It's hard to dislike a man like that—very few did. But he enjoyed himself most when he walked among his flock. His greatest happiness came from being with the simple, common people. Venice afforded many opportunities for this.

The Venetian parks were picturesque and beautiful. So many times Angelo Roncalli could be found walking through them. Yet on one occasion, having stayed out too long, he sent his secretary for a car. While his secretary was gone the Patriarch changed his mind and decided to return home by water bus (the counterpart to our subway). He joined the line of people at the bus stop, bought his ticket and finally boarded the bus. When he saw the people pass by—too timid to sit by the Lord Cardinal of Venice — he said in a loud voice: "Come on and sit down by me. I pay the same fare!" All the way home he talked and chatted with the simple laborers of Venice, and none in the group was happier than Angelo Roncalli. He once said, "Let us go on cheerfully," and he truly meant what he said.

Perhaps pseudo-analysts will spend time searching for the secret of Pope John's success as a world leader. If they conclude that it came from some artful technique, they will certainly be on the wrong track. His secret lies in the fact that he was meek and humble of heart. And even though he held the highest office in the Roman Catholic Church, in his private notes he wrote: "I am a sinner and dust and ashes before the Lord: I live by the mercy of Jesus to whom I owe and from whom I expect everything." These words are reminiscent of the humble confession of St. Francis: "To myself I seem to be the greatest of sinners, for if God had pursued a criminal with the same mercy, the man would be ten times more spiritual than I."

The Johannine revolution, which was influenced so much by Pope John's life as a Franciscan Tertiary, "can perhaps be arrested but it cannot for long be turned back." This is the opinion of Walter Lippman. John's influence was immense, and the world is different because he lived.

In a certain sense, he was a man sent by God to teach Tertiaries and all Franciscans the ancient spirit of Francis. The teacher has spoken. Have the students heard?

Franciscan Love and Human Fulfillment

Elliot Luce, O.F.M.

Saint Francis gave us a life to lead based on a primacy of love, which he himself found manifested in the mystery of the Incarnation. This mystery was revealed to Francis in the Gospel according to which we are to live.

"O Lord Jesus Christ, I entreat you to give me two graces before I die: first, that in my lifetime I may feel in body and soul as far as possible the pain you endured, dear Lord, in the hour of your most bitter suffering; and second, that I may feel in my heart as far as possible that excess of love by which you, O Son of God, were inflamed to undertake so cruel a suffering for us sinners" (*Little Flowers*, 3rd Stigma).

The Gospel teaches us the *life* of the poor, crucified Christ; therefore we have a life to live, a goal to attain—not merely a life of doing, but a life of being. It has been said that we must throw ourselves into this life as the professional football players throw themselves into a game. To achieve this we must become Sam Huffs of the Gospel life, which requires that we know what the Gospel life is. In a sense, the Gospel is both the fact and the explanation of the Incarnation.

Before the Incarnation, our contact with God was limited: he was protected from us, not fully open to us, not sensible to us. We could not see, hear, or touch God, for his spiritual nature existed as a suit of armor. Then that miracle of love took place when the Son of God came close to us, openly and sensibly as Jesus Christ to share our life and our love even though he would endure suffering and death in its accomplishment. This was that true love which consists in exposing to another one's most sensitive depths so that he may more fully experience the beauty and the goodness of the other. To become sensitive is to become *defenseless*; and so it is true that "we can only be hurt by the ones we love." We love in spite of this danger. In fact, love is the living in constant danger for the sake of another.

When Francis beheld the poor Christ every emotion filled his heart as he realized that the Son of God had left the safety of the Godhead, thrown off the defenses of pure transcendance, and let down his guard, no longer to be secure—and all of this for us. St. Paul explains this transformation thus: "Christ equal to God a thing to be clung Jesus . . . did not consider being to, but emptied himself, taking the nature of a slave and being made like unto men. And appearing in the form of man, he humbled himself, becoming obedient to death" (Phil. 2:6-11).

Christ did not do this *so that* he might suffer, but *though* he might suffer. He was going to love us no matter what price would be demanded of him. Francis saw that Christ did not wait for the manifestation of our love before he gave his love; rather, Christ loved us first.

Christ had such great confidence in men that he came as a baby, defenseless, with needs that only men could satisfy. He actually needed the love and care of a human mother, and the protection of a human father, and time in which to grow in wisdom, age, and grace. He needed the twelve Apostles to establish his Church. During his entire lifetime he remained at the mercy of men, so much so that he even allowed men to inflict punishment upon him, and, ultimately, to take away his ilfe. All this because he wanted to expose himself to us no matter what this would demand of him.

Francis's delight thrived on this thought! Look what God did for us! The crib at Greccio was the expression of his delight. But the cross seems to be the focal point of the spiritual life of St. Francis, for here he perceived that the Gospel life, the life of Christ, was the complete giving of oneself to another through self-exposure—bearing all things, believing all things, hoping all things, and enduring all things (cf. 1 Cor. 13:6).

The final proof of Christ's love for us is his presence in the world till the end of time in the Holy Eucharist. The Body and Blood of Christ was now left in the hands of the priest, in complete obedience to his will. The *Testament* of Francis reflects his great respect and veneration for these most holy mysteries. Soon the vision of the crib, the cross, and the ciborium in the mind of Francis began to take shape in history. Prudence seems to have been thrown to the wind, a cavalier attitude inflamed Francis, every rampart was broken, every human defense removed; that which was precious and sensitive was left unguarded so that Francis and those who followed him could love men and God according to their own proper capacity.

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The follower of this life had only one Rule—which was not to be afraid to be hurt by others, by himself, or by God. It was a type of unilateral disarmament according to the pact of the three vows of poverty, chastity, and obedience, which opens us materially, affectively, and humbly to receive the love of others and to express our own love. Materially, wealth serves as a protection for our future, our good name, and our bodily needs. Poverty allows us to trust in another, to receive from another, to give our complete faith to another.

Chastity, rather than being a refusal to involve our complete personality, affections and emotions with another person, is the acceptance of the dangerous act of exposing our complete personality with its complex affections so that we may love and be loved by all whom God places along the path of our lives. The risk we take here is great, since we are vulnerable to loneliness and are easily hurt by those to whom we present our love.

Despite this danger, Francis admonished his friars that wheresoever they would be and meet together, they were to show themselves members of the same family and frankly expose their needs one to another. For if a mother loves and cherishes the son that is born to her, how much more should each one love and cherish his spiritual brother! If they suffered because of their love, Francis pointed out, the friars would then come to know perfect joy.

Obedience, for the Saint of Assisi, was to trust more in the will of another than in one's own will. It was to allow love to take place with complete freedom.

Francis saw the faith that God had in man—a faith that enabled him to entrust his own Son into our hands, knowing that he would be loved. Francis, in the same way, put himself entirely in the hands of God and trusted in the goodness of men so that the love which was contained within his entire self might be revealed, released, and returned to God, the source of all love. As we all know, Francis did feel in body and soul as far as possible the pain which his Lord endured, and the corresponding excess of love in his heart which had inflamed Christ to undertake such a suffering for us sinners.

If we follow this Gospel life, with its primacy of love, openness, and self-sacrifice, then we will be able to uncover that singular particle of pure love which is in reality our own unique self.

Principles for Franciscan Re-Evaluation

Brother Philip Harris, O.S.F., Ph.D.

Everything in the changing Church and world demands a re-examination of Franciscanism by the followers of Francis in a determined effort to achieve relevancy and to spread the Gospel more effectively. These suggested guidelines are offered as a stimulus to such re-evaluation: 1) Franciscanism is a universal humanism that appeals to all men when presented in contemporary terms. Even the Hindus of India are attracted by the ideals of Francis of Assisi. But his Twentieth Century disciples must adapt Francis' timeless teachings to the current situation and needs. Franciscanism is not intended to be tamed, domesticated, packaged or institutionalized. It must always retain a flexibility and mobility of the mendicant who has here no lasting home. The human structures, therefore, designed to manifest Franciscanism, are only means and not ends in themselves. When they become so rigid or ritualistic as to block the transmission of the Gospel message, then they must be revitalized, bypassed, or even abandoned. 2) Franciscanism, by its nature, is dynamic and relevant, not static or withdrawn. In 1965 or beyond, the friar extracts from his Franciscan heritage that which is truly meaningful to our times, and integrates it with new discoveries and insights. Not everything our Seraphic Father said or did has such significance today, and his words and actions must be viewed within the cultural context of medieval society. Thus, Francis' views on flagellation, women, excessive self belittlement, and other topics must not be taken verbatim and might more appropriately be disregarded today. Franciscan literature of the past five hundred years suffers in this regard, instead of redredging old truths and propagating inadequate translations, modern Franciscan scholars need not interpret the essence of Francis' message in the light of the evolutionary history of the Church and mankind. We must not preoccupy ourselves with Franciscan folklore to the neglect of the real religious and social issues of the

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day. With the cosmic emphasis on Christ as the Alpha and Omega, the Christocentricity of Franciscan theology and philosophy is very timely. It is distressing to hear a Franciscan lay student describe us as "that Order which worships St. Francis instead of Christ."

Therefore, the friar cannot withdraw from reality into the Franciscan past. Rather, as Father Andrew Geaney noted, the messenger of the Gospel "must gladly bear the stamp of his time. He must identify himself with its culture, wear its garb, make the aspirations of its people his own. He must will their salvation, but never in a vacuum, apart from the real lives of the people. Prayer must precede, accompany, and support his work, but never can it be used as an escape or refuge from the cares of his times." The Franciscan, then, cuts through the debris that encrusts the Gospel message. He relates to all that is good and new in the changing Church, as well as in the world which is in the process of transformation. As a co-creator and redeemer, he helps God's people to see how the new products of men's minds, ranging from atomic power to cybernetics, can be used to serve better man's corporal and spiritual needs, thus freeing mankind for greater spiritual growth. 3) Franciscanism is perennial. It is in harmony with the latest developments in theology, liturgy, catechetics, scripture, and the apostolate. It is the task of the friar to forge the link and to show this relationship to contemporary thought. Everything implied in the renewal of the Church fits within the traditional Franciscan pattern. The friar or other followers of Francis should be in the vanguard of this "aggiornamento", not among the inflexible, closed-minded, or ultra-conservative.

Perhaps there have been some false elements in the formation of the Franciscan religious and Tertiary in the past which have promoted a contrary attitude and approach to that expressed above. Has a distorted post-Reformation type of Franciscanism encouraged withdrawal and private spirituality, a dehumanization and emasculation of the Seraphic apostle? 4) Franciscanism is most effectively propagated through the Laymen's Order of St. Francis. The major means for the friar to transmit the ideals of Christianity entrusted by our Father to his sons and daughters is the Third Order. The last four Popes have clearly emphasized that the revitalization, mobilization and spread of the Tertiary life is a providential means of Christian social reform. Francis was a prophet when he established this first mass lay movement, so appropriate to this age of the laity to form and utilize laymen in the hierarchical structure and mission of the Church.

The challenge to the priest director of this Order is to help the Tertiary confront the problems of temporal society. An army of such men and women gratefully responding to God's love by throwing themselves, like Francis, into the unfathomable abyss caled Christ, can transform the world! Such Tertiaries must be committed and involved, unwilling to seek peace at any price. They become a part of A.I.U. or the liturgical movement, rather than compromise or conform to the status quo. From their Franciscan spiritual advisors, they receive the inspiration to leave Mount Alverno's contemplation for engagement in the marketplace of Assisi. 5) Franciscanism is a means of leadership in the Mystical Body when it truly mirrors the spirit of Christ in the Gospels in an up-to-the-minute manner. It is social action in practice. Francis' insistence on peacemaking, the dignity of all men, the alleviation of the poor and suffering, require his followers to be involved and committed, especially to the "minores" or little people. Such Franciscanism should lead in the renewal of Christian spirituality which emphasizes scripture and liturgy, as well as Christ the mediator. Its theoolgy and philosophy meet the needs of the times when mankind is taking a more incarnational view of the world. But if this leadership is to be effectively exercised, there must be aggiornamento on the part of all Franciscan religious. Within the Third Order, the Thomas Murray Training program, the Milites Christi for college students, and the Vico Necchi Franciscan Apostolate with business and professional persons, are indications of up-dating these principles for the development of Franciscan leaders for our times.

The Franciscan religious who provides such spiritual leadership, integrates the best in incarnational thinking today with his heritage wtihin the Order. He encourages a Franciscanism which is outgoing, making contact with all that is good in Creation, and in touch with diverse viewpoints—a Franciscanism which constantly undergoes a prayerful reassessment of the Franciscan and what he is doing.

Seraphic Prayer: Christ Communication

Stephen Mannie, O.F.M. Cap.

Unity is the dynamic word of our times! Unity in planning maps out a better way of reaching a goal. Unity in school systems, in radio and television networks, transmits truth more clearly. Unity among administrators and workers welds better conditions for life. Moreover, our heart hungers for the fullest unity possible—with God himself.

At the core of all unity is communication. God communicates himself to us in Christ Jesus. "I and the Father are one" (Jn. 10:30). "Nor does anyone know the Father except the Son and him to whom the Son chooses to reveal him" (Mt. 11:27). "I am the way, and the truth, and the life. No one comes to the Father but through me" (Jn. 14:6). In Christ both God and man converge. He is our Christogram from and to the Father.

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Saint Paul broadcasted the good news of the Christ who saturates and transcends all time, space, and face. St. Paul turned up the volume about the purpose of our existence—to be shaped to the likeness of the Son of God, so that Christ's life and mind will be expressed through us. For Paul Christ is all.

Saint Francis of Assisi, the carbon copy of Christ, channelled on Christ and translated his good news into his own life and words. When we examine the recorded words of Francis' prayer, we find the focal point of direction and the springboard of expression in Christ and his good news. Our Seraphic Father had color Christovision and multi-dimensional Christophonics in his conversation, his communication, his confrontation with Christ. Celano says: "Always was he occupied with Jesus; Jesus he carried in his heart, Jesus in his mouth, Jesus in his ears, Jesus in his eyes, Jesus in his hands, Jesus in all his members" (I Celano, 115). Christ Jesus was the prayer and the life of Francis.

Christ is also to be our prayer, our communication, if we are to fulfill our reason for being made, if we are to grow in our Franciscan life, if we are to conquer outer and inner space. Prayer focused in Christ will give us dimensions to the Father, depth in authentic sincerity with ourself and extensions to our fellow men on each side of us. It will give us the reach of the cross.

Prayer

Before we start considering how to pray better—and that's what we are mainly interested in—we first have to understand what prayer is. Perhaps the best description we have is that prayer is the communication of our mind and heart with God, particularly in and through Christ. Prayer is compared to a conversation between friends, a telephone call in which we talk, listen, and love. Prayer is likened to breathing. We have to breathe to stay alive naturally. So too, we have to pray to stay alive supernaturally. Prayer might also be likened to a compass needle, indicative that the directive force of our mind and heart always swing back to Christ.

Certainly we all know that prayer is necessary. Our own salvation and the salvation of many people depend upon our prayer! We Franciscans are commissioned pray-ers by the Body of Christ for the people of God. Imagine taking your second cousin, Ferdinand, from Chicago to Desert Dry in Arizona. Ferdinand has been deathly sick, and the arid Arizona air should do him a world of good. During the trip, Ferdinand is completely dependent upon you for food, for being dressed and undressed, for being moved about. Christfully, you would take care of Ferdinand with the utmost kindness. But what would you think about Ferdinand if he would never talk with you? We are like Ferdinand before God. God is not only always with us at every moment and in every place, but we depend on him for every breath we take. How unnatural it would be for us not to speak with him. How easy it should be for us to ask God to help us, to apologize to him when we have offended him, to admire his goodness and to thank him for his great goodness. God gave us a mind to know him and a heart to love him. We are to use our mind and our heart—our whole body and soul—to pray with.

Now, we don't want to spend time proving that we have to pray. We all know this. We Franciscan realize that it is our privilege to pray. We are interested in how to pray better.

There are different ways of praying. We can pray by using

words, by using our mind and our heart alone and by using our body and actions.

Words

The way we are most familiar with is by using words. We use words when we pray together at Mass. We use words when we pray the Our Father. Words are like an elevator. They are to raise our heart and mind to God, or they are to be an expression of a heart and mind that is already in communication with Christ. Words alone don't make a prayer. Words alone can sometimes be shallow and without heart. There is great danger that in our community and personal life there are often too many vocal prayers. Sometimes these are rattled off without thought—just to get them said. I think that it was Saint Francis of Sales who advised that one Our Father prayed well was better than many prayed in haste and without thought. And Hamlet observed, penetratingly, that "My words fly up; my thoughts remain below. Words without thoughts never to heaven go!"? This might be poetic commentary on our Lord's own words, "This people honors me with their lips, but their heart is far from me" (Mt. 15:8).

In the liturgy we use words to encounter the Word. At Mass we want to digest the word of God and translate it into our daily life. In this Sacrifice-Sacrament we offer Christ to his Father, and ourself — our love, our hopes, our plans, our disappointments, our happiness and the needs of God's people —with, in, and through Christ to the Father. We receive God's word, God's power, God's love and the God-Man himself.

The diamond of Christ's Sacrifice-Sacrament is surrounded by the golden setting of the Divine Office. This golden setting prepares us for Mass and helps us to thank God more effectively—with his own words. The Divine Office particularly orientates and orbites us in the mentality of praising God. Praise is almost a forgotten word in our modern mentality, unless it is used for Crest toothpaste or Blatz beer. Yet frequent praise is something that God eminently deserves. Through the Mass and the Divine Office our life can be caught up into a glorious hymn of praise throughout the day.

Some people say prayers. It is better to pray. Some people have many devotions. It is better to be devoted to Christ.

Praying within our mind and heart

We have been considering vocal prayers which is certainly necessary in our life. But now, let's turn to praying within our minds and heart. We call this mental prayer—thinking about God and loving him. It might simply be described as looking and loving. When we kneel alone in the presence of Christ, we may not say a word externally, but our heart cries out: "Jesus, I love you!" When we make the Stations of the Cross, we spend the time thinking about, compassioning with, and loving Christ in his sufferings. After we receive Christ in Holy Communion, we find this kind of praying within our mind and heart very easy. Praying within our mind and heart should be thoroughly easy. We did it when we were children. Yet, sometimes, when we become professional pray-ers, we get complicated about approaching Christ. Years ago, there was delightful story in The CORD. A small boy was questioned by his mother after he had received his first Holy Communion. He was asked what he had said to Jesus when he had returned to the pew and bowed his head prayerfully. The boy hesitated at first. Then he said: "I prayed to Jesus for you and for Daddy, for Helen and for Georgie . . . And then I said the ABC's for Jesus. . . And there was so much time I didn't know what to say. So, I told him . . . a ghost story!" We may smile at what that little boy said. But when we think it over, was it important what he said or what he actually did. He made immediate contact with his friend, Christ, and told him what he considered important. If we could learn to talk simply with Christ as that little boy did, we would be achieving good mental prayer.

If we really want to enter into the love of Christ's heart and blast through the masks of self love we wear, the thing we want to do is grow in mental prayer. This should be an easy growth.

There are some simple ways to practice mental prayer. One way is to do just what that little boy did. We can visit Christ and simply kneel down or sit down and talk over with our Lord what is close to our heart—our love for him, our problems, the difficulties of his people, our wish to be integrally Christful, our desires to teach him, to preach him, to counsel him more clearly to his people. We can tell our Lord about our sorrow for failing him and our desire to be with him, now and forever. Have a real heart to heart talk with Jesus.

A second easy way is to use a good spiritual reading book that we personally like. Certainly the New Testament, our missal, the Words of Saint Francis, any one of the excellent books by Caryll Houselander,

and many of our current publications, provide a mine of material for mind and heart. Suit yourself. Select something you like. What you read will take root and get a grip. Turn it over in your mind and apply it to your heart. When a sentence or a paragraph lights a flame, read it again slowly. Then dive down to the bottom of it. We can ask ourself some sincere questions. What can I do to love Christ more? What does Christ want to do through me now? Then with all our heart we can speak to our Lord. We can explain what needs to be explained. And we can beg Christ to help us. We can also do this with the vocal prayers we know by repeating them very slowly and tap the power of their depth while applying them to our life.

A third simple way is the use of repetitions. Slowly and continually we can repeat a phrase or a word—Jesus, I love you! Jesus, I love you! or, Jesus, If we repeat this slowly over and over, it will sink into our heart and catch fire. Then we will be made mindful of how Jesus wants to make use of these hands of ours, our tongue, and our heart. We will be lovingly aware of how Jesus wants to express his care, his comfort, his love through us in any situation we may find ourself during the day. Many a good person who kneels in church for a long time does just this: he has entered deeply into the love of Christ's heart.

Let's repeat. The first easy way of mental prayer is simply talking things over with Christ heart to heart. The second way is using a book and letting its message be a springboard for love. The third way is slowly repeating a phrase or a word over and over until it sets us on fire with Christ's love. All three are good ways which cut through many complications. Francis of Assisi was not a man to be complicated in his communication with Christ.

We want to remember too, that prayer is a two way conversation and communication with Christ. We want to give him a chance to speak. Too often we do all the talking. We don't give him a sporting chance to impress on us what he wants. Then we want to hook our resolution onto some key word or action that can be easily repeated or recalled. This will remind us of what we have promised to do with Christ.

Certainly, we will be bothered with distractions. This is quite natural.. External happenings easily distract us. Sometimes we will be worried about the classes we teach, or the talk we are trying to hatch, or the broken window in the convent recreation room. Sometimes the involved problems and sticky situations of our students will disturb us. These and a thousand other things tear at our attention until they are solved. Distractions are the common experience of all. They can be lessened, but not entirely eradicated. These distractions should never discourage us from growing in mental prayer. Christ looks at us as I would look at a woman who came to me to talk, but brought along her three children. If during our conversation she was frequently and unintentionally distracted by her children, I would understand that her main intention was to talk with me, despite her other cares and responsibilities.

To combat distraction, we need attractions. Looking at the crucifix or the tabernacle or a holy picture can easily help us to focus our attention while communicating with Christ.

To avoid routine, we can stress fresh and simple variety in our conversation with Christ by highlighting the things that impress us now or the things that affect us today.

A danger to many religious is compartmentalization. Some religious splinter their lives into fragments — now we have Divine Office, now we have mental prayer, now we have spiritual reading, now we must work with people. Such a pity! We will not grow nor become Christful until we unify our life in Christ. Our life should be a continual communication with Christ — offering his sacrifice with him, praising with him during Office, talking with him during mental prayer, finding him in our reading, serving and loving him in people!

Surely too, when we really go at mental prayer, we realize that our communication, our conversation with Christ, does not consist in merely asking for things. Asking is necessary; our Lord even told us to ask, if we expect to receive. But as we grow in our conversation with Christ, our prayer takes on the orientation of his heart — the spirit of love, of praise and thanksgiving, the salvation of other people, the growth of his Body, the Church.

Praying with our Body and actions

Besides praying with words and praying within our mind and heart, we can also pray with our body and our actions. When we consciously genuflect, when we kneel with folded hands, when we make the sign of the cross, we pray with our body and our actions. Sometimes our minds are fuzzy and our lips are clumsy. Yet, if we keep our body reverently attentive, that

will be our prayer and, eventually, our heart too will be attuned.

Although work does not take the place of prayer, it is easily made a prayer—because backing up what we do and underlying it is the life of the Son of God. This makes it valuable. I wonder if we ever offered the ten minutes of patience, when a person arrived late for an appointment, for a person who has been away from Christ for ten years? Our getting up in the morning could be applied for someone to wake up from sin. There are a thousand ways our work can be a prayer.

We can pray with words. We can pray within our mind and heart. We can pray with our body and our actions. Saint Augustine said that only the person who knows how to pray well can live well. It is through prayer that we will recognize and taste God's goodness, that we will learn to see sin for what it is and detest it. Through prayer we will receive strength to overcome temptation and gain every virtue. We will realize that God is our Father and that Christ is our Brother. We will judge and love from his point of view. It is through prayer that we will be Christ-centered and Christ-conscious. We will be vitalized by our sharing in and spreading Christ's life and love. We will be sensitive to dynamic Christianity. We will come to realize that we must give Christ another human nature to use—that he wants to use our hands, our tongue, and our heart to spread his love, his kindness, and his patience to each person we meet. A person of prayer will live in the love and peace of Christ with a happy heart! He will live the life of a person in communication with Christ in the spirit of Saint Francis!

Universal changes within the Church, of course, can only come from the magisterium. And they are coming, in that slow, steady stream that characterizes wisdom born of long experience. It would hardly be farfetched in these circumstances to assert that there exists a serious obligation on all of us to seize with calm fury what the Holy Spirit, through the Church, and in particular the present Council, is giving us, a serious obligation to get in line with the mind of the Church.

— *Aquinas M. Ferrara, O.F.M.*
in INTEREST

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CONTENTS

DEAR SISTER MARANATHA 86
Timothy Eustace, O.F.M.

THE CLIMATE OF MERCY 89
Thomas Merton

LIGHT AND FAITH IN SAINT JOHN'S GOSPEL 97
Sister M. Ethna Maher, O.S.F.

VIRGINITY'S INNER MAGNIFICENCE 104
Bonaventure Midili, T.O.R.

DIARY OF A COUNTRY NUN 109
Sister M. Edwardine Horrigan, O.S.F.

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Editorial

By the time you receive this issue, the first of our oversized 1964 issues should have reached you. We hope that you will agree with us that the June-August number contains some material which, though it would have been even better on time, was still worth waiting for. More of the same will be on its way to you this month, under a September-October cover.

Now that things are getting caught up, we have had some time to reflect on the role of THE CORD as a Franciscan Spiritual Review. One of the most difficult tasks we have faced is that of fulfilling the most specific needs possible for as diverse segments of our readership as possible. Sisters, clerics, lay tertiaries, brothers, and priests: each group has its tastes and requirements, and each deserves consideration.

Where possible, therefore, we intend to diversify our material to a greater extent than formerly. Articles on widely varying subjects, from speculative doctrinal theology, to biography, to concrete reports on the progress of *aggiornamento,* will provide one means of doing this. But articles themselves form only one mode of presentation. There are others, most important among which are book reviews and a question-answer feature. The book review section is already planned and will begin with the May issue; those books have been selected for review which are most pertinent to the spiritual life and the apostolates in which our readers are engaged.

There can be little doubt that a "question box" would serve an important purpose. It would provide an opportunity for Religious and tertiaries of the Franciscan family to obtain answers to many problems and questions which they may have had on their minds and never had the occasion to take up with an expert on a face-to-face basis. It may serve, likewise, to inform those who have never explicitly framed these questions in their own minds but would benefit from having them raised and answered. No doubt, the feature would be worthwhile.

On the negative side, however, there are some limitations that would have to be imposed on such a "question box." Given the size of the present staff, it would doubtless prove difficult, if not impossible after a while, to answer all the questions submitted. Nor would it be possible to answer them privately. On-

ly those of general interest could be answered, and the choice would have to be the responsibility of the editors alone. No obligation could be assumed to answer all the questions submitted.

With these limitations in mind, we still believe that a question and answer column is feasible and even desirable. Therefore we ask our readers to begin sending in questions of general interest about the religious life or the spiritual life, so that the column can be initiated as soon as possible. All are welcome to submit questions: lay tertiaries, novices, postulants, professed Religious — we welcome all of your queries, and we assure you that they will, if selected, be answered as fully as possible by the competent staffs of St. Bonaventure University and Christ the King Seminary. You are asked, please, to give your full name and address, if you want us to consider publishing and answering your question. Names will be withheld on request.

A glance at the calendar on our office wall tells us that, shortly after you receive this April issue of THE CORD, the most important days of the year will be with us. Reflecting on the paschal mystery we are about to celebrate calls to mind an excellent little paperback written by Bishop Henri Jenny and published in English by Fides in 1961: *The Paschal Mystery in the Christian Year*. This book, which is 112 pages long and sells for $1.50, shows not only how Holy Week and Easter form the center of the Church year, but also how the rest of the year is totally paschal in character.

The mystery of Easter is, in fact, the key to our whole Christian life, which is a journey with Christ through the portals of death to a new kind of risen and transformed existence for which we were originally created.

In approximately two weeks, we shall enact in the symbolic language of the liturgy this paschal journey which is taking place really and mystically in our own lives. We shall accompany our Lord to Calvary and beyond, to Emmaus. Good Friday will be a time for taking a good, hard look at sin and what it did; but our glance must penetrate beyond, to the third day and the glorious triumph of Christ.

"If I be lifted up from the earth," Jesus once said, "I will draw all things to myself" (Jn. 12:32). This lifting up, this hour toward which he looked forward so longingly all his life — is it his Passion, or is it his Resurrection?

It is both. There is no point in trying to separate these two aspects of the paschal mystery, for each is unintelligible without the other. The "lifting up" of which our Lord speaks in St. John's twelfth chapter is, quite plainly, the entire paschal event of Calvary-Easter. Through it, the Father is supremely glorified, the Son comes into full possession of the kingdom prepared for him from the beginning, and the Spirit is communicated to the new creation, making men adopted sons in God's natural Son.

This is the eighth day of creation, the goal toward which the seven days of Genesis pointed from the start. This Christian dispensation, being worked out in the "last days" in which we live, was ever the goal of creation, even — speaking in the temporal perspective which our finite minds must use — in the garden of Paradise, even as the Spirit brooded over the primal waters.

This day which the Lord has made, let us rejoice in it. We wish all our readers a very happy and blessed Easter, filled with the joy and the peace of the risen Christ.

SAINT FRANCIS AND THE NEW CREATION

The very mystery of the God-man manifested itself anew in the poverty of Francis. For the Saint never diverted his gaze from the Son of God made man; he made his own, in a human way, the "self-emptying" of Christ, and thus he created in himself the utter void necessary if he was to receive God and "be perfected and bring to realization God's complement" (Eph. 3:19). On the one hand, then, Francis' poverty reproduced here below the earthly life of Jesus; and, on the other, it prefigured that eschaological consummation of salvation history, in which God will be "everything to everyone and everything" (1 Cor. 15:28). It was the very mystery of the redemption, both in its origin and in its completion, that became concrete in the person of Francis. And that is why the world sees in him an unparalleled example of both the present and the future state of mankind redeemed in Christ.

— Cajetan Esser, O.F.M.
Repair My House
Franciscan Herald Press

Dear Sister Maranatha,

Your letter arrived here a few minutes ago. It might well have been written by Saint Peter, at 3 o'clock in the morning, 3 miles out on Lake Genesareth, where after miraculously walking on the waters, he started to drown. But as soon as he yelled to our Lord to help him, the Savior grasped his hand and led him safely back to the boat. God is always where you need him the most.

You ask me for some helpful hints on "staying sane, when all you-know-what is breaking loose." Are you drowning? Is it the Storm on the Sea and you can't awaken the Master?

You are asking for spiritual therapy. Perhaps you should have consulted a real "pro." I've been struggling for years to keep myself out of a straight-jacket. Well, that is an exaggeration, but I have come to realize what the inspired writer meant when he said: "Life is a constant warfare."

Before I plunge into this reply, let me quote an expert on the religious life. "Dear Sister, moved by your eager and holy request, I shall try to be as humble in obeying as you were insistent in making it. I beg that your kindness will regard the sincerity of my intention rather than the actual accomplishments; the truth of the words rather than the quality of style. And if, because of scant leisure and pressing duties, I fail to meet your expectations, I beg you to be indulgent and forgive me."

Perhaps my sanity-saver will make you smile. Be that as it may. Here it is. Get yourself two bottles of finger nail polish. One of pearl and one of sparkling, pale blue. Take your bedroom crucifix down off the wall. Scotch-tape the word "Peace" onto the cross. Then, every free moment you have, apply the pearl polish to the corpus. There are about thirty applications in a bottle. Transformations do not happen over night.

If you do this faithfully for a few weeks, here is what will happen to you. The Holy Spirit

will inspire you with consoling thoughts. Gradually it will dawn on you, that our Lord is no longer walking the dusty streets of Jerusalem; no longer hanging on a cross; no longer eating supper with Mary and Martha. That is too long ago and too far away, for you to get in contact with him. No, he is not asleep in a boat on the Sea of Galilee. He is there in the convent with you.

Before you know it, you will be mumbling to your crucifix: "He is here. He knows what I am thinking. He hears what I am saying. He sees what I am doing." Once this happens, the Holy Spirit will inspire you with the realization that "God does know and understand what you have to endure." Then the battle will be half-won and all the powers of hell will not be able to rumple your wimple nor ruffle your composure.

As you look at your crucifix, the Holy Spirit will urge you to empty the waste-paper basket of your memory. Your memory is all cluttered up with depressing thoughts. Here is how to do it. The moment you realize that you are thinking about something that disturbs your peace of soul — stop it! You attack impure thoughts with vengeance. The Holy Spirit wants you to realize that there are other commandments besides the Sixth and the Ninth.

The Fifth Commandment commands you to take a reasonable care not only of your body, but also of your mind. You can sin against the Fifth by dwelling on your frustrations and by pining over petty insults and affronts. Get busy now and empty your memory, so that the Holy Spirit can fill it up with wholesome thoughts.

Here is something else I urge you to do. Get a copy of the Prayer for Peace by Saint Francis of Assisi. Carry it around with you. Study it every day. This practice will soon change you from an introvert into an extrovert. It will turn your spiritual eyes from the inside to the outside. This prayer shows you how to react, when you are misunderstood, calumniated, criticized, etc. It is your

constant reminder "not to seek so much to be consoled . . . to be understood . . . to be loved." For all these wild imaginations come from pride and self-pity. This prayer will make a more lasting impression on you, if you say it while you are applying the nail polish to the corpus of your crucifix.

Here is another sanity-saver. Learn how to send your mind on a vacation into the land of your memory. Thousands of men and women do it daily. When I am forced to endure long and tedious monologues, I replay a football game, hunt alligators in the Louisiana bayous; sometimes I even go away back to those happy days when I carried water for the circus elephants. Your memory is a storehouse of pleasant events. Instead of getting exasperated, focus your mind on a marshmellow roast, the dress you wore to the Prom, etc. I do not know your memories but you do. Believe me, it really works.

As you look at your crucifix, say: "He became obedient unto death." The Holy Spirit will remind you that "obedience is better than sacrifice." This can give you much peace, because many of your frustrations and discouragements result from conflicts between "management and labor." There are two ways of doing everything. If God could condescend to obey Mary and Joseph, you surely can obey your superior. Obedience is never easy; otherwise the Church would not have made it a vow.

Look around your convent and see if you can use this anecdote as a spiritual work of mercy. "I often think of our Lady, who took pity on the married couple, at the feast of Cana. She said to our Lord, 'They have no wine.' And I say: 'My good Mother, I, too, have no wine. In my youth I had it always. I knew neither illness nor infirmity. But today without resources am I. I have no more wine. Beseech your divine Son, my Spouse, to have pity on my distress.' Then on second thought, I would add: 'But is it really true to say that he gave me better wine when I was young? No. Today he is giving me the better wine — the wine of trial. Thus, he has made no mistake as the banquet of life draws to a close. He has kept the good wine until now.' "

Sister, it is now time to get started with your nail polish. I almost forgot to tell you that the pale blue polish is for His bruises.

Sincerely yours in Christ andSaint Francis of Assisi,

Fr. Timothy Eustace, O.F.M.

The Climate of Mercy

Thomas Merton

The mercy of God in Christ is more than forensic absolution from sin. To be called to become a new man and to participate in a new creation is, precisely, the work of mercy and not of power. Mercy is then not only forgiveness but life. It is more than that. It is the epiphany of hidden truth and of God's redeeming Love for man. It is the revelation of God himself, not as an infinite nature, as a "Supreme Being" and as ultimate, absolute power, but as Love, as Creator and Father, as Son and Savior, as Life-giving Spirit. Mercy is then not simply something we deduce from a previously apprehended concept of the divine Essence ("If he is the Supreme Being, then it follows that he is supremely loving, etc. . . ."), but an event in which God reveals himself to us in his redemptive love and in the great gift which is the outcome of this event: our mercy to others. Indeed there is but one center of all mercy, one merciful event, in which we receive mercy and give it, or give it and receive it (Mt. 5:7; 6:12-14; 18:21-35). This event is the saving mystery of the Cross which alone enables us to enter into a true spiritual harmony with one another, seeing one another not only in natural fellowship but in the Spirit and mercy of Christ who emptied himself for us and became obedient even to death (Phil. 2:2-8). The patristic theology of grace expressed in terms of the restoration of the divine likeness to man created in the image of God and defaced by sin, must be seen in the light of this Christ-like mercy. We are "perfect as our heavenly Father is perfect" in proportion as our love is no longer restricted by a "law" or a "measure" of recognizable self-interest. If we love others only in so far as they love us, we are confined within an iron law of selfhood which seeks to assert our own existence and defend it (however hopelessly) against extinction. The love we thus give to

others is the reward we offer them, the payment with which we buy their recognition of our own existence. With such love we only bribe them to help us persist in an illusion of a deathless and complete autonomy. And we bribe them by helping them defend the same illusion in themselves. But the Father makes his sun rise on the evil and the good, and our love, if we are to be sons of God, must not be limited to friends and to those who favor us, or give us joy. Christian mercy falls like rain on the just and the unjust and has no law but sonship, likeness to the "perfect" Father (Mt. 5:43-48). Mercy in other words is at work in the freedom of the sons of God, is the full expression of that freedom, its character, its proper name, the reflection of the truth that makes us free (the truth of the merciful God revealing himself in the eschatological event which is mercy and salvation).

To receive mercy and to give it is then to participate, as son of the Father, in the work of the new creation and of redemption. It is to share in the eschatological fulfillment of the work of Christ and in the establishment of the Kingdom. But without mercy, on the other hand, no zeal, no doctrine, no work, no sacrifice has in it the savor of life. It tastes of death, of **vetustas**, of the old things that have been done away with in the victory of the Risen Christ. No structure can stand that is not built on the rock of God's mercy and steadfast love (hesed), and his unfailing promises.

Some English mystic of the fourteenth century has described the mercy of God in these words: "He abideth patiently, he forgiveth easily, he understandeth mercifully, he forgetteth utterly." In these simple and profound words mercy is identified with God's knowledge of the sinner. It is not only that God looking down on the sinner as a wretched object, decrees forgiveness: but that he **understands mercifully.** His mercy is not merely an annulment of unpleasant facts, a refusal to see an evil that is really there. It is more, it is a seeing of the inner meaning of evil not as an entity in itself but as an incident in a saving event, as the **felix culpa** of the Paschal "Exsultet." Sin is not then a powerful and autonomous adversary of God's mercy, one against which mercy might conceivably find itself helpless, one against which power and justice, the panoply of might and hate, ought perhaps ultimately to be displayed. God does not gaze with grim and implacable revulsion into the heart of the sinner to discern there the "thing" or the "being" which he hates. He understands the sinner mercifully, that is to say that his look penetrates the whole being of the sinner with mercy from within so that the inmost reality of the sinner is no longer sinfulness but sonship. Then the power of mercy is free to draw the sinful existent into identity with his inmost being. Alienation is overcome. The sinful consciousness becomes capable of seeing itself face to face with the truth, without fear and without hate because without division. The mercy of God shows the sinner to himself, no longer as existentially opposed to truth but as reconcilable with it. He becomes able to see himself as having an inner being in which truth is present. He recognizes himself as capable of a grace-filled existence, blessed by mercy, in which outward action is reconciled with inmost being. He ceases to look upon himself, whether rightly or wrongly, as a self-contradictory thing, and indeed he is absolved from the contradiction already implied by the tendency to scrutinize himself as object. This reconciliation is the ontological heart of mercy. When the sinful **Dasein** is aware of itself as understood mercifully and as "seen" full of mercy by its Creator and Redeemer, then the evil of sin, the curse of death are "forgotten utterly." But no man can cure his own heart and deliver his own conscience from the incubus of evil merely by self analysis and by catharsis, or merely by opening his heart to the understanding of a brother. The mercy of God must wipe out the writing that is graven in his own consciousness, and deep beneath it in the unconscious depths of his very existence. Mercy is the word of life that not only annuls the verdict of guilt but the sentence of death printed in our existence. Not that we do not die: but death itself becomes the crowning event of a saved life and the door to spirit, being and truth in the Cross of Christ (Phil. 3:7-12).

Yet we are sinners, and we are always menaced by the dreadful power of sin, which but for God's mercy would resume its tyrannical reign in our hearts.

The alienated human existent (not fully alive to himself as being and therefore not capable of full and personal realization) requires mercy in order to get beyond the mere habit of vegetative existence. Man finds himself in the transit, the **pascha,** or passover from habitual and routine acceptance of the brute fact he is somehow there (a fact which if limited to this bare datum remains practically without meaning) to the deep acceptance, the free and spiritual affirmation of himself as a being grounded in mercy and therefore endowed with a plenary meaning. This plenary meaning however takes the individual out of himself as a datum engaged in a futile struggle to endow itself with significance, and plunges him into the significance with which love and mercy have saturated and irradiated man's collective being through the resurrection of Christ.

The human existent is redeemed and delivered into the full freedom of the Christian person when it is liberated from the demonic and futile project of self-redemption — the self-contradictory and self-defeating enterprise of establishing itself in unassailable security as if its existence were identical with being, and as if it were completely autonomous. This hateful enterprise is carried on by the existence maintaining itself as "being" and as autonomous self-fulfillment, challenging and defying every other existent, seeking either to dominate or to placate all that it confronts. This implies a constant wearying effort at deception, with eager thrusts of passion and power, constantly frustrated and falling back into the cunning futility of trying to outwit reality itself.

Legal virtuousness is one of the ways in which the human existent seeks to carry out this project of

deception and to gain mastery over the death that is inexorably present in the very fact of bodily life itself. There are other, more complex spiritual ways of attempting this same deception: subtle ascetic techniques, tantric, magic, theosophical, gnostic disciplines: they are numberless, the ways in which man seeks to escape the inexorable condemnation. All are self-defeating except the Gospel mercy, in which the self-seeking-self is liberated from its search and its concern, therefore to some extent from anguish, by **finding** not self but truth in Christ. This "finding" is the discovery, in grace and faith, that one is "mercifully understood" and that in the Spirit of this mercy and this understanding one is enabled to understand others in mercy and in pity. The weakness and defencelessness in our hearts, which make us pitiless to others, are then dispelled not by power but by trust in the divine mercy, which is given us when we no longer seek to defend our defencelessness, and are ready to accept our own boundless need in a merciful exchange with others whose poverty is as great as our own!

Man is fallen into self-contradiction and ambiguity from which no self-study, no individualistic or social ethic, no philosophy, no mere mysticism can liberate him. His Christian calling is not a calling to self-purification or to good works, to the elimination of sensual desires, to the cleansing of concepts, to the emptying of the intellect and will, to ultimate inner tranquillity and to liberation from slavery to cravings. On the contrary, his very tendency to understand the meaning of liberation in such terms may ultimately make liberation impossible.

This is a view of life, essentially "under sin" because it is under the old Law, by which Law gives sin and passion the appearance of liberty. For whenever the Law says "thou shalt not" there springs up in the heart of self-alienated man a doubt, and an occasion, a project of self-recovery and self-fulfillment by defiance of the Law. The promises, menaces and demands of the Law are ambiguous because they point to self-possession, and suggest two conflicting possible ways to autonomy: one by following the Law and the other by defying it. It is always possible for man under the Law in his fallenness and confusion, to outline projects of liberty "against" the Law. But these are illusory projects which receive their apparent substance from the Law in its promises or in its threats. Thus the Law tends to become an incitement to a despairing self-realization. It incites the self-seeking-self to plunge into its own void. The very Law itself perversely and cruelly seems to define this void as "liberty" and "realization", for it tells man that he can "choose" sin and that therefore sinning is a form of freedom. Why this illusion? Because at the same time the Law offers a deceptive promise of fulfullment to the self-seeking-self in legal righteousness. The Law is a guarantee of respectability, security and power and to keep the Law is to enter into the human and social structure which is founded on the Law and provides its rewards and sanctions. It is to share the power that belongs to the "elements of the world" (forgetting that they are

at best "feeble elements") or even worse, perhaps, the power of the **archontes** (Eph. 1:21). The Law offers the self-seeking-self the spurious autonomy which comes from creating a place for itself in the minds of men by human righteousness and achievements: he who is justified by the Law is understood not mercifully but righteously, not by God but by men (God says "I know you not"). He receives his reward (Mt. 6:16). This reward may be a righteous unbelief, the hardening of the heart in self-respect ("How can you believe who seek glory one from another?"). At the same time this hardening issues in a deceptive dialogue of claims and demands, with others who tend to accept this self-righteousness at its own evaluation. They accept the Law or rebel against it as it appears, incarnate in those who claim they have been justified by it.

Thus Law without mercy kills mercy in the hearts of those who seek justification solely by socially acceptable virtuousness and by courting the favor of authority. This legal holiness in its turn destoys the hope of mercy in those who despair of the Law.

We must therefore remember the religious and Christian importance of not implicitly identifying external "Law" with interior "Mercy," either in our doctrine (and in this we usually manage to keep them distinct) or in our lives (here we tend in practice to confuse them by making the fulfillment of the Law's inexorable demand either a condition for receiving mercy or a guarantee that one has received it).

In actual fact, as St. Thomas points out, mercy and grace **are** the New Law — a perfect Law — binding on the Christian in so far as the other laws, in all that they have of life and meaning, are fulfilled in mercy and love. The Old Law, says St. Thomas, gave the **precept** of charity and mercy, but the New Law is the spring of the Holy Spirit himself to dwell in our hearts fulfilling himself the command to love by giving us the power to do what was otherwise impossible (I-II, 107, 1, ad 2). "What are the (new) laws of God written in the hearts of men," Augustine asks, "if not the very presence of the Holy Spirit?" (**De Spiritu et Libera,** 21). Hence the Law of Mercy is not an extrinsically given imperative but an inner power, not an inexorable demand imposed on a weak and confused nature, but a personal inclination to love imparted by the presence of the Spirit of Sonship who makes us free, liberating us from the tyranny of natural weakness and of existential demands for self-assertion (Rom. 8:2ff).

The whole climate of the New Testament is one of liberation by mercy: liberation, through God's grace and free gift, from sin, death, and even from the Old Law. The miraculous acts of Christ in the synoptics tend generally to make this clear. The power of forgiveness is clearly associated with the power of healing and restoring to life (Mk. 2:5-12). The climate of the Gospel is then a climate at once of mercy and of life, of forgiveness and creativity. We enter into this climate and breathe its pure air by faith which is submission to the "New Law" of grace and forgiveness, that is to say submission to a Law of accepting and being accepted, loving

and being loved, in a personal encounter with the Lord of Life and with our brother in him. This is a "Law" in a broad and analogical sense, because it is governed not so much by fixed and abstract patterns as by the existential demands of personal love and loyalty: demands of grace and of the heart which are defined to a great extent by our own history of personal sin, need and forgiveness. To relinquish the personal fidelity owed to Christ's grace to us in our own life, in order to return to an impersonal and abstract forensic standard, is to renounce freedom and fall back into servility and so to annul the gift of God, at the same time declaring by implication that the Cross of Christ was meaningless (Gal. 2:21). To refuse mercy is to fail in faith.

The Church which Christ has "purchased with his blood" (Ac. 2:29) is called to keep alive on earth this irreplaceable climate of mercy, truth and faith in which the creative and life-giving joy of reconciliation in Christ always not only remains possible but is a continuous and ever-renewed actuality. This power of mercy, reconciliation and oneness in Christ is identified with the power which raised the Lord himself from the dead (Eph. 1:19-20; 2:2), and vanquished the "power" of the **archontes**, the tyrannical spirits who rule "this world of darkness" and dominate over the sons of unbelief and disobedience (Eph. 2:2). The power of mercy is the power that makes us one in Christ, destroying all divisions (Eph. 2:14-18). Christ in his death on the Cross put an end in his own body to the conflict generated by the Law and its observances. Our access to him is by way of acceptance, through the mystery of the Cross (Phil. 3: 9-10; Eph. 2:16). When we enter the "fellowship of his sufferings" we receive power from God to "live together with Christ ... in the heavenly sphere" which is the fruit of his "great love," rich in mercy" (Eph. 2:4ff).

But if we have received mercy, and have entered into the life of the Church in order at once to share and to proclaim the riches of mercy which make the Church the pleroma of Christ (Eph. 1:9-12), then we must show by our mercy to others, that we realize what the Christ life really means. We show that we live in the climate of creative love, the climate of the Church, to the extent that we experience the truth that is is "more blessed to give than to receive." (Ac. 20:35).

At no time can the mystery of mercy be understood if we become obsessed with finding out who is the creditor and who is the debtor. The climate of mercy becomes life-giving and creative when men realize that they are all debtors, and that the debt is unpayable (St. Anselm, who is too often accused of having fabricated a completely legalistic soteriology was actually making this point clear). Only in the Cross are all debts paid, and there are no solutions between man and man, or man and God, that can fully satisfy the claims of mercy and redemptive, reconciling love as if they were the demands of commutative justice. The claims of mercy are demands in a totally new sense: demands not that the debt be properly measured, and then generously paid, but that **the whole root of indebtedness** be laid open to the light that "understandeth mercifully" and thus seen to be quite other than we thought. There can be no question of a limit to pardon — a pardon that becomes meaningless and ineffectual after "seven times" (Mt. 18:21). We seek that divine mercy which, enduring forever (Ps.106:1), and dynamically active as a leaven in history, has entirely changed the aspect of human existence, delivering it from its forfeiture to a syndrome of accusation, projection, resentment and ultimate despair. We seek it not only in our hearts and minds, but in man's world, his common life on earth.

Mercy heals in every way. It heals bodies, spirits, society and history. It is the only force that can truly heal and save. It is the force that has been brought into the world in the great eschatological event of the Cross, in order that man might be totally renewed, and that the guilt-ridden and despairing **Dasein** of the lost human person might find itself reconciled in freedom and mercy with the needs and destinies of others and of the world itself. Mercy heals the root of life by curing our existence of the self-devouring despair which projects its own evil upon the other as a demand and an accusation.

When we are enabled by God's gift to become merciful we are given the power to understand mercifully, to accept and to pardon the evil in others, not as a fruit of some god-like magnanimity rooted in our own justice, but first of all as the fruit of a self-knowledge which is liberated from the need to project its own evil upon the other.

After this, when we have learned not to see an evil which is perhaps not there in any case, we become able to see the same evil in ourselves, to accept it, to repent of it, and (knowing that we are understood mercifully) to forget utterly. The work of mercy is this understanding and this forgetfulness.

"The characters which accompany wealth," said Aristotle, "are plain for all to see. The wealthy are insolent and arrogant, being mentally affected by the acquisition of wealth, for they seem to think that they possess all good things; for wealth is a kind of standard of value of everything else so that everything seems purchasable by it." This is true not merely of individuals but of societies as well. The true "Law" of our day is the law of wealth and material power. The fate of men, indeed of mankind itself, depends on the laws of economics. It is the market that in reality determines the existence, indeed the survival of all men, and dictates the ideals and the actualities of social life. In our time the struggle of mercy is then not against rigid and inflexible morality but against a different and more subtle hardening of heart, a general loss of trust and of love that is rooted in greed and belief in money. What irony that this faith in money, this trust in the laws of the market, this love of wealth and power, should have come to be identified with Christianity and freedom in so many minds, as if the freedom to make money were the freedom of the sons of God, and as if (Bloy pointed this out) money had demonically usurped the role in modern society which the Holy Spirit is supposed to have in the Church.

The love of power and gain becomes the demonic pseudo-pneuma which leads men and institutions, ostensibly "Christian," to trample on the hearts of their fellow man, to destroy primitive social structures which had a semblance of equity, beauty and order, leaving in their place nothing but slums built out of gasoline cans and ultimate degradation. Obedience to this "spirit" and to the social values which it inspires, whether in marketing nations or in totalist societies, is servitude to an inhuman banality that is blind to the most elementary human instincts and insensitive to the most fundamental contacts (the infinitely banal "sanity" of an Eichman, and the hideous caricature which was his "obedience"!). Our whole future, the very survival of humanity, appears mortgaged and closed by this demonic legalism, this blasphemous caricature of "order."

Can the power of evangelical mercy possibly break through this iron ring of satanic determinism? We must believe that it can, or else we are not fully Christians. But our optimism must not be utopian and sentimental. Obviously a mercy that is confined to the dimensions of individual piety can at best illuminate our abdication with a warm sentimental glow. Today it is not enough for a few individuals to be kind, to understand and to pardon. This can too easily become a sheer mystification, particularly if it seems to absolve everyone else from serious responsibility in social life.

Though there is no use placing our hopes on a totally utopian new world in which everyone is sublimely merciful, we are obliged as Christians to seek some way of giving the mercy and the compassion of Christ a social, even a political dimension. The eschatological function of mercy, we repeat it, is to prepare the Christian transformation of the world, and to usher in the Kingdom of God. This Kingdom is manifestly "not of this world" (all forms of millenial and messianic Christian optimism to the contrary) but it demands to be typified and prepared by such forms of heroic social witness that make Christian mercy plain and evident in the world.

But in a world of huge atomic stockpiles, a Christian mercy that confines itself to interior feelings of benevolence and "good intentions" in the use of appalling destructive power, can manifestly not meet the demands of eschatological love. The only event that can be ushered in by this kind of sentimentality is too grim to be contemplated, and it belongs more to Antichrist than to the Kingdom of the risen Kyrios.

Christian mercy must discover, in faith, in the Spirit, a power strong enough to initiate the transformation of the world into a realm of understanding, unity and relative peace, where men, nations and societies are willing to make the enormous sacrifices required if they are to communicate intelligibly with one another, understand one another, co-operate with one another in feeding the hungry millions and in building a world of peace.

Such is the eschatological climate of the new creation, in which pardon replaces sacrifice (Osee 6: 6; Mt. 9:13) and the whole world is filled with the mercy of God as the waters cover the sea.

Light and Faith in Saint John's Gospel

Sister M. Ethna Maher, O.S.F.

These are days of revaluation, of *aggiornamento,* of searching reappraisal of every aspect of the Church's life and mission. These are days, in particular, of deepening appreciation of the apostolate.

It is of primary importance that we bear in mind this fundamental fact: the apostolate has no meaning without apostles, and apostles have no meaning without faith. The Christian mission to the world is not a job, not another errand among many; it is something divine, whose "success" or fruitfulness depends upon the divine initiative, concurrence (in a very special sense of this word), and "follow-up." And if the divine fecundity is to produce fruit, it must necessarily operate in a context of faith.

Hence the pressing need to deepen our understanding of faith as a means of recovering, of re-discovering, the meaning of our lives. Without faith, our efforts will bear only natural fruit and our lives will be reduced to philanthropy. With faith, our lives can be a twentieth-century response to that timeless invitation of St. Francis to join him in the work of "repairing" the house of Christ, the Church.

When Francis himself received that invitation, his response was one of total *faith.* How are we to find renewed

meaning for our own response? Let us look to sacred Scripture as he did; let us not be afraid of its two-edged quality, for where it cuts across our paths in contradiction, only there, paradoxically, does it heal. Cut is love's confluence. If we are *faith*ful Franciscans, we must be men and women permeated with knowledge and love of God's written word.

Faith is an encounter with the living God. It is more than allegiance to a code of doctrinal truths. It is a vital, dynamic, living, joyful response to a Person and to his message. Only when we recognize this personal element in our faith will we have the strength to accept fully the message element. For the Person is himself the source of the strength.

Faith is a form of vision, ultimately an encounter with a Person. Even on the human level any encounter is quite mysterious. How much more so is the encounter of a man with the living God! Now, we encounter God through faith. Faith is a form of light which we learn to hallow only in the hollowing darkness of the ambivalence which is cast in our own flesh. Let us contemplate God's revelation of himself in Scripture, that we may discern the ultimate meaning of light, of faith. And let us remember that faith for us always leads up the steep slopes of a La-Verna, where we encounter God, in the light of his gift of himself.

Let us look at the Gospel of St. John, which shows us this theme of light as faith worked out by a great Lover. Why did John use a terminology of "light" to symbolize faith? The reasons are numerous; we can mention only a few. The earliest primitive cultures considered light to be symbolic of life. The daily cycle of light journeying across the heavens to return at night to the primitive darkness of the maternal night-waters was reminiscent of the ancient Babylonian myth-conquest of Marduk over the sea dragon Tiamat. Light and darkness became intuitive reflections on the meaning of life. Even in many pre-philosophical pagan cosmogonies, light was held to be a sort of stable element. Then the Greeks refined this notion of "light" and gave it ethical connotations. Darkness and light became realms in opposition to each other.

The extent to which this early Greek philosophy influenced the composition of the Joannine Gospel is disputed by contemporary exegetes; that there is some relationship, however, seems undeniable. But

what is important here is the *difference* between Greek philosophy and St. John's theology: in the latter, the victory is always assured and realized before the two forces meet. Light is the Victor. It is not a question of which element will win; it is a question of which element man will allow to be victorious within himself. If Light is received, its victory is assimilated on the individual level; or, more precisely, the man over whom the Light has sway is assimilated into the Light. It has been said that John's Gospel needs no special transfiguration scene; it is, in its totality, a gospel of transfiguration. Faith is the light which allows a man to participate in the re-creating power won in Jesus. Jesus life was the supreme revelation of what God is and what he is like, of the immensity of his love and his mercy.

The condition or predisposition for faith is always to admit one's lack of self-light, one's "darkness." *"The condition of faith is poverty.* One must give up his condition of darkness by admitting that condition of utter helplessness, of utter inability without God. The poverty which is a preamble of faith is to admit one's lack of light; it is to live out that truth even in the physical facilities which surround one's life. It is to trust in Christ for light. Now ultimately one cannot merit light or faith, for both are gifts of God. But one can co-operate in the predisposition for faith. Faith is the gift God gives when man recognizes his poverty and opens himself not only to the *fact* of Light but to the *activity* of Light. Can we get a close inview here on St. Francis' love of Lady Poverty? Poverty opened Francis, then made him wait, then won his whole being for Christ.

Significant, in this context, is Christ's revelation of himself as "the light of the world" on the seventh day of the Feast of Tabernacles (Jn. 8:12). On this day, the last one of the light festival, Jesus called himself "light," indicating that his light is a new one, the beginning of a new era. Then, following in chapter 9, the story of the man judged is really representative of Christ judged. Those who judge this poor blind man are really judged themselves for their rejection of the Light come into the world! What dramatic irony, so common to the human situation. The closing statement rings through all of time: "For judgment have I come into this world, that they who do not see may see, and they who see

may become blind" (Jn. 9:39).

In the Old Testament, Yahweh had revealed himself in light which was considered by the ancients to be the most immaterial of the elements. The Sinai theophany (Ex. 3) occurs in light as Yahweh reveals himself to be "He who is." (Note that "I am" is characteristically a divine self-revelation which is repeated as Jesus confirms his divinity with the words *"I am* the light of the world."). The Emmanuel prophecy voices the hope that "the people who walked in darkness have seen a great light" (Is. 9:1). The Psalmist proclaims that "the Lord is my light and salvation, whom shall I fear?" (27:1). The light was present at creation (Gen. 1:14), as was the Word found in the action of creation (Gen. 1:1). Wisdom was called "the refulgence of eternal light." We find the Torah being called in later Judaism "the Light." John uses all of this Old Testament imagery to tell us that Jesus is a new Lawgiver (this time the law is that of the Spirit,which is love): that he is the Messiah, the light not in political fulfillment but in spiritual infinity; that he is the source of a new creation (grace); and that he, rather than the Torah, is the source of religious truth, life, and light.

A. Decourtray points out that John uses the Greek verbs *pisteuein* (to believe) and *lambanein* (to receive) synonymously. To believe is to receive. "But to as many as received him he gave the power of becoming sons of God; to those who believe in his name" (Jn. 1:12). "I have come in the name of my Father, and you do not receive me" (Jn. 5:43). "He who receives me, receives him who sent me" (Jn. 13:20). The fourth evangelist shows in many ways that the act of faith supposes an attitude of receptivity. It is a question of *receiving* light other than the human light. Now this light is a new reality, for it is at the same time, inseparably, a divine Person and a message. It is a new light from a new creation.

Thus the light is, in one sense, a real Person, Jesus Christ, and in another sense, a message. Let us consider this briefly. To believe is to receive a concrete Person, Jesus Christ. "You do not receive *me*" (Jn. 5:43). "But to as many as received *him* . . ." (Jn. 1:12). "If you do not believe that *I am* he . . ." (Jn. 8:24). The precise crime of the Jews was that they *believed* to the point of canonization of *their* belief and hence could not *receive* the Author and Object of all belief.

They felt that in their reflection on history, the prophets, etc., they had light; they believed in their own fallible light. They believed that they saw; with dramatic irony St. John terms them "blind."

For John the "word" is "action," but inversely, the "work" of Jesus is "word" also, a *verbum visibile,* or sign. Closely connected with "to receive" and "to believe" is "to see." "Jesus said to him, 'Have I been so long a time with you, and you have not known me? Philip, he who sees me sees also the Father'" (Jn. 14:9). But "to see" in John is paradoxically to be blind. "For judgment have I come into this world, that they who do not see may see, and they who see may become blind" (Jn. 9:39). Belief in the biblical sense is, then, an act of poverty. The believer knows his indigence, his need of salvation. In consenting to "receive" Jesus and in him only, **Life, Light, liberty, and love,** the believer avows that he is in darkness and in need of light. To accept the gift of faith one needs a poverty rightly called "ontological and existential." "If we say that we have not sinned, we make him (Christ) a liar, and his word is not in us" (1 Jn. 1:10). John's teaching, then on the acceptance of **personal Light** might well be summed up as "the message that we have heard from him and announce to you is this: that God is light, and in him there is no darkness" (1 Jn. 1:5).

Bultmann maintained that we need only "believe and receive" Jesus who reveals and saves, and not the objective truths which he taught. The Church maintains, however, as John did, that the Person and the message are inseparably wed, and to accept one is to accept the other. Let us look now at the acceptance of light as revealed in objective truths. Jesus' own words show that to believe in him is to believe in his salvific function and the truths that accompany it. He asks that the people believe in him as Christ (Jn. 11:26), as Son of God (9:35), as the Holy One of God (6:69), as the Bread of life, life, door, truth, and way. He asks that they believe in life in the Son (Jn. 3:36), his Name as only-begotten (1:14), etc. Thus we see that revelation is an ensemble of truths that are *apprehended in Jesus.*

The verb *pisteuein* is predominantly employed in preference to the noun *pistis,* belief, thus indicating the active character of faith. The Light is in the world not for the purpose of judgment, although judg-

ment does follow upon his presence. The Light is the presence of Love, and all love is decisive. God's infinitely so. Every man is under the slavery of darkness, and all of humanity awaits the advent of Light. When Jesus comes as Light, he proposes himself as the object of faith in such non-compulsive terms as, "if you wish." The criterion for "wishing" is to reject righteous trust in one's own fallible light and to admit darkness in order to share in his light. It is to know that "God is greater than our heart" (1 Jn. 3:20). To give oneself to Christ is to put oneself and one's future in his hands. This means welcoming the Light and being possessed of, and still more, possessed by the Truth. As Father Vann has said, "The light of faith is given to those who welcome the Light and its power to transfigure them into the likeness of Light so that they come to live in the Light." Under a certain aspect, "to believe" is to decide to change one's relationship with God so that total openness to his light may render one totally capable of changing one's existence to one "of the Father" and "of the "Son." But the change is always effected by God.

Now, the victory of faith is a response to light both purgative and illuminative, both hurting and healing. It takes us into darkness in order to bring us forth as creatures of light. Night begets light; the tomb becomes a womb. The journey to light is a journey through darkness, mystically illuminated by Light's sustaining powers. Again as Father Vann puts it, "It causes us to follow Christ and imitate his own dark journey." The culmination of John's light-faith relationship is clearly the Crucifixion. This is John's paradox: At the moment of his most abject humiliation and his death, Jesus was made available for all to see as the Light which lit God's way to man and man's way to God. The darkness of sin was indicated in its utter starkness and God's light of glory confronted man with a choice: to share in darkness or in light. Christ's raising up was a *crisis* (judgment). All men are drawn to this *crisis* whether they like it or not. "And I, if I be lifted up will draw all things to myself" (Jn. 12:32). No man escapes the *crisis* of the cross and its light. The greatest insult to any man is to ask him to turn from the glory which is implicit in the *crisis* of the cross.

Thus we have seen briefly that John tells us that faith is accepting a Person and a message which are inseparably

wed. Faith is the same today: it is acceptance of the Person and the message. But it is, at the same time, a God-given gift. As religious men and women we have vowed to accept the Person; we have re-established our pledges to live out under vow the faith-promises we made at Baptism. We have accepted the Person; we have accepted him in varying degrees, as our lives make painfully evident. Today we are told that we must make relevant the message to the society in which we live. We are to bring his message to our contemporaries, to our "today." But the message may not be sacrificed for the "today." Where are we to know how his message fits our day? We must seek his message in his bride, the Church. She was born out of his side at that moment of *crisis*, the Crucifixion. Nowhere else shall we find his message, for to hear Christ is to hear his Church. To have faith in Christ is to have faith in the message of his Church. The requests and admonitions that the Church makes for us today will require faith and change — even faith in change, amid change. Change, however, must not paralyze faith; it must make it more than ever the the primary reality of our lives. Personal judgments will not be enough now; we must place our loyalty totally in his Church. We shall be called upon to accept a faith of new dimensions, for we shall be called upon "to be blind" that we "may see"; to admit the poverty of our own fallible light, regardless of how long we may have traditionalized it; to be poor again, that we may have a re-initiation into the mystery of faith.

Our commitment will be total only when we place ourselves in the arms of the Church and ask the Holy Spirit to be our law of life and to give us the light to see the message which Christ speaks through his Church today. When the fullness of his message is accepted, then only will he himself be fully accepted— not before. Then, and only then, will the aims of our apostolate — ways of giving Christ to others — be fruitful. Then we shall be apostles, missionaries, *faith*ful. Then we shall understand that the days of darkness and struggle were really the days of dawn and that the Tau, the sign of Light's final judgment, which marks the followers of St. Francis, will be visible to the world only when it radiates the victory of faith in Light.

Virginity's Inner Magnificence

Bonaventure Midili, T.O.R.

Jesus Christ died a sacrificial death. It required the Resurrection to turn this death inside out and to show its greatness, its glory, its beauty, its power, its magnificence, its majesty. Christ's Resurrection showed the inner accomplishment of this outer deed, and it removed for all men and all ages the shame of a death on a cross. The Resurrection preserves the cross from ever being thought of as either folly or a scandal.

But there are many who do think of the cross as folly, for they do not see the inner power, magnificence, and majesty of the death on the cross. It should not be surprising, then, that the world would consider the embracing of the virginal state an act of folly. With Judas and the Pharisees, who were alike in their loss of the inner meaning of things, the modern world cries, "To what purpose is this waste? For this might have been sold for much and given to the poor" (Mt. 26:9). In the hearts of some there rankles the subconscious blasphemy, "better prostitution than virginity."

The Meaning of Virginity

The pagan world does not understand virginity, for it never conceived of it as a deliberately chosen state of life. Virginity is born of the virginal body of Christ and the virginal body of Mary. But the folly attributed to virginity is not reserved only to non-Christians. Let us begin our consideration of virginity by asking ourselves if *we* truly understand its meaning.

For most people, lay Catholics and religious included,

virginity means a condition of intactness and of singleness, rather than a virtue born of grace and resolve. They see it as a foregoing of sexual enjoyment for the sake of God. To think of it only as intactness or singleness, however, is to see only its physical side; it is not to see its inner meaning. As Josef Pieper says, "Virginity is not a fact, but an act; not a condition, but a decision. That which constitutes virginity as a virtue is not mere inviolateness as a psychic and certainly not a physical factor, even though this inviolateness may be the trophy of heroic chastity."[1]

A second false view of virginity can come from the reasons for the act, for the decision. It would not be Christian virginity to make this decision, for example, with the idea that sex was something evil and virginity a mere abstention from it.

St. Augustine reminds us that virginity is honored "not because it is virginity, but because it is consecrated." Then he goes on to ask, "How does a virgin know, however much she may seek what is the Lord's, whether perhaps for some unknown weakness she is not yet ripe for martyrdom; and whether that married woman to whom she thinks herself superior, may not already be able to drink the chalice of the Lord's suffering?"[2] In the abstract, then, virginity is of a higher order of Christian achievement than marriage. But in the concrete, she who has the capability of sustaining martyrdom is the greater in her dedication and consecration.

The Purpose of Virginity

The decision to live in sexual abstinence is made praiseworthy only by its end and purpose; it is laudable only to the extent that it aims to make him who practices it free for things divine. St. Thomas shows that this is quite in keeping with both nature and the commonweal. "As it is natural that man should give up his external goods, money and property for the sake of his bodily health, so it is not contrary to nature that man renounce the gratification of physical desire for the sake of his spiritual and intellectual life."[3] To the objection that this detracts from the natural common good St. Thomas answers: "No one

1. J. Pieper, **Fortitude and Temperance** (New York: Pantheon, 1954), p. 84.
2. St. Augustine, **De Virginitate**, 44.
3. **Summa Theologica** 2-2, 152, 2, obj. 1.

would stop eating and drinking for the sake of spiritual goods, and is it not said in Holy Scripture, "Increase and multiply and people the earth.' There are two kinds of natural: 'must' and 'may,' one for the individual I, the other for the community of the 'we.' Each individual must eat and drink. But the command of Genesis applies to the whole community of mankind. In the army some keep watch over the camp, others are standard-bearers, and others fight with the sword. All these things are duties which, in turn, cannot be carried out by the individual. It is consequently necessary for the human community not only that it be propagated, but also that it flourish spiritually and intellectually. And so the commonweal has received its due if some fulfill the function of spiritual generation, while others, refraining from this, are entirely liberated for the contemplation of things divine, for the beauty and the salvation of the whole of mankind."[4]

Finally, he adds the crowning stroke: "The commonweal is higher than the individual, if both are of the same kind, but it may be that the good of the individual is of a higher kind. In this way virginity consecrated to God ranks higher than physical fertility."[5]

The divine is infinitely higher than the human, and the spiritual towers over the physical. To appreciate virginity one must understand this not only conceptually, with the mind, but really, totally, with the inner core of his being, with his will and his heart. Only then can he comprehend the significance, the justification, the dignity of virginity.

Extravagance of Love

Virginity is, then, a heroic thing. It is a personal sacrifice for the sake of a higher personal, spiritual good, or of a higher community good. Within this framework, virginity is like the hero's action on the battlefield; he gives up his life, he risks everything, for the greater good of his country.

But in every heroic action there is another element that is its most significant component. To look at the heroic aspect without seeing this inner quality is to make too much of the sexual function. And the inner element of every heroic act is the element of magnanimity or of great and generous liberality in love. In this more complete concept of virginity, we must see with St. Thomas

4. Ibid. a 4, obj. 2; Gen. 1:28.

5. Ibid. a. 2, ad 1.

that the relation of magnificence to ordinary generosity in the daily sphere of activities is the same as the relation of virginity to chastity.

It is this element of the utter lavishness of virginity or of heroic chastity that is so often missed in our contemporary culture. In the modern world's view of things virginity is intactness for the sake of intactness. People do not see it as the extravagance of love. This is true not only of virginity in the consecrated sense, but also of chastity in the heroic sense.

Take, for example, a married couple who through no fault of their own run into financial or medical difficulties that make marital union undesirable. Rhytm is the ready answer. But those who understand the abandon of love, understand also that abstinence is not merely the heroism of a love that transcends physical love in its degree of freedom and selfless self-possession. This is not the a priori theorizing of a celibate; it is the statement of a man whose wife was precisely in that condition. "I love you too much," he said, "too much to desire you." What fire of decision! What love! What control! To mean that is the essence of mature love that has a freedom and beauty and purity that is rare in our world. It bespeaks a man who understands that if a conflict should arise between love and sexual need, it is the carnal that must yield to the spiritual.

Abstinence for the sake of the beloved — what a tribute to his love! What magnificence in love, for it betokens a love that resides in the spirit, a love that is higher than the carnal. Such love is not locked in the body; it possesses the wings of the Spirit. In the supreme genius of love, the wife will not suffer any loss of love, for love will find ways, true, loyal, pure, to express itself.

Virginity as Witness

This all falls on deaf ears in our modern world which makes so much of marital relations as the basis of a happy marriage. But this shows that for all our talk of love and romance, we are not true lovers but are, instead, selfish and carnal. We are unable to give up the pleasure of the body for the love of the heart and of the spirit. Our love is egotistic, self-centered. Given the necessity, it does not pass the test of love that puts the welfare of the beloved above its own, above everything except God.

Every one of us admires such a man; none can fail to grasp the magnificence of his outlook. But somehow we have to

get across to ourselves, and to our world, that virginity is in the same order of magnificence. As people admire the man who uses his money to put up public buildings and charitable institutions, they ought also to see virginity as an act of magnificence, contributing to the beauty of the world. They should see it as the magnificence of love, not as the result of abnormality or frigidity. It should say in clear, clarion tones that love does not need a physical, sexual expression. It should tell the world that sex will pass, but love will not. For in heaven there will be neither marriage nor giving in marriage, but there will be love. "Of these three, faith, hope and charity, charity is the greatest, love is the greatest, for it shall not pass."[6]

Our love, then should give light and inner glory to the use of the sex powers, just as the Resurrection of Christ was the inner result of the outward deed of the cross. Our love should light our virginity. Our virginity is a stumbling block to the modern world. Why? Is it that we ourselves have made it a selfish thing? This is the ever present danger of virginity. O, the mystery of man, who possesses the capability of twisting and corrupting all that is noble!

What are we doing, then, with our virginity? Is it drying up the well-springs of our love? Are we using it for some selfish purpose? Our failure to convince the world that it is an act of magnificence forces these questions upon us. Virginity, the flower of Christianity, hangs wilted on the stem. It needs a resurrection to revive it, to show its greatness, its glory, its beauty, its power, its magnificence, its majesty. Only if men become aware of virginity as the supreme expression of the highest love, of the lavish generosity of a lover, will they change their "why this waste" to "what a blessing." This is the challenge of virginity today.

> Virginity demands a lonely confrontation with God. And this confrontation demands emotional maturity. Using material things as a compensation for one's essential sacrifice is no less a stumbling block than emotional regression to the mature seeking of the Beloved by one who has given his life to him.
>
> — *Catholic World,* Sept., 1960

6. M. Oraison, **Union in Marital Love** (New York: MacMillan, 1958), p.63.

Diary Of A Country Nun

The first in a series of nine autobiographical articles chronicling the foundation of the first Catholic school in Delevan.

There is nothing pretentious in the account which follows. It is intended merely as a kind of collection of first impressions of various phases of an apostolate that many Catholics never associate with the calm, tranquil routine of a Sister's life. It is not intended to be pious history or edifying chronology; such works are easily discovered in any library that devotes space to the experiences of missionaries. If one might make any adverse criticism of such books, it is that they most effectively submerge the human, the very human aspects of a labor which is essentially divine. Possibly some emphasis of that human side might help to pull one's picture of the apostolate into clearer focus. Whether or not that purpose is realized, it is the one that prompted the writing of *The Diary of a Country Nun.*

I. A NEW ASSIGNMENT

"At the chapter you were appointed to take our new mission in the Diocese of Buffalo—Blessed Sacrament Apostolate, Delevan, New York. For the present it will be catechetical. . . ." The horror of being made a superior was nothing compared to the bleakness caused by that last word. Release-time instructions had always been the bane of my existence. Now it was to be my full time job for the Lord!

Late one sultry August afternoon Rev. Mother Jean Marie and Sr. Helen took me to Delevan to pick up the car and to see the furnished flat that was to be our convent. Charmingly as usual, Reverend Mother discussed all sorts of problems with Mrs. Lowe, who was leaving for Florida and turning her house over to us for seven months. The keys to the car were burning in my palm as I kept thinking of the terrors of learning to drive.

On October 4, 1951, St. Francis must have smiled as Sr. Catherine Therese and I came to live in Delevan — certainly he never had two more scared followers. To leave the regularity of conventual life to set up housekeeping in the country encumbered by a car which you couldn't drive was indeed a numbing process.

One look at the house which could so easily have fitted into the pages of a Victorian novel rendered me practically speechless — no mean feat! The side wall of the dining room, which was entered by a front door, was completely covered by a huge tapestry of a leering peacock, which we later learned hid the light switch for the room (we spent the first night with only the kitchen lighted); this, together with the musty, dank odor that filled the house reduced my courage to zero rating. No such pious sentiment as "All for Thee, dear Lord" filled my heart, but rather, gritting my teeth, I muttered, "This is it."

The icebox and cupboard were surely Mother Hubbard style; so our sole capital of fifty dollars would have to be invested in stocking the larder. My! how fast it disappeared! And fifty dollars after fifteen years in religion seemed so considerable a sum to me! We put our bags down and were about to tackle such homely details as bed making when the phone rang. It was Monsignor Navagh asking, "Sister, will you come to East Arcade to meet the parents?"

So we were off on our journeying! Monsignor gave a gracious and intriguing talk and from a dreamy distance I heard him say, "Sister, won't you speak to the mothers about what you expect to do for their children?"

> Personal commitment reflects Christ's mind more than check signing or basket passing. When we give our time and energies as well as our wallets to works of mercy, only then do we realize what Christ meant about giving a cup of cold water in his name. A more personal, more spiritualizing touch is needed. St. Elizabeth was no civic fund organizer; she was a monarch with a mission of personal service to Christ's needy and suffering members.
>
> — **Fr. James M. Dore, O.S.M.,** NOVENA NOTES, Nov. 13, 1959

At this point my only conviction was that I could never live through this year, but my guardian angel came to my rescue and despite the state of my heart and soul, I spoke. It was small comfort that night to hear Sr. Catherine Therese say that she was sorry that she couldn't tell me what I said in East Arcade, as she was so busy praying for me that she hadn't heard a word I said. It was then time to go down to meet the Delevan parents — so again a plea to the angels! And that meeting accomplished, back to the house that would have to be home.

There was not a thing in the place to remind us of God save our own religious habiliments. The first day was chaotic enough to induce nightmares, but trying to get to sleep with a life-size picture of our landlady's grandfather staring down at me with as forbidding a face as that of Mr. Calvin, himself, was well-nigh impossible. In despair I turned my back on Grandpa Lowe's baleful disapproval of this fine Methodist stronghold's being occupied by Catholic nuns, only to meet a faded print of water lilies in a huge gilt frame. Ah me!

Morning came and with it the assurance that this nightmare was real. Venturing into the post office, where all the old cronies gathered, I felt like Daniel entering the lion's den. All conversation stopped as I struggled with the combination on the box — no safe cracker ever felt half as nervous. The hushed audience surely regarded my strange garb and rather futile gestures as symbolic of the idiotic behavior they suspected of all Catholics. Sad to say I continued to convey this impression for months. The poor Church — what a representative it had in me!

Since our flat was like a curio-shop, my first thought was to banish all the breakables so that we couldn't owe any more than the rent. Lots of stuff thus found its way to the shed adjoining our kitchen. First on the agenda was Mr. Peacock. This was a mistake, I soon learned from the sweet little old lady who lived upstairs and shared the shed with us. The tapestry was a family heirloom — leave it to me not to recognize art when I saw it. Dutifully I consigned it to blue tissue and the bottom drawer.

It was in this same shed that I met my first friend in Delevan — the blackest cat I've yet to see, whom I instantly labeled Asbestos. I was so glad to meet anything that evinced the slightest bit of friendliness that I made no protest when he hopped into my lap. Every morning he was at the door, and we were fast friends before I discovered that he was a Methodist too — of all things he belonged to the Minister.

Our chapel was half of the living room. Rarely did the dear Lord come to such strange surroundings! The altar was metal and had no insert for the altar stone; so it was set on top. The six candlesticks were of mixed styles, and to crown the variety we had willd flowers in unmatched

vases. Father brought down a set of army vestments, a chalice, and a screen to cut off the chapel from the living quarters. It was my first attempt to meditate while gazing at the rather hectic horse race depicted on the screen.

To top off this motley array for the Lord, Father asked me to sing a high Mass. My sole function in glee clubs had been to pass out hymn books. The angels must have smiled at the strange sights and sounds, as Mrs. Lowe's parlor became Blessed Sacrament chapel. For the first time there was a feeling of warmth in our hearts now that our Lord was sacramentally present in our furnished flat. The glow of the sanctuary lamp heartened my wavering courage.

Thanks be to God for defective faucets — this was the way we made our first chink in the icy armour of the town. After a while spent in imitation of the boy in "The Leak in the Dike" by trying to force a washer through a steady flow of water, I called the man whose name was left on the telephone pad. Little towns boast of no plumbers. Mr. Harrison, "Willie" to the town, not only fixed our faucet but explained the mysteries of our coal furnace. Over coffee and newly baked rolls Willie lost his wariness of nuns. He told us of his sick wife, whom we promised to visit. Undoubtedly he thought such simple-minded women in the business of running a house couldn't be the veiled ogres he had heard of via the grapevine. It wasn't until months later I learned that Willie had been one of the most vocal objectors to the invasion of Delevan by the nuns.

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He is before all things, and in him all things ho
together."

(Col. 1:16-1

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CONTENTS

ASSOCIATION FOR HUMAN EMERGENCE 115
An Editorial

THE GIFTS OF THE HOLY SPIRIT 116
Jerome A. Kelly, O.F.M.

DEAR SISTER MARANATHA 121
Timothy Eustace, O.F.M.

THE PEACE PRAYER OF SAINT FRANCIS 124
Sister Mary John, O.S.F.

MILITES CHRISTI 126
Luke Power, O.F.M.

AGGIORNAMENTO AND THE PARISH 133
Lionel Masse, O.F.M.

BUILDING A COMMUNITY OF LOVE 135
Sister M. Maristell Schanen, O.S.F.

DIARY OF A COUNTRY NUN 140
Sister M. Edwardine Horrigan, O.S.F.

BOOK REVIEWS 144

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OUR COVER:

The cover for the May issue, drawn by Father Francis X. Miles, O depicts the Holy Spirit permeating the various elements of human by the fiery darts of his warmth, light, and love. The full diffusion divine influence, particularly in professional life, is the goal of the Christi (see p. 126).

ASSOCIATION FOR HUMAN EMERGENCE

"The emerging layman"—a phrase on everyone's lips these days. at's behind it? What's being done about it? There are many more stions, and many answers to each one. This month we devote our torial space to informing our readers about one important develop- nt in this exciting field: the Association for Human Emergence.

This is an organization directed by Dr. Philip R. Harris, a Franciscan tiary. It seeks, through well planned and integrated programs of ion, to develop the layman's intellectual, cultural, and spiritual qual- s. It seeks to foster men and women of the future, the leaders in an lving, dynamic society. It seeks, ultimately, to bring about a con- gence of humanism and the rich heritage of Judeo-Christian truth. guiding spirit is a synthesis of the insights of St. Francis of Assisi the late Father Pierre Teilhard de Chardin, S.J.: a vision of man as conscious epitome of cosmic evolution, created for and tending to- d Christ the Omega.

Volunteer members commit their time, talent, and energy to the nization for a designated period. They serve particularly as staff nbers of the Thomas Murray Training Center and the Inter-American hnical Assistance Foundation, devoting themselves to international community service. Regular members share in the organization's ls and objectives but cannot devote themselves to actual specific as- ments. Their contribution consists mainly in implementing its prin- es in their lives and relations with others.

The world does, in fact, need the psychic energy of love which this ociation seeks to release. Man is no longer absorbed primarily in the ch to satisfy his basic physical needs. Modern advances have enabled to sustain life with relative ease; now he is called upon to achieve rallel moral insight and to apply the inventive skill he has acquired alt and reverse the process of alienation that threatens to rob his of meaning and relevance. We commend this Association to the ers of our readers, and we heartily suggest that those who are interested contact Dr. Harris at P.O. Box 3146, Mansfield, Ohio 44904 for more detailed information. It seems like a good opportunity for the teacher, counsellor, chaplain, or other guidance worker, religious or lay, to channel some of the "emergent energy" of today's youth, many of whom have no inclination toward the religious life or the priesthood yet want to do something to further the development and full realization of the ideals embodied in this oragnization. Dr. Harris, **ad multos annos.**

Monthly Conference

THE GIFTS OF THE HOLY SPIRIT

Jerome A. Kelly, O.

Eight centuries before the Messia was born, the Prophet Isaia told the event:

> A shoot shall sprout from the stump of Jesse,
> and from his roots a bud shall blossom.
> The spirit of the Lord shall rest upon him:
> a spirit of wisdom and of understanding,
> A spirit of counsel and of strength,
> a spirit of knowledge and of fear of the Lord,
> and his delight shall be the fear of the Lord (Is. 11:

This prophecy has been chosen as the theme of these confere because it presents us with the catalog of the Seven Gifts of the Spirit which we shall examine. (Note that the older, Douay, versio Scripture had "piety" or "godliness" instead of "fear of the Lord verse 2. The recent exegetical discovery of the literal meaning does affect the traditional theological position that there are seven dis Gifts bestowed by the Spirit.)

Before introducing the topic of these Gifts, we shall spend a moments upon the background for much that will be said during course of these conferences.

Creation in the Natural and in the Supernatural Order

Whenever we speak of creation in the natural order, whethe realize it or not, we are speaking of a process that is modeled upo creative acts of the infinite Artist—God.

In the natural order it is customery to speak of three thing going into the production of any masterpiece. Power, energy, a must be there; plan, type, blueprint must be there; purpose, motive, must be there. Philosophers speak of these as efficient, formal, and causes; ordinary persons understand what is meant even though

not use these technical names. They know, for example, that the egg not just pop out of nothingness, but had a cause: the chicken. The airplane was not put together by the haphazard guesses of the workn, but was assembled according to a blueprint. The boy did not go the seminary "just like that," for no reason at all, but for the noble rpose of dedicating his life to God and God's People.

All three of these causes are necessary; yet there is a tendency to nsider the last type mentioned above (the final cause or purpose) as e all-important one and to think that the spirit, the motive, the purse is what gives final shape and form to the masterpiece. We say, for ample, that a man does not "have his heart in his work," that another e "makes something lifeless or spiritless." So important, in fact, is this ement of motivation that when children make valentines that look e tomatoes, their mothers always consider them to be what they are reality: creations of love.

These ways of talking about creation in the natural order are the ry ways we use to speak about creation in the supernatural order.

In the first place, we recognize that creation is the result of the tivity of the Father, the First Person of the Blessed Trinity, who is finite Power and calls the world forth from nothingness; it is likewise e result of the activity of the Son, the Second Person, who is infinite isdom, reaching "from end to end mightily and [governing] all things ell" (Wis. 8:1), in whom "were created all things in the heavens and n the earth, things visible and things invisible" (Col. 1:16); it is likewise the result of the Third Person, the Holy Spirit, who is infinite Love, finite Goodness.

Thus, while admitting that creation is the act of the entire Trinity, we nevertheless are accustomed to ascribe that work to the Holy Spirit as we have been taught to do in the very opening words of Genesis: "In the beginning God created the heavens and the earth; the earth was waste and void; darkness covered the abyss, and the spirit of God was stirring above the waters" (Gen. 1:1-2). The same lesson is imparted in Psalm 103:30: "When you send forth your spirit, they are created, and you renew the face of the earth."

The Role of the Spirit in the New Creation

This stress laid on the Holy Spirit as the source and font of life in elation to the creation of the universe is meant to call attention to the emendously important role allotted to him and ascribed to him in what ay be called the Second Creation: the Incarnation of Christ and the rmation of his Mystical Body.

The union of the Second Person of the Trinity with a human body nd soul in the womb of the Virgin Mary is ascribed in scripture primily to the Holy Spirit: "And the angel answered and said to her, 'The oly Spirit shall come upon thee and the power of the Most High shall ershadow thee; and therefore the Holy One to be born shall be called e Son of God" (Lk. 1:35).

Catholic tradition has always insisted on the same thing, as we know om the words of the Apostles' Creed: "...who was conceived of the

Holy Spirit, born of the Virgin Mary . . ." We are reminded of this
sonal part played by the Holy Spirit again at the beginning of Chr
public life at his baptism, when it is recorded that "the Holy Spirit
scended upon him in bodily form" (Lk. 3:22) and that Jesus retu
from the Jordan "full of the Holy Spirit" (Lk. 4:1) who was to ove
if we may use the word, and direct the life of our blessed Savior
the moment when "Christ...through the Holy Spirit offered hi
unblemished unto God" (Heb. 9:14) for our redemption.

Now let us look at the other aspect of Christ's Incarnation—it
intended to raise us to the level of God's true and dear children:
so loved the world that he gave his only-begotten Son, that those
believe in him may not perish, but may have life everlasting" (Jn. 3
"But to as many as received him he gave the power of becoming so
God, to those who believe in his name: Who were born not of blood
of the will of flesh, nor of the will of man, but of God" (Jn. 1:12-1

It is one of the deepest and most thrilling mysteries of God's d
counsel that this stupendous task of making us like Christ was
undertaken by the same Holy Spirit who made Christ like us: "God
his Son, born of a woman, born under the Law, that he might re
those who were under the Law, that we might receive the adoptio
sons. And because you are sons, God has sent the Spirit of his Son
our hearts, crying, 'Abba, Father'" (Gal. 4:4-6). "The Spirit himself
testimony to our spirit that we are sons of God. But if we are son
are heirs also: heirs indeed of God and joint heirs with Christ, prov
however, we suffer with him that we may also be glorified with
(Rom. 8:16-17).

The Holy Spirit and the Theological Virtues

We might sum up all that we have said—and carry our inquiry
a bit further—by unfolding the implications of the last words of the
as follows. Faith is communicated to us by the Redeemer chiefly for
purpose, namely, that we may be admitted to a participation of
own divine life as his true children, and helped to progress and
mature in that life by the action upon us and in us of the same
Spirit who presided over the Incarnation of Christ, our Brother.

How does the Spirit lay the foundations of this new life? In bap
he makes us children of God by infusing sanctifying grace into our h
and thereby giving us a created share in God's own life. The same S
moreover, who pours out this grace into our inmost being, also d
within us as a guest within his temple or shrine. "When grace
possession of the soul," Cardinal Manning writes, "in the reason
sumes the form of FAITH; in the will it takes the form of HOPE;
in the heart it takes the form of LOVE: faith, hope and love ar
three primary workings of the Holy Ghost in the soul."

With these special theological virtues the Holy Spirit bestows
our soul the supernatural moral virtues of justice, prudence, temper
and fortitude. These virtues are given to us so that we can be pe
as our heavenly Father is perfect.

Now, to come to the object of these conferences, we must recall

ith this divine Indwelling of the Holy Spirit as our guest, over and above
is gift of sanctifying grace—which is the divine life of the soul—and
he virtues which enable us to live this life in union with God, the Holy
pirit pours in upon our souls seven gifts which enable us to live more
erfectly as children of God. These are the seven Gifts which are men-
ioned by the Prophet Isaia (according to the Douay version) in his fore-
elling of Christ: Wisdom, Understanding, Counsel, Fortitude, Knowledge,
iety or Godliness, and Fear of the Lord (cf. Is. 11:1-3).

he Seven Gifts in General

Before approaching each of the Gifts in particular, we must make
ome preliminary observations regarding the entire catalogue in general.

First of all, these gifts exist in us. Jesus Christ is the Head of the
ystical Body; all we are members. In him "dwells all the fullness of
he Godhead bodily" (Col. 2:9); in him "are hidden all the treasures of
isdom and knowledge" (Col. 2:3); he is "full of grace and of truth...
nd of his fullness we have all received" (Jn. 1:14, 16).

Perhaps we can understand these gifts to some extent if we recall
heir definition: supernatural habits, or virtues, or powers, which im-
part to our souls such docility, readiness, submissiveness that we comply
s promptly as possible with the inspirations of the Holy Spirit.

In calling them supernatural we indicate that they are infused into
ur souls by the Holy Spirit—so that they are also properly called gifts.
We cannot produce them of our own actions because they are super-
natural and beyond nature. We can develop them, it is true, and we
an lose them, but God must give them to us.

They are given to us by the Spirit of Love together with sanctifying
race; when we drive out the Spirit of Love by mortal sin, when we kill
he life of our souls, these gifts are lost. Whoever has charity has all the
ifts of the Holy Spirit, none of which one can possess without charity
(St. Thomas, Summa Theologica I-II, 68, 6, c.). They were given at bap-
tism, strengthened at confirmation; they are present in our souls even
hough we make almost no use of them!

When we call them "virtues," we are not saying that they are just
even other powers like the theological and moral virtues. In fact it is
n seeing the difference between these virtues and the gifts that we begin
o understand them better. The virtues are given to us—faith, hope, char-
y, justice, prudence, temperance, fortitude—to perfect our faculties to
ct as easily and as promptly as they can. The gifts are given to us to
repare our faculties to act in a way totally above our powers—in prompt,
bedient movement under the inspiration of God.

Our reason, without faith, is like a baby crawling towards the things
f God. With faith, it is like a man walking briskly and comfortably to-
ards the things of God. With faith and with the gifts of Wisdom, Know-
dge, Understanding, it is like a man being carried rapidly and surely
n an airplane towards the things of God.

Again, in the case of the virtues, God helps us to reflect and to dis-
over the best means for attaining our goal in life. He gives us actual
races to supernaturalize these operations, but we remain free to take

the initiative in accordance with a prudent judgment of our reason lightened by faith. It is we who act under the impulse of grace.

It is God, however, who acts in the case of the gifts; and he so in a supra-human way. He takes the initiative; before we have time to reflect or consult the dictates of prudence, he sends us di intuitions, enlightenment, and inspiration which enable us to act w out deliberation on our part (although never without our consent). activity consists chiefly in freely assenting to the workings of God w in us—in letting ourselves be led by the Holy Spirit, and in prom and generously folowing his inspirations.

It is to effect in us this docility, this submissiveness, this watch ness, for God's inspiration and this complete willingness to follo that God infuses in us these seven gifts. Wisdom works with the whis ings of the Holy Spirit to keep us from folly; Understanding, to kee from dullness and tepidity; Counsel, to prevent us from rashness; K ledge, to dispel ignorance; Fortitude, to keep us from an unreason timidity; Piety, to insure us against hardness of heart; and Fear o Lord, to keep us free from pride. In other words, the Gifts mak ready, prompt, and certain to follow the lead of the Holy Spirit w he inspires us. And "whoever are led by the Spirit of God, they are sons of God" (Rom. 8:14).

That is why we must strive, not only to have the gifts which ascribed to our Brother, but also to exercise and to perfect them in lives as Christian religious.

Conclusion

Now to end on a practical note — and to end — let us reme certain points that will make fruitful our detailed consideration of t gifts during the next seven conferences.

First, in the interest of a deep, rich spiritual life and of a more timate and intense union with God, we must make good use of the of the Holy Spirit given to us in baptism; use of these gifts alone insure the kind of docility, submissiveness, and obedience that is esse for sanctity.

In the attainment of this docility and submissiveness, secondly must be constant in mortifying ourselves, purging out of our soul that could distract us and blind us and deafen us and harden our he against the softest whisper of the Holy Spirit within us. This m that we have to live up to our dignity as children and heirs of that we have to "suffer with [Christ] that we may also be glorified him" (Rom. 8:17).

Finally, in all our struggles to share in the sufferings and in glory of Christ let us remember that it is essential that we be a of the Holy Spirit, that we get used to the tremendous fact of his pres within us, that we increase our devotion to him, that we shape conform our whole life in its every aspect according to our convi that "the Spirit also helps our weakness. For we do not know wha should pray for as we ought, but the Spirit himself pleads for us unutterable groanings. And he who searches the hearts knows what Spirit desires, that he pleads for the saints according to God" (R 8:26-27).

Dear Sister Maranatha,

My thanks for your very informive letter. I pray that you will on find a way to brain-wash urself. Or else, you might find urself in the position Whistler's other was, when she got up to swer the telephone. "Off the cker."

"I don't seem to be able to do ything right anymore," you say. ve too many people been exining your conscience for you? r is too much work making you versensitive? Are you going in circles, from morning till night, rying to get everything done? Do you still say, "Come hell or high water, this must be done today"? If so, you are trying to do the impossible. Bilocation is not for those in the purgative state.

Learn to adapt to change of plans, inconsiderate interruptions and all the other idiosyncracies of your close contacts. The people here cancel appointments and thus shatter my schedules, as if they were paying me a retainer's fee. What disconcerts me most is—God ther directly wills these frustraions or at least permits them. So ou see, your problems are not nique. All of us are on the same ocky road to Jericho and quite ften we fall in among robbers.

Look around the convent and nd a Sister who radiates the senity of conscience she has acired in the battle of life. Notice w her mind controls her tongue, eyes and hands as if they were puppets on a string. She is the difference between a wobbly kindergarten toe dancer and Markova, the nimble Russian ballerina.

During her past life, she oftentimes was inwardly startled and shaken. But she learned how to tune-in the Easter Sunday broadcast from the Cenacle in Jerusalem. "It is I. Fear not. Peace be to you." Please ask the Holy Spirit to put the radio of your conscience on that same wavelength.

Sister, try to brain-wash yourself with the pagentry of nature. Read God's handbook of creation. Let the visible creation manifest to you the invisible attributes of God. Of yourself you can do nothing. Ask our Lord to open your sleeping eyes and say to you, "Talitha cumi. Girl, I say to thee, arise." Your eyes have grown weary from too much squinting at fine print. Relax them. Try to discover the spiritual messages the birds and bees and bats have for you.

When you are weary, look at the face of the sky, through the mirror of your soul. Your eyes have been cast down too long. Say the prayer of the blind man, "Lord, that I may see." It is true that you inherited a hump-back from your Grandmother Eve, but what has been deformed by sin can be transformed by grace. So, lift up your head and behold the glory of God. Your present sufferings are not worthy to

be compared to the wonders that will be revealed to you. If you need inspiration for your celestial explorations, pick up your Book of Psalms. Start with the ninety-first and keep reading and looking.

In your next letter, let me know what you think about this query. When you look at the moon, can you see the Blessed Virgin Mary reflecting the light of her divine Son? Can you see the lighted windows of heaven in the stars? Can you see the Beauty of God in the flaming sunset? Can you see the Power of God in the lightning flashes? If you can, then you will clearly recognize the Intellegence of God in your fingerprints.

Today, God is gradually transforming you. Don't fight it! Have no fears. He will not knock you off your horse with a bolt of lightning, as you gallop along the road to Damascus. He is gentler with his lady-saints. Today he brings good

out of evil, as he once brought good out of the Egyptians' lashes and the Israelites' bitter tears. One swallow does not make a Spring; nor one sting, a saint. Someday you will be as stable as the Rock of the Skull. Then, for the edification and guidance of younger Sisters, your thoughts, words and actions flow as smoothly as the Te De even in the midst of bedlam debris.

You are not doing yursel nickel's worth of good by const ly rehashing your mistakes. W you make the Way of the C notice that Our Lord got up t times, after his falls. Your Boo Life has two sides to it. Fa read the good side and you wil discouraged. If you make a take, admit it. Humility is good the soul. The world is not goin end because of your blunders.

Do you ever wonder what qualities our Lord saw in blun ing Saint Peter and Saint M Magdalene? You know the they committed. I think S Francis had the clue when he "I might yet have children." strong passions that Francis in his own body, Our Lord sa Peter and in Magdalene. T pendulums of passion never dan idly in the half-past position sterile tepidity. Pharisaical ext alism did not impel them to ject an image before the pu eye.

Once they were converted, became the object of their th bing passions. Zeal for the sa tion of souls inflamed their he And then, the world, the flesh the devil were too weak to them from clawing their way the steep mountain peaks of sa tity. When will you begin to asc Jacob's Ladder?

I fear that there is too m monotonous sameness in your Day after day, the same pers places and things; almost the s thoughts, words and actions. N a new subject of conversation. hard to break this vicious ci

When you walk down the street, pretend that you are a newspaper reporter searching for a story. Look at everything. You will not be violating custody of the eyes. I am sure that you will be surprised at what you have been overlooking.

Maybe you will uncover a story like this one: A few years ago, shortly after a California earthquake, a Los Angeles reporter asked an elderly lady if she had been afraid during it. "No I was not afraid," she replied. "In fact, I was quite pleased to know that I have a God who can give the world a good shaking-up, whenever he has a mind to do it."

When you get a chance, look in the New Testament for a proof of this statement. "Our Lord stood about five-feet-ten. He had black hair, sparkling eyes, handsome features, an olive complexion and very expressive hands. He was well-built. Never had a sick day in His life." While you are at it, find out what Our Lord cooked for supper one night, when the Apostles were hungry. That will be something new to tell Sister Cook and the rest of the community.

Here is something that will improve your mental gymnastics and lower your blood pressure. Think about Sister Water. Start with the Deluge and jot down every reference to water that you can find in the bible, Mass, sacraments, etc. I tried this once and filled five or six pages of notes. Some time, when I'm not so tired, I'll send you my notes on "sleep."

Last night I heard a beautiful soprano-voice singing: "Because you come to me in accents sweet, I feel the roses blooming round my feet and I am led through tears and joy to thee... because you come to me." Could a Bride of Christ sing that to her Beloved Spouse?

Please pray that I will have sense enough to take daily doses of this spiritual medicine that I have prescribed for you.

Yours in Christ and Saint Francis of Assisi,

Fr. Timothy Eustace, O.F.M.

THE PEACE PRAYER OF ST. FRANCIS

A Short Meditation

by Sister Mary John, O.S.F.

"Lord, make me an instrument of your peace;"

An instrument. You, O Lord, are the giver of peace. We are and w to be instruments on your hands — instruments through which bring peace.

Peace—between our fellow men.

Peace—between them and you.

Peace—with themselves, in depth of their souls, which will result f their peace with others and with you.

"Where there is hatred, let me sow love."

Where is there hatred today? Between races, between nations, betw individuals. Yes, Lord, I know we cannot overcome all this hatre the world today. But let us sow love. Let us sow the seeds of di charity by our going out to others, by our acts of kindness, of goodness to others. Let others reap love, in years to come. Ours is task to sow.

"Where there is injury, pardon."

Jesus, in imitation of your mercy on all of us, help us to sow the sp of pardon and mercy among our fellow men!

"Where there is doubt, faith."

Faith—that which so many people are lacking today! Faith in heavenly Father and Provider; faith in your redemptive power, Jesus; faith in the Holy Spirit's work of making people holy. Let sow the seeds of faith among our companions in this world.

"Where there is despair, hope."

Despair—Jesus, may we be your instruments in helping to lift the spairing hearts of the sick and the poor. May you, through us, in into their hearts hope—great hope of heaven to come; hope of find and following the path that leads there.

"Where there is darkness, light."

The darkness of physical and mental suffering, of poverty, of alo ness; the darkness of unbelief; the darkness of sin . . .

Into these darknesses let us bring light—the true Light—the Light of the world—which is you, O Jesus! . . . May we reflect your light to others, that they too may come to know and love the true Light, the Light that never fails.

"And where there is sadness, joy."

Joy—the joy of a true Franciscan: joy in God, with God, and for God! The joy that will dissipate all sadness from hearts, once those hearts are opened to your Love!

"O divine Master, grant that I may not so much seek to be consoled as to console."

Yes, Master, our lives are for you and for our fellow men; we will console others in their sorrows and trials, rather than seek consolation for ourselves. We will forget ourselves in living for others; and in this way we shall grow.

"That I may not so much seek to be understood, as to understand;"

That we may try with all our powers to understand those we are helping—the poor, the sick, the little child in school.

"To be loved, as to love;"

Lord, we desire to live a life of unselfish love and service for you.

"For it is in giving that we receive;"

We give of ourselves and our services to your children, heavenly Father; and we find that we have received your grace, happiness, joy in our very act of giving—which should not surprise us, for didn't your Son say, "It is more blessed to give than to receive"?

"It is in pardoning that we are pardoned;"

"Forgive us as we forgive"—this is the prayer you have taught us, Jesus. In our pardoning of others you grant us your pardon for our own sins and failings.

"And it is in dying that we are born to eternal life."

In dying—now to sin and self-love, which place obstacles to your life of grace—eternal life is begun in our souls.

"Born to eternal life"—each time we overcome temptations, carry a cross, perform an act of charity or other act of virtue, we are rising to our new life—our supernatural life begun here and continued for all eternity in the Beatific Vision in heaven! May we continually die to self and live to you!

"Amen."

"So be it." This is my prayer for each of you. May you truly live the prayer of Saint Francis; may it be your inspiration to live completely the life to which you have been called: religous or tertiary. May it lead you to reflect Christ to all whom you meet, through your

radiant smile
unselfish love
wholehearted generosity,

so that when Christ calls each of you to your eternal reward, you will be ready to enjoy immediately the vision of God and enter into that perfect act of love which lasts eternally. God bless you.

MILITES CHRISTI —

A Collegiate Source of Third Order Leadership

Luke Power, O.F.M.

College students stand out, today, as the subject of great Christian expectations, as the Church comes to grips with modern society. They will inherit awesome responsibilities as lay leaders at an age when the Church is in historic ferment.

Recently Pope Paul VI told university graduates that the Ecumenical Council was speaking in a special way of them and to them:

> You know that our doctrine recognizes participation of the faithful layman in the spiritual priesthood of Christ and therefore his ability, in fact his responsibility in the exercise of the apostolate which has resolved itself into different concepts and forms adequate to the possibilities and nature of the life itself of the layman, absorbed in temporal realities. His apostolate, furthermore, is one that imposes itself as a mission proper to the present times.

The modern Catholic collegian is thus destined to live a far different Christian life than even he may now expect. The face of the world and the practices of Church continue to change eve he examines them, trying to cipate what is in store for While he knows of the compl of the recent past that Cat college graduates were a d pointment as leaders in publi fairs and in the life of the A can Church, he is aware tha life will inevitably be affecte the strong forces now at work within society and within Church, drawing him closer t mainstreams of influential act The Catholic collegian whose ticipation at another time m have continued to be limited t fringes of American Catholic must now become increasingly to the responsible implication his Christian vocation and the paration these require.

One of the signs, and cert one of the causes, of this e significant change has been Second Vatican Council. The thers of the Council, taking inspiration from the spirit vision of the late Pope John X as well as from current dev ments in theological thought,

pointed the way toward a vast pastoral and apostolic renewal in the Church. It is becoming increasingly clear that Catholic laymen in general, and Catholic collegians in particular, must be prepared for their necessary part in that renewal. For the future work of the Church in the world will require their holiness, their competence, their mediation. They are destined to be hammers and not merely anvils—to be positively influential in the life of their communities and of their nation. They must, therefore, have all that can be provided for them by a fully developed religious foundation to their education.

The layman has a proper place in the Church: to extend the influence and redemptive activity of Christ into the world, the temporal order. Since his vocation is to become a saint in the world, the layman must ground both his religious activity and his secular occupations in the life of the Church. While it is true that he must achieve his sanctity through the Church, he must at the same time attain that goal within the practical framework of his life in the world.

The theology for this, of course, is expressed in the Christian vision of St. Paul, who describes Christ's central role in creation in truly cosmic terms: All things, including those of the temporal order, were created in, through, and unto Christ (Col. 1:16). If all creation is to be perfected, redeemed, and returned to Christ, then the layman must help effect this goal in his own proper domain; he must transform the material world through his vocation in the world.

The layman, who is called today to serve Christ and the Church through a more intensive living of his Christian vocation, must be brought to a practical understanding that it is through his professional life, which is simultaneously apostolic, that the creative Christification of the world will be fulfilled.

The problem of arousing Christian concern and action among laymen is not altogether unique. There have been other periods in the history of the Church when people became deeply aware of the practical urging of their Christian vocation. During the time of the lay movements of the middle ages, the most successful was that begun by Saint Francis of Assisi. Its stress on simplicity and detachment, its reverence for the Church, her teaching, and her priesthood, its emphasis on the living of the essential gospel life, permeated and reformed the life of the laity of the time.

Of paramount importance as a lesson for our day, however, is the Christian notion, stressed by primitive Franciscanism, that the spiritual and the temporal elements of human life are actually coordinated and interrelated, are therefore simultaneously meaningful each in its own way.

The spirit of renewal which is abroad in Christendom today is providing a fertile basis for the reappearance of a similar Franciscan phenomenon. Because it was Saint Francis who could say, "Let us begin, for until now we have done nothing," it is every bit as Franciscan to want to actualize now what Pope Pius XII once called the "springtime of the history of the Church.

MOVING?

Please tell us.

From the supernatural viewpoint, this Franciscan mobility of ours is a wonderful thing. But when it comes to such practical considerations as mailing out a magazine, it can cause a considerable added expense—**unless** you give us your new address in advance. Three weeks' notice will save us ten cents on every magazine. Thank you.

If the Franciscan Third Order of today is to take its place in the work of Christianizing the world of today, it will have to be mobilized and streamlined for the task. It already possesses many of the means it will need; it has the basic blueprint, it has the ideas, it even has the motivated people. The critical obstacle will be in its failure to act, its failure to apply its principles in the modern world because of the lack of a practically trained leadership. This leadership must appear on the scene and be allowed to replace obsolete methods and organization with those especially designed to meet the needs of contemporary Catholics, the modern Church, and the complex world in which they live.

Informed leadership by a trained and highly motivated group of leaders within the Third Order is no longer a luxury which certain fraternities may hope, on occasion, to enjoy; nor is it an option about which Third Order authorities may deliberate. For each of these, in its own way, the creation of pervasive Christian action and influence in the world is a sacred duty and responsibility.

If theology today stresses protraction of the redemptive m sion of Christ into all phases human life, then it is quite parent that the lay Franciscan an irreplaceable role to play. it is by the same token the r of the Church to expect that Third Order develop in its mem the very competence, conscie and apostolic zeal they will req for the task before them.

The Third Order today is in r of a trained cadre of leaders. a basic function of Franci schools, colleges, and univers to provide them. These center Franciscan learning already sess the various means to do t they have the future leaders, specialists, the knowledge, and zeal. All that is lacking is method and its implementat Given this challenge and this portunity, our Franciscan edu tional institutions must recog their special responsibility. Mi Christi is one means of mee that challenge and of fulfil that responsibility.

Milites Christi, a special prog for the formation of apostolic le ers within the Third Order, established in October, 1963, a function of the collegiate Th Order fraternity at St. Bonav ture University.

The program was conceived designed as a training ground leaders in the Third Order, in Church, and in society as a wh The Third Order requires, as been pointed out already, a cen and vital core of leaders who sess a sense of urgency, an infor apostolic zeal, and the knowle of leadership techniques neces to actualize the potential wit the lay Franciscan movement.

ecruiting students of high aca- emic and leadership potential in- o the ranks of the University Third rder, the fraternity will serve the eeds of Franciscanism in the nited States by providing a train- d leadership in the form of its raduates.

The mission of the Church is to the whole world, and the Milites Christi graduate should be able to serve a distinct part in that mis- sion. Because he has assumed the practical commitment to make Christ live in the world, the mem- ber of Milites Christi is trained to identify himself with the Church and to bring Christ into family life, education, recreation, econom- ic and political affairs as well as into the various phases of his own professional life.

Society itself, in its modern con- dition of rapid change, requires leaders who will become deeply in- volved in community and profes- sional life by providing ideas, clear vision, and creative solutions. The graduates of our schools must as- sume the responsibility of provid- ing, insofar as they are able, the practical implications of theology and philosophy by articulating their Franciscan heritage in the idiom of contemporary affairs.

The purpose of Milites Christi, therefore, is to establish and con- duct a program which will motiv- ate, train and inform the student and alumni tertiaries who possess special talents for leadership. Upon leaving the University, members of the program will apply these de- veloped talents to the leadership needs of their local fraternities, to other forms of the lay apostolate, and to their professional lives. As a result of the program, loss of graduates to the Third Order move- ment will be minimized, the various forms of the apostolate will receive a strong Franciscan influence, and members will possess a basis for growth in sanctity through every part of their lives.

Such a program as this must be based upon the sound principles of Franciscan spirituality, knowledge, and commitment, which are provided by the Third Order itself. At the same time, the expected results do require not only an intensive program at the University, but a continued follow-up program designed for the needs of program graduates as well.

THE OPERATION OF MILITES CHRISTI

While the Milites Christi is young, several ingredients of success have been appearing. These include some of the program's fundamental building blocks: critical selectivity, intensive training in organizational and leadership techniques as well as Third Order and lay apostolate operations, professional training, practical leadership experience, spiritual formation, and post graduate follow-up.

Selectivity

Professed members of the University Third Order who are in their last two years are eligible to join the program. In many cases, students who have demonstrated academic and leadership achievement are invited to participate. The nature of the program itself provides a built-in selection feature in that it is too demanding for the students whose interest is only casual or superficial. While the program is in no way exclusive, it does provide a special quality of

training for those tertiaries whose talents must be developed for their own spiritual growth and for the needs of the Church, the Third Order, and society. This is in accordance with the principle that special endowments provided by God have certain rights and demands, which, in justice, must be met.

The Training Program

The program for training consists of three phases, the weekly program format for students still at the University, the follow-up program for graduates, and a self-study program. The basic plan which underlies all three phases is called the Continous Formation Program; it is designed to further the sense of personal responsibility and commitment among the student and alumni members.

There are six areas of concentration in the Continuous Formation Program: (1) Intellectual and Cultural Formation, which contains a common reading program, discussion group leadership, and training in public speaking and in writing; (2) Moral and Religious Formation, which requires an annual retreat and days of recollection, as well as personal and group spiritual direction; (3) Social Formation, which includes study of the social teachings of the Church, meeting and conference techniques, leadership techniques, and public service attitudes; (4) Profession Formation, which attempts to highlight the importance of highly developed competence for effective impact upon the sectors of contact through stress on professional reading, publication, membership in professional societies, and inter-professional contact and exchange; (5) Ecclesial Formation, which prov through association with mem of the clergy, Franciscan spi ality, liturgical formation, a broader understanding and inv ment in Church affairs; (6) A tolic Formation, which concent on the various phases of th apostolate and its organiza and needs, Catholic profess societies and journals, the mec ics of the Thrid Order itself, apostolic experience. Members encouraged to participate in of the student apostolates a able on campus wherever pos

The Weekly Meeting Format

Milites Christi has two type meetings, called technical and change meetings. While frequ varies, there are three meeting one or the other sort each mo

The technical meeting was signed as a form of general m ing for an organized presenta of material on some phase of program. The exchange mee consists of groups of six unde discussion leader who excha ideas on the discussion outline vided. This type of meeting is intended to be a practical labo tory in leadership and group te niques. They are not, howe "cell meetings" in the traditio sense; they are, rather, based the notion that exchange of id is necesary among people who trying to influence their norm environment, the communities which they live and work.

Graduate Follow-up Program

In the past, tertiary gradua of the University received little f mal follow-up from the Univers fraternity to determine their ac

ty and effectiveness or, perhaps ore important, to render continu- us motivation and assistance to hem. Present plans provide that raduates of the program remain oluntary members of the program they so choose, so that such as- istance, advice, and stimulation an be provided for them.

Milites Christi attempts to place raduates in personal contact with ocal Third Order directors as well s with leaders in the graduate's rofessional field and in some forms of the lay apostolate in his ocale. By providing this stimula- ion and communication of new echniques, the organization in- ends to assist its graduates to use the program's techniques, insofar as possible, in recruiting and main- taining new members in their own fraternities. Like the program gra- duate himself, these members too will require continuous spiritual development as a concomitant to their growing professional respon- sibility and competence.

Spirituality

An esential element of the Third Order and the Milites Christi is the spiritual formation of the tertiary based on his union with Christ. Primary emphasis is placed on this phase of the program. If the great- est need of the Church is Catholic laymen who are enlightened and truly apostolic, then the greatest need of the lay apostle is the deep interior life of vital union with Christ. It follows that the soul of the Third Order and of Milites Christi is urged to take up the practice of selecting a regular con- fessor who will act as his spiritual director, to receive the sacraments frequently, and to develop the hab- t of regular mental prayer.

Members are also introduced to the Breviary in the shortened English form as a means of fulfilling their obligation of the Third Order Office and, at the same time, participating in the prayer life of the Church. Thus the development of the tertiary's spiritual life as a constant endeavor is stressed in the spirit of Pope John's "Pastoral Exhortations" in Pacem in Terris in which he calls for an integration of faith and action. If the members of Milites Christi attain positions of responsibility in any sphere of activity as a result of their developed competence, it will be necessary that they have attained equal levels of spiritual development to recognize and meet fully the apostolic challenges such positions provide.

Activities and Apostolates

Since Milites Christi is an advanced formation program in the University's Third Order fraternity, the apostolates of the fraternity are properly those of the program's members. Due to the nature of the program, however, there are certain adjunct activities peculiar to it. The members act individually in various phases of campus activity such as student government, student publications and other communications media, and student organizations along with the Third Order, providing leadership or influential participation wherever possible.

These activities are considered integral parts of the program because they foreshadow the interest and Christ-like influence which graduates should have in professional, lay apostolate, and Third Order activities after leaving the University. If our graduates are to

have the ability to recognize needs in their environment, and take the initiative necessary to fulfill those needs, they must be encouraged to anticipate that activity by similar action on the campus while they are students. This ultimately is the only practical training possible for people who are to be leaders of men.

RETROSPECT

Milites Christi is now almost eighteen months old and has passed through its original stage of organization. While many of the program's objectives have been only partially realized at this time, the successful implementation and enthusiastic acceptance of most of the program has been encouraging. The students for whom it was designed have demonstrated this by their vigorous interest in spite of heavy schedules and by their individual activities on and off campus.

The first group of alumni members, recently graduated from the University, have gone into various career fields or have accepted opportunities for higher studies. They have all expressed their intention to use their talents and their opportunities for leadership and influence as Christians and tertiaries. Some have already had the opportunities to put into practice in various ways some of the program techniques they have learned.

But as one graduate wrote recently, "Most important to me is the awareness of my vocation as a layman of the Church; of the personal responsibility I have in view of my Faith, my education, and my profession; of my role in the vitality of the Mystical Body . . ."

The future will surely see revisions of the Program if it is meet successfully the changi needs of its members and its gra uates, the young men and wom who were called, recently, "the n breed." They possess the Christi vision; they understand that co mitment, for them, means be committed, competent laymen volved in shaping and transfor ing a consecrated, material wo The ultimate success of the p gram will have to be gauged, by the appeal or span it atta but by the lives of those for wh it was designed: our Francis youth.

A copy of the booklet describing the Milites Christi program in greater detail or further information can be obtained by writing

DIRECTOR,
MILITES CHRISTI
St. Bonaventure University
St. Bonaventure, N.Y. 14778

Milites Christi is conceived a means of actualizing the layma mission in the world. Its goal is successful accomplishment of t mision. Its efforts are based on conviction that the modern l man faces one of the great challenges in the history of Church; that the alternatives success or failure are of an mense order of magnitude; that whether the laity succeeds fails in meeting this challenge pends, very largely, upon whet or not the layman succeeds or f in the development of his Christian vocation.

AGGIORNAMENTO AND THE PARISH

LIONEL MASSE, O.F.M.

This article begins a feature in which Father Lionel will present, over the next few months, some practical reflections on the new demands made on pastors and their assistants by the recent updating and deepening of Christian life — Ed.

I. THE NATURE OF THE PARISH

A few years ago there was a good deal of discussion regarding not only the nature, but the very existence of the parish. We shall not attempt to trace, even in a cursory way, the history of this controversy. We wish only to present the main conclusions reached by its participants, in an effort to shed some light on the place of the parish in the Church as a whole and in the diocese. By so doing, we shall reach a working definition of the parish which will serve to ground the ensuing reflections.

The Church is the community of believers saved by Christ and incorporated into him. It is both earthly and heavenly. It always has its roots, its beginning, in a particular place delimited by diocesan boundaries. The diocese, then, stands out as the point at which the Church makes contact with the earth. The diocese is not formed by an amalgamation of several parishes, but on the contrary, as C. Floristan has shown, the parishes are formed, one after the other, from the embryonic diocese which is at first composed of only one parish. In this sense, the diocese is the parish in its fullness, just as the bishop is the priest in the fullest sense.[1]

The parish is therefore a community of a Church already localized; it is a unique portion of the diocesan Church. At the end of his book, Floristan sums up in these words the place of the parish within the Church: "The Church is not divided, the way a nation is divided into states; it is **centered** or **communicated.** The universal Church is **centered** in each of its dioceses, presided over by a priest who has the fullness of the priesthood (the bishop); the local Church is **communicated,** i.e., divided into parishes presided over by a priest (the pastor) whose priesthood is a participation in that of the bishop.

[1] Casiano Floristan, La paroisse, mmunauté eucharistique (Paris, hielleux), p. 142.

The diocese exists because the celebration of the Eucharist (the essence of the Church) is local; the parish exists because the eucharist celebration is accomplished most spontaneously and naturally in the heart of the neighborhood community" (p. 188).

These considerations enable us to propose this definition of the parish: a given community united by the Word around the Eucharist for a life of love. This definition seems to combine the main elements which go to make up a parish both from the juridical and from the theological viewpoint.

By "a given community" is meant a group of believers in a precisely defined territory under the leadership of a pastor. These believers are joined together by the Word of God. It is always God who takes the first step, always he who calls men and unites them into a single Church so as to form one Body, the Body of Jesus Christ.

The unification is accomplished about the Eucharist as the center and summit of the Christian life. It is there that the encounter takes place between Christ and the peo he has redeemed and joined i the unity of the Church. We h said, "united around the Euc rist"; to this we should add: "a around the sacraments." For it the sacraments which make up Church and make it visible.

Finally, this community m find expression in a life of l Such a life must foster among people an "outgoing" attitud turning from self to the servic others. The encounter with Ch must necessarily bear fruit i testimony of communal brot hood. It is, after all, this life brotherhood which so impre the pagans and constituted in t eyes the greatest enigma of Ch ianity: "See how they love one other."

Every man needs some "sign" fore he can reasonably be expe to believe. Our Lord worked a many of them to with the fait the Jews. The sign of the Ch is its life of love. "By this wil men know that you are my ciples, if you have love for another" (Jn. 13:35).

If you are afraid of love, never become a priest—never say Mas The Mass will draw down upon your soul a torrent of interior su fering which has only one function—to break you wide open and l everybody in the world into your heart. For when you begin to sa Mass, the Spirit of God awakes like a giant inside you and bursts t locks of your private sanctuary. If you say Mass, you condemn yo soul to the torrent of a Love that is so vast and so insatiable that y will never be able to bear it alone. That love is the love of the Hea of Jesus, burning within your own miserable heart and bringing dow upon you the huge weight of His pity for all the sinners of the worl

— Thomas Merton, "The White Pebble in WHERE I FOUND CHRIS

Building a Community of Love

Sister M. Edwardine Horrigan, O.S.F.

Only God can build a community of love! Is it because this truth has been disregarded, if not indeed forgotten, that some of us find ourselves feeling a kind of nausea when we hear the word "love"? After all, this **agape** of the Father and the Son in the Spirit is the very essence of the life we have professed as members of a religious community, and how much more so if that community is one of the Franciscan family! Why, then, do we curl up inside and note the spreading pricks of antagonism that threatens to erupt with the ever-increasingly frequent use of the word "love"? Why do we say within ourselves: "I can't stand to hear that word again"? Is it simply the fact that, as is often the case, we have worked the word to death? Or is it, rather, something deeper, viz., we have not considered man as a whole despite the fact that we started out on this road precisely because we wanted man to be considered as a whole? Perhaps both possibilities are true to some extent, but the latter is more grievous and more revolting to man as man. The very goal we wish to attain—a community of individuals made one in charity—is possible only if we make the effort to see man for what he truly is.

Undoubtedly one of the first reasons we can uncover in looking for an answer to the cause of resentment when hearing this word "love" is the fact that practically, if not speculatively, it has been divorced from rationality, and man is properly rational. We speak and act as if knowledge of truth has no place in a life of love. Some explicitly denounce knowledge in favor of love while others are merely silent about knowledge. One way or another we have a one-sided presentation which for the unlearned causes distorted vison. And let no one forget that whether we admit it or not, we act only by following our vision. We are told to love one another; we are admonished to make the resolution to love both God and others; but we are told neither the meaning of love nor how it can be initiated and developed in our lives. Oh, yes, these questions are answered for those who take time to read the right source books or the right articles; yet somehow this knowledge is not part of the instruction, direction or discussion going on commonly in communities. Thus it is that we defeat ourselves in the long run, for we cannot correct error with another error; we only may for a time prevent its manifestation as error, but that is all. Reaction will set in. And in this matter reaction has set in.

The reality of our lives must take account not only of the nature of things but also of the gratuitous gift of God who from eternity destined man to share in the communitarian life of the Trinity. De facto, man achieves the perfection of his being, even the perfection of his nature, only through grace transforming him. Moreover, this transformation is the action of charity in and through Christ. To see man for what he truly is

we need the vision of God, of creation and the fall, and of redemption in Christ.

Infintely perfect in being and totally sufficient unto himself, God freely chose to create for the manifestation of his Goodness unto his eternal glory. Knowing and loving the divine Goodness, he knows and loves himself communicating that Goodness to creatures in a wholly beneficent outpouring of his Love. Among creatures, man, made to the image and likness of God, is a person unique in the universe of intellectual beings, for he is a composite of matter informed by spirit. A sensitive creature of emotions and passions, man nevertheless essentially transcends the merely sensitive. His sentient ilfe itself is always meant to be harmoniously ordered through a grace-endowed intellect and will in a perfection of being that participates divine life.

In the beginning that harmonious order existed. Created in grace, man possessed the virtues that established him in a state of original justice. With the first sin this integrity was lost along with the grace in which it was rooted. However, the plan hidden in God from all eternity called for man's reestablishment in God's friendship through the marvelous wonder of

the redeeming Word. In the i carnate Son of God who died a rose again, man could regain co tact with the Trinity. By faith could be incorporated into the o Being where divinity and humani unite in the mystery of one Perso Jesus Christ. Justified again Christ, filled again with the aga of the Father in the Spirit, m could live by the communitar life of the Trinity within h gradually being transformed brought again to integral perf tion. And there, in Christ, m would meet his brothers, all sh ing in that same communitar life of the Trinity. Together th would find the Way, together pr sue the vision of Truth, togeth walk in the newness of Life; a finally, all men, in Christ, wo be a praise to the glory of Father in the eternal blessedn of the community of saints. S is the plan of God, and it is a p of Love. When asked how the p was to be fulfilled, Christ answe that one thing only really matter Love, but your love is two-fo You must love God with your wh being and you must love others **I have loved you.**

The command of Christ sou so simple. In essence it is, for love with His own love in us. Ho ever, we are complex creatur and this complexity, account for our limitations, is a source our poverty of understanding sim things. Added to that, our w nature so easily becomes enamo of the attractive and we t neither the time nor the effort quired to penetrate the whole of things. This has been true of concept of love as the essence the Christian life.

In an age vitally concerned w man, it is not surprising that even the Christian has been heedless of the reality of grace. Living in an atmosphere of humanism, he denies grace in all actuality even though on a theoretical level he would never admit to this denial. He has taken up the cry that grace builds on nature and therefore he has concentrated on acquiring perfection of nature as if grace were to be some kind of superstructure—and, moreover, one that he is content to leave to the future (for a while at least), certain that his real work is the development of his nature. But he is wrong on both scores. Nature will be perfected only through the work of grace taking greater and greater hold in his life; and secondly, while first grace is absolutely gratuitous, its increase is, by divine choice, dependent upon man's doing all he can to merit the increase. It is not development of our nature that is our goal but rather transformation in Christ that we may be united in God to His glory.

This humanism that has vitiated our thinking has thrown us off on the concept of love. We have misinterpreted Christ's two-fold command. To love God with our whole being is seen to be fulfilled simply by loving our fellowmen. We may agree to this if we are aware of all that is contained in that notion of loving fellowmen. But do we have this awareness? Again, silence in respect to the **fullness** of that love may not indicate a lack on the part of those so ardently advocating love, but what of the unlearned? What notion are they getting? Are they receiving the basic truth that charity is one—that it is a single virtue of loving union with God and that therefore there is no selfishness in thinking about one's own relationship to God? that because it is one it is a love that must extend to all whom God loves or it is not love at all? that its whole meaning is only in terms of God and therefore he must be loved first and always? that men can only be loved in him and with him and through him to his glory?

It may be that the over-simplification of the first part of Christ's commandment stems from rationalizing in respect to the second part: **Love as I have loved you.** How did he love? We hear it repeatedly said that Christ loved with a human love. That is true, but is that all? Christ's love, the love of the God-Man, was human love divinized. Therefore, our love must be human love divinized. And how will that be? There is no other way than that man's love become Christ's own love through identification with the incarnate Son of God.

Those who have stopped at the human aspect in their interpretation of the Christian law have made of this love something far less noble than it actually is. This has been a result of the focus on nature, removed from the total perspective of redemption through the grace of Christ. Consequently, there is an over-emphasis on the emotional, sensitive aspect because they have failed to regard the truth of what is human—the fact that man in his de facto situation is fallen but redeemed, dead to sin and living toward the resurrection when at last he will attain integrity. Christ had always from the first moment of the incarnation the perfect integrity of his humanity. Very definitely he experienced emotions, but only in

perfect harmony with reason and Gods' plan. His emotions were at the service of his reason. Man, despite sanctifying grace, can gain only an ever increasing rational dominion over the powers and appetites of his body. He can attain only a relatively perfect integrity here on earth. His emotions are not yet solely at the service of his reason, not yet in perfect balance. Significantly, these persons (recall that we are speaking of religious) are enthralled over the beauties of married love. This engagement of attention on a form of love that they have foregone, so easily masquerades under the guise of what they have considered the required need to develop nature or at least to know all about nature in order to be more fully human and thus be disposed for grace. (And does vicarious experience enter into the problem here? and delights of the imagination? and are these always beneficial to our growth?)

There are others who err in regard to the way in which man's love becomes Christ's own love, ultimately a question of how we become identified wtih Christ. On the one hand there are those who suffer the illusion that Christ is none other than the whole Body of his members. These persons do not know Christ in his own unique individual person. While it is true that the whole Christ is Christ and his members, yet he does not (nor do they) lose the unique individuality of his Person. If these persons are loving their fellow-men with a human love divinized, there still remains unanswered the question of how this love is divinized. Under this illusion there is not even an explanation of how it is that we love Christ, for these persons do not see the Christ, Second Pers of the Blessed Trinity, unique S of the Father.

On the other hand there those who have come to know Christ and who determine to l him in their fellowmen as thou the man in himself were not to an object of love. It is the nat of man to love and to be lo To be looked upon only as a s (even though consecrated tabernacle-like) within whom the Person of Christ who is love to understand that we are tre as such is killing to the hu spirit. No one of us can grow a full personality in such a s ation, for we have not been me a person in our own right. Bel this is also a false notion of ide fication with Christ, and no m than the other notion does it d an explanation of human divinized.

What, then, does? All that been said about man—a body-s person destined for life with in the community of all the bles fallen but redeemed and b sanctified by the Spirit of Chri all this enters into the explanat

Chosen from all eternity to cupy a certain place in that ble commu nity, predestined to all graces necessary to effect that f goal, man moves through t during which the ordinary wa God's sanctifying, supernat action passes through the ins mentality of interpersonal hu relationships. By the power of God-given nature, man can k being, its truth, its goodness beauty. He is attracted to w ever appears to be perfectiv his nature; he moves out to g it, for only in union with it wi be perfected. This is man lo

t is his response to a perceived ood understood as perfective of himself. One day the one who is oved will speak of God and of His Christ, will speak of redemptive ove. He will speak because of his own identification with the Word and Image of the Father. He will speak because he is filled with the love that radiates. It is God's plan. Faith comes through hearing. Now the one who has loved with only human love, understands under the impetus of a special grace that the loved one is good with the Goodness of God. In an instant that is uniquely his, he meets Christ in Person. Here is the Good that captivates his whole being, the Person to whom he now gives his life. But that very life is now totally different. It isn't really his; it is Christ's. And his love—his love, too, is Christ's. He is loving Christ but Christ is loving everyone and he is loving them too, in Christ. The persons around him may be the same as they were before that unique moment. He loved them then with a human love. He loves them now with a human love divinized. "Love as I have loved you" has become realized in him.

How does it all happen? It is God's work and in that there is mystery; but by the divine will man enters into the mystery and that activity of man we can race the transition from level to evel. Always on man's part there re the properly human actions hich flow from the reciprocal ovements of his intellect and will. he very nature of man is such at man's love follows upon knowg. If he is to love what is truly od, he must know the truth of being. That the Church is mind of this natural order is easily observed in her prayers—e.g. the prayer for the success of the Ecumenical Council reads: "Grant to Holy Church that . . . it may spread the kingdom of the Divine Saviour —a kingdom of truth and justice, a kingdom of love and peace." Pope Paul VI noted this same order when he said that peace is built up on the four pillars of truth, justice, charity and liberty. And the Better World Movement (so lauded by all our recent popes), seeking to bring all men into a community of brotherhood, lays down as its fundamental principles and in this order: truth, good (justice), and love (agape). To strive for charity or for its first fruit, peace, without looking first to truth and justice or good is like trying to obtain a blossom without tending a plant from which the blossom will be produced. If we have not had as much success in achieving our goal as we should have had, it may be that we have first to look to the foundations of love. And if we think we are achieving our goal, it may yet be that wisdom directs us to look to those same foundations lest we have only a very superficial structure formed out of selfish reasons and lacking the strength of a freedom born of truth. To do our part in God's work of building up a community of love, we must lead men to look first to truth and then in sincerity to see the good in all others. By the grace of God, love—the **agape** of the Father and the Son in the Holy Spirit—will be the infallible response. Then will be fulfilled in us what St. Paul desired for the Church at Corinth: we shall "keep festival . . . with the unleavened bread of sincerity and truth" (1 Cor. 5:8).

Diary of a Country Nun

Sr. M. Edwardine Horrigan, O.S.F.

II. TRIALS AND TRIBULATIONS

It always seemed as if I were playing hookey when nine o'clock each morning didn't find me facing a class of forty-odd, but ah me! How glad I would have been to face one hundred odd rather than the schedule of visiting ten towns scattered through Cattaraugus, Erie, and Wyoming counties. Wherever the Missionary Apostolate was not established I had to make the necesary arrangements with the school principals, a responsibility which made me feel like an unwelcome salesman interrupting busy people, rather than an ambassador of the gospel of Christ. Teaching in Catholic schools is anything but practical psychological preparation for laboring in bigoted areas.

We collected our groups in some instances and brought them to a church, a town hall, a rectory, a kitchen, a cellar, a living room—any place that we might teach. Regardless of classes in school, we had only two classes: Sister Catherine Therese took the younger; and I, the older. It was little enough religion we found in the heads of any of them. We soon learned to come to class as heavily laden as a Fuller Brush Man. I often longed for the dexterity of a juggler as I carried a screen, a film strip projector, Messengers, study sheets and oft-times a blackboard. Every conceivable avenue of approach was used to stimulate interest. Heaven knows it was difficult enough to hold their attention to learning of God and his Mother when they sat on pla held up by orange crates, an kept my books on a pool table the fire hall it wasn't the bellied stove or the rickety ch that proved the drawback, ra it was our Methodist confreres the other side of the sliding d who burst into song when th got dull. How often I wished I not so toneless, or I'd have t drowning out 'Onward Chris Soldiers" with "Holy God We Pr Thy Name."

Cellars at least had the adv tage of being safe from inter tions, I soon learned, when a mission took us to Ischua. He graced the parlor while Sister forth in the dining room. My pupils were not half as atten as Mike, the boxer, who never my side. In fact he was my assistant, for when the co spaniel, and Charcoal, a cat wit remarkable propensity for hav kittens, got too frisky Mike wo swat at the kittens and compa so that I could go on without st ping too often to remove a kit from the back of my veil or tangle Charcoal from my ros When Mike restored order to animal kingdom, Mrs. Crary wo pop in to ask me why Catho couldn't get divorces or why and priests didn't marry. She a most unfinished convert! only time I felt that the Cath Church meant anything to her when her dad committed sui and I tried to explain the we of prayers that she was sharin simply because she was part of Mystical Body of Christ. It seemed to give her comfort.

Those kittens gave me more trouble! I was all for doing anything at all that would bring the children to a realization that our all-embracing interest in them was due to the fact that they were God's children. So to quiet the sobs of one little girl named Marguerite who lived at Lime Lake and had lost her kitten I promised to bring her one of Charcoal's—goodness knows she had them often enough! It is truly remarkable that any follower of St. Francis could be as ignorant of animals as I. I take the mite of a kitten in a box from Ischua to Lime Lake feeling like Lady Bountiful. After one mile that tiny kitten turned out to be a veritable tiger and tore his way out of the box. For twenty miles I had to hold him down by scratching his neck. By the time I got to Lima Lake I felt like a pretzel from constant bending. I'm sure I would have thrown him into Lime Lake if Marguerite had not been home and waiting for him.

Thursday's schedule took us to five towns, so we carried our lunch. Winter picnics may hold lots of pleasure for skiers at Chestnut Ridge Park, but to sit out in a Chevy in −20° weather munching sandwiches and pouring coffee around a steering wheel made me feel as if my Delevan assignment were a Siberian banishment.

Sardinia and Arcade furnished s with classrooms, but the solidified atmosphere of icy contempt or Catholics almost congealed my lood. We were so much in the inority, our Protestant friends me in to teach twenty strong nd we were only two; they were atives, we were from the city!

That Chevy was the embodiment of evil to me; I was sure that I would be pension-age before I could drive the thing. My daily tasks always included a good kick at the tires as we put it in the garage each night. My refrain was, "Maybe I can make this thing go forward, but I'll never be able to back it up." Woe was me! The time I did back it up with a vengeance, I headed straight across the street and anchored the exhaust pipe in the side of the road—this on one of the two busy streets in town. Traffic stopped and for a time I wished my heart would. The local garageman was summoned to pull me out as amused bystanders advised me as to the need of exposed exhaust pipes. No wonder everyone in town was in on my driving lessons; I always made very public mistakes. No longer did it require heroism to enter the post office or stores because someone always asked me about my driving. To people brought up on driving such simple machines as tractors and bull-dozers such lack of mechanical skill was highly amusing. At least ice was broken through my genius for errors.

Indeed such genius didn't stop there—the mystery of the furnace was carefully explained to me. I listened attentively to the catalogue of things you opened and closed, but my main impression was you must keep enough coal in it. So next morning I pile on the coal. The house got hotter and hotter until our candles just folded over into pudgy masses. We opened windows and finally moved right over to the open door as the November snow drifted in. Father's first act on arriving for Mass was to dash down into the cellar to

remedy matters. The next morning it went out; but after a week of alternating between freezing and suffocating we got on to the whims of the coal furnace. Our cellar troubles remained with us, though, as the hot water tank leaked; so now rubbers were in order for an invasion of the cellar.

It snowed early that year and before my license was a week old we were caught in a blizzard. Never did I experience such fear, because I simply couldn't see. The road turned and I didn't. There we were in a snowbank right up to the windshield. As soon as we struggled out truck drivers—bless them—stopped to help us. While they shoveled and pushed we perched up on the seat of the truck yearning for spring or at least the tranquillity of the Motherhouse. It was no help to our disposition when we arrived home scared and bedraggled, to receive a letter saying, "Soft life you two have riding around in a Chevy all day."

Father Crowley, who found my singing so bad that he joined me in the Dies Irae, though he later said, "Gee, maybe that wasn't very rubrical, but I thought you needed help," decided to give me my first lesson on running a filmstrip machine. Between us we ruined a rented filmstrip—and our bank account was already pretty well in arrears.

Our sweet little old lady, who lived upstairs and daily offered good Methodist prayers for us, asked us to visit a sick friend. This I did gladly but I was certainly nunplussed when she asked me to speak a word of prayer. I fell on my knees and said the Hail Mary. Sister asked me afterwards why I hadn't prayed in Latin. I didn't dare do that in case she mi think I was putting a papist cu on her.

Living next to the Metho church not only left me open f for the minister's advice as to h to back out of a driveway with anchoring a wheel or two in snow banked high on each s but also brought many people our door inquiring if this was parsonage. I often wondered, ju ing from their astonishment w I answered the doorbell whe they thought I was a new typ hired "gal" or the minister's in an outlandish headgear. I'm fraid I was more disappointed t amused when one trip to the revealed a young lad offering a jar of honey. I was quite thri thinking that at last we were ceiving our first gift, when I brought back to reality by "Ma'am, that will be seventy cen

It was now almost May and landlady was due to return f Florida and repossess her ho No one knew where we were move. The first suggestion wa a flat over a barbershop in chias, the rectory of St. Chri pher's. When Father learned was probably to be evicted to m room for the two little nuns, took us on a rushed apartme hunting trip. After such a who was I to quibble over the ch of an apartment that boasted no private entrance, no ice-box phone, and a shared bathroom

We moved our personal bel ings the next day. Here we ha problem of storing breakable was without a doubt the sparsely furnished flat you c imagine. And even what wa hand! The stove, for instanc it didn't come over on the M

lower, must have seen Civil War days. The oven had to be closed by tying it with an old spring. We foolishly left a box of matches on the top shelf of it and they exploded with the most sulphuric stench I have ever breathed. Fortunately Mrs. Rose was out—a minister's daughter would never have forgiven such carelessness from Catholic nuns. We would have been apartment hunting again or pitching a tent at Lime Lake.

She had agreed to our using a shelf of her refrigerator which meant we had to go through her parlor to get to the kitchen. Never did I go down stairs balancing milk, butter, and left-overs that I didn't bump into her guests who simply had to meet a nun. The strain of being gracious in such a position was ulcer-forming, but I certainly got to meet the townspeople.

Mrs. Rose had no problem of waiting up to let us in at night, but as we had no chapel, we had to let ourselves out quietly via her front door to go to St. Christopher's Church. My shoes would inevitably squeak or Sister would drop something, all of which made us feel like sneak thieves. May was damp and chilly that year, so the church door often stuck. Our morning prayers began with the plea, "Please, Lord, let us get this door open before Father comes for Mass." Lonely hearts are very prayerful hearts, we found. The dear Lord furnished us with variety and when laundry problems and life in a converted attic with sloping ceilings got us down, we actually found relief in being asked to baby sit while the mother sang nuptial Mass. What amateurs we proved to be at diaper changing!

In May we learned via the grapevine that it was expected that we should have visited the parents of our pupils. And we had not! Here we felt like North American Martyrs after putting up with the stings and arrows of rural living, and we were told we hadn't done the work well! The blessing of being Irish was really felt then because instead of dissolving into tears over poor misunderstood me, I got thoroughly mad. I was going to visit the parents come what might! It came, all right! We knocked on every door in Cattaraugus County, it seemed, looking for scattered Catholics on Pigeon Hill, Gooseneck Road, Gunbarrel Gulch, Johnny Cake Hill and such picturesque but elusive highways and byways. We were chased by geese, who made such a tremendous racket that the lady of the house scarcely heard our shrieks as we rushed pell-mell toward the door. I was almost half-way across the front lawn before I discovered a bull headed my way, I thought; I was off and over the low fence before I saw that Friend Bull was tethered to a cement block which gave him only limited liberty. With the advent of spring, skidding days, we were sure, were over. Visiting on mud roads soon changed that thought. We skidded and slithered up muddy lanes and came home mud-brown from extricating ourselves.

At long last it was June first, and our first year of rural catechizing was over. We were Allegany-bound—to await a reprieve from this apostolate, I hoped. June came and lingered awhile, the hope diminishing bit by bit. June went and hope went with it. We were going back to the frontiers again.

BOOK REVIEWS

Voices of France. By James M. Connely. New York: Macmillan, 1961. Pp. 232. Cloth.

This book was favorably reviewed in more than a score of periodicals when it first appeared in 1961, but recent ecclesial developments justify its being called to the attention of those who might have overlooked it then.

For too many, current theological discussions continue to center about such trivia as the "Dominus vobiscum—The Lord be with you" controversy. Much of our "involvement" in the life of the Church continues to lack a firm, intelligible, scriptural and patristic center of gravity. Voices of France furnishes an excellent introduction to the historical dimension of the contemporary theological movement. It is a clear, readable, and non-technical survey of the origin and development of the French contribution to that movement.

The themes of such giants as Dondeyne, de Lubac, Congar, de Chardin, and Daniélou dominate the book, and these themes are particularly important in any incarnational spirituality which focuses upon man-in-the-world and his effort, not simply to overcome the world, but to grow with it redemptively.

With G. Baum (Commonweal 64:477) we wonder why Chenu, Nicolas, and Roguet were not included in this survey; surely their development of Thomism is relevant to contemporary theology and spirituality.

The final section of the book acquaints the reader with a good number of recent works and periodicals with which he can check the value judgments of the author. Voices of France fulfills its author's intent admirably; it introduces the reader to the historical perspective that imparts badly needed coherence to the myriad benefits contemporary theology offers for Christian life.

—**Joachim L. McBriar, O.F.M.**

Maturing in Christ: St. Paul's gram for Christian Growth. George T. Montague, S.M. Milwaukee: Bruce, 1964. Pp. x & Cloth, $3.95.

Every Christian, religious or should be grateful to Fr. Mont for this classic.

Maturing in Christ is a re and slightly popularized versio the author's dissertation, Growt Christ. Through impecable exe it succeeds in presenting with c and precision both the over-all ture and the details of St. P spiritual doctrine.

The Apostle, in fact, did not mulate a complete teaching on Christian life at any one given On the contrary, there are four st discernible in the development o thought. Our life in Christ first peared to Paul as primarily a paration to meet Christ at the S Coming. Then it took on the a of a battle to be waged agains evil spirits and the "flesh"; th became a matter of deepening knowledge of him by exercising virtues of faith and love. At when St. Paul's thought reache peak in the last letters of his li became a building-up of the Bod Christ and the extension of his mic reign.

Fr. Montague has wisely pref his investigation of St. Paul's spi ality with a discussion of time the Christian viewpoint. For r depends, in the life of the Chris on his conception of time and hist He must come to see the defin character of the age stretching our Lord's Resurrection to the ousia—an age in which all ha ready been accomplished and ye remains to be accomplished.

Maturing in Christ cannot fa help him acquire this global, un synthetic view—in a word, to m in Christ. The value of the wor further enhanced by complete ject and biblical indices.

— **Michael D. Meilach, O.**

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the CORD

June, 1965 Vol. XV, No. 6

CONTENTS

AY THE LORD BLESS YOU 148
Tarsicio Cervantes, O.F.M.

L THE DAYS OF HER LIFE 154
Mother Mary Francis, P.C.C.

AR OF THE LORD 158
Jerome Kelly, O.F.M.

ARY OF A COUNTRY NUN 163
Sister M. Edwardine Horrigan, O.S.F.

O ONE SHOWED ME" 167
Regis Marshall, O.F.M.

GGIORNAMENTO AND THE PARISH 172
Lionel Masse, O.F.M.

OK REVIEWS 174

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The illustrations for the June issue were done by Father Francis X O.F.M., of St. Bonaventure University, The Sisters of St. Elizabeth Allegany, New York, and Sister Mary Violanta, S.S.J., of Lourd School, Chicago.

OUR COVER:

The cover for the June issue, drawn by Sister Miriam, O.S.F., the King Convent, Snyder, N.Y., is a symbolic portrayal of Saint absolute docility and submissiveness to the initiative of the Holy S p. 167).

Editorial

Last month Sister Mary Maristell offered some penetrating ob- ations, in these pages, about **love.** (Through a proof-reading over- t, Sister Edwardine's name was printed under the title, but the e of contents listed the correct author.)

We consider these reflections on love to be of the utmost im- ance. Nothing could be more relevant to our present task of wal than a good, hard look at our failure to appreciate and tice fully the Lord's own commandment. Certainly the enthusiastic, ixed, reaction to Sister Maristell's article show that the points she d call for further discussion and development.

The primary "development" of these points must, however, be ied out in the forums of our own hearts and minds. We often e so much energy, fray so many tempers, and accomplish so good, as we argue publicly the merits of a viewpoint we have ably never really thought out. An occasional retreat or withdrawal the solitude of our inmost selves — a movement so abhorrent he activist American mentality — is our only hope of regaining t was best in primitive Christianity. Only by such a reflection — rn to self — can we begin again to earn the respect once enjoyed by e early Christians — "see how they love one another!"

It would be the grossest sort of self-delusion, after all, to place blame for the irrelevance of contemporary Christianity on the lders of neo-paganism. Roman pagans saw in the church either ay of salvation (and thus joined it) or powerful threat which to be contended with (and thus persecuted it). Neo-pagans look Christianity, if they look at all, only to scoff momentarily before ing to the really important business of life: money or pleasure.

The tide has, of course, begun to turn. Surely there is no one oday's world unaware of what the simple and direct love of Pope has accomplished. But why are so many of us still content to at **him** and exult over the "new look" of Christendom? There is greater than John, of whom the evangelist says that he is love.

The God who is love dwells within us. It is to him that we t turn in our sincere yet impotent desire to rekindle the fire of in a world that has grown cold. The love that counts is not ething that we can turn on or develop autonomously, as we see it is a gift of the indwelling Spirit — the Spirit of Christ who s to build up a truly divine love in us and, through us, in con- porary society.

This — and not the cultivation of a private devotion which makes eel good as we kneel in chapel or church — is the message con- ed in the feast of the Sacred Heart. It would be a tragedy if were to celebrate that feast, this month, with out coming to grips its call for inward renewal through a revitalized appreciation and tice of love.

May the Lord Bless You . . .

Tarsicio Cervantes, O.F.M.

It would have been difficult indeed for the Seraphic Patriarch to find, in the pages of Holy Scripture, a more beautiful blessing to leave his followers, in the spirit of the dying Jacob, than the one he chose from the sacred Book of Numbers, 6:24-26:

The Lord bless you and keep you!
The Lord let his face shine upon you,
and be gracious to you!
The Lord look upon you kindly
and give you peace!

There are only three short verses here, of undeniable poetic beauty and containing an abundance of spiritual doctrine. It is a blessing consisting of everything man could ever desire, either in this life or in the one to come.

What else can a man long for, in fact, if not to live in peace with God in this world and rejoice with him in the hereafter? The treasure of meaning contained in the blessing of St. Francis must not remain hidden; rather let us try to assimilate as deeply as possible its inexhaustible a vine values, so capable riching all of our lives.

We shall, then, stud biblical quotation, in an to understand what was mind of the sacred aut he penned those sentenc tention will, of course, h be given to the original crete, and perhaps over terial sense of the word only so that we may go discover the real spiritua which underlies them a tains permanent value for

The Lord bless you and you! (Num. 6:24)

All blessings arise fr benevolent spirit directi desires of well-being to son or thing: the object benevolence. The well-bei sired is whatever corre to a well ordered wish. *blessing,* like its Latin valent *benedictio,* means than "a few well spoken w which is the etymological of the Latin. It implies a of well *wishing.* Let us understand what St. F "well-wishes" in his blessi

hen a man gives his bles-, he desires for another a l-being which he cannot pro- e because he neither pos- ses it nor is capable of giv- it. God, on the other hand, ays grants this well-being en he blesses, because as the urce of all goodness, he both sesses it and is capable of ing it. One is said to be ssed by God, then, who sently enjoys his gift of ll-being in any given way. us the aged Isaac, while bles- g his son Jacob, exclaimed: he fragrance of my son is e the fragrance of a field hich the Lord has blessed" en. 27:27). The fields, hav- g received God's blessing, are ined upon; they produce a- ndant fruit and emit a de- ghtful scent. Anyone who has alked through the valleys of alestine at vintage time knows hat the writer of Genesis eant.

Isaac's blessing continues: od give you dew from heav- , and fruitfulness of the rth, abundance of grain and ne" (Gen. 27:28). Here the alogy is prolonged and made re explicit. Like the field, cob himself is to be fruitful r God can give this fecundi- which characterizes his own ne life). But the analogy is marily one of attribution, ere the fruitfulness of the cause (the earth and its fruits) is transferred to the effect: the fruitfulness of Jacob himself.

The Lord let his face shine upon you and be gracious to you! (Num. 6:25)

Blessing is born of a benevolent spirit, and this benevolence "illumines" the face of the one blessing. According to the mentality of many older civilizations (and, to a certain extent, modern thinking as well), it suffices, in order to discover another's feelings, simply to look at his face. So it is that benevolence is often discernible in a smile which makes a man's face "shine". In antiquity, for example, a condemned man knew his life would be spared, if only he could detect on his king's face the light of a benevolent smile: "In the cheerfulness of the king's countenance is life (Prov. 16:15).

Inner happiness is likewise revealed in the brightness of a man's face. The Psalmist, exulting over the divine gift of rain by which the earth produces bread and wine, exclaims: "Thou bringest forth grain for cattle and herb for the service of man, that he may bring forth bread out of the earth, and wine to cheer the heart of man; that he may make his

face cheerful with oil, and that bread may strengthen the heart of man" (Ps. 103:14-15).

Wrath, sorrow, and frustration appear in a downcast face, as in the case of Cain when his sacrifice was rejected: "The Lord was pleased with Abel and his offerings but for Cain and his offering he had not regard. Cain was very angry and downcast. The Lord said to Cain, Why are you angry and why are you downcast? (Gen. 4:4-6).

Jacob, upon discovering in his father-in-law's face a change of feeling, said to Lia and Rachel: "I see that your father's attitude toward me is not what it was previously. . ." (Gen. 31:5).[1]

Even today the Beduoins reveal their good and bad moods by hiding their faces with a clear or a colored bloth (Khefiah) as the circumstances may warrant.

The ancients described God, of course, in human terms and in a thoroughly human manner. God showed, according to them, a serene, happy, or radiant outlook when they were in his favor, but a dark, severe, or frightening aspect when they experienced his punishment. And the primary conce every pious Hebrew w maintain the serenity of face by observing his mandments. "To seek fa face of Yahweh" means to keep his face gracio rene, and radiant — to that is, for his favor. divine face did not "shi it appeared severe, then vout Israelite would try cify God with expiatory fices and thus attain the he craved. These sacrifice ever, had to be offered a sincerely repentant with genuine sorrow for fenses inflicted upon God directly or through oth man beings. Otherwise, Prophet exclaims, the sac would be void: "Offer sa no more in vain . . .," si will turn away my eyes you. . ." because "your are full of blood"; "Cease perversely, learn to do (Is. 1:13, 15, 16, 17).

Contrition of heart, o other hand, was in itself ceptable sacrifice before "My sacrifice, O God, is trite spirit; a contrite and bled heart, O God, thou not despise" (Ps. 50:19). fied by penance, the Is

1. These words seem to be a more correct interpretation of the H text: "I see (that) your father's face toward me is not as (it yesterday. . . ."

ved pardon for his sins: your sins be as scarlet, they l be made as white as w; and if they be red as nson, they shall be white as ol" (Is. 1:18). As a conuence of this reconciliation, Hebrew would enjoy the its of a land blessed by God; you be willing, and will rken to me, you shall eat good things of the land" 1:19).

e Lord look upon you kind- and give you peace (Num. 6: 5)

It is said that whenever the orld is at war there is no eace. War and peace are foes; hey cannot co-exist; but peace hat is derived from God exceeds the peace the world offers.

God's peace can exist even in war; no temporal misfortune can dispel it from the heart of one who possesses it. The wicked, living in an abundance of arthly goods and in a country nperturbed by the hazards of war, are nevertheless without eace.

Isaias closes his chapters 48 nd 57 with these words: There is no peace to the wicked, saith the Lord."

"Shalom!" is the most beautiul Jewish greeting. It means

"Peace!" and that word *peace* embodies the full sense of well being, health and happiness as a gift of God. When the Prophets announced the messianic peace, they dreamed of a renewed world, a new paradise which the Messiah would restore in his kingdom of peace; then man, through a life of goodness, would be just before God. Even wordly peace, considered as an opposite of war, would derive as a consequence of that messianic peace, because God at that time "shall judge the Gentiles, and rebuke many people; and they shall turn their swords into ploughshares, and their spears into sickles. Nation shall not lift up sword against nation, neither they shall be exercised any more to war" (Is. 2:4).

The "Blessing of St. Francis" ends with these words:

"The Lord look upon you kindly, and give you peace!" The first verb is a translation from the hebrew *Hannah,* which means a benevolent inclination of a superior toward his subject and, by extension, to take another into one's favor, to show oneself favorable, propitious. This is the meaning of the Proverb: "He shall scorn the scorners, and to the meek he will give grace" (Prov. 3:35-LXX).

War and peace are, of course, dichotomous terms; but we learn from the last clause of St. Francis' blessing that the grace and peace that come from God are impervious to temporal difficulties. Singularly apposite, in this connection, is the Pauline greeting of grace and peace *(Xaris kai heirene)* which so pervades his Letters. Grace and peace refer to something essential in the Christian: the spiritual health produced in him by Christ's work of reconciliation: briefly, the salvation of the whole man achieved by the benevolence of God.

Conclusion

All these considerations are summed up in the Blessing of St. Francis by which the Poverello "well-wishes" to his sons everything one can long for in this life and in the one to come. From the "illumination" divine face and God's volent inclination towar come grace and peace. G the testimony of the div nevolence and of the of whatever might im full manifestation: brief the reconciliation of man Creator. Peace is the quence of grace; it is a complete well-being, a perfect that neither w the vicissitudes of the can disturb it. The m possesses this peace ne comes vain or conceited cess; nor is he dishear adversity.

Peace of heart then forth through the eye the Lord *look* kind you") and becomes a external joy that bathe tire body: "The lamp body is the eye. If thy sound, thy whole body full of light" (Mt. 6:22).

The word "sound" "pure, clean, spotless, guile or deceit; it goodness in fundamenta sition to the evil spoke the next verse: "But if be evil, thy whole body full of darkness" (M There is, then, an intim nection between the which the ancients co the seat of man's emoti the eyes, which show

as the picture tube in a television set does for the inner ctrical impulses, the inward otional states of the man. lessed are the clean of heart, they shall see God" (Mt. 8).

Surely Francis could have found no better words with which to express the legacy he meant to leave to us, his spiritual progeny, and to all who would receive his message of divine love.

OUR REVIEWERS

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All the Days of Her Life

Mother Mary Francis, P.

PART I

A woman called to religious life will never succeed in being a religious unless she succeeds in being a woman. Oddly, it is sometimes supposed that womanhood is something to be doffed upon donning religious garb. And if evidences of womanhood persist in professed religious life, it is for some a matter of embarrassment and an indication that the prescribed work of psychological strangulation has been improperly performed.

In a play on her life, I have dared to put some words about womanhood on the lips of one of the greatest women history has produced, St. Teresa of Avila. Actually, it was not too boldly daring a thing to do. There was no real risk involved. For her marvelously vibrant personality, expressed both in action and in her easy articulateness make it plain enough what Teresa thought and felt on such vital issues as womanhood. And so I presumed to have the saint respond to St. Francis Borgia's query on the meaning of woman with the conviction that to be a woman is to love and to suffer. She goes on to tell him that to be a nun is to be more a woman, to love and suffer more.

Is it not quite reasonable? A woman caught up into a greater love than the love of a particular man should obviously be expe to have and to develop her sized powers of loving. A must be a specialist in love. the innate qualities of wifeh must be brought to a peak maturity in a woman who is ficially and in a highly spe manner designated by the Chu as "spouse of Christ." Simil since being espoused to the of the human race indicates itual motherhood of the hu race, the nun will need to dev her God-implanted talents motherhood to a degree not quired of the mother of one man family unit. What is gether a pity is to fall into psychological heresy of thin that consecrated virginity im barrenness of heart and ste of soul. Actually it is a malf tioning virginity which does generate great tenderness warmth of affection. One mus a woman to qualify for nunh And womanhood is to be enric by and developed in religious not starved out of existence.

Thus, what is the perfectio womanhood in a married wo or a single woman in the w will be the perfection of wom hood in a sister in a conven a nun in a monastery. It is that the fullness of womanh will be diversely manifested each. It will blossom differe and bear various fruits, but the vitality, the "greenness," will be the same. So when the Book of Proverbs provides us with a classic sketch of the ideal woman, we can transpose these qualities of the married woman, mother of a family, into the key of dedicated religious womanhood with no trouble at all. Let us see what some of these outstanding qualities of the valiant woman are.

"She will render him good and not evil all the days of her life." In this description does Proverbs, 31, point up immediately that constancy which is of the very essence of womanhood. The man will dream, the woman will do. Man plans and envisions, woman executes plans and keeps the vision bright over and even in the very midst of a host of drab details. In her capacity for stubborn loyalty, unswerving fidelity to an ideal, a cause, a love, is one of woman's greatest glories. Her body which is fashioned for the slow process of physical gestation and equipped to nourish and sustain the frail new life she delivers into the world is a kind of very incarnation of her powers of soul. It is for the slow martyrdom of patience that the spirit of woman is particularly fitted. It is for continuous giving of her self that her femininity is designed.

It is, after all, not so great a thing to make a splendid commitment as to keep it. Far less demanding is the wedding day than the days that follow it. St. Teresa wanted a good fast ticket to Heaven when as a youngster she ran away to get herself martyred. Her true greatness was to let herself be martyred unto old age and grey hairs. Thus, for the nun, the act of professing vows is a superb manifestation of love. But living a professed religious life is the long and unglamorous giving in which a true woman must learn to excel. "She will render him good and not evil all the days of her life." Not at the hightide of emotional exaltation nor in the moment of the magnificent gesture does a woman manifest her greatness, but in her loyal endurance, her unspectacular fidelity.

A wife in the embrace of her husband is one loved. A wife who mends her husband's clothes, cooks his meals, tidies his disorder, bears his children, suffers his forgetfulness, his inappreciativeness, his lack of understanding, is one who loves. Just so, the nun who pursues her doggedly faithful way when her prayer life has become a desert and the Lover seems to have forgotten her, when the glorious commitment of her profession is obscured by a hundred irritations, minor frustrations, and seeming futilities, when the shining goal is wrapped in a fog of weariness, is the woman who loves. She is a religious who excels in womanliness and is therefore fitted to excel in nunliness.

Good and not evil is what the valiant woman will render her husband all the days of her life. Little wonder that the Scriptures underline this kind of endurance. For doggedness is not usually equated with glory. Certainly it lacks all glamor. Yet it is this kind of constancy, this unremitting fidelity which is indeed woman's glory. The self-centered woman, the one who balks at continuous giving, who cannot face the relentless invitation to daily

small sacrifices, or the religious who defines her commitment in easy platitudes and restricts it with secret self-indulgence, is the unvaliant woman. Such a religious may render the Bridegroom good on her profession day and in hours of sensible exaltation, but she renders Him many small evils in her hours of depression, pettiness, self-involvement. She is not great enough to render Him good and not evil **all the days of her life.** And she is not a great religious precisely because she is not a great woman. She will have to learn and become practised in that constancy and fidelity which

characterize the valiant woman before she can hope to realize the full grandeur of her religious oblation. To render the Spouse devotedness not on occasion but day after day and hour upon hour is to have reached down into the depths of one's womanhood and discovered one's greatest potential.

Proverbs tells us again that the valiant woman "opens her arms to the poor and stretches her hands to the needy." The art of motherhood is by no means restricted to the physical mother of children. A woman who gives herself to God in consecrated virginity surrenders her rights to physical motherhood. This is a good and glorious thing for her to do. To surrender her capacity for spiritual mot hood, however, would be a bad thing for her to do. A wo must be not less a woman more a woman because of a nun. And motherhood is n ly one aspect of a tremen and Divine proposition. A woman is mentally and emoti ly and spiritually equipped motherhood, whether ph motherhood is her vocation o She will not be warped for going the physical aspect God indicates a different voc for her, but she certainly wi warped if she does not exe her maternal qualities of spirit

She opens her arms to the and stretches her hands to needy." Who is so poor an needy as a child? To a reli the souls of all men must be to mother, hers to tend, he comfort. She cannot retreat a self-centered spirituality w is no spirituality at all. She open her arms to the world hold it close to her maternal h We would cry out against mother who would not rouse self to feed her hungry chil was too apathic to clothe t drew back from the unplea ness of their sickness. What o religious who folds her mat instincts neatly away as su fluous to her life? There is, all, no basic difference bet the woman too occupied bridge or golf or a career t a mother to her children, an religious woman too occupied punctiliousness, self-perfecting pet projects to be a font of ternal compassion for others.

The poor and needy aboun religious life. They are all o The depressed sister is poor.

hy and lonely sister is needy. To uffer the burden of inferiority is o be poor. To have lost a sense f purpose is to be needy. A religious will never be a spiritual mother to souls outside her monastery or convent if she is not first a mother to the souls inside. "If a mother love and nurture her daughter according to the flesh, how much the more ought a sister to love and nurture her sister according to the spirit," asks St. Clare in her Rule, pointing our that real sisterly love among religious is the perfection of maternal love.

Unfortunately, a religious can sometimes recognize the poor and needy at a distance, but not those in the same house with her. A nun can be moved by the poverty and want outlined in the magazine article but be oblivious of starvation around her. We are never so poor as in our worst moments, never so needy as when virtue fails and we stand revealed before our companions in all our pathetic weakness and ingloriousness. It is a strange and bitter irony that some religious will not only fail to open their arms to these poor and stretch out their hands to these needy, but will fold their arms over self-righteous hearts and substitute a lifting of eyebrows for a stretching out of hands. Certainly their number is not legion, but it had better been zero.

When a religious will not rise to an occasion, when she flies apart with irritation, when her tong becomes a two-edged sword of complaints and excuses, then she is poor, then she is needy. If her sisters fail to open the arms of compassion and stretch out the hands of sympathy and understanding to her weakness, it is because they are not adept at motherhood. If they react to her faults and failings with cold withdrawal and politely righteous indications of shock, they reveal themselves for mental and spiritual spinsters. And this no spouse of God can afford to be.

A mother is sensitive to need; she recognizes it before it is expressed. A woman is never more a woman than when she holds out her arms to prodigal children. A nun is never so great a nun as when she opens the spiritual arms of compassionate love to her own. "Show thyself a mother!" we demand of our Lady in the "Ave, Maris Stella" hymn. Is this not what the Bridegroom has a right to demand of his spouse who by her profession has entered into a nuptial union which must be fecund with souls or else founder? "Open your arms to the poor, and stretch out your hands to the needy. Show yourself a mother!" These are the challenges of Christ to a woman whom He has invited to be His spouse, to mother the souls He has died to redeem.

(to be continued)

Monthly Conferen

Jerome A. Kelly, O.

FEAR OF THE LORD

"The fear of the Lord is holy, enduring forever and ever" 18:10);[1] it is "the beginning of Wisdom" (Prov. 1:7), and "a foun of life" (Prov. 14:27).

If there is one thing our age abhors, it is fear — to such extent that we have made freedom from fear one of the basic ri of man. Moderns, therefore, may need some education in their tempts to accept fear of the Lord as one of the gifts of the Holy Sp

Necessity for Salvation

We must make no mistake about the fact that fear of Go absolutely necessary for the salvation of one's soul. Let us begin the statement of Moses, God's appointed lawgiver for the Chosen Pe who tells in his preface to the decalogue what God demands of people: "That thou mayst fear the Lord thy God and keep all commandments and precepts ... that thy days may be prolon (Deut. 6:2).

After this insistence upon the necessity of fear, Moses goes o enunciate the law of love: "Thou shalt love the Lord thy God thy whole heart and with thy whole soul and with thy whole stren (Deut. 6:5). Far from supporting any modern view that love fear are incompatible, Moses couples the two so closely that they

1. The Scripture quotations are in the translation of Monsignor Ro Knox, copyright 1944, 1948, and 1950 Sheed and Ward, Inc., New York. the kind permission of His Eminence the Cardinal Archbishop of Westmin

en of as inseparable. This practice is frequently met in Scripture: e fear of God is the beginning of his love and the beginning aith is to be fast joined unto it" (Ecclus. 25-16). "And they (as t were a remarkable discovery) shall know that there is nothing er than the fear of the Lord, and that there is nothing sweeter n to have regard to the commandments of the Lord" (Ecclus. 23:37).

What is necessary to notice, now, is that the Holy Writers do t speak kindly or tolerantly about fear; they state unequivocally at salvation is impossible without this fear. It is, says Ben Sirach, he fear of the Lord (that) driveth out sin" (Ecclus. 1:27). And cording to Jeremias (2:19): "Thy own wickedness shall reprove thee nd thy apostasy shall rebuke thee. Know thou and see that it is n evil and a bitter thing for thee to have left the Lord thy God nd that my fear is not with thee, saith the Lord God of Hosts." Lest it be suspected that fear is less essential in the New Testament, St. Paul exhorts us to "purge ourselves clean from every defilement of flesh and of spirit, achieving the work of our sanctification in the fear of God" (2 Cor. 7:1).

At the risk of seeming to prove the proved, I should like to quote the prophet Isaias, not merely to have another witness to the necessity of fear in working out our salvation, but to have a champion of the fact that Fear of the Lord is in fact one of the great and precious gifts which God has bestowed upon creatures. The prophecy concerns Jesus, our Head, who is thus described, ages before his birth in Bethlehem:

> And there shall come forth a rod out of the root of Jesse
> And a flower shall rise out of his root.
>
> And the spirit of the Lord shall rest upon him
> the spirit of wisdom and of understanding
> the spirit of counsel and of fortitude
> the spirit of knowledge and of piety,
> And he shall be filled with
> the spirit of the fear of the Lord (Is. 11:1-3).

As we discovered in the preceding conference, these Gifts, inasmuch as they were given to Christ, the Head of the Mystical Body, "of whose fullness we have all received," are likewise communicated to us at the time of our justification by baptism when we receive these seven Gifts of the Holy Spirit. It will be useful, at this point, to recall our definition of the Gifts: supernatural habits which give such docility to our faculties that they promptly comply with the inspiration of the Holy Spirit.

And we may as well note further, in review, that these Gifts e God's divine intentions to remedy the inherent incapacity of the rtues (both theological and moral, which are given to us in baptism) raise us to the perfection to which we are called. To walk worthi-

ly our lofty vocation, we must have the Gifts. They enable to what is right in a superhuman way — to bring our condu into line with the standards God himself has set for them. Th enable us to live a human life as God would live a human li as God has in fact lived a human life. Without the Gifts, a co plete imitation of, and mystical union with, the Son of Man is impossible

It is, in fact, due to the vitalizing and forceful effect of th Gifts upon our soul that we advance in perfection. As Pope XII says in his encyclical on the Holy Spirit: "By means of th gifts the soul is excited and encouraged to seek after and to att the Evangelical Beatitudes whic h like the flowers that come fo in the springtime are the signs and harbingers of eternal beatitude."

The Nature of Fear of the Lord

In light of what has been said it is evident that we must emulate the modern and refuse to see how fear can play a p in the Christian religion of love; God says fear plays a part, and mus examine what kind of fear it is that the Holy Spirit gives us.

Experience is the best teacher of what fear is: a painful fee of impending disaster, danger, trouble or evil that is imminent; anticipation of something disagreeable, woeful, and unwelcome — loss of what we have set our heart on or the failure to ob what we greatly desire. Our experience is very much like that of Augustine. We too "fear nothing except to lose what we love possess, or not to obtain what we hope for." There is a little for us in the fact that fear and hope seem somehow to be tima related; we know that God is the object of our hope, caus he is that supreme Good that we long to possess and that fear to lose.

Once we commence to think of the whole matter — not, mode as do, apart from God — but as a Christian does, in relat to God we begin to recognize that fear may be of various kinds.

There is a servile kind of fear, felt by slaves who live in and trembling of their master's anger for work undone or po done. This is the kind that one could have in thinking of God as a God of Justice and Might, who will punish sin with an eter of pain in hell.

But there is another kind of fear which is felt not by sl but by the children of a family. It has two different degrees, that we may call childish and one that we can call mature, or filial.

Childish fear is felt by a little one when it has been disobed he is partially afraid of punishment, but also afraid that by behavior he has lost the affection and love of his father. Ther a combination, then, of motives. This is the kind of fear one m have who was sorry for sin because it deserves God's punishm and because it offends God's goodness.

Usually, as children grow to maturity, traces of the servile drop from the fear and reverence — which is, perhaps, a better title for the feeling — with which they consider their parents. There begins to dawn an appreciation of all they owe their parents, and this appreciation induces a fear of hurting them by carelessness, neglect, or disobedience. This is a truly filial fear, the kind that one has who is sorry for sin because of the injury done to God. It is analogous to the perfect contrition of the saints: perfect love tinged with reverence for God and fear of all that would hurt him or separate them from him.

Both these fears are good and God-given: "... the spirit you have now received is not as of old a spirit of slavery to govern you by fear (service fear, that is, the fear of slaves); it is the spirit of adoption, which makes us cry out Abba, Father" (Rom. 8:15). And in that assurance that we are the children of God, our fear of him will be holy, reverent, filial. It will be, in a word, the Gift of Fear of the Lord.

It is very clear, then, that once we see the different kinds of fear, we can recognize that one of them is a selfish fear and the other, unselfish.

Servile fear comes from self-love; it shrinks from evil because of the punishment entailed (I fear hell, e. g., because of the pain it can cause me). That motive will, of course, restrain a person from sin and so is a good fear. But it is not the more perfect kind that is associated with the Gift of Fear.

Filial fear comes, on the other hand, from unselfish love; it shrinks from evil because it hesitates to hurt God — the shocking thing about sin is that it offends God. This is the fear that is poured into our hearts by the Holy Spirit.

If we were to define the Gift of Fear of the Lord in the light of what we have said, we might phrase our definition somewhat as follows: Fear of the Lord is a supernatural gift which inclines our will to a filial respect and reverence for God, prompts us to avoid sins that would be displeasing to him, and strengthens the hope whereby we trust in the power of his Love to unite us with him for all eternity.

Conclusion

We might close our consideration of this Gift of Fear by noting its relation to our own lives, first in what it does for us, and second, in what we can "do for it" — what we can do, that is, to acquire it.

What it does for us is evident from the foregoing considerations. First, it deepens our reverence for God. We sometimes tend to take God for granted, confusing friendliness and familiarity. There is no incompatibility between great reverence, fear, and deep love. Love re-

members God's goodness and condescension to us; fear remembers h infinite majesty and holiness. The result of cultivating both is carefulness in our conduct and an increased devotion in our pray That Fear of the Lord should have this sort of effect proves th it is indeed, as the Psalmist says, "holy"; for it increases o reverence and the intensity of our worship for our almighty Father.

Fear of the Lord, in the second place, serves to detach us fr evil certainly, and from things not evil in themselves but possi dangerous to our full love of God. It induces a humility like th which the saints always possessed when they turned their thoughts God. It induces a detachment from worldly things and so leads the poverty of spirit praised in the first Beatitude. This effect Fear of the Lord proves that it is the beginning of Wisdom; it leads us to regulate our lives according to the counsels of p fection given us by Incarnate Wisdom.

Fear of the Lord, finally, serves to perfect the virtue of hope us. The more detached we become from creatures, the more su we recognize that God alone is the supreme and only Good. We w harder to attain that Good, and as we work the conviction gr that he himself will not dissappoint us but will strenghten us reach him. This third effect of Fear of the Lord shows that i a "fountain of life," because it grounds our hope that we s possess for all eternity the divine life and the divine love of Most Holy Trinity.

To acquire this essential Gift, we can, strictly speaking, do not by our own efforts. God **gives** it to us (hence the name, **Gift**), we would do well to recall that as long as we are in the stat grace, we possess it. But we can and must pray for its increase perfection in us. And we must so act that we deserve an incr of it; we must examine our conscience regularly, meditate on G goodness and generosity, cultivate a sense of his constant pres within us, and foster the habit of explicitly forming a good supernatural intention for our actions. Above all, we should join Francis in his eloquent cry of love and holy fear: "My God and my a

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Diary of a Country Nun

Sister M. Edwardine Horrigan, O.F.M.

III. HONEYMOON FLAT

The upper flat at 45 Mill Street was all papered and painted for the intended bride and groom, but they never got to the altar because of a fight. Thus it was that September, 1952, saw us move into "Honeymoon Flat" as we dubbed it. The kitchen paper intrigued me through many a silent breakfast; it was in tiers of three from the bridal day to the first cake to the first anniversary with its one candle. Anyhow this flat was ours, with the few necessities it contained, bedroom and chapel furniture, a kitchen stove but no table and chairs. Our first meal tasted just as good from the sinkboard.

An invasion of my sister's cellar gave us not only the table and chairs but all sorts of equipment to set us up in housekeeping in our tiny flat, later named the "Shoe Box" by the young clergy. The motley array of furniture we begged, borrowed, or acquired by devious means would never rate space in **Better Homes and Gardens**, but we surely felt happier with our own belongings even if they were second, third, or fourth hand. We could break things with impunity.

It was here I acquired my first distinction: I slept in the parlor on a sofa-bed with the sanctuary lamp behind my head and the TV set at my feet. Is it any wonder then that I developed speed in dressing every morning? The place had to resemble a parlor as soon as possible because Father came through it for Mass. Sad indeed was the day I overslept; Sister had to ask Father to please wait outside a little while as I was still in bed. It took a while to live that one down.

Our circumstances were more than a bit confusing to the various young priests who came on Wednesday for Mass. They made the mistake of taking the word convent literally. So they went right by the rickety outside stairway which led to our one and only door. When they were eventually redirected, their confusion became confounded, as they saw Monk's cloth hopefully draped to conceal the garbage can and "catch-alls." Then they came into the kitchen. The less adventuresome insisted on following me to see where on earth a chapel could be found in such a place. This worked out successfully if Father had brought his own chalice. And if he hadn't, I would go into Sister's bedroom which was likewise our sacristy. The poor Fathers! They surely had studied nothing in the seminary which had prepared them for a bedroom sacristy.

Our morning visit from a priest who usually carried a little black bag fascinated our Methodist landlady. She happened in one day as I was ironing our one and only alb. I hastened to explain that it was part of the vestments Father

wore at Mass. "Oh!" she exclaimed, "I never knew that he got dressed up here. I thought he came for a visit and prayer reading; but I always wondered why he carried the little black bag."

No doubt our not so benign neighbors must have concluded that it was some sort of black magic. Especially so since every morning just after Father left I would dash down our crooked steps and pour the ablution water on a pot in the flower bed — even when the snow on it was two feet high.

Our catechetical work took us out early and late regardless of weather. Discovering that our Methodist friends had a schedule which they adhered to as consistently as they carried a Bible, was a great impetus to my zeal. We never stayed home unless schools were closed, or roads impassible. This brought us a spate of Methodist prayers because our Methodist friends prayed for us every day until they saw us return (sure at times I was afraid they'd convert us by their constancy).

Forty-five Mill Street, despite its tininess and deficiencies, brought the first rays of joy and meaning into our meanderings in search of lost souls, who needed instruction and interest in God again.

Mrs. Whitney, our landlady — this title I delighted in using to our Mother General as I was so sure no one but us could seek permission to drive a landlady home — was now our fast friend and wonderful publicity agent. We shared all sorts of things with her, even our TV and trips to Buf- the old cronies in town who ha linked Catholics and wickedne falo. Through her we met many together. There is nothing li chatting from an old reed rock to dispel prejudices. We answer questions by the score for the old souls, and they ran the gam from, "Do all Catholics drink "Does the priest preach in L in?" "Why don't nuns and prie get married?" straight down how we were supported. Ev visit turned into a questioni session, but it was so good to f that warmth of smiles, and t sheer music of pleasant greetin that I would have answered ar thing with patience and affability

Never did I think I would li to see the day when a bag onions and beets left on our do step would be a thing of beau to me. The joy of receiving first gift from eighty-year old M Voegel thawed much of the that had encased my heart sin my assignment to do catechetic work. He then began giving n cooking pointers interspersed wi his favorite expression, "a mess rhubarb," a mess of beets," mess of onions." Now I knew th we had made it, as Mr. Voege acceptance of us paved the w for others.

Soon Albert, the town's hand man, was giving us advance noti of weather changes, straight fro his **Farmers' Almanac.** How gl I was of his friendship when had to shovel our way from t barn, our garage, to the road no mean feat some stormy da He would always grab a shovel assist us.

After a rather rugged wint Albert must have felt we need

a spark of encouragement, so one evening in late February, a heavy tread we heard on our crooked stairs and there was Albert with a sprig of peach tree with a green shoot on it. He wanted us to know that spring was nigh despite dire weather predictions to the contrary.

Our first official holiday began at 10:00 A. M. one Wednesday when the Delevan-Machias School officially closed. I got so excited over the prospect of a holiday that I miscalculated the driveway at the Apostolate and landed in a ditch. I finally was rescued by a kind passerby with clerical assistance, only to get well stuck getting into our own barn. Never was I so wet and so angry! Imagine spending a free day in and out of ditches. Me for the horse and buggy days.

Saturday afternoons were free for a while: then we were asked to help out on Pratham Road in Sardinia. Our job was to collect children from a few roads and deliver them to Fuller's house, where there were eight children. Sister took her brood into the parlor while I held forth in the dining room, the sole decoration therein being an Esquire calendar. It was a spot of color in the drab room, but more than a bit of distraction, since it was directly in my line of view and kept raising the question how the lady could have come safely through the winter without pneumonia.

One Saturday I was explaining sin and our Lady's Immaculate Conception. I showed the children a picture of our Lady with her foot on the head of the serpent. After due explanation I asked one

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starryeyed but dirty-faced cherub what the picture meant. He said with utter innocence, "Sister, I guess she's kicking hell out of the devil."

We decided to take pictures of this special class, and we wanted it with distinct rural color. I asked Raymond, my not-so-bright thirteen year old, who couldn't get the Act of Contrition straight and always brought in the Our Father — the only thing he learned in six months — to bring a cow down near the barn. I expected him to get one gentle cow to supply picturesque atmosphere for our group, but when I saw the whole herd descending upon me en masse I took to my heels and put a fence between me and them! We finally got the picture, after my heart was restored normal.

In the animal kingdom I c face dogs and cats with equani ty but beyond that I am absolu ly terrified and remarkably stu I insisted on displaying this sa stupidity by asking foolish qu tions. Such stupidity has its u I found — on our home vi and census calls when I was anxious to establish rapport — kind that gets beyond the flat and no answers. I found my in constant trouble over ani information. The farmers deci anyone so stupid must be ha less, so they warmed up co derably even to the point of s gesting a tour through the b This was a prelude to trouble me. That cows were solidly chored by stanchions was an i never included in my citi education. Mr. Rairdon wanted to see his three-hour old ca ventured out to the barn and by the cats with a playful tap their snooty noses, but when forty-five cows mooed in un and moved forward, I let ou good healthy scream and grab Mr. Rairdon around the neck. I untangled myself he laughi explained about stanchions. I further enmeshed in my simplicity by looking at the s wet calf and saying, "Oh, he c be just born, he's too big. thought he would be puppy size

Have you sent us your Zip-Code Number yet?

"No One Showed Me"

Regis Marshall, O.F.M.

It is my studied contention that Saint Francis of Assisi trembled not a little at the thought of living the exemplary life. He, the least of all his brothers, was the first to insist that all of his companions in Christ should do, not as he had said or done, but as love and truth warranted. Of none did he expect that they observe the good that was in him but the good which the mercy of God had channeled through him. Therefore, I personally see in the Poverello more of the follower than the leader, and this in spite of the fact that he founded one of the most acceptable institutions of all time. "Lord make me an instrument of peace" was his personally composed prayer and one that fully translated the posture most pleasing to this exceptional man of God.

A minister and servant to all the friars he was, and is, but only because he was primarily an instrument so available to the Holy Spirit. With such subservience he snipped the source of disorder and unrest at their most vulnerable, their roots. The devil will look in vain for the successful temptation to topple the soul of Saint Francis' admission: "No one showed me what I ought to do, but the Most High himself revealed to me that I ought to live according to the form of the holy Gospel."

There can be found quite easily some who cannot see the forest for the trees, the sunshine for the shadows, the good for the bad. Others there are of the same attitude who cannot properly appreciate and evaluate the glory and victory of the risen Christ for the shame and suffering of the same ridiculed Master. But thanks to Saint Francis' docility to the Holy Spirit, once he had been shown, once he had firmly gripped the handles of the plow, he could not see the discouraging, the despairing, the disgusting, for the hopeful, the joyful, and the beautiful that issued so profusely from the mind, heart, and hand of God. Badness there is, and will be, but none that cannot be banished with the help of God gracefully accepted. Shadows in life there are, and will be, but none that cannot be subdued with the sunshine of hope. The great, optimistic service of Francis towards the salvation of souls was his own selfless service to the Holy Spirit. Whatever the good work he had effected the first credits always went to the Spirit who is love. "No one showed me what I ought to do but the most high revealed to me." And as literal as was the revelation of the Holy Spirit, just so liberal was the response of this humble saint. To take up his cross and follow Christ was more than a playful invitation to engage in the game of "follow the leader." Rather it was the literal sum and substance of Christian living, the most worthy of all pursuits, the only profitable progress possible, the one

argument that consistently "followed," the one challenge that demanded so much liberality of the good will. Francis had the good will. Seeing most the joy and glory in the cross, he freely followed. Since no one showed him but the Most High himself, he was the first to join the Franciscan Order!

He makes the better teacher who is himself a diligent student. The effective general is that man who is likewise an efficient soldier. The holy Mother of God could make bold to urge the waiters, "Whatsoever he shall say to you,

do you" (Jn. 2:5), because s herself had done so liberally according to God's Word. Logic ly then, he deserves to lead w has faithfully followed, and certainly "gets ahead" who s ever before him the fresh fo prints of a staggering Saviour. keep in step with Christ is sim to climbing a staircase. In the fort you advance not only forw but upward. If it be with Ch this is really climbing rungs of ladder of love with a ringing cess.

The life of Francis was s a resounding success for sim this reason. That he initiate movement of joyful and loving dication and commitment to ideals of Christ was consequent on his being first of all a jo leur of the Lord and a life lover of the Crucified. We argue at length, and short of fication, whether Francis wa born leader. What is above argument, and is so efficac is the historical truth that Fr cis was a follower of Christ the way. In the prosecution Christ's purpose, as proclaime us in the Gospels, Francis fo himself in that happy mediu pursuing Christ even while b spurred on by the Holy Spirit. one has ever become great w out being prodded by some pose, goaded by some goal, inspired by some person. As an venturer absorbed in the holy pose of God the Father, as a vant so combustible to the love of the Holy Spirit, as a lower of the Christ who cam minister, Francis had to be great. But whatever the degre his greatness, whatever the h of his success, Francis was onl

all as these foundation words were deep, "No one showed me what I ought to do but the Most High himself." And what had to be done was done as few men have ever done it — a child of God the Father, docile even unto desperation, the Holy Spirit really tried and tested, Christ mirrored to perfection.

What appeared to be an overtly superstitious gesture on the day that Francis opened the Book of the Gospels in the church of Saint Nicholas, was inwardly a most profound act of faith. The faltering fingers that parted the pages of the book were guided by the hand of the Holy Spirit. The words that stood so boldly at attention before his eyes, like stilted sentries before their sovereign, were words that in their import throbbed with life, breathed hope, and lectured on love. They shouted out to him in a final and ultimate challenge, "If any man will come after me, let him deny himself" (Mt. 16:24). If, as we are told, to serve God is to reign, then listening with a ready ear to the counsels of the Holy Spirit is already speaking the loud and laudable language of the lover. True follower that he was, Francis did go out and gird himself with a simple cord but not until he had tethered all of his plans and purpose to the Holy Spirit. "No one showed me what I ought to do." Be it the established authority of the Church, the appointed person of a Cardinal Protector, or the reluctant desires of a hesitant novice, Francis again found himself in that happy medium of being urged on by the Holy Spirit to act in behalf of others but wholly in Christ, serving others as he himself would wished to be served. Throughout his life Francis always wanted to go by "the book." The Book of the Gospels meant life and where there is life in its richest meaning, there is the Holy Spirit.

When our holy Father decided to re-enact the first Christmas scene on the hillside of Greccio, he requested that the script be followed to the letter. As in Bethlehem, the Christmas story was to be under the direction and production of the Holy Spirit. As in Bethlehem there reposed in the stable God become man, so here on the altar in Sacrament there rested God who died for man. As in Bethlehem it was Christ who came to dwell among men, here in Greccio it was the same Christ who remained with them. But throughout this inspiring sequence of a sacrificial love there remained the guiding, protecting, strengthening hand of the Holy Spirit. Given the direction and protection of the Holy Spirit one could not but conclusively live in truth, with love, and for others. Nearly two thousand years have followed upon the most silent of nights. And yet there is not one good work, be it performed on the most selfless of days, that is not premissed by the perfecting touch of the Holy Spirit.

"Why after you? Why always after you? Why, why, why? You are not good looking or very intelligent or a nobleman. Why then should the whole world rally round you?" These were the persistent, puzzling words of a befuddled Brother Masseo when the crowds were mobbing Francis. Standing half dazed in the midst of a whol-

ly crazed crowd, Masseo should have surmised the reason. As he stood there pressed on all sides, the truth should have dawned: it was what Francis stood for! This was the same Masseo who on another day had said, with a beautiful reflective insight, "Whatever you tell me to do, that I take to have been said by God." But here Masseo was to learn at first hand, and with some discomfort, that Francis was indeed the mirror of Christ and that no one reflects Christ unless he first be mirrored in him. And just as a mirror reflects most directly the noonday sun only if it is adjusted at the proper angle, so too, Francis' popularity was the result of such a direct reflection. But again he would insist that this was so only because he had submitted himself to some angular adjustments of the Holy Spirit. "No one showed me."

At first it might appear that some of the childlike antics of Saint Francis called more for daring than docility. To cover oneself with ashes and consider this a sermon well delivered, to chide the birds for their bothersome twittering and think this a reprimand well taken, to find oneself thrown in a snowdrift and to conclude that this be an act of charity, would off-hand be looked upon as the disposition of a man demented rather than one be-spirited by the Holy Spirit. But Francis knew and experienced both daring and docility. He dared to approach and to kiss the leper; he dared to shed his garments in the town square; he dared the Moslem priests to submit to the ordeal by fire. But once Francis had been shown what he ought to do, however dar his acts, they were all summa docile. And this was the great dare of all: to be docile as Holy Spirit must have us do if his Will through us is to dispatched.

Faith comes from hearing. O our holy Father attuned his s itually sensitive ear he came his own. He heard the voice the Spirit in the chirping of birds in the vales of Umbria the lapping of the waves enr to Morocco, in the swirling of wind high on Mount Alvernia. heard it more distinctly in pleas of Saint Clare, in the t ling of the leper's bell, in distant, raspy voices of a m kind hungry for happiness, in rich, resonant tones of the go message that promised it. So ten men know the Will of speculate on it, meditate on it fail to speak wholeheartedly o fail to shout witness to it. one showed me what I ough do" should be the last word the Christian and the first w in any apostolate. The world our generation has had more t its share of daring. What it n is more of the docile. Too m have forced their wrought wills on too many oppressed have left strewn behind the wake of God given and God ing laws twisted and tangled yond recognition. The world failed. Perhaps we, as a perso a community, or a province failed, to try and test the Spirit. Mankind has yet to s chorus, "No one has showe what we ought to do." And it does, and as long as the Spirit remains stranger to problems, spirited animosities

I feel undue stress is put on nailing down the "essence" of Franciscanism. It cannot be categorized beyond the living of the Gospel life. Everyone's personality is different, and the spirit of the Gospel has as many varying degrees as there are friars, and for that matter Christians. It is the gospel life when it is lived that makes Franciscanism, and this certainly extends outside the Order. Many people in the world are true Friars Minor. It is up to each friar to give expression, by being himself, to Christ's personal call to him in the Gospels. No one can spell out this call in a way which everyone else must follow. Francis realized this, for the Rule is a fundamental starting point for giving fuller expression as Christ guides us in our vocation which is at once constant and dynamic. Christ is calling us.

Flannan O'Connor, O.F.M.
in **Notes on Franciscanism**

animated strife will be its deserved lot. Unless it learns to listen, it will speak the disturbing language of suspicion, hatred, and deceit. On the other hand if it sensitizes its ear to the inspiration and direction of the Holy Spirit, it will have the ready answer to the question to which all of us must give response, "What sayest thou of thyself?" (Jn. 1:22).

Saint Francis was a simpleton who thrived on the simplicity of love. Wherever there was God's love, and it is everywhere, it was here for him. God's love was in Christ, through Christ, and with Christ, always by the grace of the Holy Spirit, and yet simply for Francis. The most simple symbol that can be formed with two ordinary pieces of wood is a cross. On a cross Christ reduced all suffering, sacrifice, and service to the simplicity of love. How simple then was his formula for success! What did it matter what people would say of him even to calling him mad; would do to him even to throwing of stones; would think about him even to considering his doctrine heresy, as long as the Holy Spirit was showing him what he ought to do. Treat of him as they would, Francis had the ready, simple rebuke, "Love is not loved." Is there any utterance in the cross-section of literature more tragic than this? Any other that admits more of self-application? Any other that is more demanding of an apology to the Holy Spirit? Any other more stimulant of renewal and rededication? Saint ly simpletons we are all asked to become. To the extent that we too say, as Francis said, "No one has shown us what we ought to do"; to the extent that we see what ought to be done through the example of our holy Father, through the vehicle of our Rule, and with the help of the Holy Spirit, will we experience the simplicity of love, the success of our apostolates, and the satisfaction of God's pleasure in a Franciscan vocation well lived.

Aggiornamento and the Parish

LIONEL MASSE, O.

This is the second is a series of short feature articles on the demands being made on pastors and their assistants by the r updating and deepening of Christian life — Ed.

II. THE "NEW" PARISH

Before turning our attention to the new demands which have arisen in the area of pastoral life: in preaching, in the administration of the sacraments, and in the whole life of love, it is important for us to look, at least briefly, at the modern parish itself. We are particularly interested in its "new look"; but to see this accurately, we must also see how it developed and draw from the history of its evolution some basic principles for pastoral activity.

From the sociological viewpoint, at least, today's parish is not what it once was. Its physical make-up has changed. Where it was once a small unit of the diocese, it has now grown to gigantic proportions. Where it was once made up of members of a single social class, of people who fulfilled the same general role in society, it is now a cross-section of several such classes. The whole outlook of our people, too, has undergone a profound change: where religion once pervaded the whole of human life, and life as a whole formed the matter for religion, since there was a homogeneous character to a man's daily li our modern society has er a whole network of compartm There are divisions now bet one's job, one's family, one's le etc., and all this has mea compartmentalizing of religi well. Everything used to take in the same general area, over (in the geographical s but now people have become mobile: they work in one take their recreation in an and live in still another. A ticularly important develop recently along these lines i growing tendency to study o the parish.

This network of problems quires new approaches and thods in pastoral work. The of isolationism and individu are past, and one man ca longer, as in the past, see, and act effectively enough t wtih all the problems that a

Some form of co-operati necessary today. It is nece first of all, between the pri the same parish. If each pri sists on going his own wa becoming involved in "his" jects, how can he realistical pect to further the mission of the Church as he should?

Co-operation is called for, too, between the clergy and the laity. Because of their closer involvement in society, our lay people often see aspects of problems that lie outside the competence of the priest.

There is co-operation needed, finally, between parishes. For the problems of a parish seldom stop at its territorial limits; on the contrary, they have implications too for the other parishes in the same area. Hence the need for frequent meetings or conferences between the pastors of the same region.

Some sort of broad openness is needed, then, on the part of our parish clergy — openness to a world that has changed and is still in ferment, openness expressed in an acceptance of the modern world as it is, and in a rejection of sterile nostalgia for the past. We must accept our modern world if we want to work with it. This openness will find expression, too, in the desire to gain an ever deeper understanding of, and an ever wider acquaintance with, the newer developments in our society. This means that there should be frequent meetings with our brothers in the ministry and with specialists in various fields, as well as common academic ventures. A new outlook is needed because a new world has been born.

This co-operation and this openness to the modern world will be presupposed in the articles to follow; they form the basic principles for the whole of our pastoral apostolate.

Instant Inspiration Add Only Good Will. By Albert J. Nimeth, O.F.M. Chicago: Franciscan Herald Press, 1965. Pp. 278. Cloth, $3.95.

Name almost any topic you care to think seriously about and Father Nimeth has been there before you. What is more, he has produced a road map, and for this we are grateful.

Not that there aren't sheaves of such road maps now on sale. The trouble is that so many of them are directions to places you don't want or ought not go to, or won't like when you get there. Bookstores and newsstands are full of directions on the enjoyment of second-hand sin.

Unless we are content to live as vegetables we must do a good deal of serious thinking, an exercise which in a distracting world becomes increasingly difficult. This small and inviting volume will help to overcome the difficulties.

Even instant coffee takes time to digest and what Father Nimeth has concocted is instant sirloin. There are topics like "God and I," "Debts and Debtors," "Enthusiasm," "Million Dollar Feeling" and over a hundred others to start the mind's wheels turning in the right direction. In the whole package there is no cotton batten, no loose excelsior.

An experienced priest with broad human interests and a knowledge of the human soul has capsulled his deep thoughts in timely anec for serious readers who have had the opportunity to glean all knowledge on their own. Each ir a K ration for sustenance in field, an insurance against spir and mental malnutrition.

A page and a half is par each Instant Inspiration and are a wonderful 132 of them, comes out to less than 3 apiece. Where can you do than that?

— **Rudolf Harvey, O**

Christianity and Social Progres John F. Cronin, S.S. Balti Helicon, 1965. Pp. 217. Cloth, $

The only danger of true gre being eclipsed lies in the cre of further greatness. The late John's first social encyclical, **et Magistra,** was hailed at it pearance as a masterful applic of the wisdom of ancient fai the complex and difficult pro of the modern age. As one said, it " ... completes for generation the Catholic bible cio-economic affairs." The acc ing interest in this great doc however, was a simultaneou paration for the world's un dented reception of this same second social encyclical, **Pac Terris,** issued less than two later. The two documents a ferent in their approaches, bu contains ennobling precepts insure its permanent value, while together, they cover the spectrum of current Papal social concern. The unique importance of **Mater et Magistra** therefore is underlined by the publication of Father John Cronin's commentary, **Christianity and Social Progress** (the American title of the encyclical subject of the book). Father Cronin's clarification prevents any possible eclipse by stressing the purpose of the encyclical:

> to take up this torch which Our great predecessors lighted, and hand it on with undiminished flame. It is a torch to lighten the pathways of all who would seek appropriate solutions to the many social problems of our times. Our purpose, therefore, is to ... confirm and make more specific the teaching of Our Predecessors, and to determine clearly the mind of the Church on the new and important problems of the day.

The book appeared originally as a series of cover articles in **Our Sunday Visitor.** While the material has been revised, an original and valuable feature of the earlier form of the commentary has been retained in the form of thirty-one brief, topical chapters. This format, together with the discussion questions at the end of each chapter, provide an ideal arrangement for study groups as well as for classroom use. Another excellent feature is the use of the literate Winstone translation, which is so highly regarded by commentators.

Father Cronin, of course, is one of America's most widely respected specialists in papal writings and Catholic social thought. His experience in both areas equip him to write this commentary in such a way as to be both generally clear and particularly insightful. While concisely discussing a specific topic, he pauses to explain or elaborate a point here, to correlate the statements of earlier Popes there, retaining all the while the Johannine spirit and applying the Johannine ideas to concrete American situations and problems.

The simplicity of the writing in this volume should not deceive the reader. Basic terms such as "common good" and their implications; the subtle moral issues of rural life, of growing social interdependency, of technology and Christian spirit, and of international interdependence, are deftly explained.

Father Louis J. Putz, C.S.C., observed at a Symposium on Mater et Magistra held at Notre Dame university in 1962, that for high school study of the encyclical, it might be best to break down the content. "The Encyclical has to be studied according to areas of important social teachings. That approach will make the study easier." Father Cronin has done precisely that in his commentary, and he has therefore clarified this portion of the legacy of purpose and courage which Pope John left to all of us.

— **Luke Power, O.F.M.**

How to Live in a Layman's Order. By Daniel O'Rourke, O.F.M. Chicago: Franciscan Herald Press, 1965. Pp. 67. Paper, $1.50.

How to Live in a Layman's Order is a book in the manner of Cardinal Suenens' highly successful **Christian Life Day By Day.** It is light but contains great wisdom, popular but not oversimplified; it is direct as only common sense can be and is filled with pithy, quotable reflections. The techniques of both books are also similar: Cardinal Suenens used a scriptural quotation as an introduction to each of his reflections; Fr. Daniel uses a quotation from the Rule of the Third Order of St. Francis. And, just as **Christian Life Day By Day** is not a commentary on Scripture, neither is **How to Live in a Layman's Order** a commentary on the Third Order Rule. As Fr. Daniel explains, the

Rule is "taken for granted and used as a springboard for a dive into the life-giving waters of Christ's Gospel."

The book is as Franciscan as its author. It explains the Third Order not as an organization but as a family: "St. Francis of Assisi didn't found an order. He fathered a family. He did not intend his followers to be institutionalized in an organization. He wanted them members of one happy household." It treats of penance and fasting in a positive manner: "The purposes of fasting are many. It fosters the spirit of penance and reparation for sin. It encourages self-denial and self-mastery. It leads us in the footsteps of a suffering Christ. It helps to detach us from the pleasures and attractions of earth. It frees our souls for the things of God." And the book stresses union with, rather than adoration of, Christ in the Eucharist: "Since the Last Supper, every Host ever consecrated was meant for a human heart. That is the chief reason why Christ is in the Eucharist. He is not there primarily to be placed in a monstrance, carried in processions, honored with incense, or even to be visited in our tabernacles. Christ is in the Host mainly to be offered to the Father at Mass, and to be received by us in Communion."

Poverty of spirit, chastity, prayer, Christian witness, charity, the examination of conscience, the Mass, sickness, and death are all seen through eyes which have examined and understand the philosophy of the Peace Prayer of St. Francis and the "Canticle of Brother Sun."

How to Live in a Layman's Order is a rewarding book and is highly recommended for all Third Order members. This reviewer suspects, moreover, that the book will become a favorite for Third Order Directors looking for material for their monthly conferences.

— Roy Gasnick, O.F.M.

Christ the Sacrament of the Enc ter with God. By Edward Sc beeckx, O.P. trans. Paul Ba O.P., Mark Schoof, O.P., and rence Bright, O.P. New York: S and Ward, 1963. Pp. xvii & Cloth, $5.00.

It would be hard to estimate much of the progress made by ican II is due to Fr. Schilleb groundwork. Certainly there is else written in the present ce or even since the middle ages will have contributed more to t storation of Christian life th original work, published in 19 which this is a condensation. (not be called a popularization, demands not only slow and th ful reading, but some theo training as well.)

The author's fundamental may, perhaps, be summarized God is in himself totally im tible to the senses, but he h vealed his perfections thro series of "sacramentalizatio symbols. The God-man himsel his human nature, the primor stance of this self-revelation But since his ascension he to longer visible; the Church no claims his presence and rea the world. And what is inmos invisible in her life, is in tur symbolically perceptible in tions, the seven Sacraments in ileged sense and the sacrame general. But even apart fr "juridical" life of the C Church, the whole of nature, ing non-Christian religious p ena, bears a sort of "sacra significance in relation to th nate Sacrament of God.

One might wish that Fr. beeckx had come to grips w problem of how Christ cruci risen operates in the Sacr surely it does not suffice to that these are acts of the W therefore timeless.

— Michael D. Meilach,

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July, 1965 Vol. XV, No. 7

CONTENTS

JULY 9: MARY AND UNITY 179
Titus Cranny, S.A.

SENSIBILITY AND VOCAL PRAYER 180
Geoffrey Proud, O.F.M.

THE VOWS AS REPARATION 183
Sister M. Zephyrine Ustaszewska, C.S.S.F.

THE GIFT OF PIETY 189
Jerome A. Kelly, O.F.M.

AGGIORNAMENTO AND THE PARISH 195
Lionel Masse, O.F.M.

A SERAPHIC FIGHTER 197
Michael D. Meilach, O.F.M.

DIARY OF A COUNTRY NUN 202
Sister M. Edwardine Horrigan, O.S.F.

BOOK REVIEWS 205

THE CORD is a monthly review devoted to Franciscan spirituality and published with the approval of ecclesiastical superiors by the Franciscan Institute of St. Bonaventure University. Editor-in-Chief: Juvenal Lalor, O.F.M.; Editor: Augustine McDevitt, O.F.M.; Assistant Editor Michael D. Meilach, O.F.M.; Managing Editor: Ermin Klaus, O.F.M. Entered as second class matter on November 25, 1950, at St. Bonaventure, New York, 14778, and at additional offices. Subscription Rates: $2.00 a year ($2.50 foreign); 20 cents a copy.

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he illustrations for the July issue of THE CORD were done by Sister M. iolanta, S.S.J., the Sisters of St. Elizabeth's Cloister (Allegany, N.Y.), and ister M. Joanne, S.S.J. The photograph of Father Bonnefoy is used with the ermission of the Very Reverend Father Provincial, Aquitaine Province, oulouse, France; and Casa Editrice Herder, Rome.

DUR COVER:

n the striking cover for this month's CORD, Sister Mary Placide, O.P., shows at Mary is indeed Mother of Unity (see p. 179), provided we emphasize ly her basic function in God's plan: her divine maternity.

GUEST EDITORIAL

JULY 9: MARY AND UNITY

Titus Cranny, S. A.

The Constitution on the Church from the Vatican Council of last Nov. 21 states: "It gives great joy and comfort to this holy and general Council that even among the separated brethren there are some who give due honor to the Mother of our Lord and Saviour, especially among the Eastern Christians, who with devout mind and fervent impulse give honor to the Mother of God, ever Virgin."

Then it speaks of Mary's role in praying for the religious unity of the whole human family: "Let the entire body of the faithful pour forth insistent supplications to the Mother of God and Mother of men that she who aided the beginnings of the Church by her prayers, may now ... intercede before her Son in the fellowship of all the saints, until all the families of people, whether they are honored with the title of Christian or they do not yet know the Saviour, may be happily gathered together in peace and harmony into one people of God. . ."

Such a thought ought to inspire all religious as well as lay Catholics. This is the theme of the feast of Our Lady of the Atonement: to invoke Mary as the special patroness of reunion, as the Mother of Unity, and to ask her intercession to achieve the fulfillment of the Saviour's prayer: "that all may be one."

Our Holy Father has spoken often of Mary as Mother of Unity. The name seems to come from St. Augustine but perhaps at no time in history has it had greater pertinence and deeper meaning than now. During the Unity Octave of last January, Pope Paul said to the people gathered for the noon-day angelus:

> We must be united with Christ and for Christ. Any other unity would be fragile and equivocal. We must seek and promote unity among ourselves, among Catholics in the Church, in all forms in which human life is expressed; and unity with our separated brethren. We will send this great message to those brothers of ours and we will ask Our Lady to favor this unity, invoking her with the title of **Mater Unitatis,** Mother of Unity.

When writing to those promoting the Marian Congress in the Dominican Republic last March, he declared: "May the study and piety of Catholics concerning the Mother of God, have ... the merit of gathering around Mary, **Mother of Unity,** not only Catholics already in many different ways filially united to her, but also Christians still separated from us."

The feast of Our Lady of the Atonement in July affords us the opportunity of honoring Mary in her role as Mother of all men. She is Mother indeed, not only of the faithful, and of the baptized who bear the sign of her Son upon their souls; but Mary is the Mother

(Continued on page 204)

Sensibility and Vocal Prayer

Geoffrey F. Proud, O.F.M.

More and more as the liturgical renewal progresses, American Catholics, and religious in particular, are engaging in the novel practice of addressing God publicly in English. The novelty of English has not failed to produce some uneasiness, and at times, downright dissatisfaction. There is a fairly common complaint: "It sounds funny. I liked the Latin better." Could it be that we cannot simply replace our Latin missals and breviaries with English ones and commence praying in our mother tongue without some consideration of its living character, what it can do, how it should be used? The expanding use of English in the liturgy exposes an unfamiliar element of prayer, namely, sensibility. The term **sensibility** applies to language in general and means the quality of expression to which non-intellectual faculties respond. You may think of it as feeling or emotion, provided you regard it — as it is here regarded — as a quality of the language itself, which can be considered quite apart from the person who employs language for the expression of his thought.

Sensibility, or the sensible quality of expression, is something that grows on words by reason of their continued use in a living culture. It is inseparable from the intellectual quality of expression, or the thought conveyed by words, to which it attaches itself. But the inseparable union of thought and sensibility exists at the level of the visible, audible word; that is, sensibility does not belong to words in virtue of their thought content alone, but in virtue of their use. Consequently, while the ideas expressed in several languages may be fairly universal, the sensibilities of the expression may vary according to the differences in the cultural contexts in which each language lives and is used by living people.

The word **father** will serve as an example. Its concept is equal to **male progenitor.** However, because we have used the word all our lives in vital human situations and have seen and heard it used by others in a wide variety of experience, its sight, its sound (as in The Lord's Prayer) elicit more than a mere intellectual response. It conveys feelings and emotions— to try to name some — of love, duty, sacrifice, protection, respect, and strength, the complex of which may be designated as the sensibilities of the word.

Several years ago the late T. S. Eliot offered a criticism of the use of language in poetry for which he coined the phrase "dissociation of sensibilities." He meant to point out that a good deal of poetry had been written as if the two qualities of language here described were distinct, and as if in poetic expression one were more valuable than the other. Thus in the 18th century poetry employed words chiefly to engage the intellect. In the 19th century a reaction took place, and poets exploited the sensible qualities of words.

This strange bifurcation of language has been attributed to the emergence of the scientific spirit with its predilection for the measurable, the precise. Truth was equated with what can be exactly measured and defined, and language was considered to be functioning most properly when it could nail down a bare concept with a concise definition. Conversely, sensible experience, which is vague and less easily measurable, was considered less true. Emotional truth was suspect, and the natural facility of language for conveying sensibility came to be regarded as undesirable. In this view, the mind is a machine which encounters the friction of emotion when it attempts to express truth.

It hardly needs to be pointed out that the human mind is not an IBM computer. The mind does not take systematic inventory of its contents, count, calculate, and then produce its findings mechanically. It possesses truth as in a unified, dynamic activity, where thought and emotion are inseparably interwoven. The most satisfactory expression of that activity is that type of language which represents both thought and emotion as a unified whole.

Although Eliot's criticism was brought to bear only in the area of literature, it contains an analysis of the basic function of language and may therefore be applied to other activities which involve language. One commentator on Eliot has claimed that "this emphasis upon the intellectual constantly held to at the expense of a great many emotional needs has become pervasive in the entire thought and activities of the post-Renaissance world." Might not one propose then that Eliot's "dissociation of sensibilities" criticism be applied in analogous fashion to prayer? That is, not with respect to the composition of prayers but to the vocal execution of prayers already composed and handed down in the Church for our use, such as the prayers of the Divine Office and the Mass. Setting aside for a moment the problem of translations, it is fair to assume that most of these prayers are calculated to convey not only concepts and ideas — the truths of faith and spirituality — but also the sensibilities and emotions together with which these truths are engaged by the mind. Liturgical prayers possess in themselves a certain unity of thought and sensibility, and it may be asked whether in their vocal execution we are aware of both these qualities. If prayers recited publicly are regarded as expressions of the truths of faith and spirituality in an intellectual way only; if they are announced with utter indifference toward the sensible quality of the words, then we have a "dissociation of sensibilities" in prayer, and half the value of praying is neglected.

Our inability to appreciate sensibility in liturgical prayer may result from the fact that until recently the public prayers of the Church have been for the most part in Latin. Even where we have been able to translate on the spot and get an understanding of what we are saying, that understanding has been exclusively intellectual. There is little or no sustained emotional understanding because we have not lived with Latin — that is, used it in life

situations — and consequently for us it has never acquired sensibilities. The excellence of Latin has always been claimed to consist in its non-living character. It is extremely useful for the science of theology because it is precise and, as a "dead language", unsusceptible to emotional friction. Latin, therefore, while it can promote precision and theological correctness, hardly affords the sensibilities which, it seems, prayer should also include.

The notion that there is no place for sensibility in prayer, and that prayer uttered with emotion is somehow inferior, results in America not only from a general distrust of emotional truth — a distrust that the scientific age fosters and that the use of Latin has extenuated — but also as a reaction to emotional excesses in worship which we are likely to associate with the history of American Protestantism. There is a tendency among Catholics to equate hymn singing and other forms of religious sensibility with an absence of sound doctrine. We take a certain pride in icy dogmas, and we announce them as if they had no emotional value whatsoever.

What is worse, we are so unaccustomed to sensibility in vocal prayer that we are uncertain of how to deal with it when it is present by the very fact that we are using a living language. Translators know the agony of this predicament. It is easy enough to translate the concepts and ideas of Latin and Hebrew; it is another thing altogether to accomodate them to the sensibilities of a living language. They must depend upon the living language to surround the truths of faith and spirituality with suitable sensibilities. The **Constitution on the Sacred Liturgy** is clearly aware of this when it states that "the competent territorial ecclesiastical authority ... must, in this matter, carefully and prudently consider which elements from the traditions and culture of individual peoples may appropriately be admitted into divine worship." Nothing is more akin to the traditions and culture of people than the language they speak. The approved English translations of our liturgical prayers will inevitably contain elements of our own culture reflected in the sensibilities of the words. We can therefore accustom ourselves to our mother tongue as an official language of divine worship and we can react positively to its living sensibilities. We can approach it with confidence in its full powers of expression, neither inhibited and afraid of its sensible qualities nor predisposed by some private emotion we think we have to bring to it.

The liturgical renewal has done more than introduce vernacular language into divine worship; it has reorganized and promoted vocal prayer. It calls upon us, then, to use English well when we pray aloud and publicly. This means respecting the unity of thought and sensibility in prayer, banishing inhibitions, coming to our English missals and breviaries with a naiveté that allows the living language to function freely and fully. Such an approach to vocal prayer may lead us to discover — once we have acquired the knack — the enthusiasm in Catholic worship we have so long missed.

THE VOWS AS REPARATION

Sister Mary Zephyrine Ustaszewska, C.S.S.F.

The reparatory goal of a vocation to the religious life belongs to the realm of deep and impenetrable mystery. The late Pope Pius XII, who in his encyclical **Mystici Corporis** encourages us to co-operate in the co-redeeming mission of the Church by practicing penance and by prayer, calls the truth of co-redemption a "tremendous mystery." The vows of religion constitute a privileged participation in that co-redemptive mission.

"In this we have come to know his love," St. John tells us, "that he laid down his life for us; and we likewise ought to lay down our life for our brethren" (1 Jn. 3:16). We religious do lay down our lives for our brothers by renouncing our natural rights and living the life of poverty, chastity, and obedience.

It is by a deep and totally supernatural faith that we are led to venture into that atmosphere of divine love without which a life of willing sacrifice would be impossible. And this faith teaches us that by such renunciation we can complete the reparatory sacrifice of Christ our Head (Col. 1:24). Every time a man or woman professes the vows of religion, he or she does so in the context of a mystical and unfathomed union in love and life between heaven and earth, between God and man.

Joined to the cross of Christ, from which flows the eternal salvation of the world, the sacrifice of religious vows gains its highest reparatory value. Who can number the occasions in the life of a religious which furnish the possibility of pleading, with Christ crucified, "Father, forgive them..."?

One who accepts the duties of a religious vocation in the truest and fullest sense, assumes a reparatory mission, regardless of the particular assignments he receives in the course of his life. Through the very form of religious life itself he unites his life to that of Jesus Christ and offers it for his brothers.

It is obvious that every man has received from God the right to possess earthly things, to form his own family circle, and to use his free will. But it is equally obvious that millions of people each day abuse these God-given rights. By doing so they cancel, pervert, and destroy God's plans for them and thus expose themselves to eternal perdition. It is the will of our Father in heaven, however, that not even one of these "little ones" (Mt. 18:14) should perish. In a very real sense, religious life takes its reparatory meaning from this saving will of God. To save these people he calls certain privileged men and women to make reparation for them by renouncing those very rights which the others abuse.

POVERTY

In the case of poverty, for example, the renunciation of the right of possessing and disposing of earthly goods constitutes a most valuable form of reparation. The vow evidently imposes painful sacrifices. One no longer enjoys the security of independence rooted in the free use of his own property. At times he has to suffer certain privations imposed by community life: it is hard and humiliating, for some more than for others, but for everyone to some extent, to be obliged to have recourse to a Superior for everything one needs. And this humiliation is, precisely, the perfect raw material for reparative love to transform.

The letter of the vow requires religious to observe the norms of the constitutions of their particular institutes. Those with solemn vows renounce the whole right to possess and dispose of anything that represents earthly value; those with simple vows, the right to do these things without the permission of their superiors. For both, the essential practices in observing the vow can be reduced to three: (1) renounce the natural attachment to the things we use, to assignments we are given, to the place to which we are bound, to our family, and to our country; (2) renounce secret attachment to all transient things; (3) be ready to leave, give up, change all things, place, occupations, at the first wish of our superior (Sister Josefa Menendez, **The Way of Divine Love**, 169). This humanly impossible detachment is possible only, in the final analysis, because God's

grace gives the power to accomplish it.

Yet, always assuming the ever-present activity of grace, there are certain practices that help us to grow in the spirit of poverty and thus increase the reparatory value of our vow. The first of these is the so-called practice of "restitution", by which we give back to God again and again our right to possess and dispose of all earthly goods, with the precise purpose of atonement in mind.

A second practice is that of "substitution," by which we consciously try to direct our thoughts toward the hundredfold promised to us. "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Mt. 5:3). When we regard our acts of renunciation in the light of this first Beatitude, we see that we do not lose anything by giving up our earthly rights. The sacrifice can be considered an exchange of values, a contribution to the salvation of people to whom the death of Christ may as yet mean nothing, a purchase if you will, of "entrance tickets" to heaven for those who cannot afford them.

The religious who is poor in spirit, then, accepts our Lord's loving invitation to evangelical poverty; he enters, even while he is still here on earth, the eschatological kingdom of Christ which is already present in our redeemed cosmos (Ac. 11:9; Lk. 17:21).

From this viewpoint, the vow of poverty constitutes a particular way of possessing Christ. He gives us himself, and in his fullness, all we need is contained. But poverty will continue to hurt, as the nails hurt Christ. By the pain and death they caused him, he redeemed the world; by the pain and death-to-self of our poverty, we redeem it with him.

CHASTITY

Virginity and chastity consecrated to God's service are, according to Pius XII, "without doubt among the most precious treasures" left to the Church by Jesus Christ (**AAS** 21, 161). But according to the same Pope, "the root and flower of virginity is a crucified life... perfect chastity substitutes for martyrdom" (ibid., both from **Sacra Virginitas**). Because of the crucifying character it bears, a chaste life can be considered (provided it be freely chosen for the sake of the kingdom of heaven) a sacrifice of love. Where there is immolation of love, there is reparation also; here we discern the reparatory meaning of the vow of chastity.

Whereas the sacrifice inherent in poverty centers around material, external possessions, that of chastity concerns the legitimate rights within our nature, rights essential to the raising of a family.

In this act of renunciation, we see clearly a true excess of love in the free offering back to God of a natural right which he has engraved deeply into the heart and flesh of man. Now, since only the ordinary measure of love is needed for our own salvation and sanctification (Lk. 10:25-29), the "excess" involved can be given for the salvation of other men.

There is a psychological explanation of the sacrifice we make in this life of chastity. Man has been created to transmit his life. A full man, able to perform the essential mission of procreation, means two persons. God created us so, ingrafting in the nature of man the sexual instinct and attraction towards the opposite sex. When we renounce the satisfaction of this natural inclination, we make a genuine and great sacrifice which is not necessary for our own salvation or sanctification. We see here that the life of chastity is pre-eminently a life of sacrifice. The threefold psychological renouncement in it is worth recalling: (1) physiological renunciation (the sexual instinct), (2) conjugal love (affection for another human being), (3) parenthood.

Now, if we do not use these God-given rights engraved in our nature to be satisfied in the married state, but renounce them for the kingdom of heaven, then certainly it must be considered a reparatory sacrifice of love. But on the other hand, we may not frustrate something truly essential to our nature. In offering it to God, we assume the duty to transform our hearts and our inmost being by an openness and receptivity to that divine love which alone can compensate for the fulfillment denied by the profession of the vow. Failure to maintain this openness makes a complete mockery of virginity; it is no longer fertile and reparatory sacrifice, but only a sterile barrenness like that of the fig tree our Lord cursed. Transformation by divine love makes the virgin an acceptable sacrifice, a sweet-smelling holocaust that floods the earth with the forgiving love of God.

There is a problem here, raised by the use, just now, of the term, **virgin.** We all know the richness of patristic literature, not to mention Scripture itself, dealing with the symbolism of marriage between the chaste virgin and Christ, the Bridegroom. Perfectly applicable to the female religious, what becomes of this comparison in the case of the male who, like the virgin disciple, is called to intimate friendship with his divine Master?

The answer is to be found in a deeper understanding of the espousal so abundantly described by the Fathers. Creatureliness bears with it in the case of the male no less than in that of the female, a certain passivity in the face of the divine initiative. Whereas this creaturely submission is often no more than an exercise of secondary causality in the natural order, it has extremely rich implications in the supernatural order.

It means, first and foremost, that the Christian (a fortiori, the religious) must be receptive to the divine Seed, must receive within himself the Word of God, bear it in his inmost heart, and eventually give birth to it (and here the analogy must admittedly be stretched) **in the hearts of others.**

It is in this fruitful bringing forth of children of God that the deepest aspect of reparatory virginity lies. There is no question of a simply juridical exchange: my sacrifice for your grace; but rather a mutual co-operation. The very act in which the reparation of virginity consists, is fruitful in saving and transforming sinful mankind.

As it was the sacrificial death of Christ on Calvary that issued forth in his life-giving Resurrection, so it is the constant immolation of self in the life of a religious that insures the fecundity of his virginity, of his life of reparation.

OBEDIENCE

By the vow of poverty we give up the right to possess and dispose of earthly goods. By the vow of chastity we renounce the right of reproduction and sexual gratification in the married state. By the vow of obedience, we are said to sacrifice our own will. What does this mean?

For religious obedience to be of true reparatory value, it must be characterized by love.

The sacrifice of the vow of obedience can be understood better if the findings of psychology are borne in mind: philosophical as well as experimental psychology, which bear abundant testimony to the attachment a man has to his own will. The will is, in fact, the noblest possession a human being has, the highest of his faculties according to the Franciscan school of philosophy and also (in certain respects) according to the Thomistic school.

It is this apex of his being that a religious offers to God by professing the vow of obedience. In doing so, of course, he does not alter his nature; he merely assumes an obligation to aim against the unruly tendencies of that nature (resulting from original sin) in all the circumstances of his life. To every religious without exception, the words of St. Paul should apply: "He, son though he was, learned obedience from the things that he suffered" (Heb. 6: 8). We too learn much about the sacrifice of obedience from the things we suffer in practicing it.

For religious obedience to be of true reparatory value, it must be characterized by love. And that love must be supernatural, or acts in accord with the vow cannot be meritorious. Acts of outward subordination only do not count in the eyes of God. The right intention as well as supernatural love must enter the picture if religious obedience is to be fruitful as reparation. If these factors are present, then our obedience becomes a union of our own will with the will of Christ for the service of love. This union is based on an enlightened understanding and love of the demands of the kingdom of heaven on earth.

This supernatural love, which alone can give reparative value to religious obedience, has its great source and support, of course, in the vow of chastity. "Blessed are the clean of heart, for they shall see God" in the superiors, Rule, daily schedule, and all the other elements of their lives as religious.

Faith is another major factor in the practice of reparatory obedience. We believe, because of God's Providence, that our lives are not governed by a blind force. On the contrary, the infinite Wisdom of God sees and prepares all things from eternity. We **believe** this; but does it enter into our lives in any practical sort of way? Do we really, existentially, assent in the concrete situations we really face day by day and not merely in the comfortably theoretical atmosphere of a classroom or chapel, to the reality of God's constant Providence? "Whatever he wills, he does" (Ps. 113-11). Do we sincerely realize that failure to place our lives wholly in God's hands by becoming totally subject to our Superior, is to make a mockery of obedience?

"Whatever he wills, he does." He wills to save us, and countless others, by our performance of precisely those acts which human prudence would have us question!

We know from philosophy that God is omnipotent; we believe on the authority of Scripture that God is omnipotent. Do we act as though he can do "whatever he wills" in a situation imposed on us by religious obedience?

If we do, our faith brings us a true peace of soul; it convinces us that beneath the appearances of various temporal events, and through the human instrumentality of our superiors, God's Providence is always acting and making things work together for good. Obedience thus practiced in faith and in the "excess of love" is without any doubt of incalculable reparatory value.

The third factor in this sort of fruitful obedience is a spirit of prayer. Only by the constant communion with God assured by faithful perseverance in prayer, can we aspire to imitate our Model who "was obedient ... even to death on a cross" (Phil. 2:7-8). Prayer alone will win for us the ability to practice this kind of obedience. Here, besides sacrifice, religious obedience involves the characteristic mark of consecration. Our human will is elevated to a state of union with the will of God, consecrated for the service of love, which is the glory of God and the salvation of men.

Obedience is, from a fundamental and important point of view, the most profound sacrifice we are called on to make. It is therefore, by the same token, the most effective means of reparation and the most certain means of uniting us to Jesus Christ.

The entire world today admires the courage of those heroic men and women who, behind the iron and bamboo curtains, dare to suffer prolonged martyrdom in the service of love. Those reparatory victims: bishops, priests, nuns, and laymen, repeat in the face of incredible tortures, with Christ: "Behold, I come ... to do thy will, O God" (Heb. 10:4-7). They are fulfilling a basic role for which their baptism and confirmation have equipped them: they are witnessing to the strength and power of Christ's cross. They are, like their Master, expending their whole being in the fulfillment of the will of their Father in heaven; and their reward will be great.

CONCLUSION

Every religious can easily check his fidelity to his vocation by comparing his own life to that led by the Christian witnesses behind Soviet and Chinese frontiers. The meaning of his life as a religious cannot be summed up, as it has so often been by authors in the past, as "seeking perfection" — unless by this phrase we understand something more than the acquisition of virtues which perfects the individual.

The religious is called to be another Christ, to offer his life as a ransom for many. His vows point out the means of fulfilling this vocation and guarantee him the strength to do so. Fidelity to them will ensure his "success" as a religious; it will make him a pleasing victim in God's sight, and it will help the Church to "fill up," in the flesh of its members, "what is lacking of the sufferings of Christ" (Col. 1:24).

Monthly Conference

Jerome A. Kelly, O.F.M.

PIETY

The famous words of Saint Paul to the Galatians are singularly appropriate as background for our consideration of the second Gift of the Holy Spirit: the Gift of Piety or, as it is sometimes called, holiness, godliness:

> When the appointed time came ... God sent out his Son on a mission to us. He took birth from a woman, took birth as a subject of the law, so as to ransom those who were subject to the law, and make us sons by adoption. To prove that you are sons, God has sent out the spirit of his Son into our hearts, crying out in us, Abba, Father. No longer, then, art thou a slave, thou art a son, and because thou art a son thou hast a son's right of inheritance. Formerly you had no knowledge of God ... Now you have recognized the true God, or rather the true God has recognized you (Gal. 4:4-9).

Christianity Is a New Kind of Life

Notice in the first place the familiar emphasis of Saint Paul on the fundamental truth that to be a Christian is actually to have a new kind of life. He had just made his statement very plainly in the preceding chapter: "Through faith in Jesus Christ you are all now God's sons" (Gal.3:26).[1] In fact, as the same apostle was to write later on to the Romans, God's plans converge on this central reality: "Everything helps to secure the good of those who love God ... those who from the first were known to him, he has destined from the first to be moulded into the image of his Son who is thus to become the eldest born among many brethren" (Rom. 8:28-29).

When he reminded the Corinthians of this same good news at the heart of the Christian message, Paul used God's own words: "I will

1. From the **New Testament** in the Translation of Monsignor Ronald Knox, Copyright 1944, Sheed and Ward, Inc., New York. With the kind permission of His Eminence the Cardinal Archbishop of Westminster.

be your father, and you shall be sons and daughters to me, says the Lord, the Almighty" (2 Cor. 6:18).

Saint Paul is not alone, of course, among the apostles in putting the dignity of the Christian on so exalted a level. Consider the words which Saint Peter uses to state the same doctrine and to give us some notion of what is involved in this new life that Christ confers upon those who believe in him: Through Jesus Christ "God has bestowed on us high and treasured promises; you are to share the divine nature, with the world's corruption, the world's passions left behind (2 Pet. 1:4).

As the prince of the apostles continues, he reminds us of the necessity of working to develop this life of grace, this divine life, in our souls: "You too have to contribute every effort on your own part, crowning your faith with virtue, and virtue with enlightenment, and enlightenment with continence, and continence with endurance, and endurance with holiness, and holiness with brotherly love, and brotherly love with charity... Bestir yourselves then... ever more eagerly to ratify God's calling and choice of you by a life well lived..." (2 Pet. 1:4-10).

I should like to call your attention to the fact that in order thus to pass from one virtue to the next, to crown our efforts with the possession of Charity, to ratify "God's choice and calling... by a life well-lived" we must depend first of all upon the great supernatural virtues that God bestows upon us at our birth through Christ: the virtues of Faith, Hope, Charity; the supernatural moral virtues of Justice, Prudence, Temperance, and Fortitude. These are supernatural helps that God gives us to live the supernatural life.

It may help somewhat to review briefly the main difference between these virtues and the Gifts of the Holy Spirit. As we perform actions with the help of the supernatural virtues, we continue to act in a human way. God does, it is true, infuse them into our souls, and they do enable us through his grace to produce supernatural acts which are meritorious for heaven. But we are still working out our own actions in a human way. The Gifts are bestowed as an additional help. As we have already noted in previous conferences, they too (like the virtues) are given to us at our baptism and in richer measure in confirmation. But when we act under their influence, it is no longer so much we who act as God acts in us. We act, not in our own, human way, but in God's way. The Gifts, as we have seen, make us docile and receptive to the direct impulses of the Holy Spirit, so that we no longer have to go through a long process of reasoning and choice. The Holy Spirit himself conveys a knowledge of what is to be done and how it is to be done; and he likewise gives us the strength to accomplish what he asks of us.

Our will is not forced to act by these direct inspirations. It can reject them, and this might be pointed out as the danger of careless

people who neglect the Gifts given them at baptism. Because of this neglect, they contribute to their own lack of great saintliness even after years in religion. Such people commonly dissipate their energies in a host of activities in a vain attempt to attain holiness; too many distractions and ambitions deafen them to the inspirations of the Holy Spirit. On the contrary the wise and prudent religious does not reject such impulses. Yet as he accepts them, he is more passive than active, because he is responding to the direct motion of the Spirit. His merit is not less, but greater, because the act he performs under this sort of inspiration is more perfect than one he might accomplish without it.

The exercise of the Gifts does not depend on our will, it is true, for the Holy Spirit is master of his Gifts and uses them as he wills. But we can dispose ourselves for their action, and we do so by trying to be always attentive, docile, and responsive to the actual graces he continually offers us. We can, moreover, pray that he will stir his Gifts to activity within us, and the more fervently we pray for this intention, the sooner we may hope to see it granted.

Piety and the Virtue of Justice

The Gifts of the Holy Spirit are, therefore, means used by the Holy Spirit to bring to perfection in us the powers and the virtues of our supernatural life. In the preceding conference we saw how the virtue of Hope was perfected by the Gift of Fear of the Lord and how both flourished in that Poverty of Spirit which is rewarded in the first Beatitude. In this conference let us see how the virtue of Justice is perfected by the Gift of Piety and how both the virtue and the Gift produce the meekness mentioned in the second Beatitude.

The Piety which is a Gift from the Spirit of Christ is, obviously, not to be confused with some sort of "devotion" we might maintain when at prayer. On the contrary, it is a profound reality which needs some explanation at this point. It is best understood, perhaps, if we commence by straightening out our ideas about the virtue of justice.

Justice is a habit that governs and regulates man's conduct with others so that he constantly and perpetually wills to give everyone his due. Man, in other words, recognizes his debts by justice and discharges them.

He recognizes, first of all, that his fundamental debt is to the First Beginning and the Last End of his very being. Justice therefore impels him to worship and to reverence God. This he does by the virtue of Religion. But he also recognizes his dependence on secondary causes, on beings who co-operate with God in bringing him into being. Justice therefore urges him to reverence and to honor his parents.

To prove that you are sons, God has sent out the Spirit of his Son into your hearts, crying out in us, Abba, Father."

his he does by the virtue of piety. The Romans had a goddess called etas, and a man was **pius** in their eyes if he discharged these ities of reverence, loyalty, obedience, and devotion to his parents. hat is where we get the word **pietas** — piety. It is important to otice that this affection for one's parents is a most natural thing; here it is lacking, we consider such a son or daughter unnatural one thinks of the strange daughters of King Lear).

The basis for piety is paternity, birth, generation. My debt to my arents is not based on their wealth, their prominence in society, or hatever natural endowments they may have in the line of physical omeliness. It is based simply on my dependence for life on this man nd this woman. Whether they treat me well or meanly, I owe them he debt which piety alone can repay. If, as St. Peter wrote, slaves ught to be submissive to their masters, "not only to those who are ind and considerate, but to those who are hard to please" as well 1 Pet. 2:18), then how much more true is this of children and arents?

The virtue of piety flows out, moreover, and embraces the other hildren of our parents, our brothers and sisters; it is the foundation f our veneration for all the members of our family.

Piety is, finally, a social virtue: it is the basis for gratitude, for espect for all authority, for patriotism, and for the reverence we hould have toward every creature as a product of God's goodness nd generosity.

I stress this examination of the virtue of piety for the simple eason that if we understand what **it** is, then we are in a perfect osition to understand what is the Gift of Piety.

We commence with the recollection of Saint Paul's great reminder: "I will be your father and you shall be sons and daughters to me, ays the Lord, the Almighty" (2 Cor. 6:18).

It is appealing to go to God as his children; it is, all the same, difficult because we find it no easy thing to become familiar with God; we need a divine push, so to speak, a push and a responsiveness such as is afforded by the Gifts of the Holy Spirit. This push and responsiveness is given as the Gift of Piety, which makes us easily and promptly responsive to the movements of the Holy Spirit inspiring us to look upon and reverence God as our Father. Saint Paul compresses the whole theology of the Gift of Piety into this simple statement: "To prove that you are sons, God has sent out the Spirit of his Son into your hearts, crying out in us, Abba, Father" (Gal. 4:6).

The Gift of Piety and the virtue of the same name are not the same thing. The virtue of piety inspires us to reverence our parents in the flesh; the Gift of Piety makes us co-operative with the Holy Spirit's inspiration to honor the source of all parenthood, God.

Nor are the Gift of Piety and the virtue of Religion the same thing. The virtue of Religion prompts us to discharge a debt of justice by our worship of God, our Creator, Sustainer, and Judge. The Gift of Piety, in response to the gentle pressure of Divine Personalized Love, brings us in loving reverence and filial worship before a loving Father who is God. It brings us to God as Jesus called the little children to him.

The Selflessness of Piety

There are two features of the Gift of Piety that we should single out for special notice. In the first place, the highest and first object of our reverence and worship is God himself, whom we revere and honor to a degree beyond all power to describe, not because of what he has done for us (this is filial gratitude and must **acompany** Piety), but just because he IS. "We praise you, we bless you, we worship you, we glorify you. We give you thanks for your great glory" is the way the Gloria of the Mass puts it. Here we see the child's delight and ecstasy in his Father, and there is nothing selfish about that delight, about that ecstasy.

The second feature of the Gift of Piety is that it extends this selfless reverence to all mankind. God is the Father of all the living, and so all of them are related to me. I reverence and worship Jesus Christ, first of all, because he is the firstborn of many brethren and my brother. I honor and revere Mary because she is the daughter of the Most High and my mother. I honor and respect the saints in heaven and in purgatory because they are members of God's family — the great Mystical Body — my brothers and sisters. And I reverence and honor my neighbors, friends, parents, benefactors, sisters and brothers in religion, because they too are children of our Father in heaven.

The Gift of Piety, then, perfects the virtue of justice in me and teaches me to look after the interests of others besides simply giving them their due. Hence St. Bonaventure tells us that it is directly opposed to the capital sin of envy, by which man seeks to exalt himself at the expense of others.

The cultivation and practice of this Gift will lead me to be meek and patient. As St. Gregory says, it will forestall hardness of heart. It will make me tolerant and merciful, and thus I shall surely realize the promise of the Beatitude: "Blessed are the patient; they shall inherit the land" (Mt. 5:4) — and that land will be the kingdom of heaven.

Conclusion

How shall we go about the task of stirring up — we **have** it! — the Gift of Piety? One practical way is to meditate frequently on the fact so pointedly described by Saint Athanasius: "The Son of God was made the Son of Man that the children of man might become the children of God."

We should also try to develop an attitude to every task and activity of the day that will realize the boast of Saint Paul: "True, I am living here and now, this mortal life; but my real life is the faith I have in the Son of God who loved me and gave himself for me" (Gal. 2:20).

Slowly and surely, by thus doing every one of the most simple, even, of our daily tasks, in the conviction that we are living the life of God's children, a deep and abiding love for him will grow upon us; we shall be conscious, proudly, exultantly, humbly, meekly, and piously, that the words of God are truly fulfilled in us: "I will be your father, and you shall be sons and daughters to me, says the Lord... Almighty" (2 Cor. 6:18).

IMPORTANT NOTICE TO SUBSCRIBERS

THE CORD, like everything else on the religious scene, has been going through its own process of renewal. The changes you have noticed in layout and content, however, are only half the story. For you to receive this review regularly one again, we have had to transfer much of our business operation to New York City, with a considerable increase in production costs.

We have neither the desire, nor the intention of making a profit. By raising the annual subscription fee to $3.00, and the single copy price to 30 cents, we barely hope to brake even. The new rates will go into effect January 1, 1966, both for renewals and for new subscriptions. We thank you again for the confidence you have shown us in the past, and we look forward to serving you even more effectively in the future.

Aggiornamento and the Parish

LIONEL MASSE, O.F.M.

This is the third in a series of short feature articles on the new demands being made on pastors and their assistants by the recent updating and deepening of Christian life — Ed.

III. PROCLAIMING THE WORD

God always has the first word. It is always he who takes the initiative in the process of salvation, always he who calls men and unites them into a People, his People. This call of God makes itself heard through preaching, catechesis, and spiritual direction.

Preaching

As hearers of the Word, our faithful have become more demanding. They expect more from us, to begin with, even where the **style** of our preaching is concerned. Radio and television have accustomed them to an effortless sort of listening. This means that the priest who relies exclusively on his own resources in producing his sermons, may very easily lose his audience — unless he happens to be a singularly gifted speaker. Why not, then, co-operate in writing our sermons (or at least in lining them up) and so avail ourselves of the same advantages as other speakers have? Why, indeed, should we be afraid to call on our parishioners for their opinions and reactions to our sermons? This would enable us to find out how better to serve them.

Much deeper than problems of style, however, are the **theological** demands being made upon the parish priest by an increasingly knowledgeable laity. Expounding the Commandments and moralising have become less and less effective in sermons; our people want to have the positive aspects of their religion developed in the sermons they hear. They want us to speak to them of the mysteries of their life as Christians and as human beings. This means a return to the proclamation of the "gospel" — the good news of salvation in Jesus Christ. We must make our preaching a true **kerygma** in the fullest sense of that term, if we want to lead men to a genuine and lasting conversion.

Catechesis

The Word of God makes itself heard, too, through catechesis or religious instruction. (It might have been more accurate to say that it **used to** make itself heard through such instruction, for it does so today hardly at all). No simple means have yet been devised to reinstate and make fruitful the sort of teaching once dor

in parishes, but the task of doing so is an urgent one. Instruction for people beyond the school age is essential: it is a primary way of bringing them to reflect on Revelation and thereby strengthen their faith.

People are too busy today, we hear. They still come to Mass, but they'll never come to Church for an instruction. And yet there is no sense in deceiving ourselves in thinking that the short homily given at Mass suffices for their instruction in religious matters. True, the decree of the Second Vatican Council did and does require us to respect the role of the homily; yet it is obviously insufficient. Some other means must be devised.

We must redouble our efforts to reach all our people: embellished forms of the Liturgy of the Word, courses of instruction for adults, pre-sacramental instructions (before baptism and marriage, for example), parish organizations and study-groups — every possible method must be exploited in a concerted drive to remedy present failures in this area. Nor should we overlook the possibilities latent in the meetings and interviews a pastor can arrange with the parents of his school-children. They form a most fertile field for the priest who seeks to work in depth with the members of his parish.

Spiritual Direction

A final way we shall consider to proclaim the message of salvation, is spiritual direction. But what a waste of time, to try imposing this sort of thing on people who already feel weighed down by a paternalistic yoke, or to offer it to certain women who will find in it an excellent substitute for the husband they have been unable to catch! And then there is the whole mass of parishioners who will never present themselves for direction — the boys and girls in particular who flee from priests though they need help more than anyone else.

Every priest, these days, ought to have some sort of introduction in modern psychology if he is to be effective in directing the people who approach him in or outside of Confession. And he must likewise, if he is to reach his younger parishioners, get out of his rectory and meet them where they are to be found — where they live and where they recreate.

Speaking of the youngsters — some interesting experiments have been tried. As any priest knows, they seem to relish coming to him up to a certain age and then abruptly stop. Aware of their tendency to gang together, one priest has set up regular Sunday-evening gatherings at which the boys and girls who want to, can meet with him for a while as the rest continue to socialize or to discuss problems of common interest. The experiment has proved successful, and there are others which have yet to be tried. All that is needed is a bit of imagination and inventiveness. Certainly there can be no doubt of the need for increased contact with the people in their own surroundings, or for the help, direction, and witness that the priest can supply by such contact.

A SERAPHIC FIGHTER: Father Jean-Francois Bonnefoy, O.F.M.

(June 21, 1897 - May 9, 1958)

Michael D. Meilach, O.F.M.

REV. PÈRE JEAN-FRANÇOIS BONNEFOY, O.F.M.
(1897-1958)

If contemporary theology is anything, it is Christ-centered. This is not to say that our Lord has not always been the heart and center of his Church's message, but the fact is more apparent today, perhaps, than at any time since the first centuries of our era. Scripture, which had come to be regarded in some quarters as an almost static document conveying a fixed revelation from God to men, is now once again appreciated as a sacred meeting ground on which the Christian encounters the living Person of Jesus. Morality, which had often been reduced to a catalog of **do's** and **don't's**, is presented more and more widely as a loving response to the initiative of the God-man within us. Doctrinal theology, which until recently tended to become a series of more or less independent sciences, is now being unified around the central mystery of Christ in head and members.

It would be difficult to exaggerate the importance, for all these fields of theology as well as for the Christian life, of the Franciscan tradition of Christocentrism and affective theology. Nor can one easily over-estimate the contribution to modern Franciscan theology made by the late Father Jean-François Bonnefoy, O.F.M.

Father Bonnefoy was born on June 21, 1897, in Laussonne, in the volcanic region of Velay known as Haute-Loire. He received the Franciscan habit August 2, 1914, at San Remo, Italy (the Order had been expelled from France shortly before that time). His first profession was made at the same place on August 12 of the following year, and his solemn profession on January 2, 1923, in Fribourg, Switzerland, where he was ordained a priest on July 6, 1924.

He earned his doctorate in theology at the Institut Catholique

in Toulouse, having studied there from 1925 to 1927. After pursuing further studies in Paris for another year, he went to Fribourg to teach Sacred Scripture in the years 1928-1929. Having filled the same position in Rome for several months, he was forced by ill health to rest until 1937, spending his time at San Remo, Fribourg, Bourges, and Le Puy. In February of that year he returned to Toulouse to teach theology to the clerics of his Province (Aquitaine). From April 1939, probably until early in 1946, he taught the same subject at St. Anthony's International College in Rome. The years 1946-1950 saw him as chaplain for the Annonciades, a community of Franciscan Sisters at Villeneuve-sur-Lot. For five years after that he engaged in research at Le Puy, and from May, 1955 until his death he did the same type of work at Grottaferrata near Rome, where he died on May 9, 1958.

Father Bonnefoy had already indicated in his doctrinal dissertation[1] the direction which his theological endeavors were to take: he would become one of the foremost speculative theologians of his Order in the twentieth century. Not only did he play an important part in numerous theological congresses (he himself organized the one at Le Puy in 1949), but the valuable fruit of his many years of teaching and research is preserved in several full-length studies and countless shorter articles dealing with four main areas of thought:

1. Historical studies on the Order of the Annonciades, whom he had so devotedly served as chaplain.

2. Studies on the spiritual teaching of St. Bonaventure — his "mystique of numbers," his teaching on the Seven Gifts of the Holy Spirit, etc.

3. Investigations on the nature of theology according to Origen, St. Augustine, and St. Thomas. His own conception of the science is set forth in a masterful article soon to be published in English translation by St. Anthony's Guild: "The Immaculate Conception in the Divine Plan."[2] To reflect reality accurately, he maintained, the divine science must form an organic unity centered about the Person of Jesus Christ.

4. A development, embodied in numerous works and articles from 1938 to 1958, of the teaching of Duns Scotus on our Lord and our Lady, which we shall now consider in some detail in the following paragraphs.

By far the most prominent authority of our time on the subject of the absolute primacy of Christ and Mary, Father Bonnefoy has published dozens of articles in which there develops a gradually clearer and more detailed picture of the divine plan and the place occupied in it by Jesus and his blessed Mother.

The first of these was originally presented as a paper at the 1938 meeting of the French Society of Marian Studies.[3] Not only does he maintain, in this paper, that the Incarnation is the heart and center of God's creative plan, but he also departs from earlier Scotistic teaching by insisting that the hypothetical question, "whether Christ would have come if Adam had not sinned," is both irrelevant and unanswerable.

Succeeding articles develop further the thought contained in this paper. One on the "place of Christ in the divine plan" subjects the Thomistic, Scotistic, and "middle" opinions to careful analysis and finds them all wanting.[4] Other monographs deal with more specific aspects of the question or discuss the writings of other theologians. It was not until 1958, in the article already mentioned on the Immaculate Conception, that Father summarized his teaching and presented it in a concise synthesis. According to this mature expression of his thought, the redemptive Incarnation as we know it was decreed by God "in the first place" without any dependence on Adam or his sin. And both the Incarnation and everything else God has decreed were willed primarily for the glory of the triune God and the Word Incarnate. Our Lady, as the Mother of the God-man, enjoys a similar though subordinate priority in the divine intentions.

A final contribution to the field, published posthumously, approaches the subject from the scriptural viewpoint instead of the speculative one generally employed by Father Bonnefoy.[5] In addition, where this is necessary, some original and valuable investigations of the works of the Fathers of the Church are provided. This book has been published in an English translation by St. Anthony's Guild.[6]

Although the absolute primacy of Christ and Mary was the main theological concern of Father Bonnefoy, this indefatigable scholar devoted a good deal of time and effort to Mary's Immaculate Conception as well. Two papers in particular contain brilliant discussions of this privilege of our Lady.[7] It is not enough, Father Bonnefoy maintained, to acknowl-

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1. **Le Saint-Esprit et Ses Dons selon S. Bonaventure** (Paris: Vrin, 1929), 240 pp.

2. The article, "L'Immaculée dans le plan divin," was published in the **Ephemerides Mariologicae**, vol. 8 (1958), pp. 5-61.

3. "La primauté absolue et universelle de N. S. Jésus-Christ et de la T. S. Vierge," **Bulletin de la Société Française d'Etudes Mariales** 4 (1938), 43-100.

4. "La place du Christ dans le plan divin," **Mélanges de Science Religieuse** 4 (1947), 257-84; 5 (1948), 39-62.

5. **La primauté du Christ selon l' Ecriture et la Tradition** (Rome: Herder, 1959), 467 pp. Two years earlier, Father published a lengthy treatment of the subject from the historical viewpoint: "Il primato di Cristo nella teologia contemporanea," **Problemi e orientamenti della teologia dommatica** (Milan: Marzorati, 1957), vol. 2, pp. 123-236.

6. **Christ and the Cosmos** (tr. M. D. Meilach, O.F.M.; Paterson: St. Anthony's Guild, 1965), 457 pp. Bibliographies and indices have been added to the English version.

7. One of these papers was delivered at the sixth national Marian Congress at Lyon (1954): "Marie preservée de toute tache du péché originel" (vol. 11, pp. 1-62 in the Acts, published in 1957 under the title **Virgo Immaculata**). Other writings on the subject are to be found in the complete listing of Father's works (Appendix II to **Christ and the Cosmos**).

edge the defined fact of Mary's freedom from all sin. All theologians must do this, and yet many have embraced and set forth theories according to which Mary "should have" contracted sin — i. e., had some sort of "debt of sin" which God cancelled, as it were, in opposition to a prior divine decree in which he would have imputed it to her. Accepting the primacy of Christ with all its ramifications does away with such problems. The Blessed Virgin was never supposed to contract sin. Since her existence and her role of Mother of God were willed prior to the foreknowledge of Adam and his Fall, there is not the remotest connection between her and original sin.

A second posthumous work, which will long endure as an indispensable, standard reference work for theologians, deals with the history of the doctrine of the Immaculate Conception.[8] Careful study of this work gives the reader a deep appreciation of how such a doctrine was able to develop within the consciousness of the Church. The opinions of dozens of theologians prior to, during, and after the golden age of Scholasticism are presented and analyzed, with special attention being devoted to the crucial contribution of Duns Scotus.

In full accord with the Franciscan ideal according to which scholarly (and any other) activity must never be allowed to extinguish the spirit of prayer, Father Bonnefoy always maintained a complete and total orientation of his life toward God. He loved the apostolic ministry, and many Communities of Religious have profited from his spiritual conferences. In 1931 and 1932, while he was temporarily unoccupied by intellectual endeavors, he gave twelve retreats, travelling about 875 miles, within a seven-month period.

These conferences give us some insight into his deep spiritual life (which was little known to his colleagues, since he was naturally reticent about his personal life). If any one word had to be found to describe his character, it would have to be "fighter."

He had to fight, first of all (despite his constantly frail health), against his own nature. "I am naturally hard," he wrote, "like the rocks of Velay." His way of offending others without meaning to do so, hurt him deeply, and he would often call upon our Lord, "meek and humble of heart," to help him overcome this weakness which stemmed, after all, mainly from his ardent love of truth. He fought also against his "thirst for study," his "concupiscence for books," and he imposed upon himself a rigorous intellectual discipline: "No aimless investigations, no reading off on a tangent." Yet he took care to study foreign languages and literature so as to avoid the dangers of too narrow a specialization. He fought, finally, to maintain his spiritual life in the face of a rigorous work schedule (hence his preoccupation with, and frequent references to, the Gospel account of Martha and Mary).

8. **Le Vénerable Jean Duns Scot, Docteur de l'Immaculée Conception** (Rome: Herder, 1960), 564 pp.

He felt obliged by "I know not what exaggerated concern for intellectual honesty and simplicity" to muster all his strength in the defense of whatever he considered just or true, and in doing so he swept away everything in his path (one thinks of his controversies with Fr. Michael Browne, O.P., Fr. Garrigou-Lagrange, O.P., and Fr. Gabriel Roschini, O.S.M., as well as many other renowned theologians). "I have a weakness for the glory of being a defender of noble causes," he once admitted, "and that, combined with my tendency to be critical, explains all my endeavors."

A controversialist by nature, he always remained one in his theological work, so much so that his vehemence occasionally marred the scholarly objectivity of his writings. He judged himself frankly on this point once in an examination of conscience he recorded for himself as an aid in his spiritual progress: "My vehemence in discussion is incontestable ... I cannot remain still when I am criticized ... My problem in this regard is serious, very pronounced, and it is only by adopting an attitude of exaggerated meekness that I shall correct it." He followed this straightforward admission with a strong expression of his desire for amendment and concluded with the simple prayer: "Domine ad adjuvandum me festina. Ave Maria!".

Father Bonnefoy's funeral Mass was celebrated the morning of May 10, 1958, in the Basilica of St. Anthony, by the Very Reverend Father Provincial of Aquitaine, Fr. Abel Moreau. Fr. Augustin Sepinski, the Minister General of the Order, was present together with the Very Reverend Father Procurator and several Definitors General. The large community of St. Anthony's — professors and students, as well as distinguished representatives of the various religious communities, colleges, and seminaries of Rome, joined in the solemn tribute to one of the Order's greatest theologians. As the obituary notice in the Aquitaine Provincial Annals so beautifully observes, "The warm spring sun, the flowers all along the way, the song of the birds, the fervent prayers charged with emotion: everything called to mind his life: a life sown in the Roman earth in anticipation of the resurrection."

Could God have failed to hear the prayer of this "fighter" who wrote (on December 20, 1926): "You know, my Jesus, that my intentions are honest: teach me your ways... What would you have me do? I am ready to serve you in any manner and place you desire. I reject everything which may prove an obstacle to your love. You have given me the desire to be a saint ... is this desire to remain fruitless?

"Yes, if I were alone; but you, my Jesus, you are there. Is it only men of good disposition that are capable of loving you and making you loved? Will your arm be shortened, that you can no longer form a new man with the slime of the earth?"

The Lord must have welcomed to himself this fighter, ever sickly and yet so indefatigable in his work, this herald of Christ the King, this knight of Mary Immaculate.

Diary of a Country Nun

Sister M. Edwardine Horrigan, O.S.F.

IV. VISITING THE NEIGHBORS

Social workers need iron self-control to mask their feelings of repugnance as they step into a house almost fit only for animal habitation. After scaling the iciest hill and skidding more than a little, it was small comfort to find that at long last we had found the right house. For when we picked our way around the junk in the yard, we stepped into a kitchen unparalleled for filth. The ironing board served for a table; on it was breakfast food, half-spoiled tomatoes, half-eaten apples. The lady of the house invited us into the living room. Heaven help the living done in such a room, because we could scarcely find a chair not covered with discarded laundry, last night's, perhaps last week's newspapers. The stench in the house was almost audible.

I decided to share a chair with the cat, and swished him over a bit. Breathing a fast plea to St. Francis that my face would not reveal my disgust, I began to talk warily of religion and going to Mass. That trend of thought was shattered when Mrs. Klink, her hair in curlers, and visible evidence of her barn chores on her arms and legs, told us that she had nothing to do, so she would like to board foster children. St. Francis came to my rescue in time because I almost blurted out, "Ma'am, if you'd grab a pail and a scrub brush, you'd have a month's hard work right in this room." Then and there I vowed to add to my morning prayers a plea for a strong stomach.

Strangely enough it was among the older folk that we found more cleanliness and sturdiness. Our first attempt to get some old ladies back to the Church now that it was nearer, helped stock our larder. Never had the two of them met a nun. Florie, the younger, just eightyish, couldn't resist petting my habit and fingering my cord, as she gave me a lesson on how to hook a rag rug. She was fascinated by my headgear, and nothing would do but that I would explain how we were held together by pins. When we were leaving. she and her sister, Lula, insisted on giving us homemade bread and a chicken plus some flowers for our chapel. While we waited for the flowers Florie hugged me squarely around the middle with a "You're nice," and knocked the breath right out of me. Milking chores had surely kept her muscular!

Father sent us to call on a family with a youngster almost ready for our classes. We could understand the shy, scared manner of the wife. She was a convert at the time of her marriage, which had also been the last time she saw the church. But the man of the house! He was indeed a character!

From his greeting, "What are you doing here, my kid ain't in school yet?" I began making the mistake of answering his questions logically. He had only met Felician nuns, so he wanted to know why we wore an extra white thing flopping in front of us. To his query "Where are you parked?" I began to tell him right out front.

He stopped me with a withering look for my inability to understand the English language and said, "That means where do you live." My habit of talking with my hands got me into more difficulty. Noting my ring Mr. Wikolaski said, "Hey, are you married, you've got a ring on?" My patient explanation of perpetual vows brought the comment, "Oh, you're stuck, eh?" Then he turned to Sister, noticing her ringless hands and saying, "Say, are you going to tough it out?"

We eventually broke his rough shell and not only did he return to the Church but his whole family are front seat parishioners. His manners never got less rough, but his heart proved to be right.

Sardinia census-taking brought many a novel experience. Buoyed up by the information on our census card we knew we were looking for a Mrs. Donovan, whose son was to be in our First Communion class. In cities one expects to find apartments and multiple dwellings but out in the country you just take it for granted that only one family lives in a house. This presumption led to our undoing. We went to the only front door in the house and knocked vigorously. A gruff voice called out to us to enter. One look convinced me that this was the wrong Mrs. Donovan. She was obviously too old to have a son in the First Communion class. What's more she had a very unbaptized look about her, as she lay crouched in the center of a messy bed boasting of not a sheet or a pillow case. She seemed not only in-

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imical but odd in a fearsome sort of way. She made us squirm through our explanation of looking for Dennis Donovan's mother. By the time she proffered the information that the person we were looking for was her daughter-in-law, who lived in the other half of the house, I had already estimated how long it would take me to get to the door, should the need of a rapid departure arise. The elder Mrs. Donovan pointed to a hole in the wall covered by a rag of a carpet, and told us we could crawl through this. Nothing on earth could have gotten me to do this. It wasn't pride or dignity but common garden variety fear. I was sure we would be decapitated and I had no desire to be martyred in a battered old house on Gunbarrel Gulch. We meekly asked if there wasn't a door leading there. With disdain she pointed through her cluttered kitchen to a door. We dashed out and only the beady eyes of the old lady upon us forced us into the younger Mrs. Donovan's. Great was our joy for here we found a real Catholic battling daily to practice her faith under scorn and often abuse from her husband and mother-in-law. And what was almost as wonderful, her house was neat and clean!

Tales of need, neglect, and unhappiness were poured into our ears, but little by little all this visiting and census taking seemed to make sense. A few right words here and there seemed to clear up long standing prejudice against the Church to the point that we as parts of the visible Church were welcomed. Our grocery bills took a sharp decline, as we came home from visitations laden with home-cured bacon, pork, bread, and every kind of preserves, scads of good advice on everything from gardening to house building. We could actually accept a cup of coffee and cookies with them, now that our stomachs were disciplined, but I still loved the fasting of Lent and Advent when I could take a rain ckeck on their offer of food.

JULY 9: MARY AND UNITY

(from page 179)

of all men, in some way, and she effectively prays for their salvation. She longs for their union, or at-one-ment with God.

When we consider the Church as embarking on a new era, as indeed she is, we should recognize the various movements which are part of her life: scripture studies, the liturgy, the role of the laity, the apostolate and ecumenism. But close to each enterprise is a genuine devotion to the Mother of God. There is no need of repressing or lessening devotion to Mary. On the contrary it should be deepened and intensified, but with a solid foundation, giving Mary her place in the whole plan of salvation.

On July 9 we should honor the Blessed Virgin as Our Lady of the Atonement, Mother of Unity, who prays for the unity of all men in the faith and love of her Son. This should be our prayer every day: "that all may be one" through Mary's love and intercession.

Psychodynamics of Personality Development. By William J. Devlin, S. J. New York: Alba House, 1965. Pp. 324. Cloth, $4.95.

This manual by Rev. William J. Devlin, S. J., on the psychodynamics of personality development is a very important contribution to the fields of Education and Psychotherapy. It is directed primarily to the use of priest and seminarian but is of great value to anyone engaged in counseling and psychotherapy.

The true concept of personality is important both to the individual in the process of self-fulfillment and to all associated with the process of psychotherapy whether of the counseling, psychological or psychiatric nature.

The author in treating of personality, emphasizes well the integrative and operational view of man with accent on dynamics.

The philosophical analysis of personality stresses such factors as the senses, the intellect and will, and man's philosophical composition in terms of matter and form.

The author succeeds well in coordinating the above philosophical notions to the psychology of human dynamics; his manual does in fact try to indicate the dynamic structure of man as uncovered in philosophy and the relationship of this structure to the content of psychodynamics.

When one begins to philosophize about man, one comes face to face with the gestalt of man-in-action. This unanalyzed datum of the concrete, individual man-in-action is the starting point for any philosophy of man.

So it is the author's desire to expound an integrated, dynamic operational concept of man that is both teleological and developmental.

Emphasis is also made on the emotional life of man. The author also emphasizes the effects of emotional experiences prior to the full use of reason, upon the behavior of man and that in some cases these experiences prior to full rationality severely restrict the free functioning of the person and may lead to erratic or irrational attitudes and behavior.

All the above phases of human personality are encompassed in the chapters on the operational concept of personality, the structure of the human personality, the emotional experience and the process of adjustment.

People who are affected by personality or emotional problems include the delinquent or criminal, the psychosomatically ill, the psychotic, the neurotic, and the immature.

They are called the abnormally abnormal, because, besides having the deprivation of original justice due to original sin, they also have abnormal difficulties in the development periods. This group include

all types of people with reference to age and emotional development.

"Personality development is a sequence of positive fulfilling experiences to be undergone in order to attain a degree of maturity where one can fully enter into and enjoy a mature 'I and Thou' relationship." This is the essence and theme of the matter on the psychodynamics of personality development.

The periods of development that are considered by the author are the pre-natal period, the period of infancy, the pre-school child in his early and late childhood, the school child, the preadolescent child, the period of adolescence, adulthood and maturity and finally, old age and senescence.

The periods of infancy and early childhood are especially important for the development of the intrapsychic life of the individual.

The general normal development consists of two phases — the development of the intrapsychic life of personality in the process of personalization or individualization and the interpersonal development as one goes through the process of socialization. Each period is considered in its developmental basis with specific characteristics as, for example, the abilities of the period, the tasks of the period and how these are accomplished with a final note on the fear, difficulties and pathological implications of the respective period.

Since the manual is primarily directed toward priest and seminarian it contains helpful matter for priests regarding basic normal develpment of personality and includes certain abnormal behavioral patterns encountered during the different phases of personality development.

The author, Rev. William J. Devlin, S. J., who died on January 8, 1961, was not only a dedicated priest but was eminently qualified for his work in the healing arts with degrees in experimental psychology, psychiatric social work and medicine. He was a modern pioneer in his profession and his ability and wide experience are perceived quite readily in this work.

This work is the result of the lectures given by Father Devlin as Co-Director of the Loyola Mental Health Project.

At Loyola University, a course in pastoral counseling may be taken by priests, a part of which is the matter covered in **Psychodynamics of Personality Development.**

The first phase of this course deals with General Prerequisites. This includes the following subjects: Personality Problems and Mental Health, Psychology of Personality, Experimental Psychology I or II and Statistical Method.

In order to obtain a certificate, the prerequisites of the above plus the following are required: Problems of counseling and interviewing, Principles of Counseling, Seminar in Non-Directive Counseling (Practicum) — or Psychotherapy (Practicum), — Dynamic Foundation for Psychotherapy and Psychotherapy (Theory).

For an M. A. in Psychology (Personal Counseling) the prerequisites of the above courses plus the following are required: Seminar in Non-Directive Counseling (Practicum) or Psychotherapy (Practicum), Contemporary Psychological System, Physiological Psychology, Seminar in Theories of Instinct and Emotion or Seminar in Theories of Personality and Character or Seminar in Psychotherapy. This is completed by a comprehensive examination, language requiremtnt and thesis.

This manual, **Psychodynamics of Personality Development** could very appropriately be used as part of the course in pastoral counseling.

This sphere of knowledge is very important and necessary in this ever changing world. The words of Cardinal Newman are appropriate in this regard — "To grow is to change — and to become perfect is to have changed often."

Faith and the Adolescent. By Pierre Babin. New York: Herder and Herder, 1965. Pp. 128. Cloth, $2.95.

Faith and the Adolescent by Pierre Babin is a study of the adolescent's concept of God. The adolescent's concept of God is characterized by what the author calls "naturation," "egomorphism," and "the ethical sense." "Naturation" refers to the adolescent's tendency to think of God in terms redolent of theodicy, terms such as Creator and Master. The adolescent does not often think of God as the Lord of history and the Father of Jesus Christ. "Egomorphism" refers to the adolescent's tendency to tint his concept of God with the colors of his own ego needs and ideals. God represents what the adolescent wants to become, or one's relationship with God takes the place of satisfying human relationships. The adolescent has a strong "ethical sense" of God, meaning that God is apprehended as one who demands obedience, one who must be obeyed. This is more prevalent in parochial schools than in public schools.

Nearly half the adolescents think of God as a Father in some way. Boys tend to associate fatherhood with the idea of creating; girls tend to associate fatherhood with love. Many avoid describing God as Father probably because of the adolescent tensions they experience with their natural fathers.

The adolescent is psychologically disposed to grow in his understanding of the immanence of God, God's personal concern for the individual man, and God's personal call to the individual to fulfill himself in relationship with God. Catechesis should emphasize these points.

Faith and the Adolescent is based on the responses of 1800 French students to a questionaire on their religious beliefs. The style of the book is unnecessarily complicated due to excessive brevity. It reads like a thesis. The psychological data it proffers is not new. Nevertheless **Faith and the Adolescent** is a contribution to the small library of books on the religious psychology of the adolescent. This field becomes much more important as the search for a new approach to Christian morality progresses.

As to the catechetical observations and suggestions of the author, they tend to be diffused and embryonic but they are potent enough to develop into luminous principles in the minds of thinking catechists.

— Andrew C. Panzarella, F.S.C

We Dare To Say Our Father. By Louis Evely, trans. James Langdale; New York: Herder and Herder, 1965. Pp. 129. Cloth, $3.50.

Though Christ himself taught his apostles the Our Father, the words were not intended as a mere formula of prayer. It is a model and example of the ideal prayer, which can teach us how to pray. This is the purpose which the author had in mind when he wrote this book.

The opening chapter introduces the reader to the meaningful purpose of a retreat. This does not mean that the text is intended exclusively for retreatants. The meditations are fruitful for daily readings by all who are interested in bringing about a more intimate union between themselves and their God. The retreat aspect only tends to bring out the fact that this spiritual gem should be read slowly and meditatively.

The liturgical renewal as expressed in the Constitution on Sacred Liturgy emphasizes the importance of communal and corporate worship. The Mass is the sacrificial eucharistic banquet to be shared by the family known as the people of God. The author of this work captures this spirit of the liturgy in the first part of the book by his theological discussion of the term "Our Father." The Lord's prayer is placed

in the centre of the Mass since here is the centre of the real imitation of Christ.

The contemporary layman, priest, and religious should enjoy and appreciate this modern approach to prayer. The understanding of love: love of God the Father; love of Christ; love of the Holy Spirit; love of our brothers in Christ; love of the sons of God; love of one for another; permeates this text. Here the reader will find a rich, vivid, and radiant approach to the Christian life as expressed in the "Our Father."

In our day the intellectual Catholic is looking for the reasons behind the invitation to a greater participation in prayer and especially in the public worship of the Church. Here he will find the depth, breadth, length, and height of real commitment and encounter in prayer.

The book abounds with scriptural understanding as well as psychological insight into the Christian life. It is entirely different from the many texts written in the past on the Lord's prayer.

— **Method C. Billy, O.F.M. Conv., S.T.M., S.T.D.**

In the Redeeming Christ: toward a Theology of Spirituality. By Francis X. Durrwell, C.Ss.R. trans. Rosemary Sheed. New York: Sheed & Ward, 1963. Pp. xi & 292. Cloth, $5.00.

The author claims, with a modesty that is doubtless exaggerated, that this work consists of a "collection of notes about the spiritual life" (p. xi). While it is not a thorough theological synthesis exhausting the field, **In the Redeeming Christ** is certainly more than a collection of notes.

An introductory section on the risen Christ as the source of our life and holiness presents succinctly the magnificent vision that pervades the whole of Fr. Durrwell's earlier work, **The Resurrection** (Sheed, 1960). Three main divisions then deal with the Sacraments, the various virtues, and Christ as the model for every aspect of the Christian life. Finally, there is a brief but adequate presentation of our Lady's part in forming us in the image of her Son.

The contemporary Christian needs this sort of synthesis which makes the religious sphere of his life every bit as existential, as personal and warm, as the other aspects of his human existence. It is not a Christ of 2000 years ago, nor of the Parousia as future that he wants to encounter, but the slain and risen, glorified Christ who lives now to make intercession for us. It is not an automatic machine, and still less, a "thing" or object, that he seeks in his Church's liturgical life, but so many actual encounters with this present Christ. It is not an abstract quality of soul that he wants to develop when he "acquires virtue," but rather the indwelling Christ whom he wishes to enable to act in and through him. The spiritual Mother and model he seeks in Mary is not a historical figure whose sole significance is the biological generation of Jesus Christ; nor again a remote Queen somehow hovering on the borderline of divinity and humanity. It is a warm, wholly creaturely model he sees in her, who reveals to him by her entire life what it means to be receptive to the divine fullness.

These are precisely the insights that the Christian, lay as well as religious, will glean from this book. It is one that he should not miss.

— **Michael D. Meilach, O.F.M.**

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the CORD

August, 1965 Vol. XV, No. 8

CONTENTS

SEARCHING FOR ANSWERS 211
Sister M. Teresa Avila, O.S.F.

ALL THE DAYS OF HER LIFE 213
Mother Mary Francis, P.C.C.

THE GIFT OF KNOWLEDGE 218
Jerome A. Kelly, O.F.M.

AGGIORNAMENTO AND THE PARISH 223
Lionel Masse, O.F.M.

AGGIORNAMENTO: A CONTINUING DIALOGUE 226
Sergius Wroblewski, O.F.M.

FRANCISCAN HOPE 229
Sister Mary Therese, O.S.C.

DIARY OF A COUNTRY NUN 233
Mother M. Edwardine Horrigan, O.S.F.

BOOK REVIEWS 238

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OUR ARTISTS:

The illustrations for the August issue were done by the Sisters of St. Elizabeth's Cloister (p. 218), Father Francis X. Miles, O.F.M. (pp. 224, 226, 239), Father Robert Smyth (p. 234), and Sister M. Joanne, S.S.J. (p. 238).

OUR COVER:

This month's cover, by Sister M. Violanta, S.S.J., points out that, in the spirit of St. Francis, the Christian loves the world and its goods, in, with, and through Christ. He believes and hopes that during the course of sacred history, man and his world will be constantly "becoming" redeemed until all will be restored in Christ at the Parousia (see p. 229).

SEARCHING FOR ANSWERS

Sister M. Teresa Avila, O.S.F.

Not without reason is an article on religious authority written by an ordinary subject viewed by some with a certain feeling of skepticism at a time when all authority seems to be under question and regarded as a target of ballistic writings. What is here presented are thoughts and suggestions that may well be representative of a cross section of the whole body of religious subordinates seeking to clarify ideas in the search for truth as it pertains to the present reality of religious life. Obviously, sincere dialogue in an atmosphere of mutual respect based on theological principles is the prerequisite for mutual understanding.

Everyone is aware that this is an age of confusion of ideas, of rapid change brought about by technical progress; an age when society seems to continue shedding the shell of old values for the supposedly more timely ones of secularism. It would seem that the "old values" no longer serve for the good of man, that man needs a new structure of values that can stand the acid test of today's encounter and direct him toward his goal. It was this human condition which the vision of the modern Popes penetrated with perspicacity and deep concern. The Church now, more than ever before, assumes the role of a mother to meet the challenge of the day in the jungle of confused ideologies where man desperately seeks the perspective which the simplest yet most profound principles of Christianity give. The crisis of today has called for an evaluation of the old to bring Christianity into the context of today's living, and through this process of analyzing and synthesizing and finding relationships of parts to the whole, the Church has brought about the dimensions necessary for Christianity to be nothing less than a living religion in the midst of all confusion. These are well-known facts and their reiteration serves to point to the Church as the exemplar in dealing with universal problems. On the practical level, this approach can be applied to smaller groups of society such as religious communities.

The Church today as the defender of intellectual as well as religious freedom has given a new focus on the search for truth, clearing away the false notion of the seeming opposition between natural and supernatural knowledge; she has established a means of genuine dialogue with broadmindedness and humility.

Within religious communities there is also a growing awareness of the need for vertical and horizontal communication. Social, cultural and educational differences among those entering religious life bring a gamut of factors creating the diversity of problems to which no stereotyped formula or pious platitude can offer a valid solution. Before the problem can be analyzed those confronted with the problems have to be aware of the existence of various approaches in arriving at

some possible solution. They must see that the findings of the behavioral sciences can make valuable contributions in the field of human relationships.

It seems highly probable that if the structure of religious communities were evaluated with the aid of professionals skilled in both the spiritual and natural knowledge acting as advisors to those in authority, genuine and effective dialogue with every religious subject could be established and the nature of many problems could be discovered. Not only would the burden of responsibility for undesirable situations in religious life be alleviated, but the superiors themselves could find a wealth of knowledge necessary for the prudent decisions they must make for each individual as well as for the common good.

There is nothing new in this idea except perhaps the fact that it has not been taken seriously. It seems bold to say that some religious authorities may well lack the courage to listen, or perhaps they await the directives of the Vatican Council. At any rate, now is the time to encourage a dialogue with sincerity and truth. No longer can authority lay claim to competence and wisdom on the basis of years spent in religious life; ironically, it may be that the longer the time in religious life the more distant a religious, particularly a superior in office continuously, can be from the core of the real human problems, the problems of the ordinary religious subject, who is the concern of Holy Mother the Church.

CREDIT WHERE CREDIT IS DUE

We are very sorry that, through editorial oversight, proper credit was not given in the June issue to *Sister Mary Joanne, S.S.J.*, for the art work on pages 168 and 174. Also, the name of *Father Fulgence Buonanno, O.F.M.*, was unaccountably left off his review of PSYCHODYNAMICS OF PERSONALITY DEVELOPMENT, on page 206 of the July issue. Our apologies to Sister M. Joanne and Father Fulgence, and our assurance that we shall do everything possible to guard against similar omissions in the future.

All the Days of Her Life

Mother Mary Francis, P.C.C.

PART II

"She rises while it is still night, providing food for her household," Proverbs goes on to tell us in describing the valiant woman. "She makes her arms sturdy by work. She knows the usefulness of labors; her lamp does not go out the whole night long." For the contemplative nun who does literally rise while it is still night to chant the Divine Office and to pray silently before the Tabernacle for all the souls in the world who form her "household," her spiritual family, these words have a highly specific meaning. But they couch a strong generic meaning for all religious.

To aspire to practice or even to understand the self-sacrifice essential to the religious life, it is first necessary to understand that self-sacrifice is the special vocation of women in general. To give of her love, her compassion, her service, and in the end to give her very self is natural to a normal woman. It is, in fact, a compulsion of her nature. In marriage, a woman has the beautiful opportunity to surrender her person to another creature and thus to exercise her basic feminine potential for giving in a particular way. If it is a true Christian marriage, this surrender will be only a reflection of a much deeper surrender of thought, taste, choice, ambition, and all their company. But it is only to the religious woman that there belongs the opportunity of a really total surrender. Only the nun can surrender her very soul to her Lover. Thus the religious vocation, far from warping or diminishing the feminine instinct for surrender and sacrifice, should be its highest fulfilment.

It would be futile, however, to talk of surrender of the very soul, of self-giving at the profoundest level, without exhibiting the fruit of sacrifice. The nun who does not pour out the riches of her love on God's children, who does not sacrifice all her energies in his service, may speak of surrendering herself to God but she has not achieved it.

Eternity is for rest; life is for labor. And the Book of Proverbs has it that the valiant woman "knows the usefulness of labor." Not less for the contemplative than for the active Sister must the truth be exhibited that "the charity of Christ urges us." The valiant woman of Holy Scripture "makes her arms sturdy by work." It is by working that we are able to work more, just as it is by loving much

that we are able to love still more. Nothing could be less indicative of a true contemplative than apathy. For the contemplative vocation is a vocation to a life of pure love. And love cannot be sterile of works. Whether its works be material or spiritual, love knows no repose in the sense of lethargy. Even the mystic repose of the soul in prayer will, if genuine, flower afterward in works of love. "By their fruits you shall know them." Certainly we shall know love by its fecundity whether that fecundity appears in productivity, apostolic work, or penance and hidden sacrifice.

The truly religious woman is not the one absorbed with God and oblivious of his creatures, but the one absorbed with God and all that is his.

Genuine love inflames us with desire to serve. Thus did Saint Therese of Lisieux explain her cloistered vocation as the means of fulfilling a burning desire to be a missionary to the whole world at once. The poet Sister M. Maura, S.S.N.D. shows delicate psychological insight into the feminine impulsion to give when she writes of Saint Martha that "Martha was wise as any woman, in love construing/ To ease the burden of her love in doing." What woman has not experienced times beyond number the psychological reflex love begets in her: "What can I **do?" "What can I give?"** A woman is most a woman when she is giving: giving her service, giving herself. A nun is most a nun when the fullness of her surrender to God is evidenced in her consuming desire to give her energies to souls.

Some religious are much preoccupied these days with their insecurity, with their emotional barometers, with the abnormalities or subnormalities of their personalities. It might be helpful to recall that a woman is never so psychologically insecure as when she is self-absorbed. Her security is achieved in sacrificing herself for the beloved. And for the religious, the beloved is every soul in her orbit of activity, as for the contemplative the beloved is every soul in the world.

"She knows the usefulness of labor," declares Holy Scripture of the great woman. Much of its usefulness redounds on herself. Labors, sacrifice, self-donation — how useful they are in the formation of a spiritually beautiful and perfectly balanced religious woman! Self-absorption is the inevitable end-product of our endless italicizing of our modal actions, reactions, and interactions, of our spiritual fixation upon ourselves. And self-absorption carries a lifelong-guarantee tag of malfunction in a woman's personality. She is made to give, created to serve, formed by God for surrender of herself. When she is not giving, not laboring, not surrendering herself, she is unwomanly, a not even reasonably accurate facsimile of what God made her to be. And if as a religious she is unwomanly, then she is in that same measure un-nunly.

There is, after all, only one commitment for a woman. It is to give herself. When driven by that excess of love which should be the synonym for religious vocation, she will give unceasingly, "rising while it is still night, providing food for her household, making her arms sturdy by work, knowing the usefulness of labor." A religious is called to mother souls, to clasp all the hurts of the world to her heart. She will need to make her spiritual arms sturdy for such a task. The usefulness of labor will show itself here. For its usefulness serves the laborer as well as the labored-for.

With engaging terseness, the Book of Proverbs also tells us that the valiant woman "looks over a field carefully — and buys it." She is a person capable of making her own considerations, drawing a conclusion, and acting on her judgment. The "helpless type" female is not put forth in the Scriptures as a proper type of femininity; it is the resolute, capable, and energetic woman who is held up before our eyes, the one who can make decisions and abide by them. While this in no way implies the outthrust jaw of the "do-er," the unfeminine personality that constantly seeks to dominate situations and persons, it does indicate strength of purpose and action. There is scarcely a type of woman less endearing than the domineering woman. In fact, we can dis-

VIGIL OF THE ASSUMPTION

GERTRUDE VON LE FORT

Your voice speaks:

The angel of the Lord came in unto Mary, and brought her the home-call of infinite love.

Rise, soul of Mary, the heavenly messengers have come,

They are here to fetch the cradle that your Divine Child lay in.

Now take your rest on the heart under which His life slumbered,

Nestle deep in the garment that so tenderly enfolded Him.

Rise, soul of Mary, rise in the cradle of the All-high.

What is to befall you snow-pure one? You shall be taken up into Heaven.

Reprinted from Hymns to the Church, copyright Sheed and Ward, New York, 1937. Used with permission.

"Dutifulness flows naturally out of great love, but does not beget it . . ."

cover in our own pained reaction to this kind of personality one of the fundamental proofs that woman is created to cooperate with man and in a very beautiful and ennobling sense to serve him, not to dominate him.

If, however, the authoritarian type of female is a caricature of true womanly grace, the perpetually irresolute, pusillanimous, indeterminate female is scarcely an ideal type of femininity, either. Between these two unhappy and unappealing extremes is the valiant woman of Holy Scripture who has a sense of dedication to the vocation to which God has called her, who probes the depths of her duties and responsibilities and discharges them with a strength and resolution which is completely purposeful and yet wholly feminine. Without aggressiveness, she fulfils her lofty charge of wifehood and motherhood together with the multitudinous implications of each, conscious of the unique dignity of her position yet avoiding the tense preoccupation with it which begets the type of "dutiful wife and mother" which scratches our sensibilities like an over-dose of starch. The loving wife and mother is what the situation of life calls for, not the dutiful. For dutifulness flows naturally out of great love, but does not beget it.

If balance, purposefulness, and a humble sense of her great responsibility are essential for the married woman, they are not less for the religious woman. The need for a strong sense of personal responsibility in each religious is being pointed out and pointed up in much current writing on the religious life. It is a good thing. For there has been all too much emphasis in the past in some quarters on the type of "obedient religious" by whom we mean the nun who eschews independent thinking and personal judgment like any other "temptations," and who disclaims any personal responsibility in making decisions with an energy worthy of a far better cause than this. Each nun must determine the quality of her own obedience, the depth of her own poverty, the comprehensiveness of her own virginity. To make vows is not to say an ultimate "Amen!" and then fold one's mental hands on one's spiritual lap for the rest of one's life while the rule winds one up, the constitutions lay the track, and the superior sights the course.

A superior is not a coxswain calling "stroke!" at prescribed intervals. She ought to be somewhat of a guide, much of a maternal haven, and above all a channel of God's authority which she herself serves as well as exercises. But each religious has her own course to sail, her own vocation to fulfill in exquisite measure or to betray with half measures. Each nun will be as holy as she desires to be, not as the superior desires her to be. Every religious woman's life will provide her with many "fields" which she herself must "look over carefully" and buy or refuse.

There is a limitless opportunity for mediocrity in religious life, just as there is immeasurable scope for high sanctity and complete surrender to God. To each, the field to buy and tend, to waste or to fence off with compromises and irresponsible half measures. There must be few men who are content with a fluff of a wife who may be highly decorative but who never accepts wifely or maternal responsibility in the details of practical living. In fact, a theorizing nun-writer could suspect that the very decorativeness of his wife might rather pall on a man whose dinners are consistently burned, whose socks need mending and shirts need ironing, and whose gold cuff-links got sent to the laundry. God has no less a right to expect womanly responsibility in his spouse. The souls he redeemed have a right to expect maternal responsibility to be exercised toward them by religious women who are chosen by God to pray for and to sacrifice for and to serve humanity.

Each new day in religious life will present certain fields which must be considered for purchase or rejection. To flee from the responsibility of choice, to prefer personal stagnation to decision, to disclaim one's God-given powers of judgment in the countless situations in which personal judgment is clearly called for, is to fail quite abysmally in projecting the image of the valiant woman of Holy Scripture. It is, in fact, to fail to be a woman. And to fail in womanliness is always and simultaneously to fail in nunliness.

"She is clothed with strength and dignity," this noble woman whom the Book of Proverbs describes. "And she greets the future with a smile." The religious who renders her Lord and Lover "good and not evil all the days of her life," the lonely days, the weary days, the frustrating days, and the heartaching days as well as the joyous days, the exuberant days, the successful days, the emotional high-tide days, this religious has good reason to face the future with a smile. She is a woman who loves and is loved and who is exercising her womanly powers of constancy and loyalty. Because she "opens her arms to the poor and stretches her hands to the needy," she is clothed with something of the strength and dignity of God. For these are the prerogatives of his mercy which is ever open-armed and reaching toward human misery.

"Making her arms sturdy by work," the religious woman daily exercises her potential for sacrifice, daily enlarges her capacity for self-surrender, so that she is happily and securely driven by a sense of her dedication, of her responsibility to the extent that "she rises while it is still night, providing food for her household." Which is to say that she becomes a woman utterly given.

And that is indeed to be clothed before God "in strength and dignity." A woman's strength is in sacrifice. Her dignity is in surrender. Such a one can "face the future with a smile." She shall indeed "laugh in the latter day," when she shall see him face to face whom on earth she has loved with all her heart.

Monthly Conference

Jerome A. Kelly, O.F.M.

KNOWLEDGE

Saints and scientists have marvelled at the way man sums up and concentrates in his being all the perfections of the world around him. In common with the elements he is composed of matter. Like the plants he can nourish himself, mature, and propagate his kind. Like the animals he moves from place to place and learns about tangible things by using his senses. Saints have usually gone beyond the scientists, however, in recognizing that man, however much he resembles all the other creatures in the world, transcends them by his rationality. Which is another way of saying that man is unique on earth because he can know and love, learn and will, grasp truth and enjoy goodness. These uniquely human attainments are achieved by two powers, man's intellect and his will.

Knowledge on the Natural Level

I want you to consider for a few minutes the first of these powers, man's ability to know things. The intellect is helped in its task of reaching truth by three habits or virtues. One of these aids the intellect in understanding fundamental principles on which all other truths rest as on a foundation. For example, we understand that two and two must be four — no matter what the two and two may be, apples or atom bombs. We understand that a bird in the hand is worth two in the bush. We understand that the whole is greater than any of its single parts. We understand that nothing can be true and false at the same time.

Another quality aids the intellect in knowing what things really are; how they came about and what they are used for; what are the relations between them and other things. In this sense we talk of people's knowing how to build houses or to write letters; how to fix clocks or to run a business; how to write books on geometry or to give lectures on economics. In all these cases the people who know

these things have investigated problems, studied facts, learned their causes and their effects, explored their relations to other facts until they have amassed a body of knowledge or, to give it its proper name, a science.

There is, finally, a virtue that aids the intellect in appreciating how all things — the principles it understands and the facts it knows — are related to man's ultimate happiness. Let me illustrate this virtue of wisdom. I understand that human life as we know it in its totality cannot come from inert matter. When I study biology, sociology, and anthropology, then, I refuse to accept any explanation of man that makes him the product of merely physical forces or material agents. Thus I gain an accurate knowledge of man from these independent sciences. Now, if I am wise, I begin to see that all I have learned about man leads me to inquire about his maker, about his reason for being in existence at all, about the effect that the answers to these questions must have on his actions on earth. In considering this final and ultimate relation of man to his First Beginning and his Last End, my mind is in pursuit of true wisdom.

Supernatural Knowledge and Faith

It helps thus to explore the **natural** order in which man is created in order to understand more perfectly the **supernatural** order in which he is "recreated" through faith in Christ. Revelation assures us that we have been raised to a supernatural level. Saint Paul's inspired words justify each of us in claiming that "it is now no longer I that live, but Christ lives in me. And the life that I now live in the flesh, I live in the faith of the Son of God, who loved me and gave himself up for me" (Gal. 2:20). "In this has the love of God been shown in our case," Saint John reminds us, "that God has sent his only-begotten Son into the world that we may live through him" (1 Jn. 4:9). Saint Peter, in words that startle us, assures us that through faith we "become partakers of the divine nature" (2 Pet. 1:4).

Surely God would never have lifted us to the level of the divine life and then left us on our own in living it. Not at all. Through the Holy Spirit we are given power not only to be the children of God but to live the life of God. Sanctifying grace is a sharing in the life of God. Faith, Hope, and Love, with the Gifts of the Holy Spirit, help us to live the divine life while on earth, the life that will have its fullest exercise and expression when we are united to the Trinity in heaven.

Let us now concentrate upon Faith, the virtue God gives us to enable our intellects to know him in a way that transcends merely natural knowing. By Faith we assent completely and fully to all that God has told us "with regard to the oneness of his nature, and his Trinity of Persons ... to Jesus Christ, our Redeemer and Mediator, who is none other than the eternal Son of God made man in order to save us ... to the work of Redemption and to whatever is connected therewith" (Tanquerey, p. 551).

"The things presented for belief by faith must be grasped . . . so their inner meaning becomes clearer and more compelling."

Now, what must be noted is the marvelous resemblance between the order of grace and the order of nature. Faith is perfected in the supernatural order, as the intellect is in the natural order, by certain habits or virtues; these are the three Gifts of the Holy Spirit known as Understanding, Knowledge, and Wisdom. Although this conference will concentrate on the Gift of Knowledge, its relation to the other two Gifts demands brief comment.

The Nature of the Gift of Knowledge

The things presented for belief by Faith must be grasped and penetrated by the intellect so that their inner meaning becomes clearer and more compelling. This is achieved by the Gift of Understanding, so that in the words of the Psalmist, "in your light we see light" (35:10). It is further necessary that the things presented to Faith for belief be judged rightly: that we see the relation between one doctrine, for example, and another; that we discover the implications and the ramifications of both of them; that we realize that we must adhere to them and repudiate whatever is contrary to them. This knowledge, if it is concerned with God directly, is usually associated with the Gift of Wisdom. If it is exercised in relation to created beings, the knowledge is associated with the Gift of Knowledge. Saint Augustine sums the matter up in this way: "The knowledge of divine things may properly be called wisdom and the knowledge of human affairs may properly be given the name of knowledge" (**De Trin.** 14,1).

We can, therefore say, that the Gift of Knowledge, "by the illuminating action of the Holy Spirit, perfects the virtue of faith and thereby gives us a knowledge of created things in relation to God."

The Gift of Knowledge must not be identified with great learning, however solid and impressive the latter may be. Nor is it limited to college graduates who, in fact, may run the danger of not possessing as much true knowledge as janitors and kitchen workers may have. "I am he who teaches a man wisdom and gives more understanding to humble persons than can be given by man's teaching. . . . I am he who also suddenly illuminates and lifts up a humble soul, so that it can take and receive in a short time the true reason of the wisdom of God more perfectly than another who studies ten years in the schools and lacks humility" (**Imitation of Christ,** 3, 43).

These words suggest another aspect of the Gift of Knowledge: It is not gained by plodding study, diligent searching of books, attentive investigation of curricula. This Gift of God "gives such knowledge instantly, as Adam had it before his sin, without labor, also a love of truth and a facility, docility, a predisposition to know and to act

on the truth. This idea of facility . . . must never be lost sight of in every one of the Gifts. It is fundamental to the conception of them" (Blunt, **Life with the Holy Ghost,** 103).

The Gift of Knowledge as Intuition

While attending to the knowledge bestowed upon us by the Gift, let us note, finally, that "it is not a rational judgment so much as a sort of intuition which comes of living with God and so learning unconsciously to share his mind" (Vann, **The Divine Pity,** 87). The implications of this fact are two. First, we obtain an increase of the Gift of Knowledge more by prayer to the Holy Spirit and by cooperation with his inspiration in action than by study or by speculation only. Secondly, as Saint Bonaventure points out (3 **Sent.** 35, 1), this Gift is directed towards perfecting the active, rather than the contemplative, life.

Exploring this distinction made by the Seraphic Doctor may help to clarify our notion of the Gift of Knowledge. The intellect is adapted for contemplation by the Gift of Understanding which enlightens it, by the Gift of Fear of the Lord which purges it, and by the Gift of Wisdom which perfects it. The intellect is prepared for effective action in fulfilling necessary obligations by the Gift of Knowledge which directs its consideration of its relation to creatures, and by the Gift of Piety which directs it in the fulfillment of its duties towards creatures. But there are actions that lie beyond the call of duty. In this area the Gift of Counsel directs man in his relation to creatures, and the Gift of Fortitude directs him in his conduct towards creatures.

Against this background we can inquire about the kind of enlightenment we receive from the Holy Spirit by his Gift of Knowl-

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edge. By it, actually, we attain to a right attitude towards creatures. Christian common sense begets a sane acceptance of creatures as gifts of God, reflections of his power, beauty, and generosity, intended for our use in perfecting our union with "the Father of Lights, with whom there is no change, nor shadow of alteration" (Jas. 1:17).

We are thus saved from the sterile repudiation that characterizes the Puritan and from the sensual idolatry that marks the hedonist. We are guarded against the austerity which has its roots in pride or fear, and from the indulgence which springs from softness or sentimentality.

We are, positively, guided along the same path that Saint Francis took in his attitude towards creatures. The Gift of Knowledge made it easy for Francis to learn the secrets God had hidden in the heavenly bodies, natural phenomena, the fruits and flowers of the earth, animals wild and tame, his fellow men, whether saints or brigands, princes or lepers.

> Like all pious souls he realized in the highest degree the worth of all things and had reverence for them as for something precious and holy. He understood God's presence among his creatures; when he felt the immovable firmness and strength of the cliffs, he directly felt that God is strong and to be trusted. The sight of a flower in the silence of the early morning or the mouth of a little bird confidently opened revealed to him the pure beauty of God and his purity and the endless tenderness of the Creator (Jörgensen, Saint Francis of Assisi, 311-12).

The "Canticle of Brother Sun" endures as the splendid memorial of the deeply poetical and truly spiritual vision Francis had of God's creatures, "which we daily use, without which in fact we could scarcely survive, although we so often misuse them and so offend their Creator" (**Speculum Perfectionis,** 119).

Conclusion

If we are to share the vision Francis had of creatures, however, we must recognize that they can be misused. Or, more accurately, that we can misuse them. Creatures led Francis to God; they never became his gods. He knew them truly for what they were because his vision was purified by penance and mortification, purged by suffering, and perfected by love.

Such must be the program of our lives, if the Gift of Knowledge is to have full scope within us. It will be in this way only that "we look not at the things that are seen, but at the things that are not seen. For the things that are seen are temporal, but the things that are not seen are eternal" (2 Cor. 4:18).

Aggiornamento and the Parish

LIONEL MASSE, O.F.M.

This is the fourth in a series of short feature articles on the new demands being made on pastors and their assistants by the recent updating and deepening of Christian life. — Ed.

IV. THE SACRAMENTS

The Word of God, who joins men together into the People of God, invites them to a personal encounter in which their salvation and incorporation into the Church takes place.

Most Christians (at least until recently) considered the sacraments "things." And that is, after all, what they learned in school: "sensible signs ... to give grace." But such an understanding is not far from magic; people must be made to understand that it is not around "things" that we gather, but around a Person — Jesus Christ, who is present and active in each sacrament.

The Eucharist

Despite the profound changes taking place in the more enlightened and dedicated strata of society, it is probably true to say that for a while to come most people will lack that renewed appreciation of, and insight into, the Mass which pervades current literature. As far as the man in the street is concerned, Mass is still a long ceremony. He wants to **do** something while attending it, not so much because such activity

"... pastors cannot institute the required reforms suddenly, without sufficient preparation."

flows from the essence of the Mass, but more as a means of distracting himself. He is not really aware that the Mass is the summit of the Christian life — that it "constitutes and manifests the Church." Its importance, in his eyes, stems from the serious obligation of attending it.

Our work in the face of this situation is immense: it amounts to working a thorough change in our people's mentality. To be sure, the Council's decrees in liturgical matters are to the point. But pastors cannot institute the required reforms suddenly, without sufficient preparation. If the faithful are not ready, the changes will be fruitless — old habits will simply be replaced by new ones, just as mechanical and just as stultifying.

To insure the reform's success, then, some form of co-operation in liturgical matters is not only advisable, but necessary. Co-operation, that is, between the priest and his parishioners: for this, care must be taken to provide a special, intensive formation for a core of laymen. And there must be a serious, well planned follow-up so that there is never a real end to the process of renewal, and the breath of the Spirit continues to quicken and stir up the flames of love in the parish.

Baptism

To partake of the Eucharist, a man must first enter the Church of the saved through baptism. Baptism is the sign of the acceptance of the new Christian by the Community which then assumes the responsibility for his Christian education. For this reason baptism seems to make little sense (except in the case of emergency) outside the context of the parish.

Our faithful never seem to fuss much about baptism; they seem to consider it a private ceremony and want to keep it brief and relatively unimportant. Our work here is cut out for us: we must see to it that Christian Initiation regains the importance it once had and should by right have in a parish. The restoration of the baptismal rite to its proper place in the Easter Vigil has once again enabled it to stand out in the fullness of its meaning as a death to sin and resurrection with Christ.

The members of the parish should be invited to come on Sundays to take part in the incorporation of their new member. Many baptisms should be performed on the same occasion, and steps taken to solemnize as much as possible this joyous event. A commentator might be useful, for example, and so might the introduction of some added symbols. (One that has proved effective in our case is a gray robe for use before the actual reception of the sacrament, symbolizing alienation from God). Another good idea is to call the family together on the evening before the baptism where possible to give them a baptismal instruction.

Marriage

Marriage is the hallowing of an important reality in human life.

It is the symbol of the union between Christ and his Church. It assures the multiplication of God's children. But for many of our people it is a very worldly ceremony: the important things are fashion, the length of the train, the romantic songs (they can hardly be called hymns), and the flowers. Some go so far as to ask that the ceremony be performed apart from the Mass so they can have more time for the reception afterwards!

Thanks to the Cana and pre-Cana courses that are becoming more and more popular these days, some fitting instruction can be given on this sacrament. In fact, the pastor who is willing to go a bit out of his way, can have a get-together with the families as well as the bride and groom shortly before the wedding — the night before, or two nights before — and in this way give a short and informal instruction on the mysteries about to take place.

These and other means can be used to transform the marriage ceremony from the spectacle it has become in so many cases, into a true celebration in which all join the priest in offering the Mass. And, incidentally, why must we schedule one marriage after another on a Sunday morning? Would a celebration including several couples not be more in accord with the spirit of the times, which impels us to rediscover the communal dimension of all the sacraments?

The Forgiveness of Sins

If it is worldliness which prompts us to re-examine our attitude toward marriage, it is perhaps an opposite difficulty that attracts our attention with regard to confession. Many people have made it so routine an act — one which centers wholly on themselves as individuals, instead of realizing that it is an encounter with the Person of Christ. And then there are those who barely make it each Trinity Sunday ... and those who don't quite do even that. And how about the school children — and the "assembly line" confessions?

Faced with this situation, must we not insist above all on the meeting with Christ that takes place in the sacrament — and on the deep conversion this demands? Some form of "Liturgy of the Word" before confessions would help the faithful prepare better for the sacrament itself, just as it prepares them for the Sacrifice of the Mass. There are doubtless other solutions, but we seek, here, mainly to state the problem.

The Anointing of the Sick

This sacrament, whether given for the sake of a cure or administered as strength for the final passage, is less and less frequent in our parishes. The explanation is simple enough: when people are seriously ill now, they go to a hospital. In practice, then, we are rarely left with anything except the cases of sudden death. It is difficult, therefore, for us to prepare the faithful for this passage from death to Life. They are too afraid of the "last sacraments" to ask for them while there is still time. The anointing of the sick is, as far as they are concerned, a condemnation to death — and it is up to us to change this attitude.

A CONTINUING DIALOGUE

The lead article in the November-December, 1964, issue of THE CORD was a hard-hitting, perceptive article on Franciscan Re-evaluation by Sister Lenora, O.S.F. In the following letter, a professor of theology takes exception to some of the views expressed in that article. We feel that this is a dialogue well worth keeping up; send us your comments on the subject, and we shall try to publish them. —Ed.

Christ the King Seminary
West Chicago, Illinois
May 31, 1965

Dear Editor,

Sister Lenora's article "Re-evaluating Franciscan Life" (Nov.-Dec. '64) — which came to my attention only now — was well-written, exciting and challenging. If THE CORD remains bold enough to print essays that criticize the existing order in the name of principle, it may very well awaken Franciscans to their heritage and contemporary applications.

As much as I enjoyed Sister's article, I had to disagree on several points. My main criticism is that her evaluation was based on non-Franciscan authors. Once she shouted "Francis is

not God" and disagreed with him on some crucial points — not very competently.

Teilhard de Chardin looms large in Sister Lenora's thinking, a natural thing in view of her involvement in Catholic Action. His theology-philosophy seems to be the touchstone of her critique. But I'm not so sure that Francis was as incarnational as Chardin. Consider the following points of difference.

1. Francis' Canticle of the Sun and Chardin's vision of creation are far apart. Francis saw creatures as **symbols** of the invisible world, of the Lord himself. Chardin stressed the **historical** evolution of creation, man's creativeness and their final fulness in Christ. For Francis, nothing here below was profane because it came from God's hand and symbolized him. Chardin went much further in seeing all creation as attracted to Christ and finding fulfillment in him. Francis, I think, favored a radical discontinuity between this world and hereafter. After he lost his sight and could no longer wonder at the beauty of creation, he visibly lost interest in the visible because he longed for the invisible.

In my opinion, Francis would have been closer to Malevez and Congar who are in the middle between the incarnational and eschatological positions. They stress Christian engagement in the world and at the same time a radical discontinuity between the world, its achievements, and the Kingdom of God.

2. Francis was wholly concerned with the reform of the heart and not with the reform of institutions — a position that Christ and St. Paul took (e.g. slavery). I realize that this does not sound quite right inasmuch as Francis rejected — unsuccessfully — the monastic structure. But that was because he felt strongly that following in Christ's footsteps had to be radical. At the time the Benedictine **structure** was not evangelical enough.

In this connection I'd like to add that Francis' view of the liturgy would not have been quite that of Sister Lenora (Perhaps I did not understand her) who seems to put the emphasis on the horizontal community. Her approach is man-centered, her community oriented primarily to the solution of social problems. Francis, to the contrary, underlines **adoration.** If he had had the advantage of the present biblical orientation, he would have liked the term "**priestly** kingdom" or the "**Temple** of God" — images that portray the Christian community as a worshipping one, without neglecting social responsibilities. In Sister Lenora's paper what stands out is I-thou, rather than I-Thou. Sister has too much Fromm, too much humanism, apart from the motif of man as the image of God. It is clear in Francis' writings that the vertical relation holds the horizontal ones together.

3. Cognet criticized Chardin for not facing the historical reality of original sin. As a matter of fact, Chardin's position on original sin may not even be orthodox. Yet original sin is a large factor in Francis' theology of the flesh. Again, Cognet reproaches

Chardin for speaking readily of the Incarnation (as Sister does), less readily of Redemption. Francis would have agreed with Cognet. Francis was not a humanist. He respected nature but at the same time he was realistic about its depravity. And let it be said that Francis found it difficult to appreciate art or elegance or housing or affluence. He belonged to the tradition of the Essenes who were suspicious of Solomonic splendor. He found the nomadic way of life more conducive to the pursuit of the heavenly city; he was not keen on Cain's culture (cf. Gen. 4:17-22).

This suggests that the role of religious is eschatological. Anyway the Constitution on the Church says so: We read in chapter VII, about religious life:

> The people of God have no lasting city here below, but look forward to one that is to come. Since this is so, the religious state, whose purpose it is to free its members from earthly cares, more fully manifests to all believers the presence of heavenly goods already possessed here below. Furthermore, it not only witnesses to the fact of a new and eternal life acquired by the redemption of Christ, but it foretells the future resurrection and the glory of the heavenly kingdom.

Whenever Sister Lenora refers to something specific in the life of St. Francis, she dissents. One instance is obedience. She is unhappy about the image of the corpse. But Francis was hardly submissive in that way. He was willing to obey a novice, but he was not naive. The great grief of his life was the conflict with his own superiors and the Curia over the Rule. Francis did not want a **monastic** structure, because it hampered the apostolate and disposed the friars to a secure and comfortable life in a monastery. Nor did Francis want laws; at any rate, not a legalistic rule. He did want the historical life of Christ as the only Norm, or at least as the principal one. Eventually, he gave in — not without protest, e. g. The Testament — when Rome insisted. This submission distinguished Francis from contemporary heretics such as the Waldenses who chose to live the gospel on their own terms and to break with the Apostolic See. Obviously, Francis was not obedient as a corpse!

Another issue on which Sister expressed dissent with Francis was learning. It is well to remember that Francis had a great reverence for the learned, and consulted them. But he wanted his followers to concentrate on living. He seems to have been suspicious of a life of study because it disposed one to scepticism and criticism, to talking and thinking, rather than to living. I agree with Sister that we have to be competent, but to achieve competence and grow in prayer is quite a trick.

In short, Sister Lenora made some very fine points, but I'm not sure they were Franciscan.

Sergius Wroblewski, O.F.M.

Franciscan Hope

Sister Mary Therese, O.S.C.

Faith, hope, charity — these three fundamental virtues can rightly be called man's supernatural passport to heaven. True, the chaotic conditions of modern times would seem to deny the existence of a people professing a sincere faith in an all-provident God. Yet the great ecumenical movement of our day and the universal interest which the Second Vatican Council has aroused are two powerful indications that the light of faith is still aglow in this world. The same may be said of the virtue of charity. While self-interest and materialism wage an ever increasing warfare against this queenly virtue, again and again we see it emerge victorious in splendid deeds of mercy and kindness, springing from a deep love of God and neighbor. What, then, can be said of the third God-going virtue, that of hope? Can we state with equal conviction that the hearts of men are animated by a genuine spirit of trust in God?

It would be difficult, no doubt, to find a man devoid of all hope, but there are many who have forgotten **what** it is for which they must hope above all else. They have forgotten the simple words of their childhood catechism which taught that to hope in God is to trust that he will grant us his grace in this world and eternal life hereafter. And so, despite professions of faith and works of charity, innumerable souls lead lives fraught with endless worry and vain striving after the things of this world. They hope, it is true, hope that God will give them health, success, material prosperity; hope that he will never permit the shadow of the Cross to fall upon their lives. All of these are legitimate requests, you may protest, and form the subject of many a prayer of petition. They even fulfill our Lord's injunction bidding us to ask that we may receive and seek that we may find. Admittedly, the majority of good people who pray thus are unwavering in their faith, constant in their love and firm in their conviction that God will bring them to eternal beatitude. Yet, the greater number have failed to grasp the essential truth which the virtue of hope holds out to them, one which will enable them to "hope against hope" when they are stamped with the image of the Crucified by an all-loving Father. For the one mighty hope in our lives, which must transcend all others, the one which will bring us from darkness to light, is an unreserved hope in the **grace** of almighty God. This conviction must be at the root of all our hope. Then, and then only, will it be firmly founded on God.

That many present-day Chris-

tians should frequently lose sight of the prime object of the virtue of hope is not at all surprising. Certainly it is no easy matter for people immersed in the materialistic atmosphere of our twentieth century to anchor their hope solely in the things of the spirit. But they must learn to do just that if they are ever to achieve true liberty of soul and free themselves from the anxieties of a mundane society. It is the office of the Church to teach such lessons and she does so by the powerful method of example. Almost two thousand years of Christianity have produced saints without number whose indomitable trust in God has shone like a beacon light across the centuries. There was the great Saint Paul who hoped that God would relieve him of a troublesome affliction, only to be reminded by the Lord himself that his grace was sufficient. And what was the Apostle's response if not a splendid act of trust in the power of the divine Life within him, "Gladly therefore I will glory in my infirmities, that the strength of Christ may dwell in me" (2 Cor. 12:9). We, as Franciscans, can proudly look to another hero of God, our own Saint Francis of Assisi. In him we find a saint whose very life became one tremendous act of perfect hope.

The world of the Poverello had much in common with our own, despite the lapse of over 750 years. Then, as now, there was the relentless seeking after prestige and power. Society was in ferment and the simple piety of the Middle Ages, so well exemplified in the Holy Gospels, was being discarded as a relic of the past. Many, even among the ranks of the clergy, fell under our Lord's sad dictum, "This people honors me with their lips but their heart is far from me" (Mt. 15:8). The changing social order, with its stress upon wealth and display, found many adherents in the small Italian city of Assisi. Not the least among these was Francis Bernardone. Like the other high-spirited youths of his day, Francis desired to make a name for himself. And so he hoped, hoped to perform great deeds of valor on the battlefield, and return home, the pride of Assisi. But God had his finger on the soul of this little man. It was not long before he realized the futility of such a hope. Then, before the crucifix of a crumbling San Damiano, the beauty of the virtue of hope was revealed to Francis and it transformed his life.

Henceforth Francis Bernardone was to live according to the Gospels. A great spiritual ideal was taking form in his ardent soul. His dreams of knighthood and valor did not abandon him, but under the enlightening influence of God's grace, he saw himself as the herald of the King of Kings, espoused to the fairest of brides, the Lady Poverty. In one supreme act of renunciation he cast his inheritance at the feet of an enraged father, proclaiming to all the world his generous intentions, "From now on I shall be free to say, 'Our Father who art in Heaven,' and no longer, 'Father Peter Bernardone.' To him right here I now not only return his money but give up all my clothes. Thus, naked will I go my way to the Lord."

Yes, Saint Francis was to go **naked** to the Lord, divested of all that could shackle his soul to

earth. God had called him to this way of salvation, and his grace would sustain him through all the joys and sufferings which were to mark his steep ascent to the summit of perfect love. With deep spiritual insight, the saint saw that this privilege of holy poverty, this complete dependence on the providence of God, was a treasure to be desired above all else. Can we not see in his love and practice of poverty a sublime expression of supernatural hope? Francis prayed, "Give us this day our daily bread," he labored, he begged, and then he accepted with great joy whatever the good God chose to send him. He saw in all of creation the hand of the Creator; the persons and events which touched upon his life were but so many messengers of God's grace, molding his soul to the image of his divine Master. Repeatedly, he admonished his brothers to cast their care upon the Lord and He would provide for them.

The world scoffed at the Poor Man of Assisi, declaring that he had gone mad, or at best, that his trust was the height of imprudence. But in his soul a great and beautiful truth was revealing itself with ever-increasing intensity: God is, and that was sufficient for Francis. Not that the saint was blind to material needs or insensible to spiritual and physical suffering, for he was to endure in both soul and body the most bitter afflictions. Yet, these only served to redouble his hope and assure him of God's friendship. Often to console his brothers in their sufferings he would remind them that nobody ought to consider himself a perfect friend of God except insofar as he passes through many trials and temptations. These were not the sentiments of a dreamer. They were the words of a man who knew the world and the ways of men, a man who had come truly to know himself. And this knowledge, which has tempted so many timid souls to discouragement, inspired Saint Francis to exclaim, in words aflame with unbounded hope, "My God and my All."

We cannot speak of Franciscan hope without recalling how brightly it illumined the way of Saint Clare and her spiritual daughters. If worldly-minded men shook their heads at Francis, what must they have thought of Clare? It required a lifetime of prayer and pleading to obtain for her Sisters the privilege of holy poverty which has always been for the Poor Clare a loving expression of absolute trust in the providence of God. Clare, who was plagued for years by painful illnesses, was once asked the secret of her patient endurance. In the true seraphic spirit she replied, "Ever since I have known the grace of my Lord Jesus Christ, through Francis his servant, no suffering has troubled me, no penance has been hard, no illness too burdensome." How the heart of the blessed Francis must have rejoiced to hear these words from one whose life was ever a perfect image of his own!

Of all God's saints perhaps none is more universally loved and admired than Saint Francis of Assisi. His life, so simple and yet so profound, has been extolled by believers and unbelievers alike. Truly, he was unique among his fellowmen, among men of **all** times, but the message of hope which he brought to a world grown cold with sin, is one that can be taken

up and lived by every person of good will. Those of us who have the privilege of calling him our Holy Father Saint Francis have a corresponding obligation to be today's messengers of Franciscan hope. Some may object that primitive Franciscanism is not compatable with twentieth-century living. It is true that the Church has wisely regulated the observance of religious poverty in accord with present-day conditions; yet it still remains the Franciscan's most effective expression of the virtue of hope.

In Francis' day the people needed the startling example of extreme exterior poverty, and the saint had the wisdom to recognize this need. Those first Poor Men of Assisi, by a total dedication to the ideals of early Franciscan poverty, re-kindled the fire of supernatural hope in the hearts of men and made firm the foundations of a tottering Church. Today's Franciscan must continue to cast his care upon the Lord. Yet it is not for him to imitate the barefoot, begging friar of the past, for the sophisticated society of our day would regard him as little more than an oddity. The twentieth century, with its stress upon the psychological, has actually paved the way for the modern Franciscan's apostolate of hope. His power to influence lies, not so much in the practice of rigorous material poverty, as in the spirit with which he exercises his trust in Divine Providence. This spirit, which is as old as Franciscanism itself, is one of irrepressible joy and love in the Lord.

Joy and love — these are the fruits of Franciscan hope, the marks by which all men will know that we are the true disciples of the Poverello. The Franciscan bases his trust on the fundamental truth that God has promised his grace in this world. He is not one whose hope is expressed by a determined set of the jaw and the joyless declaration that we must endure because better days are coming. It is true, better days are coming, days of eternal blessedness, but the Franciscan knows that wonderful days are already here. Every day of his life is God's gift to him and by complete abandonment to his loving providence, he finds God's grace at each moment and he knows that he has not hoped in vain. Not all of us who claim to be the friends of Saint Francis have made profession of religious vows; yet there is not one among us who cannot sow the seeds of Franciscan hope in the vocation to which he has been called. In this way we will be instruments of peace and hope in a world where both are so sadly lacking. To do this we need not close our eyes to distressing world conditions or the anxieties which press upon us from every side, any more than Saint Francis did in his day. We must face reality but always in the light of the gospel precept, "Do not be anxious saying, 'What shall we eat?' or, 'What shall we drink?' or, 'What are we to put on?'" (Mt. 6:31). Like our Holy Father, we know that we have only to "seek first the kingdom of God and his justice, and all these things shall be given ... (us) besides" (Mt. 6:33). Franciscanism has been so beautifully termed "love at work." May we not as truly call it "hope in action"? It will become just this if we fulfill our vocation as loyal Franciscans.

Diary of a Country Nun

Mother M. Edwardine Horrigan, O.S.F.

V. GETTING UP IN THE WORLD

Mission clubs surely were a godsend to us. After depending completely on one set of army vestments, black on one side and white on the other, it was luxury indeed to be able to fill a bureau drawer with a full set of vestments in five colors! No longer would I have to answer Father's patient remonstrances, "Sister, it should be red vestments today," with "I know, Father, but we only own one chasuble." Now I could actually let finger towels pile up for the weekly wash, since we no longer depended on just three. I fondled the vestments as lovingly as an old master stroked his Stradivarius. I, who loved Requiem Masses for their brevity, was now perfectly willing to labor through Glorias, Credos, even Sequences, just to see the Holy Sacrifice set off in the colors Holy Mother Church intended for her liturgy. No longer did I worry about the bump caused by the altar stone, that might bring trouble to the priest as he put down the chalice; after all if we had obtained vestments who knew the extents our prosperity would reach?

One evening just as we finished up the supper dishes, a knock was heard at our door. I answered it and found a salesman already opening his box of vacuum cleaners and beginning his spiel about the wonders of Eureka. When he looked up at my, "Good evening, sir," never have I seen such blank astonishment on a face!

"Oh, excuse me," he muttered, "I thought people lived here."

I laughed and said, "I think we are people, all right, but after one of our tours up icy Genesee Road, I'm not so sure. I often feel too stiff to be alive."

The poor man fought to regain his composure, as he dropped parts of his vacuum. I assured him that we couldn't give him any business as we owned not a single rug, but he was welcome to come inside to organize his wares and warm up. In this process I learned that he was married to a Catholic outside the Church. My explanation of the goodness and zeal of the missionary apostolate seemed to strike a spark of interest. Thus was begun a long, rough journey back to the Church for his wife and eventual reception into it for himself. Three years later he drove me back to Delevan for a forgotten First Communion set for his very own son — at a mere ninety miles an hour! It seems he once drove an ambulance.

Auctions are a boon to the rural dweller and we took advantage of one to acquire two chenille rugs and a floor lamp. Our heating system consisted of a gas stove in the parlor and kitchen stove which we kept on all winter. Covers for the cold floor were much more a necessity than a luxury. The lamp

needed a bit of painting and a new shade, but we were expert hunters of bargains so a new shade was no problem.

My desk and filing system combined was a box of stationery perched on my knee. The cover of the box had served me well for two years, and so had addresses and all sorts of pertinent information. It must have been the growing number of Mass stipends that made us feel wealthy enough to look at a sale of unpainted furniture. This was a sad trip because the only one in our price range was not only unpainted but crooked, and had one cracked drawer. We could paint but we were not carpenters, so I went back to my stationery box desk again. After all, if an orange crate lined with oilcloth housed our canned goods, who was I to fuss over a well-used stationery box and a sturdy knee for a desk!

Father had a friend who was manager of a furniture store, so great was our joy when a desk was put off the sales list because it was shop worn and had two badly fitted drawers, and given to us. Did our parlor now achieve distinction! We shined that desk to mirror perfection. That no chair came with it was negligible, for didn't we own three kitchen chairs and we were only two!

A mission club in New Jersey gave us a portable record player and a kind school superior sent us an album of records on the lives of the saints. We had a fine time lugging this along with us, despite its weight, on days we weren't using the film strips or other audio-visual aids. At home we used it to advantage playing our one album of "Oklahoma." We had an attachment for "forty-fives," so I stopped in the Franklinville Five and Dime to get the cheapest "forty-five" they had just to try it out. The best they had was "Ricochet Romance." We had many a chuckle over this until our record player refused to work. When I mentioned this to the Hungarian refugees who worked at the apostolate, they volunteered to come down to try fixing it. Their discussion of the beauties of music was confined to such classic pieces that I was ashamed to have them find out our sole "forty-five" was "Ricochet Romance." My only consolation was that their meager command of the English language would prevent their understanding the inane words.

We both loved company and worried not about our lack of dishes until one day two of our Sisters with their pastor from a lovely city school stopped in on their way to Allegany. We insisted on giving them lunch. One completely matching set of dishes was found for Father's place; therefore we felt all was well, but in the shuffle of getting four people settled in our tiny kitchen, Father got the place intended for me where not only were the dishes unmatched but they were chipped. At any rate the coffee was good.

The second time we had overnight guests, the pastor asked me if they slept in the bureau drawer — Moon Mullins' style. We let him in on our secret possession — a medical stretcher. This we put on the kitchen floor. The other sister slept with me. Her version of it was that she slept on the window sill, mine was everytime she turned over I landed on the floor. With all this we had plenty of fun and adventure.

Just listening to the people who visited our landlady, was a liberal education. "I'm just as good as common," meant "I'm all right." They sought your agreement to what was said by "Hain't it so?" Everything ended in "ed": a man "drinked himself to death," "they heered this or that." It was such sessions that I should have learned that one doesn't have a private disease in small towns. Despite this I was badly prepared for my own attack. One morning I woke up with a badly swollen lip; my first thought was I had been bitten by a bug. So I went to Buffalo to find out the nature of my malady. It was hives and by the next morning I was literally covered, even to the soles of my feet so I couldn't go out to Mass. When Father saw Sister alone he asked about me. Nothing would do but that he would come to give me Holy Communion. Was I ever excited! My Irish-Jansenist streak had me convinced that you must have a major disease before the priest would bring Holy Communion. We needed to set up no table because I slept just a few steps from the tabernacle. All that needed doing was to pull back the curtain, yet my temperature must have gone up to 104 degrees. Three days of this and never since have I eaten pork — the cause of it all. The next week I happened to be parked uptown and a lady whom I did not even know by sight came up to me and asked if it was I or the other Sister who had hives! On learning it was I, she spent the next ten minutes inquiring about causes and remedies. Her son had just come down with hives.

Laundry posed many a problem. We had a washer which we pulled over to the kitchen sink which then became our rinsing tub by the process of inserting a suction stopper. Come what may as far as weather was concerned, our clothes went out on the line! This sometimes meant shoveling a path a-

MOVING?
Please tell us.

From the supernatural viewpoint, this Franciscan mobility of ours is a wonderful thing. But when it comes to such practical considerations as mailing out a magazine, it can cause a considerable added expense—**unless** you give us your new address in advance. Three weeks' notice will save us ten cents on every magazine. Thank you.

long the clothes line, and hanging onto each piece for dear life, because if it blew out of your hand you had to plow through hip-high snow to rescue it.

The thawing-out process was what really caused the trouble. Just as surely as we would drape clothes all over the kitchen, even hanging them in the living room doorway, we would have company. Sister would grab all the clothes and stick them in the bathroom, while I took a bit of extra time on the hellos. This worked fine until the man who came to fix our stove turned out to be a plumber too. He wanted to inspect that part of our equipment since it hadn't worked too regularly. I opened the bathroom door and there were all our clothes stretched out like Marley's ghost.

This is a minor embarrassment compared to the unexpected visit of our very erudite confessor. It was again washday so Sister managed to strip the line and head for the bathroom while I slowly ushered Father into the parlor where I had been mending. I piously sat on the stockings I had been darning, completely forgetting the more intimate bits of apparel I had hung on the lamp behind me which Father was facing. When Father rose to go into chapel, I got one look at the lamp and wondered how I could quietly disappear before he came out of the chapel! No wonder he had been smiling as we chatted.

One Tuesday just after we brought up the wash, I happened to glance out the window and there was our friend, Albert, with a night cap in his hand and a puzzled look on his face. No doubt he was trying to figure out how to fold such a handkerchief. Sure enough after due inspection and the discovery of my name on it he paraded right upstairs to return it!

Christmas was indeed a milestone. We bought a real crib and three lovely figures, investing most of our capital in these. We had to go to the Five and Dime for the shepherd, the lambs, and the donkey. It looked so sweet and so right in our little chapel, and we had real poinsettias for the first time! In order to have a Christmas tree I had to sleep on the top of the sofa but the smell of pine and the cheer of the Christmas tree was worth rolling up in a blanket and sticking my toes into the tree branches. The crowning point was having three Masses in our chapel! There was, it is true, something less than liturgical propriety in our being roused in the morning by fire sirens as the volunteers roared up Mill Street to hilltop blaze, but it was most like a real Christmas to discover that our friends had left a few gifts on the doorstep: butter, coffee cake, and candy.

Now that they had learned to know us many a goodie was left on our doorstep. In fact it got so I

began looking for them as I dashed up the stairs. Deer season brought us gifts of venison but budget failures notwithstanding, I simply couldn't eat it. I was haunted by visions of Bambi's gentle eyes.

In early spring on one of our home visits, the man of the house — without a doubt the most ramshackled house I had ever entered — offered me cowslips. I figured that they must be the harbingers of spring because I knew they were flowers. This knowledge I had garnered from a poem I studied in school. I stood up eager to receive a bouquet in so unlikely a setting, when he returned and handed me a frozen mass of green stuff, a twin sister to spinach if I ever saw one. Somehow we managed to murmur thank you and get out before we collapsed with laughter.

Old Mr. Voegel up on the hill, was a county care so now that gifts were coming our way, we decided to share our stocked larder with him. Was he ever delighted to have an audience. His joy in receiving gifts was secondary to that of having visitors. His staunch Methodist neighbors told him to be careful because those "church ladies" were trying to make him a Catholic. Little did they know that it was he who quoted reams of passages from the Bible at us. His defense of Catholics was, though, rare. He had once gone to vespers with a Catholic and found out that Catholics were not so bad. His greatest compliment was: "Too bad my missus didn't live to meet you girls; you would have been great friends."

We became prospective covergirls for our mission magazine, **Zeal**, so when photographers came out to take pictures of us incorporated, a shot of Mr. Voegel was a must. When we knocked on his door on our picture-taking quest, he smilingly asked us in. When we told him that we wanted to take his picture he said, "I knowed a body ought to shave every morning. He can never tell when someone's a-coming to call. Just let me get dressed up. I ain't had my picture took in years." That was fun but dear old Mr. Voegel looked too dressed up to be our hillside farmer friend so he never made the magazine.

He was allowed so much for groceries so he made daily jaunts up to the store. One Friday morning just as we finished cleaning Mr. Voegel came up to see us carrying his basket on his arm. With a great flourish he took out a pint of ice cream and a small cake, explaining all the while that he wanted to have a party with us because we had been so good to him. We dished out the ice cream and cake and were regaled with tales of when he worked for Judge Hamon. Suddenly the party was over and Mr. Voegel wrapped up the remains of the cake and took it home with him.

In these stories of his working for Judge Hamon I somehow always became Exhibit A. For as sure as you're born, it would be my arm he'd poke to show where he shot the deer, or where he winged the duck. Sister would manage to place herself where she could deftly move out of his range, but I usually found myself solidly backed up by the refrigerator. I can testify to the fact that while eighty-four years does something to weaken a person's vision, it certainly leaves his aim unimpaired.

The Primacy of Christ. By Michael D. Meilach, O.F.M. Chicago: Franciscan Herald Press, 1964. Pp. xii-217. Cloth, $4.95.

Several years ago Cardinal Suhard warned against prevalent false attitudes towards the world. The materialist, he said, wishes to possess the world without offering it to God; some Christians wish to offer themselves to God yet are indifferent to the world. The true attitude is that we must strive to possess the world in order to offer it to God. In **The Primacy of Christ,** Father Meilach shows us how this may be accomplished.

The book has a twofold thrust. The first part gives an historical and theological explanation of the Incarnation in God's plan. The second is an eloquent and compelling plan of practical spirituality with Christ as the center. The author admits that there is a great tonal difference in the two sections of his book. In effect he has written two books and both are well done.

Part 1 often speaks in the arcane accents of the specialist. The reader has the feeling that he is a U.N. observer in the no man's land between Thomists and Scotists. The author persuasively sets forth the Scotist teaching regarding Christ's role in the plan of salvation. Could the Incarnation be conditioned on the sin of Adam and thus seemingly limited in its overall purpose? Are not contemporary theologians coming to see the Incarnation as the beginning and end of all creation? Father Meilach admirably synthesizes a vast body of writings on the Primacy of Christ and then just when you feel that for all its merit, it is still only the fussy speculation of the theorist, the second part of the book begins with its practical applications.

Though it should be obvious that Christ must be the focus of our spiritual life, too many Catholics have been content with ersatz spirituality. Christ's role in the liturgy, spiritual life and the apostolate is clearly outlined with many concrete applications. Only rarely does the author lapse into the beautifully phrased generalization.

The careful student will find this book and its detailed references a treasure trove in understanding the mission of Christ in the world. The concerned Catholic will begin to see all the aspects of his life permeated by the presence of Christ as in the story of the two boys from the basque country who learned that Christ was present even in their game "as the ball sped toward the brick red goal."

— John E. Corrigan

The Church Tomorrow. By George H. Tavard, A. A. New York: Herder and Herder, 1965. Pp. 190. Cloth, $3.95.

This volume is a series of ten chapters some of which appeared in various publications and were written before and during the present Vatican Council. The author proposes suggestions for the renewal of the Church in contemporary life. Some ideas, for example, the vernacular in the liturgy, have been implemented since the article was written. But most suggestions remain to be considered and to be fulfilled. Perhaps some Catholics may not agree with all specific details but nearly all will concede the need for change and development of theology and the apostolate in the Church.

The most provocative chapter for this reviewer is that dealing with the "Reform of the Religious Life through the Liturgy." Fr. Tavard would find the liturgy as the source for the renewal of religious life in all its aspects; whatever way it may be specified there is need for a reassessment of religious life, so that the Church may be renewed and may in turn renew all mankind. The author rightly points to the past to show that when crises arose in the Church the religious communities that confronted them and adapted to conditions prospered, while those that had flourished but would not change became simply an historical remnant. The Church vibrates with the life of Christ meant for all times and for all society. The Church must be renewed for this age.

The blueprint for renewal is not always simple; in execution mistakes will be made. But renewal must come, for the sake of the Church, for mankind, and for the good of the religious body as an order, a congregation, a society or in any other form. Such an attitude of need for change is not disloyal to community but is the fulfillment of what the founder would do if he were living today — and most founders would probably be far more radical (in the good sense) than most of their spiritual progeny. Just recently a well known Jesuit spoke of the "holy daring" of St. Pius X in permitting the Society of the Atonement to enter the Church as a religious community in 1909. And it was more than human prudence that guided Fr. Paul Francis, S. A. in his vocation of Christian Unity.

This is the best of Fr. Tavard's books. This is so not simply because it appeals to the reviewer but because it has the greatest potential for good. It is not merely informative, as his other works are, but it is intended to stimulate, to move to action.

Perhaps I am misinformed but I have the feeling that the religious in the Church have not had the impact on the Council that they should have had. My point has nothing to do with privileges of religious, relations with bishops etc.; it is that religious, who have usually been the vanguard in promoting the welfare of the Church in the past, might perhaps do so much more at the present time.

It seems that religious life should be fully alive to the needs of the times and the apostolate; there should be an adaption, especially in the United States, of customs and practices that no longer fulfill their original purpose.

There are two chapters on Unity: "Ecumenical Dimension" and "Two Faces of Unity," both of which are enlightening. The final chapter deals with the missionary church. There must be a new concept of the Church's activity as missionary in character. This does not mean she ought to abandon her role of bringing the gospel to all parts of the earth, but that she must realize a-

new her role as witness to Christ in and to the world. The book is well worth reading and prayerful pondering as a stimulating guide to the action now demanded of us.

— Titus Cranny, S. A.

How to Read Saint Paul. By François Amiot, S. S. trans. Michael D. Meilach, O.F.M. Chicago: Franciscan Herald Press, 1964. Pp. 120. Cloth, $2.95.

A tiny book, Father Amiot's study is yet packed with valuable information. St. Paul's lively temperament, he remarks, led the Apostle to love hyperbole and paradox. Unless the reader of his epistles appreciates this Semitic mode of expression, he will find it hard to grasp, for instance, the thought that, to redeem us, Christ "became object of a curse" (Gal. 3:13), sin personified, as it were (see pp. 21-22). Treating St. Paul's doctrine of justification by faith, the author reminds us that for St. Paul faith is not a merely intellectual assent but the Christian's "total and irrevocable gift of his person" to Christ (p. 63).

These are only two of Father Amiot's rich glimpses into the Apostle's style, teaching, and spirituality. Still, I cannot withhold some reservations. Because of Christ's death, redeemed mankind need not be burdened with the Mosaic law, the author tells us as do others. Yet, Christ came to free us from the constraint of all law, to lead us to that summit where we no longer need the threatening imperative: "Thou shalt not," where the power of the Spirit impels us to spontaneous obedience, to loving conformity with God.

Again, Father Amiot speaks of the proudful observance of the Law by numerous Jews, but the Apostle tells of their "unenlightened zeal for God" (Rom. 10:2). One would also wish that the author had given the mystery of Israel the significant place it holds in St. Paul's theology.

These few criticisms notwithstanding, this is an excellent book, competently translated. I hope it will be read and enjoyed by many.

— Monsignor John M. Oesterreiches

Saint Bernadette. By Leon Cristiani, trans. Patrick O'Shaughnessy, C.S.B. New York: Alba House, 1965. Pp. 181. Cloth, $2.50.

"I have not chosen the strong, but I have chosen the weak and the humble of heart to confound the strong." Msgr. Cristiani adroitly sketches the life of this humble village girl in these words of Christ. In bringing Bernadette's life to us, the author tries to show us "... true history, the very little story, ... of a girl resembling the other small girls of her time and country, perhaps less wise and fortunate than most of the others" (p. 19). Basically, then, Msgr. Cristiani gives us an historical account, stripping away the barnacles of myth, yet weaving a certain devotional thread through his treatment. Characteristic of his view of St. Bernadette is his conviction that her sanctity rests not so much on the apparitions of Mary Immaculate but rather on her practice of heroic virtue.

In contrast to other biographies of Bernadette, the author focuses the reader's attention on her virtuous state during and after the apparitions. He presents the apparitions in a simple and direct manner, keeping to their main import and their surrounding facts. He also places the apparitions against the background of the incredulous and rationalistic times in which Bernadette lived. With this approach the author presents us with a new insight into the mystery of Lourdes.

Because of the many controversies concerning St. Bernadette and Lourdes. Msgr. Cristiani should have documented his sources. This would give greater weight to an already forceful account.

— Lionel Bergman, O.F.M.

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the CORD

September, 1965 Vol. XV, No. 9

CONTENTS

THE POORER MEANS 243
Thomas Merton

FORTITUDE 248
Jerome A. Kelly, O.F.M.

HIS ARE THE TIMES AND THE AGES 254
Nicholas Lohkamp, O.F.M.

DIARY OF A COUNTRY NUN 260
Mother M. Edwardine Horrigan, O.S.F.

SOLITUDE IN AN AGE OF CHANGE 264
Daniel Higgins, T.O.R.

SEEING MOTHER MARY IGNATIUS HAYES THROUGH THE ANNALS OF OUR LADY OF THE ANGELS 268
Sister M. Assumpta Ahles, O.S.F.

AGGIORNAMENTO AND THE PARISH 275
Lionel Masse, O.F.M.

BOOK REVIEWS 277

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The illustrations for the September issue were done by the Sisters of Elizabeth's Cloister (p. 248), Father Francis X. Miles, O.F.M. (pp. 244, 2 Sister Miriam, O.S.F. (p. 256), Sister M. Joanne, S.S.J. (pp. 259, 277), Si M. Violanta, S.S.J. (p. 264); photo of Mother Mary Ignatius Hayes court of Sister M. Assumpta Ahles, O.S.F.

OUR COVER:

This month's cover, drawn by Father Xavier F. Simonetti, O.F.M., of Bish Timon High School, Buffalo, symbolizes the effect of solitude and recollect upon the spiritual life of the active-contemplative Franciscan. The lone t of the soul is bathed in the moon's clear light (the healing and calming fect of recollection), and the fleeting mists of our trials and ignorance slowly yet effectively dispelled.

A MEDITATION ON WAYS TO UNITY

THE POORER MEANS

Thomas Merton

I.

There is no need to regret that a movement, providential in our day, is also suddenly fashionable. That Christians should be so openly and so actively concerned over unity after four centuries of struggle, suspicion, bitterness and intransigeance, is without doubt a relief to everyone: a relief that can be fittingly celebrated by meetings and dialogues, with full publicity and exhaustive comment.

True, the popular press is always sweeping and superficial. It may tend to give a more triumphant evaluation of the advance toward unity than is really justified. It may ignore the seriousness of obstacles that may remain confronting us for a long time. Yet there is a general feeling that we can now freely admit something that we have secretly desired all along, but did not dare to desire openly lest we invite humiliation, rebuff and loss of face.

There is a general and well-founded sense that the Churches are no longer adversaries. At least this much has been achieved, and almost miraculously achieved. So it is right that there be meetings. That the highest dignitaries should embrace one another, without hypocrisy, that this should be seen and known, and that many should be moved by it to love one another where before they only feared and distrusted, perhaps despised, one another.

In a word, there has been an admission, a confession, of sin -- the sin of division, for which all sides have been to blame. We see. with shame and sorrow to what extent our forefathers allowed themselves to be blinded by a "noonday devil" of intolerance and self righteousness. We begin to be aware of what great harm this division has done to the Gospel in the vast continents that did not know Christ. So it is right that now the sin be meditated by theologians and by whole Churches, and that the slow, painful work of healing and expiation be begun.

If this is celebrated in the press, and if now "the thing to do" is to engage in dialogue with someone, and if the gestures of friendship are multiplied, very well. They can be both public and sincere. And they must certainly be public, for this has been a public sin, a universal scandal. It is Christ

whom we have torn with our petty refusals, our standing upon our dignities, our institutional arrogances, our relentless and intransigeant demands.

And yet, there are serious differences which must remain, and problems that have no apparent solution. There are on all sides values and truths that cannot be abandoned. They perpetuate division and difference, and yet to abandon them would also be an infidelity to truth and to that call to higher unity, the way to which is still completely hidden and obscure.

For we cannot build true unity on a casual indifference to essential values.

So, while there must indeed be displayed the splendor of large, visible and successful methods, we must remember that these will not do all the work that has to be done. It is a work not of negotiation only, not of discussion, diplomacy and theology, but above all of sacrifice, suffering, expiation, prayer.

Let us then remember that most important of all the m to unity remain the poorer m the hidden means, the ones w are accessible to all, and mo all perhaps to those without cial talent, office or mission. T is a greater mission, the m of all, to pray and offer sac perhaps in total obscurity, th hand not knowing what the is doing.

II.

The poorer means are which, first of all, seldom or have any clearly visible result.

They are, in fact, quite the invisible counterpart o visible and "splendid" means are acclaimed and wondere For while the bishops and t gians must speak their m make declarations, and say the ecumenical movement is — must, indeed, know wh should be going — there a many others who will not anything to say, for whom will be no dialogue that any kind of importance, will not know where it going, who will understand n the questions that are being nor the answers that are proposed. They may even be pletely bewildered by the thing. They may fear for re values which they know, in hearts, to be completely aut indeed in some sense irrepla

(For instance there has been in the Church of Eng special note of respect fo

We must remember that this is God's work more than it is ours . . .

dignity of the personal conscience: and this is something born of no "revolt" but on the contrary, rooted in the most authentic Catholic and monastic past of Anglo-Saxon and medieval England: the clear-eyed and carefree England of Rolle and the Yorkshire hermits, of the author of the **Cloud**, of Lady Julian, of Chaucer's people, of Ailred of Rievalux or the monk hermits and recluses who lived in the shadow of St. Albans Abbey . . . One can say that T. S. Eliot's Little Gidding, or the Christmas Sermon of his Becket reflect the spirit of Anglicanism in its solitude and self-questioning. This is an austerity and beauty which Anglicanism cannot relinquish — is it essentially "un-catholic"? I think not.)

So, then, in closing this parenthesis: let us reflect that the first of the poorer means to unity is **silence.** While there must be talk, and dialogue, there must also be the silence of those who cannot, or do not, participate in any discussions. This silence is a necessary counterpart of the dialogue, and it must be realized for what it is: an implicit admission that all cannot be said, and that agreements are not perfectly possible, and that all the answers are not within our grasp. Discussion that does not arise out of this silence and depend on it for strength, will be illusory.

The silence, even of those who are uneasy, or who do not understand, is therefore a guarantee of wholeness and honesty in our ecumenism. And it bears witness to the helplessness of man, and to our need for God. It reminds us of our total dependence on him for any result that is to have genuine value.

Let us therefore not imagine that we must all have something new and important to say, as if we knew the answers, whether pessimistic or hopeful! We must remember that this is God's work more than it is ours, and that it must proceed according to a hidden plan that will not be revealed to us all at once, but only in the measure that our silent expectation merits the "word" that will tell us what step to take next.

This silence must not however be the mere dumbness of the disconcerted. It must be turned to God in wakeful hope. It must be a religious silence of listening and of beseeching, in which the simplicity of the poorest and most humble prayer reaches out to him, not presenting him with projects he must fulfil, but waiting on his time and his initiative.

Another of the poor and universal means is **prayer:** not only the official and public prayer of Churches and congregations, but the earnest prayer of the faithful in their own hearts. Here one might mention especially the Psalms, as a prayer of anguish and sorrow, of repentance and longing for unity:

He took them from darkness and from gloom,
he snapped their chains.
Let them thank the Eternal for his kindness
And for the wonders that he does for men;
He breaks the gates of bronze and shatters iron bars.

Psalm 107:14-16.

O, then Eternal, our God, save us
Gather us out of the nations
That we may give thanks to the sacred name
And triump in thy deeds of praise.

Psalm 106:47.

O thou, who hearest prayer,
All men shall come to thee.
Though our sins be too much for us
'tis thine to cancel our transgressions.

Psalm 65:2-3.

In a very special way, **meditation** and **contemplation** are fruitful for unity, since in them the Christian leaves the dispersion and distraction of everyday life and sinks down to deeper unity within himself, by the quieting of passion and fantasy, the putting off of self, and the complete willingness to obey God without reservation. In meditation, in contemplation above all, man is poor. (Those who think that meditation and contemplation are grand and special, have perhaps not meditated much themselves.) In meditation man is reduced to nothing before God. He puts away all his projects and fancies, his self-ideal, his silly complacencies, his imaginings about achievement in the world, in order to become completely what he is: a thing of God, a property of God.

To silence, prayer, meditation and contemplation as "poor means" we can also add that other characteristic form of religious poverty which is **fasting.** But with fas also goes almsgiving, and here come out again into the open f where action can be possible visible: in our alms, whether s itual or corporeal, let us think of those who belong to o Churches or to no Church — those whom we would perh not normally think of helping. here of course it can no longer a mere matter of a sixpence in blindman's cup, or a guinea to hospital fund. There are wh races asking to be fed, to be tau and to be lifted up.

There is a certain aspect poverty in those works in wh members of different Churches operate together, renouncing special glory or prestige for t own institution.

And there are also all the po works, in which men demonst together for the cause of peace

Th expression "poorer means inspired by "les moyens pauv

of Louis Massignon, the Islamic scholar whom Charles de Foucauld brought back to the faith and who was such a devoted apostle of fraternal unity between Christians and Moslems. For him, the "poorer means" were centainly not restricted to a purely hidden and personal use. He conceived them in a context of conscious ecumenical unity. His followers, Christian and Moslem, throughout the world join in days of prayer and fasting (usually the first Friday of the month) and sometimes go on pilgrimages together — Massignon had a special appreciation for the reverent practice of visiting the tombs of Moslems and praying for their dead, particularly for Algerians slain in the riots and violence of the 'fifties in France.

III.

We have seen one main reason why the poorer means are most important and most powerful: they imply a more complete surrender to God, a greater delicacy of faith, a deeper appreciation of honest differences, a renunciation of concern with results, a more profound humility and purity of heart. They look more to God than to man's ingenuity and effort. They rely more on his mercy than on our own generosity, and yet they are in their own way most generous.

There is another reason which is historical.

It can be said that ecumenism in its deepest and most living form was born in the trenches and barracks of wars and concentration camps. Certainly the rich flowering of ecumenism in Germany was due in large part to the fact that pastors and priests were thrown together in the destitution of the camps, worked and suffered together in the greatest deprivation, without any chance, humanly speaking, to accomplish anything. Yet it was here, by God's grace, that wonderful things were indeed accomplished and a new understanding, blessed by a new charity and a new humility, came to light.

The brotherhood and understanding which have brought to life such miraculous new hopes and fruitful efforts toward unity, were certainly born of poverty, suffering, humiliation, degradation. Let us never forget that the ecumenical movement in its very origins is sealed with the sign of poverty.

IV.

Merciful Lord, who prayed that we might be one, who died that we might be one, show us the true path to unity. Bless, we beseech you, the sincere, devoted efforts of the Churches and their Shepherds, to come together in one. Bless above all and enlighten our own hearts to know and understand the power of silence, prayer and fasting, so that we may more perfectly obey your hidden and mysterious will by which alone we can become truly one. For the glory of the Father, in the Word, through the Holy Spirit. Amen.

Monthly Conferenc

Jerome A. Kelly, O.F.M.

FORTITUDE

Nobody admires a coward. Every human being, no matter what his age, his nationality, his station, when picturing the ideal man, is sure to endow him with bravery, courage, fortitude — all of which are names for the same thing: that quality of soul which makes a man firm in doing right when to do right is difficult, and makes him strong in resisting wrong when to resist is difficult.

The Virtue of Fortitude

That is really as good a definition of fortitude as we need, and it is about fortitude that I wish to speak to you in this conference. We can notice that there is a fortitude or a courage in acting; in this case a man feels strong and brave enough to sally forth and to attack evils, to pursue good ends with great energy and generous expediture of it. There is likewise a fortitude of suffering — and this is what is usually meant when the word is used — which enables a man to put up patiently and without complaint with wh battalions of evils and dangers a trials.

Anticipating for the moment t supernatural order, with which shall be concerned later on this conference, we can find amples of both types of fortitu in the life of our Lord: in actions as well as in his sufferin When he instituted the Holy Euc arist, he proclaimed the myst boldly and resolutely even thou that course of action was to c him a sizable multitude of his f lowers. On the other hand, we the second type of fortitude in patient endurance of the insu and torture which comprised Passion.

Both these types of fortitude offense in the cause of good a defense against the powers of that lay siege to us — requ great energy of the will, restrai control. That is why we say t the moral virtue of fortitu which the ideal man must h together with the other natu

moral virtues of justice, temperance, and prudence, is a virtue perfecting the will.

We might also remind ourselves right here that of these two exercises of the virtue of fortitude, it is usually more difficult to bear evils bravely than it is to undertake good enterprises and to carry them out courageously. When we are on the offensive in doing good, we have a sense of advantage, a sense of superiority over foes; whereas when we are on the defensive we tend to feel that we are weak, we are not well armed, we are not so competent as our adversary. Moreover when we go charging out to do a great deed, we are so frequently called upon for only one supreme effort to realize victory; whereas to hold out under trial means unflinching perserverance for long, painful days, under, perhaps, increasingly violent assaults.

Finally, when we are carried forward on a wave of bravery to carry the combat into the territory of the enemy, we tend to lose sight of the fact that oppresses even the bravest defender of the besieged fort: that there lurks always in the background the spectre of defeat and of death. Actually, it is the real and ultimate effort of fortitude or bravery to face without flinching that danger of death in the fight against evil.

Even so far as we have come in our analysis of fortitude in the natural order, we can see that it is no light virtue. It is not the achievement of an hour or a day; it cannot come into being suddenly; and it cannot long endure without the assistance of other virtues. Because these companions of fortitude will have a bearing on our consideration of the Gift of Fortitude, I want to say a word about them now.

Companion Virtues of Fortitude

The first of them goes by the high-sounding name of Magnanimity, which we could call in more English terms, Greatheartedness: the will and disposition to do great things. It is opposed to cheapness, meanness, shabbiness, and selfishness. It strives to dedicate itself to noble and mighty ends.

The second of these companion virtues is likewise dignified by a high-sounding name: it is the virtue of Magnificence. Possibly we might get away with calling it Generosity, because it is the inclination to do the very best that we can, dedicate ourselves to the very greatest ideals without counting the cost in time, or labor, or money, or life. It is not extravagant or wasteful; it is not miserly. It recognizes that there are things in life worth all that a man can do and all that a man has— and it is ready to expend itself in attaining these things, or even in working that others may attain them.

The third is more familiar to us and is called Patience. That is a **Christian** virtue which inclines us to accept evils and to put up with trials and sufferings without complaint and without bitterness, but in a spirit of equanimity for the

love of God and in union with Christ.

Finally, there is Perseverance or Constancy, whereby we struggle or suffer on to the end, without yielding to weariness, discouragement, or laziness. This completes the cluster of virtues which makes for the high heroism that always wins the admiration of good men and women. The man who is magnanimous in his courage, magnificent in his courage, patient in his courage, constant in his courage, is the man for whom the world reserves the title of Hero. He is, too, we may as well admit, the rare man, the unusual man, the one man in tens of thousands — that is in the natural order.

Supernatural Fortitude

But in the supernatural order, every man and every woman has a chance to be — and the **duty** to be — a hero or a heroine. The meaning of being a Christian is that we are reborn into the family of God and are endowed with sanctifying grace, the theological virtues, the supernatural moral virtues, and the Gifts of the Holy Spirit. And all this to the end that we may live Christ-like lives; that we may say with Saint Paul: "It is now no longer I that live, but Christ lives in me. And the life that I now live in the flesh, I live in the faith of the Son of God, who loved me and gave himself up for me" (Gal. 2:20).

In the light of that statement we can see the necessity and the usefulness of the supernatural virtue of Fortitude which is given us at our rebirth in Baptism. T virtue is intended to strengthen in a **supernatural** way to st forward courageously toward Good that is God. Thus it im us to make the love of the So God mutual. At the same t Fortitude is given us to help u a supernatural way to suffer and all evil rather than to turned from God our Supr Good. Thus it impels us to imi the Son of God who gave him for us, by giving ourselves for and for his.

The Gift of Fortitude

It is at this point that we c to realize the need of the Gif Fortitude. The virtue does, as S Thomas points out, give us cou and strength to endure all k of danger and difficulty. But Gift goes much farther. It g us confidence that the dangers difficulties besetting us **will overcome.** There is no ques that this sort of confidence ceeds the power of human na to muster. How many of enterprises, to give but one ample, are interrupted before t completion by death's inexor hand! But this confidence is beyond the power of the Spirit, who brings us to everlas life — the fulfillment of all and the final haven from dangers.

As the martyrs were confi that no torture could make t falter, so in the case of any of God, the Spirit builds an shakeable confidence in the divine power to bring to completion what has been begun in us by that same Spirit.

Hence it is that, in the light of this understanding of Fortitude, we can say that this Gift is one which perfects the virtue of Fortitude by imparting to our will an impulse and an energy enabling it to do great things joyfully and fearlessly despite all obstacles, all evils, all dangers, even including the last and final danger, bodily death.

This is a good point at which to remind ourselves that Fortitude shares with the other Gifts the feature of being an action of God upon our souls that enables them to act in a way quite beyond their capacities and different from any of their natural activities. By means of the Gifts, God himself takes the initiative, and our own activity consists mainly in that free consent which enables the Spirit to lead us where he will — in a prompt and generous obedience to his inspirations.

Lest we get the idea, from this piecemeal consideration of the Gifts, that they are not interrelated, it will be good to notice the connection between the virtues and this particular Gift — which resembles the interrelation existing among all of them.

The Gift of Fortitude and the Virtues

The Gift of Fortitude perfects and strengthens our Hope because, as Saint Bonaventure tells us, it renders us secure, powerful, confident. At the same time it widens the exercise of our Faith because it gives us a very real proof of God's fatherliness and providence. He who is the End enables us through Fortitude to attain himself. This Gift is, moreover, colored by our love, since it is the Gift of the Spirit of Love who dwells within us, and since it is love that urges us on in our bravery. That

DID YOU HAPPEN TO SEE

the Summer, 1965, issue of **Priestly Studies?**

This excellent review, published by the friars of Old Mission Theological Seminary, Santa Barbara, California, is subtitled "A Search for Theological Relevance." In the current issue, there is a plethora of highly relevant material on Religious Sisters. The editors hope that "this issue of **Priestly Studies** on the theme of 'sister renewal' will help to define more precisely this Christian vocation" (p. 1). It does; and we earnestly hope that there are copies to spare. It would be well worth the effort and nominal expense to order a copy for your community from Fr. Mark Day, O.F.M., Old Mission, Santa Barbara, Calif. 93105.

is why Saint Augustine can say that Fortitude is the love that fears no hardship, not even death.

This Gift also cooperates, in a sense, with the Gift of Fear: It keeps our fear of God and his justice from degenerating into mere timidity or cowardice. It cooperates with the Gift of Piety because its austerity keeps us from growing sentimental and emotional. Fortitude cannot coexist with softness. And it cooperates, finally, with the Gift of Knowledge by strengthening us to live up to the doctrines of our Faith and the exactions of God's law in all we do or suffer.

It is good, and important, to see that these virtues and Gifts are not isolated and expendable parts of a machine; that they are virtues, qualities, operations of a **living being,** of a child of God whose pursuit of holiness and happiness is a vital thing, a live operation. We must grasp this fact or run the risk of supposing that saving our souls is comparable to saving stamps: that we get little slips of goodness and paste them into neatly adjoining places.

When Christ spoke of the Christian maturing process he used the figure of eating and drinking to indicate how constant, deep, and vital is the search for holiness: "Blessed are they who hunger and thirst for justice, for they shall be satisfied" (Mt. 3:6). This Beatitude describes the pursuit of holiness in just the terms that will indicate how necessary to that pursuit is Fortitude and courage in the face of all toil and difficulty.

The Gratuity of the Gift of Fortitude

It remains to be said that Fort tude, like all the other Gifts of t Holy Spirit, can be attained on from him. We must want it, must ask for it, and we must a in such a way as to dispose ou selves for it. But it can come on as his free gift. How, then, are to dispose ourselves? Let us rec what was said about the compar on virtues of Fortitude on t natural level: about Magnanimi Magnificence, Patience, and Co stancy or Perseverance.

I have no desire, here, to minin ize the importance of the last tw companion virtues; I discuss t others now only so as to close t conference with the recommend tion that you examine your ow conscience relative to them in pa ticular.

Look first at Magnanimity — Great-heartedness, the wish an will to do great things. This is n mere ambition, particularly sin the practice of Magnanimity leave it up to God to specify just wha "great things" are to be sough Mother Cabrini wanted to do grea things, and she did them by be coming a great foundress, a grea social force, a great inspiration Saint Thérèse, the Little Flowe wanted to do great things... an she did so by becoming a grea sacristan!

Magnanimity is not pride, either it entails a humble recognition o our own weakness together wit the sincere desire to become on of the weak things whereby Go

confounds the strong. Saint Francis is an excellent example; he sought only to be a humble little preacher, and to retire to solitude and pray.

Nor is Magnanimity a mere ineffectual wish. There is so much softness today: People are satisfied with saying their Rosary and Stations, with getting up in the morning, nor getting angry, giving up desserts. To concentrate on these actions as exterior activities is to miss the whole point and to strip them of all their value. Yet they can be redeemed; they can be endowed with great value if only they are informed by a spirit of love which stops at them only for lack of opportunity to do greater things, and not because it is content with them and too feeble to strive higher.

The redemption of these activities, then, comes from the second of the two virtues we are considering: Magnificence. There is a magnificent way of handing a person a cup of cold water — so magnificent can this act become that it sends a tremor of conquest through the Kingdom of Heaven. That is what Christ said about it. There is a way of visiting the sick, instructing the ignorant, of consoling the depressed, that wins the eternal admiration of the Son of God.

We lose opportunities, though. We talk about our petty sacrifices as if they were something. What did we give up in comparison with the place and position of Saint Clare? What are we doing in the way of penance and mortification that will begin to match the awesome works of Saint Hyacintha? When it comes to prayers and devotions, what can we offer in comparison to the love of Saint Agnes of Assisi and Saint Angela of Foligno?

We rob so many of our actions of the magnificence they could have by complaining about the petty annoyances under which we had to labor at them, or about the failure of others to recognize their worth, or about the neglect of what we have done, the slights to what we are doing, or the complete indifference to what we think our talents can do in the future.

Conclusion

Let us resolve to be magnanimous — great-hearted — and magnificent — generous — and thus dispose ourselves for the operation of the Gift of Fortitude. Can we be sure of this? For our answer to this question, we need only turn to the woman who was perfectly magnanimous, perfectly magnificent when she uttered the words: "Behold the handmaid of the Lord; be it done to me according to thy word" (Lk. 1:38) — words which express a Fortitude of such boundless measure as to make her the Queen of Martyrs.

"His Are The Times And The Ages"

Nicholas Lohkamp, O. F. M.

The ember days are among the most ancient of Christian observances. The term "ember days" comes from the latin **"quattuor temporum** — four times, or four seasons." There are many theories concerning the origin of the four ember weeks, but it seems that, at least originally, they were all related to the harvest. Today, the ember days of Lent, Pentecost, and Advent take on the predominant spirit of the current liturgical season, but the September ember days have retained much of their original "ember" spirit, as a time of thanksgiving and spiritual renewal.

There is little doubt that the fall ember days are days of special thanksgiving to God for the fruits of the harvest. Nor is there any doubt of the relation of our September ember days to the Jewish festivities during the seventh month (civil new year; day of expiation; feast of Tabernacles—harvest festival). But, if the importance and significance of our observance of the fall ember days is to be fully realized, we must understand the full meaning of "The Church's Harvest Time". In the words of Fr. Parsch (**Year of Grace**, V, 63) the Church's ha time

> ...is the last phase in the ec astical year with a very de and clearly marked spirit and pose. It is a season that sh prepare us for the end . . . Christ's Second Advent . . . the theological virtue of hope the liturgy is striving to ma practice and cherish during autumn weeks. To Christia an earlier era hope meant a ing the Second Advent of (parousia), it was an incenti holiness, to martyrdom, to tempt for the world.

All this is strikingly summ by St. Paul in the lesson fo eighteenth Sunday after Pent (In the earlier Mass books, September ember days wer ways so arranged that they with this Sunday.) "I give th to my God... for the grac God that was given you in Christ...; even as the testi of Christ was so well estab in you that you are not l in any grace while you awa pectantly for our Lord Christ to reappear. He wil keep you firm to the end w blemish on the day of the ing of our Lord Jesus C (I Cor. 1)

We see, then, that the September ember days embody the spirit of this last phase of the ecclesiastical year, the Church's harvest time. We are indeed **grateful** to God for the fruits of the material harvest, but this impels us to even greater thankfulness for the fruits of the spiritual harvest— "for the grace of God that was given to us in Christ Jesus." This generous bounty and loving goodness of God fills our hearts with **hope** in the "day of Christ," the final and complete harvest, and so we "await expectantly for our Lord Jesus Christ to reappear." But, the Day of Christ has not yet arrived; so we are impelled to deepen our conversion, our spirit of **repentance**. This endeavor itself springs from hope, for we are confident that "he will also keep us firm to the end without blemish on the day of the coming of our Lord Jesus Christ."

Briefly, then, the spirit with which we celebrate the September ember days is a spirit of gratitude, hope, and repentance.

First, the September ember days are **days of thanksgiving.** Thanksgiving for what? For the fruits of the material harvest of the current year, surely! But more, we are grateful to the good God for all the gifts of his bounty. We want always to be clearly aware of what Saint Francis expressed so emphatically, "We must ascribe all good to the Lord God, most high and supreme, and acknowledge that all good proceeds from him. Let us thank him, the Author of all good things, for he is supreme and sublime, the only true God, who alone may receive and accept all honor and reverence, all praise and blessing, all thanks and all glory. He alone is good, and from him all good things do come." More specifically, we want gratefully to appreciate and joyously to praise God for his mighty deeds of saving love: Creation, Incarnation, Redemption, Sanctification, Parousia. Indeed, so awesome is this work of redeeming love which the Father accomplishes through his Son that it numbs our understanding; we are tongue-tied in our feeble attempt to express our thanks. So, with Francis, se say to the Father, "We humbly implore thee that thy beloved Son our Lord Jesus Christ in whom thou art well pleased, together with the Holy Paraclete, may offer thanks to thee for all things in accordance with thy and their good pleasure. For he is ever pleasing to thee in all things, and through Him Thou hast done marvelous things for us" (1 Rule 23).

In short, these ember days, this harvest season of the Church, strikes a full chord of overflowing gratitude and thankfulness in our hearts. Joyfully we yearn to heed— in the whole of our being and life — these stirring words of Francis: "Let us enshrine the most high, supreme, eternal God in our hearts; let us honor, adore, praise and bless, glorify and exalt, magnify and thank him who is Trinity in Unity, the Father, the Son, and the Holy Spirit, Creator of all things, and the Savior of all who

love, hope, and trust in him" (1 Rule 23).

Secondly, the September ember days are **days of hope**. The Father lovingly sent His Son. In the fulness of time Jesus emptied himself, taking the form of a slave, our fallen human nature. Jesus dwelt among us to show us the Father's love, to be our Way to the Father, to reveal to us the Truth, and to share with us his Life. Humbly, lovingly obedient to the Father even unto death, and exalted by the Father in the resurrection, he who died for our sins has risen for our justification. Become a life-giving spirit, and ascending to sit at the right han of the Father, Jesus has sent hi Spirit from the Father to dwe with us and be in us. Truly, "Go who is rich in mercy, by reaso of the very great love wherewit he has loved us even when were dead by reason of our sin brought us to life together wit Christ... raised us up togeth and seated us together in heav in Christ Jesus..." (Eph. 2:4- Truly, "in hope were we save (Rom. 8-24). Surely, God is faith ful. He who has begun this wo of redeeming love in us will bri it to fulfillment in the day Christ. "He who has not spar even his own Son but has d livered him for us all, how can fail to grant us also all thin with him?" (Rom. 8:32).

Our hope, then, is not an id dream or a wild fancy. It is rea it is solidly and firmly rooted Christ. "This hope we have, as sure and firm anchor of the sou reaching even behind the ve where our forerunner Jesus h entered for us having become high priest forever..." (Heb. 6:1 20). What is more, our hope is confident hope. "And hope do not disappoint, because the love God is poured forth into o hearts by the Holy Spirit who h been given to us" (Rom. 5:5). N is our hope dead or listless; it active, dynamic, impelling us live now in joyous expectation the glorious coming of Jesus. It true that we are saved in hop

that we possess only the first-fruits and an earnest of the Spirit, but that Spirit has sealed us for the day of final redemption, when the Lord will appear and "refashion the body of our lowliness, conforming it to the body of his glory by exerting the power by which he is able also to subject all things to himself" (Phil. 3:21). We are aware that our salvation is progressively accomplished in stages: call to faith, progress in faith, life with Christ after death, resurrection, and glorification. But these are phases of a single reality, whereby in Christ we are introduced into the future world while remaining in the present world. Grace is the seed of glory. Even now we look forward to the glorious ending and indissoluble union with Jesus who is coming. The Church is our guide in this journey toward eternity. The Eucharist nourishes and strengthens our union with Christ and our brethren, and so ceaselessly prepares us to be always ready for his Coming.

We know that the Lord is coming, so we live in hope and await with eager longing his Day: the day when Jesus will be manifested in full glory as the mighty King and Savior of his Church. We know the Lord is coming, so we live as pilgrims and strangers in this world "so that we may know him and the power of his resurrection and the fellowship of his sufferings: become like him in death, in the hope that somehow we may attain to the resurrection from the dead" (Phil. 3:10-11). We know the Lord is coming, that our citizenship is with the saints in heaven; so we endeavor to bear without surprise and with patience the inevitable trials and tribulations of this life. Indeed, we even yearn to "exult in tribulation, knowing that tribulation works out constancy, and constancy tried virtue, and tried virtue hope" (Rom. 5:3-4). We know that the Lord is coming; so our consuming desire now is to go to meet him, to live in hope, to live now in such wise that he and his Kingdom may come in us, in the Church, and in the whole world.

Thirdly, the September ember days are **days of repentance.** This aspect of the celebration of the fall ember days and the Church's Harvest Season should come as no surprise. Gospel penance, conversion, should be the inevitable consequence of our baptism, our gratitude, and our hope.

Baptism means repentance. Reborn by the goodness of God in water and the Spirit, we have been plunged into the death and resurrection of Christ, become his members. With all urgency there follows the necessity "to walk in a manner worthy of the calling with which we were called... to each one of us grace was given according to the measure of Christ's bestowal... (so we are) to practice the truth in love, and so grow up in all things in him who is the head, Christ" (Eph. 4:1,7,15). If we are risen with Christ, we must seek the things that are above. Baptism brings new life, God's

kind of life in Christ. Baptism brings freedom, freedom from death and sin. Baptism puts us under the law of Christ, the law of the Spirit, the law of love.

Henceforth we must no longer betray the law of Christ by living according to the flesh. We must mortify our members, for "they who belong to Christ have crucified their flesh with its passions and desires. If we live by the spirit, by the Spirit let us also walk" (Gal. 5:24-25). We must, then, "strip off the old man with his deeds and put on the new, one that is being renewed unto perfect knowledge according to the image of his Creator" (Col. 3:10). We have been called to liberty, but we must not use liberty as an occasion for sensuality, but by charity serve others (Gal. 5:13). This loving, generous service of others is impossible without self-denial, mortification, a continual "NO" to self. Yet, this is the only way of achieving the full effect of baptism, the only way of growing up in Christ. "If anyone wishes to come after me, let him deny himself, take up his cross daily, and follow me" (Lk. 9:23).

Gratitude means repentence. The moment we begin to understand ever so vaguely the mighty deeds of God; the moment we begin to realize that "there is question not of him who wills nor of him who runs, but of God showing mercy" (Rom. 9:16), then we will be moved to utter grateful words of thanksgiving. What is more, as our gratitude grows in understanding and sincerity, we will not be satisfied with words. We will need to show and express our thanks to the good and merciful God by our lives, in deed. We will thus come more and more to see what St. Paul meant: "Whatever you do in word or work, do all in the name of our Lord Jesus Christ, giving thanks to God the Father through him" (Col. 3:17). We will come to see with Saint Francis that the gospel life is a life of penance, repentance, the grateful response of man to the call of grace. He puts it thus: "We.. humbly address and appeal to all of you to pray for grace, that we may all persevere in the true faith and in repentance, for without this none can be saved. Let us all love the Lord God with all our heart, with all our soul, with all our mind, and with all our strength; with all our understanding and all our powers, with all our effort, with all our feelings and affections, with all our desire and will. For it is he who gives us our soul, our life, and all things; who has created and redeemed us, and has saved us solely through his mercy..." (1 Rule 23).

Finally, **hope means repentance,** a life of penance, a life of openness to God. We know that God is faithful. We know also that we are not. Our infidelity is able to prevent the realization of our hope. For this reason Paul will refer to the hope of reward and the fear of damnation to exhort and sustain the faithful (cf. 2 Thess. 1:5-10). But, his basic thought is on a different level. He reminds us that "the grace of God our Savior has appeared to all men, instructing us, in order that, rejecting ungodliness and worldly lusts (say NO to self!), we may live temperately and justly and piously in this world (say YES to God!); looking for the blessed hope and glorious coming of our Lord Jesus Christ who gave himself for us that he might redeem us from all iniquity and cleanse for himself an acceptable people, pursuing good works" (Tit. 2:11-14).

The implication is therefore obvious: "Have this mind in you which was also in Christ Jesus, who... emptied himself, taking the nature of a slave... humbled himself, becoming obedient to death, even to death on a cross. Therefore God also has exalted him... (Phil. 2:5-9). "Christ also has suffered for you, leaving you an example that you may follow in his footsteps" (I Pt. 2:21). The very hope that is awakened in our hearts by the loving and life-giving mercy of God impels us to a wholehearted response. To make such a response to the Father, we must live in Christ and follow in his footsteps, deny self, take up our cross daily and follow him. This means a life of penance, continual conversion. This means an ever more complete sharing in the dying and rising of Jesus, the progressive fulfillment of our hope. As Francis put it, "Withhold no part of yourselves from him, so that He who has given Himself so completely to you may Himself take full possession of you." (Letter to a General Chapter). A life of penance leads to the fulfillment of our hope. So, "Let us hold fast the confession of our hope without wavering, for he who has given the promise is faithful. And let us consider how to arouse one another to charity and good works; not forsaking our assembly as is the custom of some, but exhorting one another, and this all the more as you see the Day drawing near" (Heb. 10:23-25). In this manner, and in this spirit, let us celebrate the September ember days.

Diary of a Country Nun

Mother M. Edwardine Horrigan, O.S.F.

VI. SINGING MY WAY THROUGH SUMMER SCHOOL

"Practice makes perfect" is a false adage as far as I am concerned. My first appearance in any but a strictly subordinate capacity in our chapel took place when I sang a high Mass. The Fathers had little opportunity to satisfy requests for such high Masses, so the first year the Assistant Director of the Missionary Apostolate asked me once a week to sing recto-tono. My only recommendation, it must be admitted, was that I sang softly. Father never listened, I'm sure, but concentrated on his own function. Hence there grew up the rumor that you could have a high Mass at the convent; since the Fathers insisted on donating the usual dollar fee paid to organists, our budget grew in proportion to my pride! The offerings I hoarded in an envelope partly, I suspect, because it seemed like money obtained under false pretenses and partly, too, because it gave me a great feeling of security to see so many dollar bills when money otherwise just seemed to melt away.

The young priests came on Wednesdays, usually a different one each week, and they simply waved aside my protestation, "Father, I can't sing, but I'll be glad to try," as nun-like humility. Were the ever amazed when it turned ou to be the absolute truth!. Th Chapel was a small room, so sma that the priest in vesting at th altar might have poked me in th eye had I not taken the necessar precaution to remain seated. Man a one was so surprised by the wa from right behind him, that he go confused at the prayers at the foo of the altar. Some simply walke out without leaving the offerin still, I suppose, in some kind o shock or firmly convinced that i justice no offering could be mad for so poor a performance.

Late in April one of the priest finished a special course in Liturgi cal Music at a Benedictine Abbe and he came out to the Missionar Apostolate to finish his year. I a sure the poor man was all for a injunction against high Masse being sung without an organ, aft Father sent him to our upper fl "prayer room" for a high Mass. was my usual flat self — perha a bit flatter since I recogniz Father as new. I would have be speechless had I known then th he was the one from the Benedi tine Abbey. He paused a few time sighed at the end, and left wi great dispatch — without any remuneration. Needless to say he never came back.

The administrator of Blessed Sacrament parish that year happened to be a talented musician who, thanks be to God, said all his Masses at the church. One afternoon he stopped in to arrange some catechetical details, and while he was there Monsignor called to say he would be down for high Mass the next morning. Father heard me agree to sing a high Mass, and being a member of Choirmasters' Guild, he asked me what Mass I sang. He seemed dumbfounded when I honestly told him that I tried to stay on whatever note I was able to start on, right through to **Deo Gratias.**

Nothing like first aid for the musically stricken! Father offered to give me the music for Mass XII and instruct me in singing it. The poor man was horrified to hear me say, "No, thank you, Father. You see I don't use a hymnal. I just use my missal. Music would only make me worse. I can't read it, either." Need I add Father's one and only appearance at 45 Mill Street was for a low Mass, and to add insult to injury he brought an altar boy. I may be the world's worst in singing, but I **can** serve Mass.

Every morning that the Director of the Missionary Apostolate was home we had a high Mass, so it was a foregone conclusion that if Father were coming I would light six candles and read over the Latin of the Proper by way of preparation. This was a woeful waste of time, however, because the shock of hearing my own voice usually made me mangle the Latin too.

One blustery March day I woke up on my parlor-sofa-bed feeling miserable but since morning prayers require little voice I really wasn't aware of my developing laryngitis until the Gloria; it just sounded as bad as usual until then. From the Gloria to the Postcommunion it got increasingly worse. Father turned to me after Mass and said, "Sister, why didn't you tell me you were losing your voice? After all, we don't ask for heroism." My simple answer was, "Father, I didn't know it when I started because I usually start off that way."

Our original arrangement for Mass provided for the young priests going back home after saying Mass to make their thanksgiving in church. After all we owned only two kneelers. Sometimes a more zealous one would remain, kneeling right at the curtain, praying his thanksgiving as we said the Acts of Adoration. If he was still there when we finished, we meditated for a little while since it was rather disconcerting to crawl over him. One such young priest remained at my invitation: he was both newly ordained and from my home parish. In a rush of hospitality, I went out with him and asked him to stay for breakfast. That's the day I felt like Mother Hubbard! Our sole supply of food, it turned out, was one-quarter of a grapefruit, four prunes, four not so fresh slices of bread, and the

merest bit of instant coffee. We tried garnishing this with plenty of sprightly conversation. We had been packing up to leave for Allegany, it is true, but when I offered that explanation it sounded like a very wordy excuse for so slight a breakfast. The still hungry priest no doubt went home and ate a hearty breakfast, and I'm sure his gift of two dollars was intended to help us to a decent meal.

Friends had a tendency to poohpooh my laments about the difficulties of singing high Masses, thinking I made much ado about nothing. The sure cure, I found, was to invite them to stay overnight in the fond hope that Father would call to ask for a high Mass. Usually all went well in the sens that I sang as I usually did. I would be at breakfast that th horrified guest would confess. "It' really true, Edwardine. You d sound like a banshee. I don see how you have the courage wail like that in front of all the priests!" My only defense is th mine were always command pe formances. And when the tin came for Summer School and Re erend Mother expressed dou about my paying for board a tuition, it was with the profession pride of a Stevens or a Meningh ni-Callas that I announced, "Y Mother, we can, with the ninet six dollars we earned by singi high Masses."

OUR REVIEWERS

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A CONTINUING DIALOGUE

Monastery of Saint Clare
720 Henry Clay Avenue
New Orleans, La. 70118

Dear editor:

In the editorial of the November-December issue of THE CORD you encouraged a response from your readers concerning the type of articles published. Though ordinarily I might have passed by such an invitation, your first article was so outstanding that I feel I must comment. I am referring to "Re-evaluating Franciscan Religious Life in a Changing World," by Sister Lenora, O.S.F. I think that you have done no small service to American Franciscans by offering them this woman's honest evaluation of our vocation. I only regret that too many (far too many) books and articles entitled "Franciscan" reflect nothing of the depth of theological and biblical insight that are so vital a part of contemporary thought within the Church.

This is most unfortunate. If there is anyone in the Church who ought to be fully aware of, and totally committed to the renewal inaugurated by Vatican II (and this includes the entire liturgical, biblical, and catechetical movements), it should be Franciscans. Franciscan spirituality is the gospel of our Lord Jesus Christ as it is given to us by the Church. And it is precisely here that THE CORD has the opportunity to play a role of enormous importance. Please give us articles that are the fruit of deep study and honest, courageous thought on our Franciscan vocation in the Church today— not the Church of the 13th or 19th century, but the Church of today. If the Church herself feels that she must entirely rethink her entire structure so that she may become more fully aware of herself, as her Lord would have her, how can we Franciscans feel that everything is quite all right with us and we need only hold onto the status quo? As Sister Lenora has well said: Perhaps we call some things Franciscan only because Franciscans have done them.

Before concluding we wish to congratulate Father Meilach on THE PRIMACY OF CHRIST. It is an excellent book and we hope to see a great deal more of this kind of writing from Franciscans. I have also been very grateful for the editorials in THE CORD.

In Christ Jesus,

Sister Mary Catherine, O.S.C.

This September issue reaches many of you as you are preparing to return to the normal, busy schedule of the school year. Graciously acceding to our request, Father Daniel has written this timely explanation of solitude and the need for it in our lives as religious. — Ed.

SOLITUDE
in an Age of Change

Daniel Higgins, T.O.R.

He was a short, rotund man, at first sight appearing very ordinary. Yet when one observed his jolly smile and fatherly manner, this ordinariness vanished. True character always has a way of asserting itself. It was the same way with most things he did. While earnestly desirous of following in the footsteps of his predecessors, he was nevertheless a revolutionist, in the good sense of the term. Within a short time he became very popular and dear to people throughout the entire world because he, Pope John XXIII, was indeed a father.

Angelo Giuseppe Roncalli not only spirited the flock given to him as the head of the Catholic Church but also animated all mankind with the desire for truth and brotherly love. He was not so much insistent on change as he was interested in fuller understanding. He looked not for upheaval but rather for possible and correct adaptation. A deeper insight into things was foremost in the mind of Pope John. This certainly demanded evaluations and a closer examination of things from within and without. A truly ecumenical spirit and mind prompted him to sum up his life in these words, written in 1959 when he was Pope: "Since the Lord chose me, unworthy as I am, for this great service, I feel I have no longer any special ties in this life. ... The whole world is my family. This sense of belonging to everyone must give character and vigour to my mind, my heart and my actions."[1]

Pope John's personal diaries reflect his true Christ-like spirituality and his simplicity in adhering to the traditional notions concerning the soul's journey to God.[2] In his **Journal of a Soul** we are allowed entrance into the flowering solitude of his intimate relationship with his Creator.[3] His apostolic work was an outgrowth of deep spiritual resources. Reading through his diaries one quickly discovers that throughout his entire life, time was frequently set aside for retreats and other periods of spiritual rejuvenation.

> To understand St. John the Baptist, the forerunner of Christ, we must understand the solitude in which he grew to maturity and of which he became the loud authentic voice; so, if we are to understand the bold direction given to the Church by Pope John, we must enter into his interior solitude: it was this daily examination of his spiritual life which turned him into the man of mission, the Good Samaritan of our time, the man who makes straight the highways 'to make ready a perfect people for the Lord.'[4]

The maxim "Know thyself" sufficed for the spiritual serenity of Pope John (cf. **Journal of a Soul**, p. 299). Knowledge of oneself, which naturally spurs one on to a sincere appreciation of one's fellow human beings, is considered extremely important in the Judeo-Christian tradition. This advice of "self-knowledge" was also given by the most renowned philosophers of ancient times and echoed by "wise men" down the ages. Concomitant with this counsel usually came the recommendations of the circumstances necessary for attaining knowledge of self.

Thomas Merton, in an article which appears in the May, 1965 issue of **Holiday** magazine, writes: "It is in the desert of loneliness and emptiness that the fear of death and the need for self-affirmation are seen to be illusory. When this is faced, anguish is not necessarily overcome, but it can be accepted and understood. Thus in the heart of anguish are found the gifts of peace and understanding: not simply in personal illumination and liberation, but by commitment and empathy, for the

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1. Pope John XXIII, **Journal Of A Soul** (trans. Dorothy White; New York: McGraw-Hill, 1965), p. 298.

2. Notes, resolutions and meditations written on the occasion of various retreats and spiritual exercises (from 1895, when Pope John was about fourteen, until 1962, a few months before his death at the age of eighty-one).

3. Bevilacqua, Cong. Orat., "Meditation," found in the introduction to **Journal Of A Soul**, p. xxv.

4. **Ibid.**

contemplative must assume the universal anguish and the inescapable condition of mortal man. The solitary, far from enclosing himself in himself, becomes every man, and dwells in the solitude, the poverty, the indigence of every man."[5]

As a contemporary writer, Merton reiterates the idea that solitude is invaluable to the individual and to society. In an age of "aggiornamento" where emphasis is placed on activity and participation, we still must believe in the necessity of solitude. It should be clearly realized as a positive aid to the modern-day Christian in the direction and nourishment of his life and works. The solitude found in the life of a Christian should bring him closer to God; it must not be used as an escape from reality.

Our divine Savior sought this "positive solitude" during his life on earth. "But so much the more the tidings spread concerning him, and great crowds gathered together to hear him and to be cured of their sicknesses. But he himself was in retirement in the desert, and in prayer" (Lk. 5:15-15). "And when he had dismissed the crowd, he went up the mountain by himself to pray. And when it was late, he was there alone..." (Mt. 14:23). There are various other passages found in the Gospels telling of Our Lord's fondness of solitude. This particular aspect of his life — his love and practice of solitude — was imitated by Christians from the very beginning of Christianity.

Exterior or actual solitude is a means to an end. Therefore the motives a person has for seeking solitude are very important; everyone, in order to enjoy a well-balanced existence, needs a certain amount of the "state of being alone." Interior solitude (in Christian spirituality called recollection and peace of soul) implies a certain predilection for actual solitude. Consistently recognized as a very important principle of the spiritual life is the practice of the presence of God, another meaning of interior solitude.

Solitude, both exterior and interior, has a place of pre-eminence in the Franciscan tradition. In the life of our holy Father St. Francis, prayer was the driving force behind all his activities. It was the solid rock upon which he built his new order. Francis certainly emphasized the works of the apostolate, but he definitely made clear that the spirit of prayer is to be its driving force. He enjoyed true prayer, true devotion, for his devotion entered into every phase of his life, every action of his day. Francis saw God in all things and all things in God. This continual communion with God made way for a longing in the heart of our Seraphic Father in regard to solitary places. Wherever he set foot there sprang up caves and grottoes to which he was accustomed to withdraw. Carceri, Fonte Colombo, Monte Casale, Celle and Poggio are but a few of these places.

The very essence of the Franciscan way of life is made up of an harmonious blend of both the active and the contemplative life. Francis would often go out into the Umbrian countryside in order to preach; but this preaching was invariably followed by periods of withdrawal to solitary hermitages. Francis solidly established the Franciscan ideal. There was to be a rational balance between external apostolic works and the life of prayer.

In Franciscan history one comes across many illustrious religious who, equipped with the necessary Christian courage found in recollection and solitude, brought the message of Christ to the world around them by work, word and example. St. Theophilus of Corte and St. Leonard of Port-Maurice spread the gospel among the faithful of Europe. To the people of the New World came Venerable Antonio Margil de Jesus and Fray Francisco Garces with the good news of salvation. These are but a few who, while manifesting in their lives a love for solitude, succeeded in doing much in the area of external activities.

Leonard of Port-Maurice (1676-1751) was interested in remedying the social evils of his day through preaching and other apostolic endeavors. His warrior-like disposition differed greatly from that of Francis, the troubadour and poet. Like Francis, however, he regarded the life of solitude and prayer as the basis and vivifying force of his missionary work. In a letter dated 1732 he wrote: "My vocation, in so far as one is competent to judge of such things, lies in mission work and solitude: mission work, that I may live **for God**; and solitude, that I may live **in God**. Everything else is vain..."[6]

Another strong personality in the annals of Franciscanism is that of St. Colette (A.D. 1380-1447). Despite her love of solitude, or rather because of it, she managed to accomplish a needed reform among the daughters of St. Clare. Her courage and strength of character were maintained by the peace she found in communing with God. Colette, the Reformer, nevertheless evinced a true womanly gentleness; this more feminine aspect of her personality came out in her love for the poor and suffering. Her love of God, considered in the seclusion and solitude she loved from her childhood, expanded, as it always does, into the sincere and generous love of her neighbor.

True interior solitude is a grace from God (which is not to say, however, that our cooperation is not necessary in attaining it). As we realize that it is the Holy Spirit who begins, strengthens and perfects our prayer, we believe also that it is he who, in the intimacy of our soul, unites us with God triune. In the fullness of our vocation to the mixed life of contemplation and external work, in our day by day living in a world made up mostly of hard work and suffering, we shall find the needed graces for perseverance and true happiness in the solitary moments spent each day, month and year talking and listening to our divine Master. It was he who said: "Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you, and learn from me for I am meek and humble of heart; and you will find rest for your souls. For my yoke is easy, and my burden light" (Mt. 11:28-30).

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5. T. Merton, "Rain and the Rhinoceros," **Holiday** (May, 1965), 8-16.

6. **Studies In Franciscan Idealism**, compiled by the Franciscan Clerics of the Old Mission, San Luis Rey, California, Vol. 2, Ch. 19, p. 8.

SEEING MOTHER MARY IGNATIUS HAYES[1]

through the

ANNALS OF OUR LADY OF THE ANGELS

Sister Mary Assumpta Ahles, O.S.F.

It is hardly probable that in early nineteenth-century England the birth of an Anglican clergyman's eighth child caused much stir. Nevertheless, that tiny spark of life, ushered into the world by Elizabeth Hayes' birth, was destined to become a veritable firebrand of zeal. It is not surprising, therefore, that in her search for God, Elizabeth was caught up by the religious ferment of the Oxford Movement which led her into the Church of Rome. Nor is it cause for wonderment that her ardent spirit was drawn, as a moth is to a flame, to that Seraph of Love, Francis of Assisi.

When, however, she eventually became a Religious of the Third Order of St. Francis, in Glasgow, Scotland, Sister Mary Ignatius (as she was henceforth known) had but begun her spiritual pilgrimage. Spurred on by the desire of sharing God's special treasures with those less fortunate than herself, she yearned to garner the fruits of the missionary vineyard; and though her body was frail, her spirit was daring, *and unflinchingly she obeyed God's call: "Go teach ye all nations." In common with the experiences of most spiritual crusaders, her work, too, bore the seal of God's test: that of repeated frustrations and failures in attempting "great things" for him.*

1. Mother Mary Ignatius was the foundress of an Institute that has developed into three distinct Congregations: the Missionary Franciscan Sisters of the Immaculate Conception (General Motherhouse in Rome, Italy); the Franciscan Sisters ofthe Immaculate Conception (Motherhouse in Little Falls, Minn.); the Franciscan Sisters of the Immaculate Conception (Rock Island, Ill.).

At present, the initial step for the cause of her beatification is underway, the Vice-Postulator being Father Benignus Millett, O.F.M., of the ancient Franciscan Monastery, Killiney, County Dublin, Ireland.

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After several abortive missionary endeavors—in Jamaica, France, and St. Thomas Island—Mother Mary Ignatius inaugurated her permanent "first," when in the fall of 1872, at the tiny Hamlet of Belle Prairie, she transformed a small one-room log cabin (graced with a loft) into the first Franciscan Convent in Minnesota.

Within a few months her indomitable energy had brought about tremendous results, evidenced in the mushrooming of the new convent and girls' boarding school; and on January 2, 1873, her nascent Institute began its active teaching apostolate.

By the following year (January, 1874) her burning zeal had spanned the two hemispheres through the medium of a new monthly, the Annals of Our Lady of the Angels*—founded by her at Belle Prairie and currently published at Tenafly, New Jersey.[2] Only a woman who had the daring of a spiritual adventuress would have had the courage to undertake a project that had so little promise of success. Yet launch the work, she did; and in doing so, she ventured what is believed to have been another first—the first Franciscan periodical published in the English language in the United States.*

THE **ANNALS:** AN INDIRECT AUTOBIOGRAPHY

Though the casual or superficial reader may possibly have seen nothing more in those early issues of the Annals *than just another "pious" undertaking to edity the faithful, yet a more careful study reveals a woman that was not only remarkably gifted, but also spiritually attuned to the noblest aspirations, and literally steeped in Franciscana.*

The **Annals**—A Testimony to Her Versatility

Even a cursory examination of the early numbers impresses one with the extraordinary versatility of the editor, Mother Mary Ignatius. It hardly requires an unusual degree of perception to appreciate the demands this undertaking must have made on one whose health had never been robust and whose energies were already being taxed by the comparatively primi-

2. The Archives of the Franciscan Sisters (Little Falls, Minn.) and those of the Missionary Franciscan Sisters (Rome, Italy) have many of the early issues. Others have been located in various libraries and archival centers: New York, Philadelphia, Worcester, and Chicago.

tive conditions under which she was mothering her fledgling school and convent. To have been at once editor, publisher, circulation manager, corresponding and recording secretary, as well as treasurer— as she must have been, with only a single Religious companion during that first year or more of the magazine's incipiency—was a far greater challenge than a fleeting thought might suggest. Just the selection and editing of **copy,** plus the necessary correspondence with widely scattered contributors, was in itself a time-consuming **avocation,** without having to bother about all the other minutia.

That her contacts with the **outside world** were—if not all-embracing — at least far-reaching, is already obvious in the very first issue. Like a meeting ground, a rendezvous, for Franciscans from practically evrey corner of the earth, the **Annals** brought together the English, the Irish, the French, the Belgians, the Italians; those from the Holy Land; those exiled from Prussia; those secluded in monasteries; those braving the hardships of foreign missions— all bearing witness to the flame of love kindled by Francis, which the **Annals** sought to spread.

Moreover, within a very few years —in fact, just as soon as Mother Mary Ignatius had gathered even the barest nucleus of a religious community about her— she made her apostolate a still more absorbing one by setting up her own printing establishment, thus assuming full responsibility for every phase of the publication. Until then, Mr. M. C. Russell, the editor and proprietor of the **Brainerd** (Minnesota) **Tribune,** had served as printer. It was he who— in the January 17, 1874 issue of his paper— paid high tribute to her literary venture, saying:

> The February number will be an interesting one to Protestants as well as Catholics. The editor (a lady of extraordinary attainments and great piety), intends to add to and beautify her already highly creditable publication, as she goes on... on our part we are determined to bring it, typographically, up to the standard of its merit and high tone otherwise, and already we claim it to be a great credit in every respect to our young city....

Nor was the Brainerd editor alone in his praise of the newly born **Annals**. The St. Paul, Minnesota, **Northwestern Chronicle** of August 1, 1874, speaking of the excellent workmanship of the magazine, says:

> We do not see how it could be done much better in the east. This monthly is interesting, besides its good reading,[3] as a tide mark of the advance of Catholicity and Catholic literature in this country.

The **Ave Maria** of June 8, 1874 in pointing up the "contents of the present number" which it de-

3. The set-off phrase is very likely intended as an appositive of "the monthly."

scribes as "well edited and neatly printed— being, by the way, exclusively the work of the Sisters themselves," adds:

> Contrary to what its title would seem to indicate, **The Annals** is not an exclusively devotional or ascetic work; a great portion of its contents is made up of interesting stories and sketches which cannot fail to make the magazine attractive to the general reader, and thus in a measure to counteract the growing appetite for nonsensical trash.

When announcing the new monthly-to-be in his paper of December 27, 1878, Russell also called attention to the "original translations from the French, of highly instructing matters never before published in English." It is highly probable that many of these "original translations," always rendered in perfect English, were likewise the work of Mother Ignatius, who, though English-born-and-educated, was known for her command of French. That she in many instances was the translator seems indicated by the frequent references to, and citations from, such French periodicals as: **Revue Franciscaine, Bulletin Religieux, L'univers, La Revue, Annales de la Sainteté au XIX Siècle.**

However, the greatest tribute to her varied abilities undoubtedly is the fact that this seemingly insignificant magazine weathered the vicissitudes of time, the uncertainties of a new foundation, the hazards of finance, and the risks of a shifting "locus" of publication.

The **Annals**—An Odyssey of Her Spirit

Far more important, though, than the remarkable versatility of this energetic religious was the zeal that was the **animus** of her very being. In fact, the **Annals** read like an odyssey of her restless spirit journeying through too small a world where God's kingdom and honor were concerned. To her the surest means of getting human love to respond to the divine was through the Seraphic Order, born of a burst of love. That the **Annals** were to serve as a liaison between this human bond and the divine is suggested in the opening statement of the initial number: "In the humble hope of making more widely known, and therefore more truly loved, the devotion to our Seraphic Patriarch, we have ventured on the publication of these ANNALS." And the editorial ends with an exhortation from St. Francis himself: "Brethren, whilst we have time, let us do good."

This call to action was addressed repeatedly to the children of Francis. In the April issue of 1874 the Saint's followers were reminded

> of the love truly Seraphic which filled his heart, and which he wishes to diffuse throughout the earth by his children. The Tertiaries of St. Francis ought then, above all, to love as Francis loved, and St. Francis strove to love as Jesus crucified has loved, the God of Angels, the God of Calvary, the God of the Tabernacle.

Mother Mary Ignatius Hayes

Although in many instances (as in the above paragraph) the tertiaries were particularly singled out for attention, the **Annals** embraced the interests of the entire Franciscan Family, wherever found and however engaged in serving God. Primarily, of course, the **Annals** concerned themselves with contemporary affairs, though they also delved into the riches of the Franciscan heritage, as did the "Chronicle of the Early California Missions"—transcribed from the report made by Junipero Serra in 1773 to Viceroy Buccarelli.

Typical of true Franciscanism, the **Annals** always reflected a deep concern for Holy Mother Church, especially for her chief Primate. Again and again— in reports, in excerpts from correspondence, in citations from foreign periodicals, and even in stories— there were references to, accounts of, or requests for prayer for the exiled Pontiff. The fact that he still reigned supreme as the Vicar of Christ was emphasized in various ways, but especially by discussions of papal infallibility and reminders of the deference and obedience all Catholics, particularly the sons and daughters of St. Francis, owe to the Holy Father.

Another specifically Franciscan trait exemplified by the **Annals** was the keen interest shown in the Holy Land, especially for those places and events associated with our Redemption—Christ's birth at Bethlehem, the shedding of his Blood on Calvary, the eucharistic gift of himself— these were Mother Mary Ignatius' great loves, as they had been those of Francis.

Ireland, too, that land of Faith, was generously represented— in poetry, in accounts of persecutions, and in examples of heroic martyrdom.

In other words, any piece of writing that was tempered with zeal for souls, growth in personal holiness, or the spread of God's kingdom on earth was worthy material for the **Annals.**

The **Annals**—An Overflowing of Her Own Being

Particularly do the **Annals** register Mother Mary Ignatius' own soul-stirring experiences and reflect the background of her own native country, which for so many years had formally turned its back on the Church of Rome and which had but recently been shaken by the Oxford Movement— and she along with it. Numerous were the tales and accounts (both fictitious and true) of individuals groping for the Truth and finally becoming anchored on the Rock of Rome. Like an apologia defending the Faith which its editor had earlier embraced, the **Annals** stressed repeatedly such topics as: "God Revealed Through His Church," "Can Both Churches (the Roman Catholic and the Episcopal) Be True?" "The Life of the Catholic Faith," "The Infallibility of the Catholic Church."

In addition, the **Annals** pulsated with a vital interest in the entire Mystical Body. Explanations of the "mysteries" of canonization, and "Why we invoke the Saints" enlightened readers on the Church Triumphant. Furthermore, biographies of the Saints and the Blessed—especially those of the Franciscan Order— offered heroic examples for imitation. To those still struggling to become saints, helpful information was given on the Church's teachings and practices: the ceremonies of a High Mass, the meaning of an indulgence, the significance of the Sacraments as a means of grace. As for explaining the Church Suffering, various avenues of approach were followed: editorializing, narration, indirect explanations, specific clarifications on what the Church teaches about Purgatory, as well as direct appeals for prayers for the holy souls.

To make Catholic doctrine more palatable to the ordinary reader, many of the sacred truths appeared in story or dialogue form; nevertheless there is no mistaking their purpose.

To Mother Mary Ignatius the apostolate of the press was above all a call to action: a call to the service of the Lord, to repentance, to personal holiness, to a complete commitment to the cause of Christ. In fact, some of those early articles might well have been lifted from the mid-twentieth century, as for instance, "The Apostolate of Women in the Church of God."

Though it is true that Mother Mary Ignatius was by no means the sole mouthpiece of the **Annals** (for the number of contributors was considerable), yet it is likewise true that as editor and publisher of the magazine, the responsibility and the privilege of selection were hers; and one may safely surmise that these selections echoed— at least in large part— her own thinking.

In still another facet of the **Annals** one sees also the outpouring of the Foundress' soul. Besides, of course, her extraordinary preoccupation with, and zeal for, all things Franciscan, the Church, and the Holy Father—there were the inner wellsprings of her own spirituality overflowing into the little periodical. Throughout the **Annals** one senses a great love for God's Mother, already evidenced in the choice of the title, and per-

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meating the entire publication, as mirrored in various ways, such as the title of a juvenile tale carried serially for the "Young Associates of Our Lady of the Angels," and news items on the commemoration of that feast. Also for the Immaculate Conception she evinced great veneration; and like a gentle refrain the Franciscan motto "To Jesus through Mary" (though not always so tersely expressed) was the keynote to many a recorded grace.

Her truly Franciscan devotion to the Crib and the Cross— the Incarnation and the Redemption— likewise overflowed into the **Annals,** as did an ardent love of the Sacred Heart, the Holy Name, and the Blessed Sacrament. Moreover, the meditative reflections that appeared from time to time on such subjects as the Stations of the Cross, the Lord's Prayer, and the Salve Regina, indicate that these devotions were far more than emotional effervescence. Brief considerations on the solid virtues of faith, humility, poverty, God's mercy, confidence in God, and above all a deep love of God, offered additional spiritual riches; whereas, in such "minute meditations" as "The Weariness of Jesus at the Well," one can almost read the weariness and fatigue of her own frail body drawing strength and encouragement from her divine Exemplar.

Though the early issues of the **Annals of Our Lady of the Angels** were modestly silent both on the Foundress herself and on the specific apostolate of her Institute, Mother Mary Ignatius Hayes left behind, in those extant copies, more of herself than she undoubtedly realized; for even today they vibrate with the breath of her spirit and throb with the beat of her pulse.

Aggiornamento and the Parish

LIONEL MASSE, O.F.M.

This is the fifth in a series of short feature articles on the new demands being made on pastors and their assistants by the recent updating and deepening of Christian life. — Ed.

V. KNOWLEDGE, THE BASIS FOR A LIFE OF LOVE

The union, in the Church and the sacraments, of Christians called by the Word of God, must bear fruit in a life of love. Otherwise it will wither and die. But a life of love presupposes first of all, **knowledge.** Now let us admit it frankly: priests do not know their people. The faithful come seldom enough to the rectory — and the younger ones hardly at all. Parishes are ordinarily too large. And to top it off, we don't stay in them long enough to get to know anyone well.

Despite these obstacles, however, we should leave no stone unturned in an effort to get to know our people. One means that is effective if used properly, is the **parish visit.** To be of any use, the visit must be unhurried, and it must be made at a time when all the members of the family can be

found at home. Some religious sociologists go so far as to say that we should take the whole year to cover the parish. And by the way, these must be genuinely pastoral visits, and not disguised "quests."

The visit is, however, only one means. Many pastors, after a few years in their parish, think they know it just because they have made several visitations. It seems more realistic to distrust such impressions as may have been gotten in this way; we live in a very complex world. To serve as a sort of control on these impressions, there are other means of scientific inquiry. A sociological investigation, for example, can be of great help to the pastor who wishes to work on the basis, not of impressions, but of reality.

If the shepherds do not know their sheep, it must also be admitted, unfortunately, that the sheep themselves do not know one another — or even want to know one another. The mobility spoken of in an earlier article is to a great extent responsible for this situation: the people work outside the parish, take their recreation outside it, and even study outside it. Another factor is the desire for privacy which seems to have become more pronounced in our time.

Yet how are people to pray as a family when they do not even know one another? And how can they foster a real love for the brother they refuse even to meet?

This is not an easy problem to solve, and any efforts to remedy the situation will be met wit determined resistance on the par of many people. It seems un deniable that as long as we hav the large parishes we do, the prob lem will continue to be an acut one; in the context of the presen situation there simply are no pa solutions, no total resolutions to b had. Yet a beginning might b made if we gave up, for the tim being, any hope of drawing all th parishioners together, and concen trated instead on uniting certai groups with special interests i common. This is the sort of in formation we can get from th sociological investigation alread mentioned. This would certainly b a beginning, and in time, th people would find themselves mor and more open to others, even beyond their particular group.

> "Priests [must], under the leadership of the bishops and the Supreme Pontiff, wipe out every kind of separateness, so that the whole human race may be brought into the unity of the family of God."
>
> — Constitution on the Church, n. 28.

Having laid down this basic principle, that knowledge is the indispensable prerequisite for developing the life of love in a parish we shall turn, in the two article to follow, to some particular cate gories of parishioners which are o particular importance from th pastoral viewpoint: the sick, th poor, the stray sheep, the family and the parish societies.

The One Bride: The Church and Consecrated Virginity. By Sister Mary Jane Klimisch, O.S.B. New York: Sheed and Ward, 1965. Pp. 235. Cloth, $4.95.

In this day of proliferation of spiritual literature, a theologian or serious student of scripture, aware that publishers are trying to make the most of the Bible boom, is likely to pick up a book like **The One Bride** gingerly, wondering how much depth and solidity it has. This is exactly what I did, but when I laid the book down, I had to confess that the author had won not only my interest but my intellect. Here is a work that not only commends itself by its judicious gleanings from the best of modern biblical scholarship but makes enjoyable and at times moving reading.

Sister Mary Jane has taken the theme of consecrated virginity in the Church, explored it in biblical, patristic and liturgical terms, and woven her conclusions together with many penetrating personal insights possible, it seems, only to one who has lived the consecrated life she describes. After exploring virginity as a paradox, the author treats of the virgin Israel, the Virgin Mary, and the Church, virgin-bride. Particularly welcome are the chapters which show how the roots of consecrated virginity are found in baptism and in the theological virtues.

There is some repetition of ideas, but this is perhaps unavoidable because of the many-faceted approach to the unique mystery, and even where this occurs, the reader will usually discover fresh advances over previous insights. Happily, there is no glorification of virginity at the expense of Christian marriage or motherhood; the Christian laity will find much here to give them a deeper appreciation of their own vocation. It is this positive approach which makes the chapter on spiritual fruitfulness, in this reviewer's opinion, the high point of the book. In an age when we have time not to read good books but only to read the better books, this is one that can be recommended to all Catholics. For women religious, it is a must.

— **George T. Montague, S.M.**

Auschwitz, The Christian, and The Council. By John Oesterreicher. Montreal: Palm, 1965. Pp 48. Paper, no price given.

This booklet is an expanded translation of lectures given by the author in the summer of 1964 over West German Radio.

As the title suggests, Msgr. Oesterreicher, himself a witness of Nazi oppression, proposes for our consideration and meditation the horror and degradation of the concentration camp, and in particular the murder of millions of Jews. In reading this account of human depravity and shame, the Christian reader can only acknowledge his own guilt; for to the extent he has failed to witness

Christ in the world, to that extent he has connived in the murder of Christ's brethren in the flesh.

In proposing this recognition to the Christian, the author is indeed proposing that it is ultimately Christ whom we are persecuting. In short, the Nazis in persecuting and murdering the Jews, were in fact concretizing their hatred of Christ. The Christian's atonement for these crimes will be meaningful, only if it accepts in brotherhood the sons of Israel, the brethren whom Christ, the unique Offspring of Abraham, loved as fellow-kinsmen of the same Abraham.

The Council, Msgr. Oesterreicher suggests, must bear witness to this truth, that the Church and Israel are entwined; that "communion with Jesus is, at the same time, communion with Abraham, and communion with Abraham should be fellowship with all of Abraham's sons. But whenever this fellowship cannot be one of faith, it ought to be, at least, one of respect, concern, and love."

— James P. Reilly, Jr.

Maturity in the Religious Life. By John J. Evoy, S.J., and Van F. Christoph, S.J. New York: Sheed and Ward, 1965. Pp. viii & 310. Cloth, $4.25.

The "interruptive technique" of delivery which Fathers Evoy and Christoph employ in this interesting, vital, and timely book for religious is unusually appealing because of its "down-to-earth" quality of humanness and insight into the problems and needs of religious women in contemporary society. Coming as it does in the shadow of Cardinal Suenens' **Nun in the World**, it appears to have given impetus to an awakening and an awareness of the status of women consecrated to God and their tremendous contribution to the apostolate.

The original ripple following the impact of **The Nun in the World** has widened as witnessed by the proliferation of material on this subject. So much of this material is being circulated, in fact, that many a Sister doubtless prays for the emergence of some other timely topic which will "get her off the hook," as it were.

This book, however, is different. It is of great importance in that it motivates, prompts introspection, and urges reflection. Unlike **The Nun in the World**, it does not lay out new highways to explore; instead, it makes the reader want to remode and polish existing ones.

The scope, clarity, and readability of this book are within the reach of religious in all fields of work: teaching, social work, or nursing. Of particular application to all are the chapters on "Confrontation of self" and "Religious to others." The jewel of the setting is the emphasis on love. As Father Christoph says, "If I am a human being, I love."

This is not a book to scan. It is a book to read slowly so that its meat may be thoroughly assimilated and become a part of the reader.

— Sister M. Thaddine, O.S.F.

The Rosary and the Living Word. By Sister M. Rosalia Genovese, O. F. Baltimore: Helicon, 1965. Pp. 224. Cloth, $4.95.

This book was composed for one practical purpose — "to help during meditations on the Mysteries of the Rosary" (p. 13). In the form of a pictorial, 200-page rosary, it presents for each bead of the fifteen decades a Scriptural text and an illustration picturing the message of each text. The book also includes a concise appendix which lists the principal spiritual fruits to be gained from praying the rosary. In general, the illustrations depict familiar gospel scenes, portrayed for the most part in a modern and imaginative style. Although many of the biblical sketches may captivate and charm the reader, he may be thoroughly dissatisfied with the translation of certain passages of the Old and New Testaments —those precisely whose clumsy but traditional English garb could have been effortlessly exchanged for the modern cut of our new Confraternity translation. However, to all who wish to pray the rosary in full awareness of its biblical setting this book is highly recommended.

— Benedict V. Scarfia, O.F.M.

As One of Them: Letters to a Sister Superior. By Claude Kean, O.F.M. Westminister: Newman, 1965. Pp. 153. Cloth. $3.50.

Each year many an unsuspecting religious awakens to find herself (or himself) appointed Local Superior. Generally they (men as well as women) have had no special preparation for their new post, and the only advice given is the vague, "Think of all the good Superiors you know, and try to be like them," or the vapid, "Just make your convent a little bit of heaven." Yet newly appointed Superiors do need guide-lines (and so do the veterans). Improved communications between Superior and subject have helped both, but no one can deny that while the hot war between freedom and authority wages so fiercely the life of a Superior does not always come up roses. **As One of Them** is a handbook on how to be a good Superior. It is a basic course not only on what every Superior should know, but also on what every Superior should do.

The book is cast in the familiar letter form, a form that demands skillful handling while allowing for sound advice, humorous touches, timely reminiscences, and avuncular encouragement. The medium is a happy choice: the author of the letters is a priestly uncle who for many a year has been a religious, a priest, a Superior, and a retreat master, while all the time being a "religious-watcher." The letters take on such a confidential tone that the reader is readily deceived into thinking that he is reading someone else's mail that somehow applies to him.

As for content, there are 18 chapters, each dealing with some aspect of the Superior's role. The use of authority, the maintaining of religious life and discipline, partiality, humility, confidence in God and in one's community, prudence, patience, knowledge of one's subjects, personal differences, criticism by one's subjects, and many other topics, including the conduct of the Superioress toward priests, are all expertly treated.

But the mere mention of some of the matter does not indicate the fine use of Sacred Scripture, the excellent examples of everyday religious conduct, the common-sense advice, and the cheerful encouragement so generously strewn throughout the book.

Here is a book that every subject will wish to give (anonymously) to his or her Superior. Here is a book that each Superior can read for direction in steering her course. Here is a book that each Superior can read for counsel, comfort, confidence, and courage.

— Richard Leo Heppler, O.F.M.

In the Steps of Pope Paul. By Rabbi Reuben Slonim. Baltimore: Helicon, 1965, Pp. 136. Cloth, $3.50.

"Our visit is a spiritual one, a humble pilgrimage to the sacred places made holy by the birth, the passion and death of Jesus Christ, and by his glorious resurrection and ascension." Pope Paul VI spoke these words at the Ammon Airport, Jordan, as he began his historic three day tour of the Holy Land. A complete report of this unprecedented visit would have to capture its acknowledged religious motivation. This is the great merit of **In the Steps of Pope Paul** — a rabbi-jounalist's impression of Paul's visit. Besides recognizing the basic spiritual dimension of the papal trip, the author interprets it in the simple terms of a home-coming, a visit to one's spiritual home. Rabbi Slonim after reviewing the motives commonly alleged for Paul's trip states bluntly, "Anybody who followed in the steps of Paul during his fifty-one hours in Jordan and Israel must have seen, as

I did, the simple, human longing of the man to be in contact with the source of his being" (p. 3).

The reader, if he pauses to reread this statement, may perceive some of the flavor and direction of the rabbi's interesting account. Paul's journey is viewed and reported by a man who is keenly sensitive to facts and historical detail (he is a Canadian journalist with the Middle East his special beat) and deeply committed to the humane and religious values that have been born amid the seething history of the Holy Land. His record of Paul's visit, then, is an objective yet personal narration of events, at times very touchingly pitched, at other infrequent occasions digressing and tendentious. If the book must be labelled, it more closely resembles a memoir or informal diary rather than a compilation of the news dispatches describing those fifty-one historic hours.

The book actually originated "apart" from its author. After a lecture relating his coverage of Pope Paul's pilgrimage Rabbi Slonim was encouraged, cajoled, if not hounded, to enlarge and prepare his comments for publication. He relented. And there appeared **In the Steps of Pope Paul.** Despite a few tedious digressions and some heavily biased judgments (about Arab-Israeli affairs) the book is a stirring and inspiring account of a visit that thrilled and united, if only for days, nations, races and creeds.

— **Benedict V. Scarfia, O.F.M.**

Sacraments: the Gestures of Christ. Ed. by Denis O'Callaghan. New York: Sheed and Ward, 1964, Pp. xii & 194. Cloth, $4.00.

This is a volume of ten essays, a short introductory chapter, and a very brief bibliography. Originally the studies were presented as papers at the Maynooth Union Summer School, in 1963.

The tone of the papers is modern and very much in line with the latest trends of contemporary theology. Although the contributors do not intend to present them as original studies, they do offer valuable material to the reader as practical resumes of research done by some of the great contemporary theologians.

To this reviewer's mind Dermot Ryan's "Sacraments Foreshadowed" (pp. 1-21), Cornelius Ernst's "Acts of Christ: Signs of Faith" (pp. 5675), and Thomas Marsh's "The Sacramental Character" (pp. 107-38) deserve special mention — though he differs with them, especially with Thomas Marsh, on several points. No small credit is due this book, for the contributors have made every effort to furnish the best possible presentation of current doctrine on Christ the Sacrament of God, and on the Church the Sacrament of Christ.

On the negative side, in addition to the usual misprints and occasional lack of clarity (cf. pp. 74, 124, 225), two main deficiencies of the book must be mentioned here. First, it is regrettable that quotations from the Bible, from the Fathers of the Church (cf. pp. 40, 41), and especially from St. Thomas Aquinas (cf. pp. 64, 65, 123, 229, etc.), are in Latin. This procedure is not only unusual in American publications, but must also be a disturbing element to the general reading public. Yet, even this antiquated method of quoting is sometimes used in an inconsistent way; i.e., on p. 42 one Bible citation is given in English and the next one in Latin. When good translations are available they should be used in the main text and, if necessary, the original text should be printed in the footnotes. This method is, by the way, applied in the book only once: p. 66, n. 14.

In the second place, it is deplorable that on p. 179 about six lines of the main text, plus a footnote, are completely missing. Both these deficiencies are unusual with Sheed and Ward publications. One can only hope that the editors will avoid making similar oversights in the future.

— **Sabbas J. Kilian, O.F.M.**

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October, 1965 Vol. XV, No. 10

CONTENTS

THE VOICE OF ST. FRANCIS IN 20th-CENTURY AMERICA
Mark Hegener, O.F.M. 283

THE ROYALTY OF CHRIST AND THE CHRISTIAN
Louis B. Pascoe, S.J., Richard I. Caplice, S.J., and Thomas P. Walsh, S.J. 288

DIARY OF A COUNTRY NUN
Mother M. Edwardine Horrigan, O.S.F. 298

CAST YOUR CARE UPON THE LORD
Anselm W. Romb, O.F.M. Conv. 300

AGGIORNAMENTO — A CONTINUING DIALOGUE
Sister M. Zita, O.S.F. 308

COUNSEL
Jerome A. Kelly, O.F.M. 310

AGGIORNAMENTO AND THE PARISH
Lionel Masse, O.F.M. 315

THE ROSARY AND THE LITURGICAL RENEWAL
Sister Marie Clement Edrich, S.F.P. 317

SAINT ANTHONY'S TRIBUTE TO THE KING OF GOD'S PEOPLE
Sister M. Everildis Wolke, O.S.F. 322

BOOK REVIEWS 323

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OUR ARTISTS:

The illustrations for the October issue were drawn by Baron José de Vi (p. 292), Father Robert Smyth (p. 298), Father X. Miles, O.F.M. (p. 30 The Sisters of St. Elizabeth's Cloister (p. 310), and Sister M. Joanne, S. (p. 318). The drawing on p. 284 is used by courtesy of the Franciscan He Press, and that on p. 292 by courtesy of Saint Anthony's Guild.

OUR COVER:

This month's cover, drawn by Father Joseph Fleming, O.F.M., Dean of I at St. Bonaventure University, symbolizes the central role of Jesus Chris king of the universe. The warmth of his love and the power of his influ are beamed, like the rays of the sun, to the uttermost limits of the cosm and, like the beam of a radar set which leaves no object in the atmosp undetected, the unifying energy of Christ pervades the entire gamut of ation.

THE VOICE OF

SAINT FRANCIS IN TWENTIETH-CENTURY AMERICA

Mark Hegener, O.F.M.

"The dawn of the twentieth century has witnessed a truly remarkable upgrowth of scholarly interest in the life and work of St. Francis of Assisi." So wrote Father Paschal Robinson, back in 1906 — the first sentence in his little guide of Franciscan sources entitled **Some Pages of Franciscan History.**

The same verdict is expressed in the introduction to the **Edinburgh Review** (January, 1904) discussion of twelve Franciscan books: "For many years past, the growth of a sympathetic interest in the life and work of Francis of Assisi has been a marked feature in the literature of our own and of other countries. This interest has shown itself in the twofold form of original studies, and of reprints and translations of manuscript authorities."

In 1902 Paul Sabatier founded the Society for Franciscan Studies in Assisi, and in the same year there appeared a British branch of this same Society. At the same time the Franciscan Fathers of the International College of St. Bonaventure at Quaracchi were publishing critical editions of the sources of Franciscan history and the legends and writings of Saint Francis.

What is the voice of Saint Francis like in the twentieth century today? Certainly it must always be indistinguishable from the voice of those who profess to bear his spirit and who follow his way of life. But just as surely we connect his voice with publication: how strongly does he speak from books and publications, how loudly and how widely is he heard? And even here there is a relative ambiva-

lence, for the one supports and manifests the other. In speaking about the "voice" of Saint Francis today I must necessarily limit myself to its sound in the United States.

With the buzzing interest in Saint Francis and matters Franciscan so intense at the turn of the century, some of it was bound to spin off to these shores. Thus Father Paschal Robinson (later Archbishop and Nuncio to Ireland) who was a journalist before entering the Order, published an edition of **The Writings of Saint Francis** in 1905. Almost fifty years later, in 1952, **The Words of Saint Francis** was edited by James Meyer, O.F.M., and published by the Franciscan Herald Press. The third and most recent edition of the Saint's own legacy was published in 1964; entitled **The Writings of Saint Francis,** it is a joint publication of the Franciscan Herald Press in America and Burns and Oates in England. The translation was done by Benen Fahy, O.F.M., of the Irish Province, and an introduction and notes added by Placid Hermann, O.F.M., of the Chicago-St. Louis Province of the Sacred Heart.

Between 1905 and 1952, it seems that Franciscans in this country felt little need to publish Franciscan literature of a profound and serious nature. Most of the major provinces of all obediences were established by Europeans, as was also the case with the various Franciscan Brotherhoods and Sisterhoods. And they were content to rely for reading material on the publications produced in their native countries. They saw no need for further progress in relating Franciscan life to the needs of the modern world; on the contrar they strove to hold to the ma ner they remembered it being liv when they left their original cou tries. While the European schola continued to study the sourc and relate Franciscan life to t needs of the modern world, th their American brothers and s ters seemed to be ignoring t vital type of activity.

Suddenly there was a war, a with it came a turning point. T younger generation had no sc source of tradition or inspirat to turn to in their efforts eit to understand the past or to bu for the future. Numerous publi ing facilities were mobilized to medy this situation. The pres article is an attempt to show part played in this important ap tolate by the Franciscan He Press since the author was put charge of it in 1949.

Needed desperately in that year were, not only source materials, but inspired writings on the elusive spirit of the Franciscan Order and its Founder. Solid meditation material had to be furnished, which could form a steady diet for those unable, for one reason or another, to seek it in the early masters of the Order. From 1950 until 1965, the Franciscan Herald Press has published most of the early source materials; the lacuna in our list result from the fact that other publishers have also published vital source material which it would be useless for us to duplicate. The excellent edition of the **Little Flowers of St. Francis** (Doubleday's Hanover House and now Image), translated and edited by Raphael Brown, is a good example.

In preparation by Franciscan Herald Press at this time is a "totum" of all the source materials for the life of Saint Francis and the origins of the Franciscan Order. It will have a complete index and cross references so that all the material available will be as easy as possible to locate.

It would be tedious to recite the list of sources and publications at this juncture. But tribute should be paid to some of the major figures involved in their production. James Meyer, O.F.M., for example, who died in 1955, supplied the solid scholarly background for the first beginnings in our publication of sources. Ignatius Brady, O.F.M., now at Quaracchi, is an invaluable adviser and translator. Placid Hermann, O.F.M., at St. Francis Novitiate, Teutopolis, Ill., is likewise an indefatigable editor and translator. Raphael Brown is a research scholar at the Library of Congress, as well as a noted author and editor of Franciscan publications; his editing of Omer Englebert's **Saint Francis of Assisi,** has made that publication as definitive a biography of Saint Francis as we can hope to see in our time.

Apart from the sources, there were the great volumes of meditations by Hasenohrl — the first English Franciscan meditations in many years, which have now been replaced by the more modern, seven-volume set of meditations by Bernardin Goebel, O.F.M. Cap. An arm's length list of Franciscan spiritual writings includes the trilogy by Leon Veuthey, the books of Stephane Piat and Valentin Breton, and Marion A. Habig's **The Franciscan Book of Saints** and **The Franciscans.** There are biographies too, of saints and of modern Franciscans, such as **I, a Sinner** by the famous Jose Mojica, the opera star and film actor who joined the Order in Peru; and **The Shadow of His Wings** by Gereon Goldmann, O.F.M., a hair-raising story of the exploits of a Franciscan cleric in the German army during World War II.

A book that has hardly received the notice that it should have is **The Wisdom of the Poverello** by Eloi Leclerq, translated as a work of love by Marie Louise Johnson (a dermatologist) and her husband Dr. Kenneth Johnson (a surgeon). The same author's **Exile and Tenderness,** published in April, 1965, also by Franciscan Herald Press, shows the wells from which Saint Francis drew his peace, and what an agony it was to bring up that clear water.

But it is also necessary to project the voice of Saint Francis in

the scholarly works and from the pens of the Order's philosophers and theologians. In **The Marian Era** (volume six was published this Spring), we have tried to keep abreast of new developments in marian devotion and mariology—and at the same time present the material in such a way as to give it a broader audience than the scholarly periodical can reach.

We consider **The Primacy of Christ,** by Michael D. Meilach, O.F.M., an important work, for (1) it gathers together and re-presents the Franciscan point of view amid the plethora of books on philosophy and theology today (William Birmingham, editor of the Omega Mentor series of paperbacks published by the New American Library, called the book "a fine introduction and synthesis"); and (2) it is one of the first readable presentations of the Franciscan outlook and a synthesis of Franciscan thought which has been written by an American friar.

At this point we may sum up the observations of a Franciscan scholar who has spent a lifetime studying sources in order to apply them to the modern scene. Father Cajetan Esser's books have all been published by Franciscan Herald Press. Now some of his writing may be somewhat heavy, and not as lively as a description of Brother Juniper, but their publication was necessary to establish a platform from which to observe modern Franciscan life. In his latest work, **St. Francis and His Own,** soon to be published by the Franciscan Herald Press, he treats of the spirit and initiative which characterize Franciscan pastoral work.

We need more concentrated thought on the purpose and contribution of the Friars Minor, t Capuchins, the Conventuals, t Poor Clares, the Graymoor Fri and all the countless other branc es of the Franciscan family in Church today. This must be p jected from a thorough acqua ance with the sources and w Franciscan history. And it can born only of fraternal discuss open and frank. Ideas are not b suddenly in the mind of a ge They grow with discussion. On the most fruitful publishers in O.F.M. obedience whose sch have received world-wide re as **periti** (the only Franciscans ed as contributors to **Concili** is the Brazilian Province in de Janeiro. One of the profe told me that all the member the theological faculty there ga each morning for at least hour to discuss current ideas.

We have learned to share e thing in the Order; we put "a (**ad usum simplicem**) in the c of our books. But we have learned really how to share ideas and our personalities for good of the Church.

It was out of discussion communication that the two portant publications edited by liam Barauna, O.F.M., of the zilian Province, arose: **The L gy of Vatican II** and **The Ch of Vatican II.** The latter wil published simultaneously, this in five languages, the English sion to be a joint project of Franciscan Herald Press and B and Oates with Father Ch Davis as the English editor each case more than fifty C **periti** have contributed, discu every possible phase of the Constitutions.

The publication of these w

by a Franciscan publishing house is, we feel, significant if not symbolic. There has been an increasing concern in all three Franciscan Orders, and all three branches of them, both to identify the Franciscan spirit and the contribution it must make to the Church, to make sure that it is not being segregated or segregating itself, and to push for an accelerated response to the needs of the Church which the Franciscan Order can and must serve today. There is a growing awareness that to serve the Church to the fullest the Order must recapture its original spirit, re-evaluate the forms that symbolized that spirit in the past, and perhaps devise new ones for the age in which we live.

This process of returning to the past in a swooping dive to re-emerge Phoenix-like with a new spirit is going on through the entire Church. It is truly a sign of the spirit of "vir Catholicus" that the Franciscan Order is going through the same process.

We find it even more striking on the level of the Third Order. And here the voice of Saint Francis probably has its largest echo. Tertiaries are re-evaluating their monthly fraternity meeting, injecting new formats, overhauling old concepts, and moving forward in many directions. They are probably the best buyers of Franciscan literature, with the result that a whole new literature on the Third Order has been published for them by the Franciscan Herald Press during the past fifteen years.

The Franciscan Herald Press has endeavored to offer many services on many levels. Here are some of the current ones:

1. **Franciscan Herald:** monthly organ of the Third Order of Saint Francis in North America, now in its 44th year. In that time it has had two editors: Father James Meyer, O.F.M., and, since 1955, the present writer.

2. **Franciscan Book Club:** eight years old and largely subscribed to by lay tertiaries. There are approximately five thousand Franciscan houses in the United States, including those under the jurisdiction of priests, brothers, sisters, hospitals, etc. But only a fraction are subscribers.

3. **Third Order Bulletin Service:** a two-color bulletin supplied to fraternities monthly similar to that used weekly by parishes. We had a similar bulletin for Franciscan parishes, but it "folded" for lack of sufficient subscribers.

4. **The Marian Era:** an annual volume similar in size and format to **American Heritage.** This is now in its sixth year.

5. Third Order monthly conference and fraternity monthly participation cards.

6. Third Order supplies of the most varied types, from scapulars and cords to special promotion "kits" and a manual for "Managing Your Third Order Fraternity."

7. Franciscan Art Calendar, published and distributed annually.

8. Franciscan English Ordo, published and distributed annually.

There are only three on the Herald Press editorial staff; and we are kept busy. But we are at your service.

THE ROYALTY of CHRIST AND THE CHRISTIAN

A trilogy in which the meaning of our participation in the ro priesthood of Jesus Christ is subjected to careful and illuminat analysis. The latest scriptural developments are brought to bear on subject, and then the powerful insights of a leading Protestant th logian are used to crystallize the vision attained through the bibl inquiry. The three authors originally presented their contributions papers at the Woodstock theological conference of November, 1964. Th have graciously consented to the publication of an edited version their papers in the CORD *in the hope that the rich implications their analyses for the spiritual life will be of benefit to their new au ence of Franciscan religious and tertiaries. The Editors of* the CO *wish to express their most sincere gratitude to the authors and to th superiors for the generous permission they have extended to us. —*

I. PRIEST, PROPHET, AND KING

Louis B. Pascoe, S.J.

The triple office of priest, prophet, and king constituted the axis upon which Jewish society revolved. This triad also characterized the messianic aspirations of that society which were fully realized in the person of Jesus Christ, who become priest, prophet, and king par excellence. Christ shares this triple office with every member of the Christian society which he established by his Incarnation, death, and Resurrection. Every Christian is made priest, prophet, and king through his incorporation in Christ's mystical body in the initiatory sacraments of baptism and confirmation. But what meaning do these titles have f the individual Christian?

The term "priesthood" is prima ily associated with the notion mediation and sacrifice. The pri is thus one who has been cons crated to offer sacrifice and mediate between God and ma The concept of the priesthood verified primarily in Christ w received his priestly consecrati in the Incarnation and who whole priesthood was directed t wards the sacrifice of Calvary. applies analogously to the pri consecrated in the sacrament holy orders. As Christ's minist he carries on the sacrificial wo of Calvary. Again, by analogy, the notion of priesthood is realized in all Christians. By the sacramental character and anointing of baptism and confirmation, they truly share in Christ's priesthood.

I Peter 2:5 tells Christians that they are a "consecrated priesthood," and are to offer "spiritual sacrifices acceptable to God through Jesus Christ." This is the priesthood of the good life, a life lived in and for Jesus Christ, a life dedicated to carrying Christ's cross, drinking his chalice, dying daily to sin, and being continually renewed through grace. St. Paul in his letter to the Romans calls such an offering a "living sacrifice."

The personal sacrifice of the Christian reaches its fullest social expression at the privileged moment when the Christian community is gathered for the eucharistic sacrifice. Through his priesthood, every Christian is empowered to offer, together with the whole Church and through the ministry of the ordained priest, the same sacrifice that Christ offered on Calvary. The Christian offers that sacrifice by effectively uniting the totality of his life with the offering of the priest at the altar. His sacrificial life is thus offered up to the Father in union with the sacrifice of Jesus Christ. From this sacrificial action of the whole community will come the graces necessary for all Christians to continue and to intensify their priestly lives.

Again through the sacraments of baptism and confirmation, each Christian shares also in the prophetic office of Christ. As the perfect image of God, Christ gave the fullness of testimony to the Father and to his plan of salvation. The Church as the prolongation of Christ in the world continues that testimony. Each Christian is called upon to participate in and to give witness to the salvific mission of Christ and his Church. He gives witness, first of all, by the testimony of his own life. In the very living of the Christian commitment which he assumed initially in baptism, the Christian gives witness before God and his fellow men to the redemptive value of Christian faith, hope, and love. Such an intimate form of personal testimony will always be necessary in the life of the Church at all stages of her history; it is the source and foundation of all other forms of testimony demanded of the Church and her members.

Since the Church has a temporal dimension, these additional forms of testimony have varied according to historical circumstances. In the days of the Roman persecutions, Christians were called upon to give the fullness of testimony through martyrdom. At different times through the middle ages and especially in reformation and post-reformation times, the notion of witness became primarily associated with defending the doctrinal teachings of the Church. The present-day spirit of ecumenism has put an end to this overly defensive attitude. The Christian is thus free to give testimony more in accord with the spirit of the modern world — a world often indifferent to Christian values. He must, therefore, show the relevance of his Christian beliefs to this modern world. Karl Rahner has said that the mission which the Christian receives in confirmation is not primarily a mission to defend the

Church; it is, rather, a share in the universal mission of the Church, which is not to save herself but to save the world. The Christian is to give witness to the fact that God does not abandon creation to its sinful nothingness but redeems, preserves, and transfigures it. Conceived in these terms, the testimony demanded of the modern Christian is primarily one of redemptive service and relevance.

In our analysis, we have explained briefly the priestly and prophetic aspects of the Christian life; the idea of kingship remains to be considered. While there is considerable agreement in the Church today on the priestly and propheti role of the Christian, the notio of Christian kingship has remaine somewhat vague. What do w mean by the kingship of th Christian? What does this notic add, if anything, to his sacrifici and prophetic activity? The r mainder of this article will devoted mainly to the question Christian kingship. Father Capli will analyze the scriptural eviden concerning Christian kingship a will explain the nature of t kingship. Father Walsh, fina will present an analysis of K Barth's theology of Christian ro alty.

II. THE KINGSHIP OF THE CHRISTIAN

Richard I. Caplice, S.J.

When one reads some of the recent literature on participation in Christ's office as king, the most striking thing is that there is no real unanimity on its meaning. Most authors begin by stating that, as a result of incorporation into Christ, each Christian is personally made a king in a special sense. For some writers, this new status implies personal freedom, or dignity, or self-control; for others, it implies an augmentation in the dominion man has over the material world; for yet others, it implies a new relation to other men, a right to modify or withdraw from society and its institutions, or a ruling power in some limited social context. In each case an appeal is usually made to Scripture. The present attempt to ascertain the meaning of Christian royalty will therefore begin with some remarks on the passages to whi appeal is made.

The statement that was to b come classical in both the O and the New Testament is t promise of Ex. 19:6. This is usu ly translated as follows: "If y will obey my voice and keep m covenant... you shall be a kin dom of priests and holy natio Despite its apparent simplicity, t meaning of "kingdom of pries (**mamleket kohanim**) is by means clear. Traditional interp tation has seen here a promise kingly status to the individ Israelite, and we know from Aramaic translation of the T gum Onkelos, "you shall be ki and priests," that a similar int pretation was possible in late P estinian Judaism. Recent investi tors, however, have not agr that this is the original sen

Noting that this verse is explicative of the preceding ("you shall be my own possession among all peoples"), they conclude that kingship is not predicated at all: rather, priesthood is predicated of the kingdom, the **mamleka**, and holiness of the nation, since it is these, priesthood and holiness, which set Israel off as God's personal possession. The meaning, therefore, is not "you will be kings," but "your kingdom, your nation, will be composed of priests and holy men." A. further question that has been raised is whether **mamleket** does in fact mean "kingdom." Several scholars, most recently Fr. William Moran in the **Gruenthaner Festschrift,** has offered convincing arguments that it means rather "royalty" or "king." The sense of the verse, in this interpretation, would be "your kings will be priests, and your common people holy." If this sense is accepted, it serves to emphasize what was already clear: taken by itself, Ex. 19:6 does not ascribe personal kingship to the Israelite by virtue of his new relation to God in the covenant.

Two other Old Testament texts take up this theme, and both lend weight to the view that universal kingship is not predicated in Exodus. Is. 60-61 goes beyond Exodus in stating the universal **priesthood** of Israelites (61:6), and sets Israel in some relation to kingship, stating that "foreign kings shall minister to you" (60:10) and "you shall suck the breast of kings" (60:12), but nowhere is kingship predicated of every Israelite. 2 Macc. 2:17ff. explains the Maccabean restoration as the fulfilment of the prophecy of Ex. 19:6. Citing the LXX version of Exodus, it states that God has restored kingdom, priesthood and holiness. In this context, it is clear that "kingdom" (**to basileion**) refers to political independence, and is not ascribed to the individual.

The clearest continuation of this line of thought in the New Testament is found in 1 Pet. 2:9. Here we find a citation of the Septuagint version of Ex. 19:6 in a catena of Old Testament allusions: you are a chosen race, a royal priesthood, a holy nation, God's own people. The statement that "you are a royal priesthood" (**basileion hierateuma**) is not merely a repetition of the Old Testament promise that "your royalty will be priests," but a development of it: not merely the rulers, but the entire Christian people is characterized as "royal." It has often been assumed that we have grounds here for describing each Christian as a king, but this is not clear. The problem is the meaning of "royal": does it imply that the priestly people is itself of kingly rank, or that it is in the service of a king? In his recent commentary, Reicke inclines to the latter explanation; he points out that if the meaning were "of royal rank," we should expect the adjective **basilikos**, not **basileios**, and he notes also that the word chosen in 1 Peter is also used in Jn. 4:46,49, where it apparently refers to an official "in royal service."

If we are left in doubt about the conception underlying the citation in 1 Peter, the case becomes clearer in the Apocalypse, where Ex. 19:6 is again cited, this time in dependence on the Hebrew text rather than the Septuagint. In 1:6 and 5:10 we are told that Christ freed us from our sins and made

us "a kingdom and priests" (**basileian [kai] hiereis**) and the latter verse adds that those redeemed by Christ "shall reign (**basileusousin**) on earth." Two later verses specify further the character of this rule. According to 20:6, those who have been martyred for Christ will rise in the first resurrection as "priests of God and of Christ, and they shall reign with him a thousand years" until the final battle with evil; and in the description of the heavenly Jerusalem (22:3-5), we are told that God's "servants shall worship him... and

they shall reign for ever and ever." Here the royal rank of the Christian is inescapably clear; it is also clear, however, that a ruling office is assigned only to the period of eschatological triumph, not to the present. For the author of the Apocalypse, the concept of personal kingship is not descriptive of the status or function of the Christian in the world.

What is true here is true throughout the rest of the New Testament as well: the function of the Christian as ruler or king is reserved to the eschaton. Thus 2 Tim. 2:12: if we endure, we **shall** also reign with him [Christ]. So also St. Matthew's Gospel, if indeed it promises personal dominion at all, promises it at the Judgment, when Christ will say: "Inherit the kingdom prepared for you" (25:34).

It appears, then, that our scriptural sources do not in fact justify us in speaking of the Christian in the world as a king. It would seem that by the same token the third member of our triad, priest-prophet-king, loses its value as an indicator of the significance of Christian life. And yet kingship is a concept which permeates the Scriptures, which cannot be meaningless in Christian life. The form in which it is founded is, of course, not the kingship of the Christian, but the kingship of God and of his Christ (Apoc. 11:15), and we submit that it is by exploration of the Christian's relation to these, and not by interpretation of adventitious spheres of authority in terms of the Christian's personal kingly status, that we express most accurately the Christian's participation in the kingship of God in Christ. Put in other terms: the Christian does participate in Christ's triple office, but the participation is not univocal. He is a priest offering spiritual sacrifice and a prophet bearing witness, but his participation in the third office does not imply that he is himself a king. In suggesting on the basis of Scripture that this analogous understanding of kingship is to be preferred to a concept of the Christian as having the personal status of king, we do not mean to raise the more general question of the extent to which theological thought can validly turn aside from the conceptual patterns set down in Scripture. But in this instance, the non-scriptural concept of personal kingship tends to be a slippery tool which is best avoided, a catch-all metaphor under which have been grouped the most diverse aspects of our relations to ourselves and the world.

If, then, we have eliminated an unsatisfactory conception of the Christian's participation in the kingship of Christ, it still remains to determine the proper conception of that participation.

In this regard, St. Paul's letters to the Ephesians and Colossians are especially instructive. Both stress the sovereign position of Christ over the Church and the world. Regarding the Church, that sovereignty is expressed in terms of Christ's relation to the Church as head to body. We are told in Eph. 4:11-16 that in the concrete Christ's rule over the body of the Church consists in the building up of that body and in the direction of all who are united in faith towards the "stature of the fullness of Christ." The sharing of each member of the body in this gracious rule is described as a collaboration in the interior development of the Church through growth in faith and love.

Christ's reign over the world is painted in different colors. It is established through his victory on the cross, which disarmed and stripped (Col. 2:15) those cosmic powers which Paul calls "the world rulers of this present darkness" (Eph. 6:12). This rule of Christ over the world is already complete, for God **has** "put all things under his feet and made him the head over all things" (Eph. 1:22). It is not yet fully **exercised**, however, and Paul depicts our present situation as a continuation of Christ's battle for dominion, a battle which we wage in the armor of God against the forces of darkness (Eph. 6:12). But the plenary extension of the rule of Christ is certain: all things are to be brought under one head in him, all things recapitulated in him in a full return of the order of creation that was directed towards Christ and through Christ towards God.

How are Christ's rule over the world and his rule over the Church related to one another? Throughout Col. and Eph., the two areas of dominion are treated in a close interconnection which is not a matter of accidental juxtaposition, but represents a sequence of ideas. If Christ's rule over the world is based on his overcoming the cosmic powers, it is in the Church and her members that the influence of those powers is destroyed. In the measure in which the Church is internally built up by her heavenly head, and externally proclaims Christ's victory, so is the power of these forces lessened. Through the Church Christ wins increasingly his dominion over all things and draws them ever more powerfully and completely beneath himself as head. By their very existence, then, the Church and her members have a task in regard to the world, a task which Eph. 3:10 describes as "making known to the principalities and powers in heavenly places the manifold wisdom of God."

To judge from these letters then, the Christian has a double role to play in furthering the

kingship of Christ. By accepting Christ's dominion over his own person, and by his own growth in faith and love, he contributes to the building up of the body of Christ which is the Church. By these same actions, he continues also Christ's battle against the forces which would divert the world from Christ's dominion, and he proclaims that dominion to the world. Participation in the kingship of Christ, so understood, is not descriptive of **new** elements in Christian life, beyond those denoted by spiritual sacrifice and witness. Rather, each of these concepts, priest-prophet-king, is explicative of the same reality, life in Christ, but from different viewpoints. As priestly, this life is directed in adoration to God. In so far as it is prophetic, it proclaims to others the reality of salvation in Christ. In so far as it shares in the objective structure of Christ's kingship, it accepts th rule of Christ over itself, and i so doing extends it over th Church and the world.

Understood in this way, ou participation in the kingship c Christ is a factor which must taken into account if we are understand the significance Christian life. The analysis of th life as priestly and prophetic a essential, but if we do not go b yond these, we have not yet d cerned the context in which spir ual sacrifice and witness are situ ted. What forbids us to analy Christian life on the atomic le alone is the realization that t life of each Christian has its sha in the conflict which underlies t phenomena of history and whi is perceptible to faith alone, a each contributes to the total v tory of reconciliation of all thi in Christ and subjection of under him.

THE CHRISTIAN'S ROYALTY IN THE THEOLOGY OF KARL BARTH

Thomas P. Walsh, S.J.

According to St. John, when Pilate leads Jesus out to the people for the first time, Jesus is still wearing the wreath of thorns and the purple coat with which the soldiers had clothed him. Pilate then turns to the people and declares: Behold the man! Later on, after interrogating Jesus, Pilate leads him out once again and cries aloud: Behold your king!" (19:5,14). Karl Barth sees in these two statements a summary of the kingly office of Jesus; Jesus Christ is a king because he is a perfect man.

Let us start, therefore, w Barth's idea of the nature of m For Barth it is of the essence man that he be united with G man is, by definition, the covena partner of God. Indeed, the p supposition and purpose of cr tion is the covenant which G makes with man: I will be y God, and you shall be my pe (Jer. 7:23). As the covenant p ner of God man's very nature mands that he live in an I-t relationship with his Creator. S a relationship demands that m be free, for only a free being

capable of actively and consciously accepting another person. But man's freedom, precisely because he is a creature, is the freedom of obedience. In this obedience, he accepts the directives of God and thus participates in the wisdom and holiness of his Creator.

By the Fall, however, man as a creature of sin is totally alienated from God. He is at odds with God and therefore at odds with himself. Further, the darkening of his intellect is so complete that man no longer knows who he is or what he is destined for. Even worse, as a creature of sin, he has lost his freedom; there no longer exists even the possibility of uniting himself with God.

Into this world of sin comes the royal man, Christ, the King. He is a king, first of all, because on the ontological level the union that exists between him and God is as perfect as possible. For his human, "sinful" flesh is hypostatically united with the second Person of the Trinity. Christ our Lord, then, is a king because he is, as Barth says, the objective covenant between God and man. This ontological union finds its existential expression in the perfection of the life that he leads as a man, a life free from the sin which has alienated his brothers from their Father, and free from death, the punishment for sin. True, he will die on the cross, but he will rise again on the third day. Precisely because he has this dominion over sin and death, Christ our Lord is totally and completely free to live his life as the obedient covenant partner of God. This fellowship, this union with the will of his Father constitutes the fulfillment and perfection of his

> "Sacred theology and other branches of knowledge, especially of an historical nature, must be taught with due regard for the ecumenical point of view, so that they may correspond more exactly with the facts."
>
> Vatican Council II
> **Decree on Ecumenism**

human nature. Because of his obedience, there gradually takes place in his life a true and genuine movement from below to above, from the earth which is the sphere of man, to heaven which is the most proper sphere of God.

There is, therefore, in our Lord's life a movement, a process which terminates in his enthronement at the right hand of his Father. But the fact that he alone, of all men, is capable in his own right of this upward direction, is what makes him a king. During his life, the dignity and the royalty of his person are hidden, but they are nonetheless real. The paradox, therefore, of Christ's kingship is that his coronation takes place in his crucifixion. Never was his kingship more hidden, but never was the perfection of his human life more manifest. He is, therefore, not only the objective covenant between God and man; subjectively, in his own life, he has perfectly ratified his covenant.

Surely Barth's idea that Christ is king because he is a perfect man is somewhat unexpected. The idea that obedience constitutes a king is, to say the least, paradoxical. But our Lord himself leads us to expect the unexpected when he tells us that his kingdom is not

"It is precisely because the Son of Man has no place to la his head . . . that he is a king."

of this world. And in defense of Barth's understanding of Christ's kingly office, it must be said that he seems to have given a coherent explanation of the New Testament doctrine of Christ's kingship.

It is, first of all, a fact that the New Testament most frequently refers to our Lord's kingship in the context of his passion. Secondly, if we consider Paul's explanation in Phil. 2, of the humiliation and exaltation which the Incarnation involved, we see that Paul is saying that it is the divine nature which is in some mysterious way humbled, whereas it is the human nature which is exalted. This exaltation, Barth would claim, is precisely the power that he had to direct his life to his Father in perfect obedience, and thus lead the life of a perfect man.

The title by which our Lord liked to refer to himself, the Son of Man, is therefore, according to Barth, not a title of abasement and humiliation, as traditional theology has regarded it, but a title of his glory, a title of a king. It is precisely because the Son of Man has no place to lay his head, precisely because he has come to give his life as a ransom for many, that he is a king. For in all these actions, he declares that his life is totally and completely united with and orientated to his Father. Barth's understanding of the Incarnation can be summarized in his own words: "It is the Son of God who went off as a slave into a distant land, and it is the Son of Man who returns as a king to the home of his Father."

And together with him all m return to their Father. We n turn to the question of how, Barth, the individual Christi participates in the kingly office Christ —which is another way saying that we turn to the pro lem of the sanctification of m As in the case of Christ's o kingship, our participation in h will have an ontological and existential aspect.

Ontologically, the homecom of the Son of Man in glory is homecoming of all men, beca God's eternal election of Je Christ included the election of men. Barth has therefore defi tively rejected Calvin's doctrine antecedent reprobation. On cross of Christ, the old man w completely destroyed. At Golgot as Barth expresses it, there was truce, no armistice of non-aggr sion concluded between God a the old man; rather, sin, t enemy of God, was met on t field of battle and definitiv destroyed. Barth calls this on logical aspect our **de jure** sanc fication, and by this he mea that in Christ all men have be given the possibility of living t lives of loyal covenant partners.

The existential aspect of sal tion, its **de facto** appropriation the individual, is the work of Holy Spirit, the Spirit of Je He it is who bears witness to that Jesus is the King of all m and the first born among m brethren. The effect of this kno edge is that one becomes a "d turbed sinner." He is roused o

reluctantly from his sleep, but the point is that he is roused. It is, however, not enough that he receive knowledge and direction; for the old man lacked not only the knowledge of his destiny; he lacked even the very possibility of directing himself towards it. The new man needs, therefore, the capacity, the ability, the freedom to direct his life to God.

By the gift of the Holy Spirit, he is given this liberty. "For," as St. Paul says, "where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). The new man now finds himself once more constituted as the loyal covenant partner of God. He is capable of acts of real obedience, and his gratitude to his king is expressed in acts of real love. It is highly unsatisfactory obedience, it is stinting love, but it is real love, real obedience. This reconstitution of man as a loyal covenant fellow is the kingly office of Christ, and the sanctification of a Christian in the Community is its historical attestation. The Christian is now capable of directing his whole life to God— and in this sense, we may call him a king.

True, the dignity of his life is not visible; just as the kingship of Christ was a hidden reality during his entire life, so too we today lead lives that are hidden with Christ in God. But just as the hidden glory of the King crowned with thorns was made known in his resurrection, so, too, the hidden glory of Christians will be made known when they rise to eternal life. For this is the goal of our lives, that we should be eternal covenant partners with God.

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Diary of a Country Nun

Mother M. Edwardine Horrigan, O.S.F.

VII. EDUCATION — RURAL STYLE

As the Missionary Apostolate grew, so did we. In March 1953, we were asked to take over catechizing in Bliss, and a greater misnomer I have yet to meet. It was up a ten-mile winding hill, over a road with ruts so bad, one had to drive like a drunken sailor to avoid them. Fortunately, it was not a heavily traveled road because you had to zig-zag the whole ten miles to keep out of the deep ruts; minor ones you went in and out of hopefully. Our first stop was at a typical one-room schoolhouse in Eagle, total population forty. Our trip to the schoolhouse to pick up the two Catholics was understandably a big event, and the teacher ringed around with pupils, came to the door to watch us off. I was always afraid of doing damage to the reputation of the Catholic Church by maneuvering us into a ditch, as I tried to turn around on the narrow road with those staring eyes upon us.

The next stop was another one-room schoolhouse in which, at first Sister and I tried to teach because the entire academic population was Catholic, the eight of them. This was a failure from the start because the room was too small to permit both of us to hold forth at once, with the stove sputtering between us. We just piled the youngsters into our car and took them "down the road a piece" — a seven mile piece— to Bliss, where Sister took over the rectory and I taught in church. There was always this comfort at least, that no matter how badly the class went, the children at least had a chance to sit before our Lord for a while.

One of the chief attractions in Bliss was our ninety-five year old friend, Katie, whose zest for life was still keen as she approached the century mark. Here "Aren't you the darlings to come to see me?" was worth the bumps on the way. Her eighty-four year old "kid" brother supplied a bit of humor with his sly jokes and jibes at Katie's vanity. She had her hair bobbed at ninety-six.

Chaffee was next added to our growing list. Here, indeed, was education, Civil War vintage. The schoolhouse boasted two classrooms, but the Methodists had been teaching in both of them for a few years before we came. We could have our six Catholics, but where to teach them was the problem. The solution for the first month left much to be desired. I took my three in the hall, and Sister took hers out on the front veranda which faced Route 16 and all its traffic. The hall was certainly commodious enough for the four of us, but we were such curiosities that Methodist lads and lassies kept asking to go to the lavatory just to stop and stare, then crawl in glassy-eyed wonder over me and my three awed Catholics. We did find a Catholic family living in town, right behind the post office, so we collected our charges and walked them there. The woman graciously gave us the use of her living room and bedroom, but she couldn't always corral her three babies while we taught. Donnie just howled— nuns scared him, I guess. Angie was fascinated and adventurous, so her tailor-tot made my legs black and blue as she lurched at me, grasping for my crown and cord, the latter to chew on, if I didn't catch her, with great gusto.

We were beginning to be connoisseurs of one-room school houses, because after we returned our six to the Chaffee School we drove to the White Star School to pick up another group. Time didn't permit our teaching here, and so we missed an experience, I think, because the teacher matched the old-fashioned schoolhouse to perfection, even to her highpitched nasal whine. The group from this school we took to Sardinia and taught them there. Then our finale for the day was to drive them home. After scores of rescues from kind troopers and truck drivers, we got our first chance on the giving end when the Methodist itinerant teacher got stuck and we helped her get out. This increased our prestige no end, and word of it must have reached the Sardinia School for there was a perceptible thaw in their attitudes; no longer did we have to stand outside the extra classroom where we taught and wait until Mr. Principal felt like coming out to open the door for us. Now as soon as we arrived the keys were sent to us posthaste. In a short time Mr. Principal was discussing educational problems with us. No longer did we feel like "God's forgotten women."

CAST YOUR CARE UPON THE LORD

Anselm W. Romb, O.F.M. Conv.

About 2000 B.C. the Akkadians developed a rich civilization. Among the relics of their culture are many customs and laws and folk-proverbs, such as this one: "Whoever possesses much silver may be happy; whoever possesses much barley may be happy; but whoever has nothing at all can sleep."

The Natural Advantages of Poverty

When a man owns too many things, he ends up being owned by them. The richest man in the world is the one who has all his desires gratified. Anyone, including a religious, who curtails his desires to the point that he needs no gratification, can be rich in this sense.

Men of other religious persuasions of our own day, like Albert Schweitzer and Mohandas Ghandi whose deathbed possessions would not cover a small table top— teach religious men and women the importance of poverty. It is very pious to quote Christ's Beatitude, "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Mt. 5:3), and then proceed to justify even extensive community, if not individual, possessions.

But this is a subterfuge. The present article will consider both the common and the personal aspects of poverty in an effort to determine whether up-dating justifies or encourages possession. The implementation of poverty, like that of every religious ideal in human history, once it becomes part of a stable institution, becomes by the same token a predominantly individual effort.

The Example of Jesus Christ

Of every virtue Christ is the ideal. What did he say? "Do not keep gold, or silver, or money in your girdles, no wallet for your journey, nor two tunics, nor sandals, nor staff; for the laborer deserves his living" (Mt. 10:9-10).

This exhortation must, of course, be taken in context. The reason our Lord encourages his followers to lay aside encumbrances and avoid keeping extra supplies is made clear from the preceding few verses: he is sending them among Jews, rather than Samaritans and Gentiles on their first missionary journey (10:5-6). Among their own they could expect to live on spontaneous donations as the rabbis did at that time.

How, then, shall we understand Christ's words, when he himself had a purse of money? We know that he had one, because Judas was the procurator of the Twelve. And we know, too, that Jesus had friends and disciples who saw to his wants when he stayed in their town. Saint Paul likewise kept some money from his earnings as a tentmaker; else how could he boast about not using his right to compensation for preaching (1 Cor. 9:1-18)?

Scripture scholars are re-examining the Gospels and their meaning in the context of ancient life. With respect to the poverty of the Holy Family, for example, some infer that Christ was not raised in utter destitution as so many preachers like to affirm. He was born in a stable, it is true, but it was surely cleaner and more private than the caravanserai where Saint Joseph first sought lodging.

Bethlehem fulfilled the prophecy about David's ancestry of the Messiah, but the immediate reason for Joseph's registry in that town was possibly his ownership of some land in that area. In any case, Galilee, where Christ passed most of his life, was the best part of Palestine for a boy to grow up. The better grazing land supported goats and sheep; the truck gardens furnished fruits and vegetables in season. The Sea of Galilee provided fish, and the vineyards produced wine. The Holy Family surely had a garden of their own around Nazareth, by which the income from Saint Joseph's carpentry was supplemented.

The exile in some ghetto of Egypt was difficult, certainly, but the boyhood and early manhood of the Savior were on the whole probably secure enough, although without luxuries. Otherwise we would have to conclude that either Joseph was an incompetent artisan, or God withheld his blessing from the three. Either conclusion is out of place.

When Christ began his public ministry there is no doubt he lived in personal poverty, for he told an inquirer: "The foxes have dens, and the birds of the air have nests, but the Son of Man has nowhere to lay his head" (Lk. 9:58). But as has already been pointed out, Judas' position as treasurer indicated that the Apostles and their leader did not live in abject poverty.

On the eve of his death, moreover, Christ directed the Eleven to take a purse and a knapsack and to procure a sword. Perhaps the Lord was suggesting their preparation for the missions to the Gentiles, where they would not live from day-to-day donations, as they had done in Palestine, but would have to store up provisions against the day of their worldwide dispersion.

Individual and Collective Poverty

Regardless how we view the life of our Lord in these exegetical problems, the broad sweep of his example commits the religious attempting the Christ-life to poverty individually as well as collectively. Whereas individual poverty, both externally and internally, is a personal matter, collective poverty must be interpreted according to the apostolate of the institute itself.

Thus no one is excused from detachment, and no one should accumulate what he or she cannot

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use as an individual. But even in the strictest community one cannot legislate detachment, and the law cannot cover every exigency and possibility of possession. Houses of training, therefore, must provide the example of older religious who live poorly, the actual environment of poverty, and the orientation of the young to attitudes of detachment, economy, careful use, and the importance of permissions.

It is not a fair conclusion that with the advent of the friars personal poverty began to be practiced individually for the first time in the history of religious orders. The Rule of Saint Benedict did not grant many "possessions" besides his own clothes to a monk—a needle, work apron, tablets, and stylus. There was no place in the common dormitories—large rooms with rows of rush mats and blankets— to accumulate superfluities.

It is true that the monastery might be very wealthy. This had to be the case, however, to some extent at least. There was really no place for a hundred monks to beg their daily bread as there was for small bands of friars in the towns.

Virtue has to be assessed, therefore, according to the environment in which it has developed. But we cannot overlook the fact that laymen, who cannot see violations of chastity or obedience, or appreciate fully their onus, do tend to judge us as **religious** by our poverty, even as they judge us as **apostles** by our charity.

This was one of the contributions of the mobile friars and later religious institutes: people could see individual and communal poverty close at hand. As a community grows larger (this is the message of history), not only do apostolic initiative, primitive zeal, and the service of love decline, but poverty is surrendered to the need of storing up provisions for a burgeoning institution.

Justifiably or otherwise, then, poverty has come to be the yardstick by which the layman can judge us. This does not mean that Saint Bonaventure's appraisal of it as the "first foundation of the whole spiritual edifice" (Rule for Novices, 16) can be accepted without reservation. As the spiritual father of Saint Bonaventure and of us all, showed by his example the foundation is rather obedience.[1] Yet it remains true that the great question of poverty raised in the thirteenth century continues even today to plague religious institutes. And this plague, we must admit, is a beneficial kind of ulcer. It makes the individual stop to judge whether he is making superfluity a necessity and luxury a habit; and it recalls the institute to its pristine virtue.

Pitfalls in Observing Poverty

We are such creatures of our environment, so quickly conditioned to needs of rest and relaxation, comfort and entertainment, diversion and finally luxury, that it takes a truck to move some mal-

[1] Evidence for this relationship of poverty and obedience can be found in Saint Francis' submission to the authority of the Church and Cardinal Hugolin when they amended his severity against those elements in the Franciscan Order which foresaw the accumulation of friaries and libraries to train incoming members.

religious from one assignment to another.

Women religious can rarely be criticized for serious violations of external poverty as individuals; in fact, they put men to shame. Among men, however, there are many degrees and interpretations of poverty. What is permitted by the Constitutions determines where sin enters, but attachment and superfluity are reprehensible in all religious.

Christ did not put any footnotes to his invitation, "Go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me" (Mt. 19:21). There is a point, then, beyond which rationalizations should not satisfy us and at which we ought to return to our novitiate concepts.

Religious, whatever their apostolate, live by donations, mostly of people who enjoy less security than do the religious themselves. There is a corresponding obligation to use that money as befits a follower of Christ.

There is no balm for an uneasy conscience in saying that the "extras" come from personal gifts or personal industry. We were not forced into religious profession; and at the time we made it we understood that every income was to be by permission. It is true that the professional services of a priest, brother, or sister, far exceed the compensation received by the institute; but the individual cannot make that an excuse to live like other professional men with large incomes.

These words are not a plea to throw out wrist watches, hobbies, vacations, all sport clothes, and golf clubs. They are a warning that the danger to poverty is primarily in ourselves. The Scriptures call it the "lust of the eyes" (1 Jn. 2:16). A king who is content with one crown is poorer in spirit than a laborer who wants a second car he doesn't need.

Yardsticks for Individual Poverty

How do we recognize individual poverty in a religious man or woman? The religious who is poor, is indifferent to the quality of his clothes and the furnishings of his room. He does not complain if his room is in an inaccessible or noisy part of the house, since the room must be occupied by someone. He puts up with second-rate food and does not seek every opportunity to eat in a restaurant or in the home of a benefactor.

The religious who is truly poor in spirit provides himself with the essentials, rather than sensual extras, in choosing his appliances and toilet articles. He abhors accumulations of books he does not read, clothes he seldom wears, and especially money for which he has no permission.

The room of the poor religious does not look like a religious-goods store (especially of the avant-garde kind). The detached religious has a sense of value for tools, furniture, automobiles, and house property; he uses them economically, not prodigally. He shares his superfluities with others and periodically dispossesses himself of them.

The poor religious does not consider shabbiness, dirt, or a slovenly desk the sign of detachment. He does not think himself de-

meaned when he requests permission to buy things, nor must he have the more expensive medicines, clothes, and books (presuming, of course, that the less expensive ones truly suffice for his real needs). He does not seek benefactors to provide him with what the superior will not grant, often on the pretext of an apostolic need.

In choosing a hobby, the detached religious adopts one that is permitted by the rules, is modest and a genuine form of relaxation rather than a status symbol of which the affluent might be proud. He realizes that the acid test of poverty is the spirit with which he would submit to the privation of anything given for his use or permitted by the superior and lawful custom.

There is no point in drawing out an elaborate examination of conscience. Violations of poverty are causes of strife in a household, even if only because of an exaggerated desire for quality. But if we understood, as the ancient saying has it, that "a religious who owns a penny is not worth a penny," we would fear that we are making superfluity into commodity.

Having been brought up in a nation of abundance, the American religious tends to take abundance for granted. The time of training is endured and considered only a transitory state because the cost of running an institution admittedly prohibits even many conveniences. When we begin to "work for our keep," we assume that we acquire some title to abundance again. This double standard of poverty fosters the false notion that training is merely a temporary test of patience or an exercise of poverty which is merely academic, because the active life will be the door to all good things.

There is little to be said, of course, for the religious on the opposite side of the street, who die and is found with a prayerboo and rosary as his sole persona possessions. It is a fortunate reli gious today who can be effectiv without certain **impedimenta** c his profession. The teacher need visual aids and gadgets galore i the classroom; the preacher need scriptural commentaries, antholo gies and sermon series; the admin istrator needs references and mul tigraphs, and so on; the brothe and the home-maker need trad magazines and expensive appli ances.

Every country is different; ever age has its own needs. Most c these things are common propert anyway. If a religious has to bor row aspirins, a raincoat, a typ writer, he cannot commend him self on his poverty. We are no living in hard times, and many c these things are not luxuries an more.

By the same token, a hobby ca be of great benefit to the com munity: photography for recordin progress and special events, stamp collecting to help the mission music to teach, art to decorat chapel appurtenances or the class room, sports to attract vocation or coach teams, and so forth. I goes without saying that a hob by's purpose is relaxation rathe than any kind of profit. Few re ligious have blocks of free time t spend pursuing hobbies; those wh do, will have to answer to Go for both the use of time and pos sibly the excessive outlay of mon

SAINT FRANCIS IN PRAISE OF POVERTY

WHILE he was in this valley of tears, that blessed father considered the common wealth of the sons of men as trifles, and, ambitious for higher things, he longed for poverty with all his heart. Looking upon poverty as especially dear to the Son of God, though it was spurned throughout the whole world, he sought to espouse it in perpetual charity. Therefore, after he had become a lover of her beauty, he not only left his father and mother, but even put aside all things, that he might cling to her more closely as his spouse and that they might be two in one spirit.

— 2 Celano 55

[c] Franciscan Herald Press, 1963

ey from the community or— more likely— an interposed person.

Dangers to Collective Poverty

The danger of violating poverty collectively exists for both men and women. The superior, as the leader of the community, must beware of assuming powers he does not have by the law of the institute and by the law of Christ. Expenditures, for example, depend on consent and counsel of higher superiors or the household. But even where this is not the case, subjects would feel a more profound sense of poverty and understand better the value of money, if they shared more in its spending.

Similarly, superiors have no right to alienate books or anything of appreciable value and further use to the community, just because they are in authority or wish to ingratiate themselves with outsiders. What is common property is held by the superior in trust.

Another source of disturbance to the consciences of subjects is the misappropriation of funds received by a member of the community for a specific purpose. A subject cannot receive a donation to which strings are attached until it is cleared with the authority. In the same way, if money is given the community for a specific purpose— whether for magazine subscriptions, a sacred vessel, or a poor family of the community's choice, no superior may accept the donation with the mental reservation of using it in any other way.

A larger problem of collective poverty is the number of religious institutions rising everywhere. They operate at tremendous cost and duplicate houses of training for a relatively small group of candidates. Many smaller communities should search their hearts to see if the erection of such enormous structures is warranted. They are

a scandal —in the radical meaning of a "stumbling block" —to the laity and to the diocesan priests who feel the funds of the area are being drained needlessly. No one disputes the importance of separate novitiates and infirmaries. But those communities who have set up houses of study at Catholic colleges and universities have discovered that not only is the cost less, with the community's teachers released for other assignments, but the education received is superior, because an isolated religious house cannot compete with the libraries, laboratory facilities, and specialized teaching staff of the university.[2]

Another benefit is the more realistic approach to future apostolates and the understanding of lay persons' problems gained by the increased face-to face contacts. Again, the possibility of increased recruitment and the confirmation of one's own vocation can result from a religious living the Christ-life within the flow of social currents.

Everyone, including religious, likes a decent and convenient home. Accommodations for guests can be more elaborate. No one objects to money spent to beautify the house of God. But it is a mistake for religious to acquire mansions because they are donated, or when they are a drug on the market. Apart from high maintenance and repair costs, religious do not belong in mansions. It is doubtful that poverty is served in the long run. May that religious superior live a thousand years who refuses such benefactions kindly, or will not accept an acreage beyond what is necessary for the institute's present use, foreseeable expansion, and adequate privacy! These tax-free grants create ill will within the faith and outside it.

In general, too many priests and religious are "chiselers," using their religious garb to wheedle discounts and bargains out of reluctant "benefactors." There is a false sense of "poverty of spirit" in those who pressure the unwilling with pietistic and naive phrases. Religious ought to make economical purchases, but not force their vow of poverty down another's throat. Of course when benefactors **freely** desire to aid us— whether from conviction or merely for tax write-offs, we have no right to refuse to benefit the community and give them a chance to win God's blessing.

The Legacy of Francis and Clare

Saint Francis told his friars, "In as far as the brothers depart from poverty, in so much will the world depart from them, and they will seek... and not find. But if they embrace my Lady Poverty, the world will provide for them, because they have been given to the world unto its salvation."[3]

[2] Naturally these houses of study are not always feasible to larger communities.

[3] 3 Celano 70. From Thomas of Celano, **Saint Francis of Assisi** (tr. & ed. P. Hermann, O.F.M.; Chicago: Franciscan Herald Press, 1963), p. 197. Copyright 1963, Franciscan Herald Press; used with permission.

And in his Rule, he wrote, "As strangers and pilgrims in this world, who serve God in poverty and humility, they should beg alms trustingly."[4] "This is the pinnacle of the most exalted poverty, and it is this, my dearest brothers, that has made you heirs and kings of the kingdom of heaven, poor in temporal things, but rich in virtue" (**ibid.**).

When Saint Clare was ordered to live according to the Rule of Saint Benedict, with added strictures about enclosures and the customs of San Damiano, poverty was of the most severe kind. When a succeeding Pontiff offered a relaxation by permitting fixed incomes and ownership of more land around a monastery, Saint Clare refused. Finally, because of some sisters in other convents who desired to use the relaxations, she wrote an entirely new Rule, ratified two days before her death. In it she commanded the sisters "not to receive or have any possessions or property either of themselves or though an interposed person, or even anything that might reasonably be called property; save as much ground as necessity requires for the becoming seclusion of the monastery; and this land is not to be tilled except as a garden for the needs of the Sisters."[5]

Conclusion

The stress on collective poverty dates from the period of the mendicants and associated women's orders. But it is impossible today to beg and simultaneously carry on an apostolate. In many places it is likewise illegal and subject to punishment.

Nevertheless, the **privilege** of poverty remains inalienable to our Christian witness today. If there is little detachment, much superfluity, and collective affluence not required by the apostolate of the religious institute, it must be called by its proper name: a lack of faith and trust in God's merciful providence to see us through financial crisis.

If we were dedicated men and women, without concern for financial matters beyond a reasonable supply of necessities, benefactors would support us adequately beyond what we earn ourselves. Cannot God see to our needs? Has he not told us, "Cast your care upon the Lord, and he will support you" (Ps. 54:23)?

Let everything be in moderation, everything with mortification, nothing without permission. As we grow older in religious life, we gradually discover amid our abundance, that the only poverty is not to possess God.

[4] 2 Rule 6. From **The Writings of Saint Francis of Assisi** (tr. B. Fahy, O.F.M., ed. P. Hermann, O.F.M.; Chicago: Franciscan Herald Press, 1964), p. 61. Copyright 1964, P. Hermann, O.F.M., and B. Fahy, O.F.M.; used with permission.

[5] Rule of Saint Clare, 6. From **Legend and Writings of Saint Clare of Assisi** (ed. & tr. I. Brady, O.F.M.; St. Bonaventure, N.Y.: The Franciscan Institute, 1953), p. 74. Copyright 1953, The Franciscan Institute.

A CONTINUING DIALOGUE

Mount Alvernia
146 Hawthorne Road
Pittsburgh, Pa.

Dear Editor,

You have had two quite opposite reactions, in your last two issues to Sister Lenora's provocative article (Nov.-Dec. 1964). This dialogue which you evidently wish to keep up in your pages, may be furthered by a report on a discussion held on Sister's article a few months ago.

More than a hundred Franciscan sisters from ten different communities took part in a two-week rededication program (July 11-25, 1965) sponsored by the Franciscan Fathers at St. Bonaventure, New York. Although the majority of these sisters were from the States, some had come from South America and Japan. Nurses were present, lab technicians, teachers, social workers, school principals, hospital administrators, superiors, and novice mistresses.

Each sister was assigned, at the beginning of the program, to one of ten groups for a daily seminar which was part of the horarium. Since the article by Sister Lenora was assigned near the end of the first week, the sisters knew each other well and felt free to speak their opinions openly and, many times, forcefully, on what Sister Lenora had to say. There were many points which the majority of us considered well taken; with others, however, there was general disagreement.

It must be conceded that we had an advantage over Sister Lenora. Whereas she "had no way of knowing what progress had been made in individual communities," we did. We had had a full week to find out what had been accomplished in ten Franciscan congregations by way of adjustment to contemporary ecclesial developments.

We agreed with Sister Lenora that European and medieval customs must be shed, that we must become truly American Franciscans. But we felt that many of the communities have already made much progress along these lines. We agree that there is more to be done, but we suspect that Franciscanism has already shown itself more sensitive and vital than Sister Lenora seems to think. In fact, we concluded that Franciscanism by its very nature, being totally evangelical and ecclesial, would have to have been abandoned by its guiding Spirit to have failed essentially in its response to contemporary demands.

The sisters also concurred that, in so far as possible, the young sisters should be trained in Franciscan philosophy and theology as well as in the secular subjects needed for the apostolate. But with the Sister Formation Program in existence since the early fifties, the group felt that practically all communities today are providing that their sisters have degrees in their respective fields before being sent into the active apostolate. Some maintained, rather vehemently, that sisters today are well prepared both academically and spiritually, for the service of the Church. Hence they disagreed with Sister's statement that the emerging "theology of the laity" intimates that the sisters' apostolate be solely an eschatological one. The role of the religious is, to a greater extent that that of the layman, eschatological; but her witness to the days to come, is carried out through incarnational involvement, whether with her pupils in math class, with her patients in a surgical ward, or with her subjects in a convent.

The sisters could see no reason for Sister Lenora's concern about "straddling," in connection with the mixed life of prayer and apostleship. Did not Christ himself take time for preaching and time for prayer; did not Saint Francis do likewise? Since most communities of Franciscans are now saying the short breviary, we felt that the spending of time in meditating and praying the office was both liturgically sound and appropriate for the needs of the Church today. Also, permitting the sisters to say parts of the office and rosary, and to do their spiritual reading and (in some communities) even their meditation at their own convenience, has served to intensify their prayer life.

Concerning maturity in religious life, some seminar groups disagreed with the inference that immaturity results from the type or method of apostolic training used today. Perhaps this was true in the past, but they did not think it any longer the main factor in immaturity. Nor can obedience be the scapegoat of immature personalities. There is no "paradox of initiative versus obedience." There are very few sisters in authority today who do not welcome suggestions, or at least permit their subjects to voice their ideas. The blind, corpse-like obedience, most agreed, was a thing of the past. Father Sergius Wroblewski's letter (August, 1965) to the editor of THE CORD, clarified considerably the genuine ideal of Saint Francis on the apostolate and on obedience.

Some recommendations offered by the sisters were that the Franciscan Fathers should be "utilized" for retreats, conferences, workshops and seminars, so that sisters may be kept informed on, and inspired by the Franciscan ideal. Bibliographies of Franciscan books and authors should be made available in each convent, thereby enabling the sisters to familiarize themselves with the old and the new in Franciscan thought.

In conclusion, this writer thinks that Sister Lenora's article should be highly commended for its ability to provoke thought and discussion, to raise questions, engender arguments, and in some instances, perhaps, to shake convictions concerning true Franciscanism today.

Sister M. Zita, O.S.F.

Monthly Conference

Jerome A. Kelly, O.F.M.

COUNSEL

The Testament of our holy Father Saint Francis is a doubly masterful description of his conversion to God. It is masterful, first, because of its brevity. With scarcely five hundred words he outlines the entire course of his conversion, building his account speedily and succinctly around a framework of certain outstanding events:

> This is how God inspired me, Brother Francis, to embark upon a life of penance. When I was in sin, the sight of lepers nauseated me beyond measure; but then God himself led me into their company, and I had pity on them . . . After that I did not wait long before leaving the world.
>
> And God inspired me with such faith in his churches that I used to pray with all simplicity, saying, "We adore you, Lord Jesus Christ, here and in all your churches in the whole world, and we bless you, because by your holy cross you have redeemed the world."
>
> God inspired me, too, and still inspires me with such great faith in priests who live according to the laws of the holy Church of Rome, because of their dignity, that if they persecuted me, I should still be ready to turn to them for aid . . . I refuse to consider their sins, because I can see the Son of God in them . . . In this world I cannot see the most high Son of God with my own eyes, except for his most holy Body and Blood which they receive and they alone administer to others.
>
> When God gave me some friars, there was no one to tell me what I should do; but the Most High himself made it clear to me that I must live the life of the Gospel . . .[1]

[1] The **Testament** of Saint Francis is cited according to the translation of B. Fahy, O.F.M., **The Writings of St. Francis of Assisi.** Copyright 1964, Franciscan Herald Press. Used with permission.

In the second place, this description is masterful in the aptness of its portrayal of how the saints espouse the cause of God. It is a tapestry woven with the great themes of holiness: penance, conversion, union— purgative, illuminative, and unitive way. The purgative: "God inspired me . . . to embark upon a life of penance . . . . What had previously nauseated me became a source of spiritual and physical consolation for me." The illuminative way: "God inspired me . . . with such great faith." The unitive way: ". . .in this world I cannot see the most high Son of God with my own eyes, except for his most holy Body and Blood . . . Above everything else, I want this most holy Sacrament to be honoured and venerated . . ."

The Apparent Imprudence of the Actions of Saints

The description vibrates, moreover, with hints of that spontaneity which characterizes saintly actions— the impulsiveness, the impetuosity, the dynamic quality of saintly actions that so shocks the world by its suddenness, and so surprises the world by its defiance of convention and custom. Let us mention a few prominent examples of this apparent imprudence.

We have Saint Francis himself, first of all embracing lepers— begging stones to build San Damiano and bread to nourish his poor body wrapped in cast-off rags. And we note the same impetuosity in Saint Clare, his companion, as she stole out one night to join a band of beggars.

Saint Jeanne d'Arc showed something of the same impulsiveness in leaving home at the command of of visions— "**Visions**, mind you," whispered the villagers!— to lead an army! And her namesake, Jean de Chantal, stepped resolutely over the prostrate form of her son who had thrown himself before her to prevent her going forth to found and order.

Saint Teresa of Avila shocked even the pious people of Spain by coursing up and down the land reforming convents and monasteries. Her namesake, Thérèse of Lisieux, threw herself in the way of good Pope Leo to ask permission to enter Carmel— "And she," as the whole village remarked, "not even seventeen years old!"

It is this consistent quality in the lives of the saints— this impetuosity, this impulsiveness, that leads to the suspicion that their actions are impractical, **imprudent**, ill-advised, foolish— as even the most respected of their contemporaries seem never to tire of remarking.

Strangely enough, when time has passed, the great renunciations of Francis and Clare are seen to be the foundations of great and enduring religious families. The decision of Joan is seen as the beginning of France's freedom. The weakness of the Little Flower is recognized as the strength of God. So actions that seemed foolish at the time of their performance are hailed by succeeding ages as manifestations of the wisdom and strength of God behind them. This is exactly what we might have expected; "For the foolishness of God is wiser than men, and the weakness of God is stronger than men" (1 Cor. 1:25).

An interesting observation, in this connection, is the marked consonance of the actions with the

> "I will be a Father to you, and you shall be my sons and daughters."
> — 2 Cor. 6:18

life and personality of the saint who performed them. God's inspiration and power do not rob them of all that goes to make them acts of this or that particular saint. "I had pity on them," says Saint Francis with regard to the lepers. "I did not wait long before leaving the world." If there is a partnership, the power of God does not annihilate the part of the saint in what is being thought, or said, or done.

The Saints' Actions and Ours

When we consider the lives of the saints we are not dealing with beings essentially different from ourselves. They are merely **mature** children of God; grown-up sons and daughters of our heavenly Father; elder brothers and sisters who have attained the stature in the supernatural life toward which we should be growing and developing.

Let us recall that God has said to each one of us, "I will . . . be a Father to you, and you shall be my sons and daughters" (2 Cor. 6:18). To each of us he has given the gift of sanctifying grace whereby we can claim a created share in the divine nature (2 Pet. 1:4). And with this divine life come the helps we need to live it: Faith whereby our minds can assent to the knowledge God gives us of himself; Hope whereby we are established in confidence that nothing can disturb our union with God; Love whereby we are able to center our wills and our affections upon God, the Source of all good.

With these special theological virtues, God strengthens our souls in our relationship to him. But he gives us the further helps known as the moral virtues: Justice, Temperance, Fortitude, and Prudence which perfect our relationships with one another and with other creatures. We are truly enabled to become perfect as our heavenly Father is perfect. By this marvelous and generous endowment, we can live as true children of God growing daily in virtue and maturing daily in holiness.

Why, then, are the actions of the saints so different from our own? In the first place, the more one grows, the older one gets, the greater and more complicated become the problems one meets. The illnesses and general debility that accompany old age illustrate this truth in the natural order, and there is a similar phenomenon in the supernatural order. Not organic weakening, of course, but spiritual obstacles occur which make further progress more and more difficult.

For some of these obstacles, the ordinary equipment and endowment is sufficient. Prudence, for instance, will suffice in helping us make many of the decisions with which we are faced; as a sort of "supernatural common sense," it is fully adequate in ordinary difficulties. It tells us, for example, whether it is better to give up sweets altogether or to cut down, whether to go into chapel and say an extra Rosary, or to stop in and visit with a not-so-patient patient.

But there are times when things get so complicated, the matter so doubtful, the course to be followed so difficult to ascertain, that we need what Saint Thomas describes as "direction by God who comprehends all things, and this is done by the gift of the Holy Spirit called counsel," whereby man is directed as though counselled— advised, guided — by God, and his mind instructed by the Holy Spirit about what he must do (2-2, 52).

The difference between the saints' actions and ours, then, lies in the degree to which we have been docile to the Gift of Counsel, which alone can help us over the practical hurdles on the way to spiritual maturity.

Our Weakness and the Gift of Counsel

It is a case of our discovering sometimes how weak, how ignorant, how hopelessly helpless we are— even with the great helps that God gives us apart from the Gifts of the Holy Spirit— how unable we are to act as we should unless he enters into that even more intimate partnership which is constituted by the Sevenfold Gift of the Spirit.

It is only with this extra help, in fact, that we can find out how to reconcile a truly interior life of prayer with the multitudinous duties and responsibilities thrust upon us by our apostolates. We need this Gift of Counsel to learn how to reconcile the need of loving our neighbor as ourself with the ever present danger of sentimentality or overfamiliarity in our associations with others. We need it to preserve the perfect observance of our Rule and Constitutions without our becoming hypocritically rigid or subtly proud. It alone can teach us how to catch a true picture of our souls with full light on their hidden defects and faults, and what to do in selecting the best means of correcting these faults and erasing these imperfections.

Before turning our attention to the Gift of Counsel in itself, we should do well to review some pertinent aspects of the Gifts in general. Let us recall that when we perform acts of the supernatural virtues, we still act in a way that is essentially human: reasoning for ourselves and choosing the best means to reach our goal. Under the influence of the Gifts, however, we act in a way that is properly divine. Though free, we act primarily under the impulse of the indwelling Spirit.

Now, according to the normal laws of the supernatural life, the Gifts become fully operative only gradually; the soul must slowly prepare the way for the perfect, uninhibited action of the Holy Spirit.

The Nature of the Gift of Counsel

Fear of the Lord, Piety, and Knowledge are the first of the Gifts to bear fruit, and even they do so, at first, at comparatively rare intervals. As their influence becomes more frequently discernible, the higher Gifts also begin to operate: Fortitude, Counsel, Understanding, and Wisdom. Having considered the first of these, we can now, in the present conference, move along to the second: the Gift of Counsel.

The Gift of Counsel, according

to Tanquerey, "perfects the virtue of prudence by making us judge promptly and rightly, as by a sort of supernatural intuition, what must be done, especially in difficult cases" (p. 616).

Notice that this Gift helps the virtue of prudence; the Holy Spirit presumes— if one may say it thus— that a person has done as much as human endeavor can accomplish in the direction of solving the difficulty. But "the deliberations of mortals are timid, and unsure are our plans" (Wis. 9:14). We have to have done **some** thinking and planning, but we must also turn for help to the Holy Spirit, humbly admitting that of ourselves we can do nothing (Jn. 15:4-6).

This Gift, moreover, is characterized by a certain alacrity and impulsiveness; it imparts to our actions that spontaneity that we noticed in the activity of saints who are directed by God. The suddenness of its inspiration is indicated in these words of our Lord:

> You will be brought before governors and kings for my sake, for a witness to them and to the Gentiles. But when they deliver you up, do not be anxious how or what you are to speak; for what you are to speak will be given you in that hour. For it is not you who are speaking, but the Spirit of your Father who speaks through you (Mt. 10:18-20).

It is particularly important to note that the Gift of Counsel is operative usually in **difficult cases** of supernatural judgment. Ordinarily prudence will do, but in these special cases, the Holy Spirit must himself take over and direct us by this special Gift. This is apparent in the example used at the beginning of this conference. Saint Francis evidently enjoyed this extraordinary guidance **at the beginning** of his vocation when he was granted the revelation in San Damiano; he had it **when the problem arose** about how the friars were to live and he appealed to the Book of the Gospels in the parish church; and he had it at the moment when he faced the choice between a contemplative and an active life, and his two counsellors advised the latter (Sister Clare and Brother Sylvester). These were important crises in the life of our Father Francis, and they represent clearly the type of difficult decision with which the Holy Spirit helps us through the Gift of Counsel.

Conclusion

To crystallize the thought contained in the present conference, we might couple the Gift of Counsel with the fifth Beatitude, which urges us to be merciful. Then we could construct this general schema. Counsel is our heavenly direction to fulfill the commandment of love. Love of God, first of all, which is ultimately proved by the decision to turn from self to God in the counsels of poverty, chastity and obedience. And like to it, love of neighbor, which is ultimately proved by the decision to perform the works of mercy—corporal as well as spiritual. When we face our Lord on the last day, seeking admittance into the glory of the heavenly Jerusalem, he will base his judgment of us on our fulfillment of this commandment: "As long as you did it for one of these, the least of my brethren, you did it for me" (Mt. 25:40).

Aggiornamento and the Parish

LIONEL MASSE, O.F.M.

VI. THE SICK, THE POOR, AND THE STRAY SHEEP

Last month we saw in a general way that the life of love which must be the identifying characteristic of the parish rests on knowledge. The shepherd must know his sheep if they are to heed his call, and the sheep must know one another. Now we must look at some particular categories of parishioners to see what can be done— or rather, what needs to be done, to bring them more fully into the parish's life of love.

The Sick

The sick and the suffering members of our parishes are without doubt the recipients of a special favor from God. They have been called to reproduce the sufferings of Christ in their bodies, and they thus fill up what is lacking in the sufferings of Christ (Col. 1:24). Their role— the extent of their influence in the supernatural life of our Lord's Body— is incalculable. If we realize this, then we cannot fail also to realize the gravity of our obligation to visit them often— to bring the Word of God to them in the Eucharist, and to keep them in contact with parish life.

As they draw near to death, to their own definitive Pasch, they must be well prepared for that journey. Death must become, for them, not something to be endured, but a Christian action freely posited. True, the seriously ill ordinarily go to a hospital outside the parish, but the Pastor still has a role to play— even there— and he should not leave matters entirely in the hands of the Chaplain.

When, finally, death has taken one of our parishioners, let us avoid "making use" of this loss as a sort of "lesson" to the other members of our flock. Let us give some thought, some consideration, to the deceased. Let us be generous with our prayers for him. And let us make the burial service a true celebration of Christ's death and resurrection. If we cultivate a paschal and a Christian attitude toward the awesome reality of death when it comes to one of our parishioners, we shall help the living to renew their faith in the resurrection and thus bring them closer to God.

The Poor

"The poor you have always with you" (Jn. 12:8). Our poor are also favorites of God. They are demanding, now, especially those who show their poverty. They receive

help from public welfare, from private agencies, and from religious charities. They have their television sets, and they won't do without their cigarettes or, ordinarily, their telephones— even, in some cases, their cars. They want all the financial help they receive to enable them to live as comfortably as those who earn good salaries. They refuse to feel their wretchedness. And a good many of them are "chronic" poor— i.e., poor people who have installed themselves, as it were, in their poverty as an effortless way of life.

To be sure, the state is already doing much for the poor, but the Christian's love will always have its part to play. And the poor will therefore always have a privileged place in the Church: they will always have to be the object of a deep concern on the part of the pastor and the parish community. They need encouragement to bear their burden, and they need help to avoid that "installation" mentioned above, which consists in a complete resignation to their state of poverty and an unwillingness to leave it. Would it not be appropriate, would it not help, to awaken the other members of the parish to this problem so that the more fortunate will begin in earnest to visit and help in a really human way (not simply through the impersonal collection basket) their less fortunate brothers?

The Stray Sheep

Among those who must share our predilection and pastoral concern, we must also include those who have left the pasture and those who have never entered it. Is it not the will of the Shepherd that there be but one flock?

The stray sheep, in our parishes are very often the poor who are living in squalor, the people who have rebelled against the Church and her wealth and who, in many cases, have joined an evangelical sect or the Jehovah Witnesses because they found in that group the welcome, the love, and the financial help that they had not found in the Church. A special approach is needed toward these people who have been made so sensitive by their indigence and suffering, an approach which must always be characterized by tact and delicacy but which must also be carefully adapted to the requirements of each particular case. In one instance it may be best to approach the parents through the children, in another some form of sport may provide the way of access, and in still another it may be most prudent to reach the person through his friend or nieghbor.

Each priest in a parish can and must use his imagination; he will find ways to approach his stray sheep. Recalling that he is Christ in the midst of his people, he will never minimize the importance of this phase of his apostolate.

THE ROSARY and the LITURGICAL RENEWAL

Sister Marie Clement Idrich, S.F.P.

In May, 1965, Pope Paul VI issued his second encyclical, "Mense Maio," in which he exhorted the faithful to prayer in the hour of great trial, particularly the intercessory prayer to Mary, Queen of Peace, who has so often responded to the needs of the Church and of souls. The encyclical concludes with the recommendation:

> And since this is a fitting occasion, do not fail to lay careful stress on the saying of the Rosary, the prayer so dear to our Lady and so highly recommended by the Supreme Pontiffs. By this means the faithful can most pleasingly and most effectively carry out our divine Master's command: "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened."

With many changes in the liturgy and much stress placed on the Sacrifice of the Mass as the center of our spirituality, there is some individual tendency to consider the Rosary of the Blessed Virgin as not too important, even, perhaps, old-fashioned. It may come as a surprise that our Holy Father should stress this prayer. But there are many reasons to recognize the fittingness of this exhortation and the role of the Rosary in our prayer life.

The beginning of the Rosary as we are most familiar with it is ordinarily ascribed to St. Dominic, the founder of the Dominican order, who, discouraged by the scanty successes of his efforts to convert the Albigensians who were laying to waste large sections of southern Europe, had recourse to Mary. She appeared to him with a Rosary in hand and commanded him to preach its use. History attests to the success which followed in the conversion of innumerable Albigensians and the betterment, spiritual and temporal, of the Christian people. In the sixteenth century, when the very existence of Christianity and civilization was threatened by Mohammedanism, the wondrous victory of Lepanto came as an answer to the praying of the Rosary as recommended by Pope Saint Pius V.

And since then, this same prayer devoutly practiced by the people

has preserved the Faith in many countries and has been the means of propagating it in many others. Historically, then, there is no question of the effectiveness of the Rosary as a powerful means of obtaining God's favor. There is likewise no question about the encouragement repeatedly given to the devotion by the Supreme Pontiffs in the course of history even to our own time.

Pope Pius XII expressly recommended certain religious practices of genuine and solid piety which could not be opposed to the sacred liturgy, explicitly including "those special prayers in honor of the Blessed Virgin Mary among which the Rosary, as all know, has pride of place" (**Mediator Dei,** § 174). The intrinsic advantages of the Rosary, as we read in the next paragraph of this encyclical, are as follows: it is an effective means of directing our hearts to God, of purifying ourselves of sin, and of strengthening ourselves in fidelity to God's law. The Rosary, moreover, stimulates us to advance along the path of sincere piety by accustoming us to meditate on the eternal truths; it disposes us to contemplate the mysteries of Christ, in both his human and his divine nature.

According to Pope Pius XII, then, the Rosary can play a significant role in every Christian's prayer life. Far from being opposed to the liturgy, it prepares us to take a more fruitful and active part in the sacred public functions and thus lessens the danger of our liturgical prayer becoming empty ritualism (§ 175).

Pope John XXIII, in turn, encouraged the recitation of the Rosary by composing meditations for the mysteries and by writing an entire encyclical (**Grata Recordatio**) to exhort the faithful to pray the Rosary. This attitude on the part of two Popes, both of whom had so much to do with liturgical renewal, suggests that a deeper appreciation of the Rosary and its place in our life, can be had only by viewing it in the larger context of our prayer-life as a whole, in which liturgical prayer holds the place of honor.

If we look at the early Christians, we find that the liturgy was, for them, not only a school of prayer, but prayer itself. They took an intimate part in the collective prayer of the Mass and so made it their own most personal prayer. The full reading of the Word of God led to prayer, usually prompted by the Psalms which were so familiar to all the faithful then. There was a personal offering made; that offering was made one with Christ's through the consecration, and then it was transfigured and given back to the Community in Communion, so that the Body of Christ on earth was more and more fully assimilated to the risen Christ, its Head.

In this way all the blessings of the sacramental order were seen to flow from this central action of the Christian life; and that life was totally filled with the one and perfect Gift. The entire life of the Christian was but an expression of liturgical living. This was ideal until the liturgy began to deteriorate— or, rather, until the understanding of the liturgy began to deteriorate.

The rise of vernacular languages and the gradual secularization of life over the centuries made the liturgy virtually incomprehensible. By the time of Saint Dominic, it is understandable that the Rosary would be viewed as a highly desirable substitute. Indeed, its primitive simplicity of composition and the scope and depth of the mysteries it comprises could then, and can still, serve to lead one to a very pure contemplative prayer, provided those who use it have at least some minimum of instruction in the Christian mystery.

Before we try to dismiss the Rosary as irrelevant in a day of liturgical renewal, then, we must come to grips with this crucial question: How does our culture compare with that of primitive Christianity and with that of the later middle ages? If we are honest with ourselves, we shall agree that it will be a long time indeed before a return to the full liturgical ideal of the early Church is possible. It will probably be unattainable for a long time to come, simply because our culture is not geared to it.

Whether or not the Rosary would continue to be necessary if full liturgical living were restored is an academic question. The concrete situation with which we have to live is far more important, and in that situation, there can be little

THE ROSARY: REPETITIOUS, BORING, AND DULL?

Father H. A. Reinhold, the renowned liturgiologist, had this to say about the Rosary in the August 20, 1965, issue of **Commonweal**: "The Rosary, through its repetitiousness, its lack of any climax and the obvious boredom which it seems to create, dulls the finer sensibilities of prayer and recollection."

We fear that Father Reinhold has missed the point: the Rosary is not supposed to be dramatic and communal, like the Mass. It need not be dull and repetitious, as long as it is prayed properly—by meditating on the mysteries.

As Sister M. Zita remarks (see p. 309), using separate parts of the Rosary for meditation at different times of the day has actually helped many religious to foster the spirit of prayer and to participate more fully in the liturgy itself.

Do you agree with Father Reinhold? With Sister Marie Clement? Let us know, and we shall try to publish a representative sample of your comments.

— Ed.

doubt of the relevance of the Rosary for Christian life.

There is another reason, set forth by L. Bouyer, why we should be loath to write the Rosary off as somehow "displaced" by the liturgy:

> We cannot suppress any part of the past, either of the Church or of any individual Christian, just because we are not content with it. Whether they have tended to good or evil, experiences can never be suppressed without creating psychological disasters worse even than the worst of these experiences.[1]

The ideal is to bring such practices back gently but firmly, to the norm of the authentic liturgy, permeating them with its spirit and developing them into an auxiliary of the liturgy:

> Popular devotions of the Christian people are to be highly commended, provided they accord with the laws and norms of the Church, above all when they are ordered by the Apostolic See . . . But these devotions should be so drawn that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some fashion derived from it, and lead the people to it, since, in fact, the liturgy by its very nature far surpasses any of them.[2]

The liturgy, then, cannot be regarded as simply a compilation of rites and ceremonies observed according to juridical prescriptions: it means, in essence, the presence of Jesus Christ our Redeemer in our midst. It is a real and active, powerful and penetrating presence of those mysteries once lived by Jesus on earth, through which he rendered to the Father the homage due him— adoration, gratitude, filial love— and by which he is carrying on our redemption, our transformation.

Holy Mother Church is conscious that she must celebrate the saving work of her divine Spouse and within the cycle of a year she unfolds the whole mystery of Christ, from the Incarnation and Birth, until the Ascension, the day of Pentecost and the expectation of blessed hope and of the coming of the Lord. It is precisely by recalling these mysteries of redemption that the Church opens to all the faithful the riches of the strength and merits of our Lord in such a way that they are present for all time so the faithful can lay hold of them and profit by their saving grace (§ 102).

The Constitution on the Liturgy also points out that even in the celebration of the annual cycle of Christ, the Blessed Virgin Mary is honored with special love since she is joined by an inseparable bond to the saving work of her Son. In her the Church holds up and admires the most excellent fruit of the Redemption and joyfully contemplates, as in a faultless image that which she herself desires and hopes wholly to be (§ 103). From this point of view, the Rosary is perhaps one of the devotions of the Church closest to the liturgy itself. It combines mental and vocal prayer. It uses the highest forms of vocal prayer, at once the most sublime and the simplest prayers, and, at the same time proposes for meditation subjects

[1] L. Bouyer, **Liturgical Piety** (Notre Dame Press, 1954), p. 250.
[2] Constitution on the Sacred Liturgy, § 13.

most helpful and more elevating than any others.

The idea is that while the lips speak the prayers, the mind should go over the meditation subjects carefully but, above all, prayerfully. The Joyful Mysteries provide us with considerations of the mystery of the Incarnation, all that is entailed in the mystery of the "Word become flesh." Meditation, contemplation on the role of Emmanuel, certainly supports a disposition of openness, of receptivity to his message announced to us in the celebration of the Word in each Mass. Furthermore, it does serve to keep before us the role of the Mother of God in our Redemption, and, particularly for religious women, accentuates the model of spiritual motherhood that is their role in the Church. The Sorrowful Mysteries of the Rosary, particularly recalled from sacred scripture, place before us the indescribable anguish of Christ the High-priest in carrying out the sacrifice for our Redemption, and, again, foster dispositions for active, fruitful participation in the eucharistic liturgy.

Mary, Mother of the Church, provides fruitful contemplation on the eschatological nature of the Church as she puts before us the mysteries of the glorification of the Christian soul. Thus, the fifteen mysteries of the Rosary form an admirable and complete synthesis in the form of a meditation, of the whole dogma of the Redemption. It is a complete reliving of the Paschal Mystery just as it is re-enacted in the Eucharistic Sacrifice on the Altar.[3]

Not without reason, then, have we Christians of this twentieth century been encouraged to pray the Rosary. Fidelity to this practice, far from indicating an intransigeant opposition to renewal, bespeaks an appreciation of our Christian heritage, a docility to the mind of the Church today, and a genuine understanding of the liturgical ideal in our prayer life.

[3] It is hardly necessary to point out that what has been said of the fifteen mysteries of the Rosary applies equally to the Franciscan Crown, in which many of the mysteries explicitly recalled by the Rosary are commemorated only implicitly but no less really by meditating on seven principal "joys" of our Lady. Here too, as in the Rosary, it is the Paschal Mystery of our Redemption which forms the basis for fruitful meditation as the vocal prayers so close to Jesus and Mary serve to anchor our mental re-living of the Christian Mystery.

SAINT ANTHONY'S TRIBUTE to the King of God's People

Sister M. Everildis Wolke, O.S.F.

Centuries ago a Franciscan theologian, Saint Anthony of Padua, focused his attention and love on Christ's sacred humanity. He saw in his crucified and risen Savior the King of kings, and he drew eloquently on Scripture for sermons with which to delineate Christ's kingship as foreshadowed in the Old Testament, and confirmed and developed in the New. He loved to repeat the paradox: "...Jesus Christ is a man in his humanity, a King in his divinity: a man in his nativity, and a King in his Passion."

Both at Bethlehem and at Nazareth God's People tried to abort the kingly role he had come to assume in their midst. Outside the walls of Jerusalem, in cruel derision, men crowned him with a diadem of bloody thorns, cloaked him in tattered royal purple, and presented a broken reed for a sham scepter. On Calvary's bleak summit, the flesh of the divine King was transfixed with nails to his rough-hewn gibbet-throne. On this cedar dais he died of love, to snatch his brothers from the dark power of evil.

As one reads Saint Anthony's sermons today, he finds constant references to Christ's kingship—to the universal legislative, executive, and judicial power enjoyed by God's incarnate Son. But this is a unique kind of kingship: "Behold your King, who has come for yo benefit, meek that he might b loved; not that through his powe he be feared." According to Sai Anthony, our Lord's kingdom glory is predominantly eschatolo ical; his earthly existence culmin ated in his Passion and deat while his triumphant advent glory was inaugurated by his r surrection and ascension. He can to conquer death regally and to r claim eternal glory for his lovin faithful brothers.

The kingly power of Christ e tends not only to the entire un verse as a whole, but more in portantly, to the inmost being each rational creature: "Our Lor Jesus Christ, who is the pow and wisdom of God, made for hin self a throne on which he migh recline... the soul of every ju person, which by his wisdom b created when it was not, an which by his power he redeeme when it was lost."

These words of the immort Paduan preacher continue to r sound, beyond the rolling hillsid of 13th-century Italy, to us b modern confreres throughout t world. With him, and with Sai John before him, we are moved exclaim: "Worthy is the Lamb w was slain to receive power a (wealth) and wisdom and streng and honor and glory and blessing (Apoc. 5:12).

BOOK REVIEWS

Letters from Egypt. By Pierre Teilhard de Chardin. trans. Mary Ilford. New York: Herder and Herder, 1965. Pp. 256. Cloth, $4.95.

The letters collected in this volume are a remarkable memorial to Chardin, for the writer of these letters has memorialized himself, however unintentionally. The deservedly famous and sometimes controversial Jesuit reveals himself during a crucial period of his intellectual maturation. These letters cover the years of his "regency"— the years between philosophy and theology during which the Jesuit scholastic usually teaches. During this period Chardin taught physics and chemistry at the Holy Family school in Cairo, Egypt.

In these letters Chardin tells of his experience in teaching young, sometimes ill-prepared students, and despite his dedication to the task occasionally betrays the naivete of the young and inexperienced teacher. There are also innumerable accounts of a variety of field trips, both scientific and archaeological. These accounts of his many experiences are filled with a certain excitement, enthusiasm, and wonder at the unique opportunity afforded him. At the same time these letters reflect the filial and fraternal love which binds him to his family. One can almost sense Chardin's cultivation of a comparable love and devotion for his students.

These are the letters of a remarkable young man. Indeed there is already present something of the fire and style that was to characterize the eminent paleontologist of later years. There is the enormous curiosity about the natural world and the desire to embrace all of it in knowledge. But perhaps what is most striking, even at this early stage of his development, in the love he has for the universe and all that it contains. This love, nurtured and cherished over many years, was to find its fruition in such works as **The Phenomenon of Man** and **The Divine Milieu.**

— **James P. Reilly, Jr.**

Sisters of the 21st Century. By Sister Bertrande Meyers, D.C. New York: Sheed and Ward, 1965. Pp. 364. Cloth, $5.00.

Searchers for novelty seeking a glimpse of 21st-century sisters will find this book a disappointment. It carries the stable message that sisters will be always the same: women elected by God to show forth the holiness of the Church. By way of prophecy there is only the firm conviction Sister Formation will remain; it will solve the problem of sister shortage; it will prepare to fulfill demands for ever more personalized service.

Here is a book calculated to make Sister Formation better understood. After showing the relevance of religious life to Church and society, Sister Bertrande gives an excellent, well-documented history and explanation of the movement that accents the integration of spiritual, social, intellectual and professional-apostolic formation of sisters. Interest is caught, retained, and occasionally spiced by a significant remark such as "Examples could be multiplied as to what does **not** call for Christ's grateful 'As long as you did it to one of these...' "; convents will **not** be mere hotels; silence has even a therapeutic value; Sisters make too much of "over work."

Outstanding is the chapter on the role of the intellect, emphasizing as it does the value of learning in perfecting the individual. However, one wonders if there is not given the impression that to know good is to be good. It seems to this reader that the real problem has yet to be tackled: viz., the spirit of faith and the true detachment essential to religious vocation. Though it may hurt, we need a deep examination of some very honest admissions made by the author.

— **Sister M. Maristell Schanen, O.S.F.**

Full of Grace. By Jean Galot, S.J. Tr. Paul Barrett, O.F.M. Cap. Westminister: Newman, 1965. Pp. x-192. Cloth, $3.50.

Are you wondering what will become of devotion to our Lady after Vatican II? Apprehensive about reports that this thoughly Christian and Catholic attitude will be eliminated in favor of a supposedly more Christ-centered spirituality?

Then buy this book and set your fears aside. This remarkable series of meditative prayers to Mary is at once completely traditional and totally modern in content and in tone. Reminiscent of Karl Rahner's **Encounters with Silence**, the many chapters of **Full of Grace** are prayers in the fullest sense of the word. They are composed of reflections on our Lady's role in God's plan that are designed to lend substance and solid theological insight to our Marian devotion— reflections worthy of the Woman to whom they are addressed, throughout, in the second person.

The order followed is that of the chronological unfolding of our Lady's own life, from the Annunciation to her coronation as Queen of the universe. The approach is, as it must be, scriptural and ecclesial; that is, the biblical font of Marian truth is kept constantly before our eyes, and there is precious little of the pietistic individualism that used to be so common in books on Mary.

At the end of each of the thirty-one prayer-meditations there are five particularized intentions, one for each decade of the Rosary said on that day; and there is a pregnant and pithy prayer of a couple of lines to "take with you" during the day.

The translation is clear and readable, and the book's format is generally pleasing. One might wish that the editor had avoided the distracting practice of capitalizing the pronouns referring to the Divinity, and the use of the archaic **Messias** for Messiah. And, though this is admittedly a prejudice of this reviewer, it seems high time that Christians stopped the Platonic practice of considering people "souls."

These minor defects do not, however, seriously affect the value and utility of a beautiful book which should become a classic of Marian spirituality.

— Michael D. Meilach, O.F.M.

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Foundations of Biblical Spirituality. By Joseph A. Grispino, S. M. (tr. and ed.). New York: Alba House, 1965. Pp. 142. Cloth, $3.95.

A remarkable feature of Catholic life today is the return to the Bible. The Holy Spirit, who is ever at work in the Church "to recall all things to our minds," is reawakening us to the immense treasure we possess in God's holy word. Here, he is telling us, is **the word of revealed truth** (2. Cor. 6:7), far outranking in power and value the word of any saint or scholar. Here is our primary book of prayer and meditation; here is the **word of wisdom** (1 Cor. 11:8) which must be central to our teaching; here is the word of life (Eph. 5:26) which our preaching must proclaim.

To tread our way through Sacred Scripture, to trace its themes and sound its depths, we need some expert guidance. We cannot at first find our way alone. So we can be grateful for **Foundations of Biblical Spirituality.** It is one more excellent "guide to the Bible" furnished us by modern Catholic scholars. Expertly translated from the French by Fr. Joseph A. Grispino, it brings together into one small but precious volume a series of essays in biblical piety which have appeared over the past few years in such leading periodicals as **Christus, Bible et Vie Chretienne,** and **La Vie Spirituelle.** Among the authors represented, all will immediately recognize such names as Andre Lefevre, Stanislaus Lyonnet, and Sr. Jeanne d'Arc.

This collection of essays is not simply so many disparate attempts to explore biblical spirituality. Although they deal with some half dozen different themes (God's love for us, our love for one another, the life of the Trinity, the moral theology of St. Paul, humility, peace, and poverty), they achieve a basic unity in the constantly recurring theme of charity. These essays all help in one way or another to foster a deeper understanding of the truth that love of God and of our neighbor is the basic virtue of all Christian living.

Foundations of Biblical Spirituality, a selection of the Thomas More Sisters' Book League, will provide excellent spiritual reading for priest, religious, and discriminating layman. The translator is to be commended for the addition of a biblical and a theological index to the volume. Both indices will greatly facilitate ready reference and deeper study.

— Aurelian Scharf, O.F.M.

Wisdom I Ask. By Robert Nash, S.J. Westminster: Newman Press, 1965. Pp. 342. Cloth, $4.95.

Father Nash, already well known for his **The Priest at His Prie-Dieu, The Nun at Her Prie-Dieu,** and many other excellent volumes of meditations, displays more of his wisdom in **Wisdom I Ask** as he thinks aloud for his brother priests.

He offers us a series of meditations on numerous— almost innumerable —aspects of the priestly ministry. In all the phases of the priesthood the priest must seek the wise and prudent course of action; and he must learn to live with his decisions patiently and confidently.

For the task of making "an acceptable people to God, a holy nation, a chosen race," prayerful reflection is absolutely necessary. Nothing can take its place. "Haste makes waste"— action without sufficient reflection can make spiritual cadavers. And the grave-yard of improperly treated souls, is already over-crowded. Lack of wisdom in the fine art of spiritual direction, is a fault for which all of us can strike our breast: **mea culpa.**

These meditations are arranged into fifty-two guidelines for the weeks of the year. There is sufficient material in each meditation to be subject matter over a week's time. Arranged in this manner, the matter can really become ours. There is not the "hurrying on to another point" present in far too many other meditation books. Prayer is definitely a matter that cannot be rushed, that cannot be assimilated to an "assembly-line" type of affair. Prayer remains one of the few realities that cannot be mass-produced. It takes much time and effort— much time and much effort. If more persons realized this, there would be, perhaps,

fewer discouraged persons: fewer persons that have given up serious attempts to be men and women of prayer! We sincerely appreciate the fact that our author has arranged his book with this idea in mind.

We thank Father Nash for his wisdom which he has so generously shared with us. We are encouraged to pray more fervently and confidently the prayer of Solomon: "Wisdom I ask of you, the same wisdom that dwells so near your throne..." **Wisdom I Ask** is assuredly a book that will help us priests and future priests to be the "wise and prudent" servants of Christ's vineyard.

— Depaul Genska, O.F.M.

Charity and Liberty. By Ceslaus Spicq, O.P., trans. Francis V. Manning. New York: Alba House, 1965. Pp. 112. Cloth, $2.95.

Don't expect a treatment of the relationship between love and liberty as you open this book; the title is meant to indicate that two independent treatises have been included in the same volume.

Both treatises are exegetical, as is indicated in the sub-title: "in the New Testament." They are extremely dense and compact and consist, in large part, of philological explanations designed to clarify the meaning of the many and familiar scriptural passages bearing on love and on liberty.

The treatise on charity comprises about two-thirds of this slender volume, and it makes very profitable reading indeed. It would be difficult to finish it without realizing anew and more vividly than ever the central position occupied by love in the Christian experience. The synthetic approach used never masks the totally exegetical and hence kerygmatic substance of the work. It is Saint Paul and Saint John, and not Father Spicq, who tell us that "Charity is Love," who enumerate for us four characteristics of authentic charity, and who convince us of the divine origin of the love with which Christians love.

The shorter discussion of liberty in the New Testament possesses the same advantages of conciseness and concreteness. Israel, we are told, regarded its covenant with God as a liberation; but this emancipation prefigured a more profound one hoped for in the Spirit. And the Messiah did not disappoint that hope. Again, it is the sacred writers who are allowed to tell us in a compact framework how belief in Jesus frees us and enables us to live the freedom of the children of God. It seems to me that the religious who reads this treatise will almost necessarily be led to restore to his baptism some of the prominence which a somewhat dubious approach has long tended to appropriate to religious profession.

— Michael D. Meilach, O.F.M.

The Diary of a Parish Priest. By Theodor Blieweis. Westminster: Newman Press, 1965. Pp. 127. Paper, $1.50.

The more direct and personal the approach, the more fruitful and beneficial the results. Every priest who is worthy of the name and hence interested in the flock of Christ committed to his care, realizes that in imitation of the Good Shepherd he ought to be able to say, "I know mine and mine know me." Parish visiting is built on the realization of these principles.

Father Blieweis, several years a parish priest in Vienna, records for our instruction and edification in his **Diary of a Parish Priest,** his many experiences in parish visiting. This **Diary** is arranged into several groupings: visiting of married couples. of sick and confined persons, of prodigal and problem children of God, etc. What transpired on each of these visits makes for instructive reading for priests and laity: for priests, because we can always learn from the experiences of others; and for the laity, because they will gain a deeper insight into the problems and responsibilities of their parish priests.

Father Blieweis has gone into the "highways and byways" of his parish to visit the good, the bad; the fervent, the indifferent. No parish priest can have an accurate picture of his parish until he knows both sides, and in every parish (we hardly imagine there is any exception!) there are all "types" of parishioners. While we are all the People of God, we are still quite capable of going astray. Father Blieweis and priests of God like him, encourage us to go after these stray sheep of God.

The parish visits enumerated in this **Diary**— and there are probably close to three hundred— may seem somewhat repetitious. Perhaps they are. But each person accepts or rejects Christianity with his own peculiar "twist," and no two stories can be exactly the same.

The Diary of a Parish Priest, emphasizing as it does the truth of the adage that "it means so much to keep in touch," is recommended as fruitful and important reading, particularly for any priest in parish work.

— Depaul Genska, O.F.M.

Divine Intimacy. By Father Gabriel of St. Mary Magdalen, O.C.D. New York: Desclee 1965. Pp. XXIX-1227. Cloth, $8.75.

Friends and devoted readers of St. John of the Cross, St. Teresa of Jesus, her daughter, the Little Flower of Lisieux, and Sister Elizabeth of the Trinity, rejoice! For your spiritual nourishment and growth in holiness Desclee has published the essence of their Carmelite mysticism selected with deep perceptiveness, developed through a long life as student, teacher, and spiritual director, devoted to leading souls to a life of intimate union with God. **Divine Intimacy,** based on the writings, instructions, sermons, and conferences of Father Gabriel of St. Mary Magdalen, O.C.D., is the fruit of the collaboration of the discalced Carmelites of the Monastery of St. Joseph in Rome, with his original plan for a book of meditations for every day of the year, designed to treat the problems of the spiritual life.

The meditations follow the progress of the liturgical year, week by week, developing the seasonal spirit and doctrine with the gradual but consistent build-up of the pertinent virtue during the days intervening until the next Sunday or feast proposes a new theme for mental prayer. Meditations for the immovable feasts are collected at the close of the year, making a total of 3860. The method of mental prayer is Teresian: a thought orienting the soul to the awareness of the presence of God, a reading arranged in two points for a meditation twice a day to be followed by personal reflections leading to a colloquy. The meditations are frequently based on the gospel or epistle of the Sunday or current feast, but the treatment is almost invariably drawn from the works of the great Carmelite mystics, with the addition of St. Teresa Margaret of the Heart of Jesus, St. Mary Magdalen di Pazzi, and Sister Carmela of the Holy Spirit, O.C.D. The colloquies are generally prayers selected from the great saints and writers of the church. These, too, are predominantly Carmelite in origin, but other names appear: St. Augustine, St. Bernard, St. Francis de Sales, St. Catherine of Siena, St. John Eudes, St. Alphonsus Liguori, Venerable Raymond Jourdain, St. Gertrude, Cardinal Mercier. Franciscan names also appear, but very rarely: St. Bonaventure, St. Bernardine of Siena, and St. Angela of Foligno. Since the whole book is a beautiful and penetrating synthesis of Carmelite spirituality developed by the Carmelite sisters with the aid of Gabriel of St. Mary Magdalen's material, we might suppose that the colloquies were culled from the sisters' favorite authors and that some two or three of these sisters had Franciscan patrons with whose writings they were familiar.

Divine Intimacy is indeed calculated to create a real personal awareness of the Trinity as well as of God, our Father, of his divine Son incarnate, and of the Holy Spirit. Each virtue is treated intensively and in a way best calculated to rouse a soul to a deep and ardent desire for its perfection. It is, however, precisely what it aims to be — a school of divine intimacy in the Carmelite tradition. Particularly do the meditations for the early Septuagesima weeks demand of the aspiring soul a complete and absolute abnegation of all that could be enjoyed, loved, or cherished. Even considering all the generosity of young Americans, such a program of fearsome and fearful renunciation may lead only to discouragement in a

hopeless attempt to refuse God and his will nothing. One seeks in vain for any of the joy of loving and serving God in all the creatures he loves and gives us to love in turn. Such intense concentration on self and the progress of one's own soul toward perfection leaves little time, it would seem, for thought of another's needs or even of God's concern for their well-being.

Scriptural passages are restricted to readings taken from the Missal and the Breviary, thus presenting only the familiar isolated incidents without inclusion of the less known riches of the Bible, particularly the Old Testament. There is no evidence of awareness of newer interpretations or broader applications.

Among the immovable feasts we may mention that of the Presentation of the Blessed Virgin Mary (Nov. 21). Quite correctly we are reminded that this feast is based not on Holy Scripture but on a very ancient Christian tradition. We are told (as though it were a fact) that our Lady left her home and parents to live in the shadow of the temple thus teaching us detachment, separation from the world, and complete dedication to the service of God. The detachment of souls consecrated in religion is quite properly developed under this head, but we read:

> Mary responds to God's call and her answer is eminently prompt and complete. The response of souls whom God calls to the Altar, to the religious life or to virginal consecration in the world, should resemble Mary's. These souls must also be separated from the world, leave parents and friends; they must detach themselves from their people and their homes. There cannot always be material separation, but there must always be a spiritual one, that is, a separation in the realm of the affections.

Have we not assured parents offering their sons or daughters to God that though absent from home they will always be even more loving and devoted? This sounded strange.

Some young, and some more mature, religious have read briefly, scattered meditations and found them deeply moving, truly satisfying; others sought unsuccessfully for Franciscan joy and peace and love.

— **Sister M. Tarcisia Ball, O.S.F.**

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'UR ARTISTS:

'e illustrations for the November issue were drawn by Father Xavier 'monetti, O.F.M. (pp. 330, 333, 335), Father Francis X. Miles, O.F.M. ('6, 355), and the Sisters of St. Elizabeth Cloister (p. 349).

'UR COVER:

'is month's cover, drawn by Father Francis X. Miles, O.F.M., symb 'e important role played by Newman Clubs on the secular campuses o 'untry (see p. 334). The preservation and strengthening of the students' 'mbolized by the cross, is accomplished mainly by solid religious educati 'th formal (through books and study) and informal—by fostering an at 'ere of warmth and involvement (the lamp).

the CORD

November, 1965 Vol. XV, No. 11

CONTENTS

NOVEMBER 330
Anthony Laker, O.F.M.

CAMPUS IS MY MISSION 334
Stephen Mannie, O.F.M. Cap.

DIARY OF A COUNTRY NUN 340
Mother M. Edwardine Horrigan, O.S.F.

DEAR SISTER MARANATHA 343
Timothy Eustace, O.F.M.

AGGIORNAMENTO: A CONTINUING DIALOGUE 346
A Letter from *Sister Climacus, O.S.F.*

MONTHLY CONFERENCE: UNDERSTANDING 349
Jerome A. Kelly, O.F.M.

AGGIORNAMENTO AND THE PARISH 354
Lionel Masse, O.F.M.

BOOK REVIEWS 356

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NOVEMBER

Anthony Laker, O.

I

Outside a few leaves fall. Harvest time and its fulfillment peace. But now it is almost over. Raking leaves ... colored ... cris dead. Then barren trees. November's chilling air. Misty rains. A da ness lingers ... sticky varnish on the desk-top ... soggy cookies lunch ... aching bones of the ageing ... at times, ourselves.

November seems to say, "The day is done." There was the see early spring, then the tiny green sprout, its flower and fruit, now its surrender to the brute powers of un-being. What is life, a being-toward-death? The breath of a moment, swelling forth nothingness, only to vanish once more into the mute, un-seeing, stillness of death. ...

We look at nature, and we see God.

Brother Tree, you're God's creation. You are shot through wisdom and goodness. Keep your shade, your sap, your lumber, bark; give us nothing of yourself, and yet we shall love you. Sho God through your dark glass. Speak to us in your mute symb about the Tree of life that once sprang up on a Palestinian Waft your leaves to the ground and yet remain for us a symb Life.

Brother Fire, you are the Spirit; you are life and joy and d love. Sister Water, you are cleansing and charity and the Spi God. Brother Rock, you are the strong Christ. And Brother Worm Sister Lamb, you are the suffering Jesus. Sister Wine, you ar Savior's blood. ...

Lord, make us dance with joy like Brother Fire. Prostra Brother Worm-Christ. Soar like Sister Bird in our praise of you.

All praise be yours, my Lord, through all that you have made,
And first my lord Brother Sun,
Who brings the day; and light you give to us through him.
How beautiful is he, how radiant in all his splendour!
Of you, Most High, he bears the likeness.
All praise be yours, my Lord, through Sister Moon and Stars;
In the heavens you have made them, bright
And precious and fair.
All praise be yours, my Lord, through Brothers Wind and Air,
And fair and stormy, all the weather's moods,
By which you cherish all that you have made.
All praise be yours, my Lord, through Sister Water,
So useful, lowly, precious and pure.
All praise be yours, my Lord, through Brother Fire,
Through whom you brighten up the night.
How beautiful is he, how gay! Full of power and strength.
All praise be yours, my Lord, through Sister Earth, our mother,
Who feeds us in her sovereignty and produces
Various fruits with coloured flowers and herbs.

II

Sister Moon ... Brother Wind ... Mother Earth.

"Creation," Martin Buber points out, "is not a hurdle on the road to God; it is the road itself." Through the purifying influence of Nature we become pure; through the transforming influence of Man nature is transformed. Alone the grain of wheat remains sterile; plunged by man's hand into the soil, it bears fruit. All matter, of itself, is a vain thrust toward nothingness; no atom placed on man's Paten is without value for the Kingdom. ...

In the rock drawn from a great quarry, in the squirrel scurrying up the maple tree, in the derelict lying crumpled over his bottle on 124th Street, in the towering steel and glass of the RCA Building — we see that matter is one; that our universe is one immense tree. In all there is the same push toward complexity and expansion. No pebble, no speck of cigarette ash is without meaning in this expanding tree.

Solidarity shared by Michaelangelo and meson ... kinship between Brahms and beta particle. I tingle in my inmost being with the realization that my life is inexorably interwoven with the myriad fibres of the cosmos.

"God is not divided but everywhere whole, and where he reveals himself, there he is wholly present." This wonderful world-feeling has become wholly our own, writes Buber. We have woven it in our innermost experience. There often comes to us the desire to put our arms around a young tree and feel the same surge of life as in ourselves or to read our most special mystery in the eyes of a dumb animal. We experience the ripening and fading of far-distant stars as something which happens to us, and there are moments in which our

organism is a wholly other piece of nature" (Maurice Friedman, **Ma tin Buber: The Life of Dialogue**, p. 28).

The bud on the tree opens its heart to the light; the dista star hurls its brilliance through the immense reaches of space. Newl weds embrace in the ecstasy of divine creativeness, and we labor wi matter, with Brother Electron and Sister Evolution, toward a nearne in love, toward a final and single life with God in Christ.

III

Saint Paul once said, in religion class, that we live and move a have our being in God. Today Brother Tree says that but for roots in God, created being would fall into nothingness. But God love. And love perfectly expressed is Christ, who is God-in-the-flesh. since Christ is love, all things subsist in love. Love transforms, uni and grounds all creation. ...

Father Teilhard de Chardin says that deep down in the inter throughout and over the whole surface of matter, there is The F This eternal Light illumines the whole, penetrates and overflows things individually and collectively, making the world a living fla And this living flame is love.

The import of our own calling shines through our encounter w nature. A keen awareness of the thrust of the cosmos toward its fillment at Omega makes us profoundly conscious of our own, simi dynamism. We are charged with the awesome responsibility of co pleting God's creative work. And we accomplish this task, above and essentially, by love. It is only through love — which is the fo dation and apex of our work and our life — that the whole or part of creation can have meaning. It is only through love that universe can now be, and become ever more perfectly, one; that th can be this unifying convergence of all being toward Being.

Love, centered in the Person of Jesus, has been growing ever si the Incarnation. Christ's work, a labor of perfect love, continues. And his Body grows.

IV

Love — and our love of natural objects is no exception — alw demands sympathy. So we enter into nature's life of pain and The universe is in travail even until now, and we ourselves are wh caught up in this travail.

The more we come to know the meaning and content of creati and the hidden depths of our own man-ness, the more stunning comes our intuition of the oneness of all.

Both man and the natural world from which he ek-sists, are me to glorify God as Christ's complement. But only man can serve creation's leader and spokesman ... can enable it to sing its Mak praises ... can save it in Christ. Man, that strangest and most fe

some of creatures according to Sophocles' intriguing definition, must stand forth and lay hold of the universe in God's name! Only man can offer the sweat of the universe; only he can eucharist it to his Lord. ...

In the end, Christ who is the hidden God's image, and all the other Christs, and Brother Tree, and Sister Water — all of us are going to turn into a perfect host. And the destiny of the universe is going to shine forth as inseparably bound up with that of its King in the glory of the eternal Good.

V

To the window again ... peering through a graying haze of an early frost. The green is gone, the green of goodness and plenty. Natural life is dying out ... brown grass ... decay. It is turning cold, and man, repulsed by unfeeling Nature, crawls for protection into unliving, unknowing monuments to the Great Architect. Masonic lodges ... hunting lodges ... Brother Fire at the hearth, and Sister Steam in the radiators. Winter settles in.

Death. What is death in the things of matter? A breakdown of molecules, a headlong thrust toward nothingness ... the ultimate Absurd. La morte è il nullo, says blasphemous Iago. Corruption, decay, disintegration; the triumph of nihilism. Corruption. ...

Corruptio unius, generatio alterius, says Saint Thomas. Even as the organism crumbles, its components are regrouping themselves for a new onslaught upon the horizons of being. Death is the door to life. Within every dying thing there are secret beginnings of something new and unspeakable. An advance is made. The world progresses. Some day a Point will be reached which coincides with the Kingdom. ...

The harshness of another winter will soon follow in the wake of this autumn which, but a whisper ago, was not ... and which slides even now into the Styx of nothingness. Corruption of the natural ... mountains washed into the sea. Unfeeling, inexorable, crushing —"natural" — processes. And life gives way to death in God's unfathomable, unpredictable plan of love.

Nature is dead. Long live Nature.

The world is aflame: we burst forth in love for all in a world wholly aflame in Jesus. The New Earth is in the making. We die, and Christ is born in us. Death is all about us, and we are being-toward-death. As we live we are dying; the powers of dissolution melt our mortal shell into the matter of the world, and our spirit soars forth in the ultimate outpouring and transformation. This is the price of life and of love.

Campus Is My Mission

Stephen Mannie, O.F.M. C

I was deeply impressed at the departure ser for one of our missioners. The church was pac Everybody was struck with awe. "Go forth there and make all nations my disciples; baptize men ev where in the name of the Father and the Son and Holy Spirit, and teach them to observe all that I h commanded you. And be assured, I am with you ways, to the end of time" (Mt. 28:19, 20) was theme of the sermon. The words "make all nations disciples," "baptize men everywhere," "teach them observe all that I have commanded" and "I am w you" kept beating in my ears and in my heart!

During the service my mind wandered back, o 700 years, to the first friars Francis sent to Engla They had landed on the coast of a new mission, island kingdom. These early friars quickly settled the university communities of Cambridge and Oxfo I wandered if this friar had the same feelings as th

Then I reflected about how easy and interest it was to preach an appeal for the foreign missi The needs of the missions, the heroic effort and generous service of religious, touches and captures human heart.

When I returned to our friary later in the e ning, my mind flicked back to my own mission — a state campus. And I wondered.

The Newman Apostolate

The Newman Apostolate is a specially designed movement or mission aimed at providing for the religious, the educational and the social needs and growth of Catholic students on state campuses. This movement is not trying to take the place of a Catholic higher education. It is honestly striving to meet the real needs and provide solid growth for the majority of Catholics at the university or college level. Newman is the Catholic Church on campus!

The Newman Apostolate's meaningful goals are: (1) the intellectual and moral development of the Catholic on a secular campus; (2) the religious education of the Catholic at the university level; (3) the apostolic formation of the Catholic; (4) the contribution of Catholic culture to the academic community; (5) the responsible participation of the Catholic in the academic and civic community.

Cardinal Newman

This movement is named after the great English Cardinal, John Henry Newman (1801-1890). He was a giant as a churchman, an educator, a philosopher, a spiritual writer, an English stylist and a friend of students. Oxford University was the scene of his mature life, until his conversion to the Catholic Church in 1845. Within a few years, he was ordained to the priesthood, and toward the end of his life, Pope Leo XIII appointed him a Cardinal for his outstanding efforts in building the Body of Christ in England. Newman's dream of establishing a Catholic center for students at Oxford was never fully realized during his lifetime. Less than three years after Newman's death, however, the Newman Movement was founded in America at the University of Pennsylvania. Today, there are almost a thousand Newman cells on state campuses across our country. Moreover, today, Cardinal Newman is one of the most frequently quoted men at the Ecumenical Council. It has been said that if Newman is ever canonized, he will receive the title: "the saint of the ecumenical movement." Newman was simply a hundred years ahead of his time.

Why Are So Many Catholics on Secular Campuses?

Many people, especially religious who work in our Catholic colleges, wonder why so many Catholics are on state campuses. Frankly, the answer is mainly in two words — money and distance. In most cases, it is significantly less expensive to attend a state, tax-supported university or college than to attend a similar Catholic institution. Second, the closeness of a state campus is a tremendously attracting factor. Another reason would be the curriculum of-

fered. Few Catholic colleges offer the wide variety of courses provided at a state university.

Dangers at Secular Campuses

If we are careful about what we put into our mouth, careful that we are not harmed, careful that we do not pile up too many calories, careful that we may grow in a healthy way — how much more careful should we be about what we feed our mind. What we think about, we translate into our life. A secular campus is a battleground for ideas, values and minds. Communism is a slight danger. Socialism is a slight danger. Yet, these are mere candles to the glaring floodlight of sheer secularism which is interested only in the natural goods of this world — for me — now. Secularism encrusts some students into a selfishly comfortable cocoon where they focus on spinning only for their own security.

The weak, the mediocre and the lukewarm Catholic student often dies, spiritually, on a state campus — not because of the secular studies, but because he easily gets entangled in the web of his own weaknesses. The solid Catholic often becomes much more informed, stronger and more apostolic, because there are many maturing challenges to his faith.

The Newman movement is meant to meet these dangers, not in just a stop-gap fashion, but in a most positive and progressively moving way. The Newman Movement offers helps to focus on Christ, helps to accentuate the positive, helps to complete a student's maturity, helps to see the harmony between religion and science —all in an enjoyable way. Let's look at how the principle of Newmanism are concretized.

Example of a Newman Program

Each Newman cell throughou the country must apply its three fold apostolate: the religious, th educational and the social, to th specific context of its own campu

At Northern Michigan Univers ty in Marquette, Michigan, have over 2,400 Catholic studen out of a total enrollment of 5, students. Our university focu on liberal arts, though other are are growing. The students are ha pily ordinary and relatively ha working. Snubby sophistication almost totally absent from o campus. We have a tempora Newman Center. Unfortunately, am the only chaplain. Here is thumb-nail sketch of our progr developed during my five years.

Religious: We have a 5 p. Mass each day except Saturd A short homily or talk is giv at each Mass. Confessions a heard before and during this Ma also at any time in our Newm Center. Daily, we have active pa ticipation in which everyone r sponds. Students serve and re at Mass. We have had co- closed retreats. Each month the is a co-ed Apostolic Day, a ty of condensed Cursillo. Some our married students have ma a Cana Retreat. We also have evening of recollection for o married students. During Sund Mass and evenings of meetin and events, our single studen baby-sit for them so that th can attend together. Some Ne man members are involved ecumenical discussions with oth

students. There are many interviews and conferences with the students.

Educational: Our single students have two regular meetings a month. Some of our meeting topics have been: Regardless of Color, Newman's Idea of a University, To Marry Young or Not, The World is Your Campus, Career Choice, Morality and Literature, The Peace Corps, Life of a Single Person and Life in a Secular Institute, Science and Religion, Freedom of Conscience and Obedience to Faith, Panel of an Orthodox Priest, a Protestant Minister and a Catholic Priest for Random Questions, Freud, and the Ecumenical Council. For the married students we had meetings about: The Parents' Role in Child Speech Development, Pre- and Post-Natal Child Care, Family Photography, Modern Ethical Means of Birth Control, the Ecumenical Council and Child Psychology — to name a few topics.

Our Newman courses offered this year include: Christian Marriage Preparation Seminar, Philosophical Survey, Inquiry Forum about Catholicism, Instructions for Mixed Marriage, Medical Ethics for Registered and Practical Nurses, Introduction to the Old Testament, Introduction to the New Testament, Introduction to Comparative Religions and Introduction to Contemporary Catholic Theology. We also have a committed Young Christian Students discussion-action group. Negotiations with the university are underway for the initial accreditation of two of our courses. Sisters in our area also take some of our courses.

We have formed a multi award winning, four year cycle, educational plan. It covers, in 17 courses, the major branches of Philosophy, Theology, and Church History. Recently, while talking with some Catholic college students, I discovered that we have more religious - educational courses offered than they have available at their Catholic college!

Social: For our single students we have picnics, dances, and socials in our center, work on the muscular dystrophy appeal, a skit, occasional television programs, and a breakfast for our graduates. Our married students have a social after each meeting, picnics, bowling, gym nights, a bake sale and a toboggan party.

Besides all these events, we hold an annual Awards Banquet, a Luncheon for our Catholic faculty and an all - faculty and administration coffee afternoon. We offer a wide as well as deep program to meet many needs and varied interests. Many religious have little or no idea of what is being accomplished in the Newman Apostolate. Obviously, we are not a social tea movement!

Moreover, I have opportunities for occasional lectures in the History, Education, Psychology and Sociology Departments. I both teach and take occasional courses in habit and sandals.

Real Needs of the Newman Apostolate

The real needs of the Newman Apostolate are mainly these: qualified personnel, centers and finances. As you are reading this article, 370,000 are on our Catholic campuses (about 10-15% of these students are not Catholics). At the

same time, well over 780,000 Catholic students are studying on state campuses! In less than five years, this number will rocket to more than 1,200,000 Catholic students on secular campuses. By 1985, it is estimated that four out of five Catholics will be receiving their degrees from state universities or colleges. Figures spell out trends and also needs. They must be evaluated frankly. But are they? Sometimes I wonder.

When we look at this problem from another angle, we find that for every 35 students on a Catholic campus, there is one priest, brother or sister. Whereas on a state campus, for every 3200 Catholic students there is only one priest! Balance? Sometimes I wonder.

There are 1800 institutions of higher learning that are not Catholic. There are only 175 Newman Centers, of which only 80 are considered reasonably adequate.

Most of the cells in the Newman Apostolate are running on a shoe-string, financially. When I started five years ago, I had $20 and my sandals! Chaplains, besides being pastors, counselors, teachers, public relations men, scholars, are also expected to be fund raisers. Most cells are simply not solvent. They never will be unless they receive a definite financial allotment from a diocese for educating Catholics, and professional personnel to develop an effective financial program.

The areas of selected personnel, equipment centers and finances are of critical concern to this apostolate. It is sheer logic that we should put our best personnel, effort and finances where they will reap the most benefits for the People of God. University students are among the most talented for fields of leadership and influencing others. Moreover, they are the nearest to realistic utilization in the Body of Christ. (Even the Communists recognize this!).

Besides the apostolic formation of students personally, this formation will echo to thousands in their lifetime. The entire structure of state university education could be significantly influenced and christianized for the formation of others. It seems clear what should be done. But is it? Sometimes I wonder.

The Role of Religious in the Newman Apostolate

Three hundred specially trained and degreed full-time priests could now be utilized in this vital apostolate. By 1970 an additional 1,000 select priests will be needed to meet minimum requirements. Religious will be called upon to supply two-thirds of this number. At present the Paulists and the Dominicans are the only religious making a sufficient, proportionate effort.

One hundred select brothers and sisters, trained in counseling, library science, teaching, journalism, public relations or finances could now be used. At present, not many more than a dozen sisters are actively working in centers; this has taken place within the last two or three years. I know of no brothers actively involved.

By 1970, the need for brothers and sisters will double or triple. Brothers and sisters could teach one or the other course, lecture at meetings on particular subjects, moderate Young Christian Student discussion-action groups, formulate Newman programs, and collaborate directly in running an active Newman Center. Giving convert instructions and leading dormitory discussions might also be added to the list which ingenuity and energy would easily swell.

Indirectly, all religious could pray for the maturation of this apostolate, make frequent acts of faith to help in the many crises that students go through, and talk about the possibilities of some members in their community getting into this challenging apostolate. The objective needs of this apostolate should be brought to the attention of superiors who might take a hard look at the facts and make a fresh evaluation of their founder's ideals to meet the contemporary needs of the Body of Christ.

Benefits to Religious in the Newman Apostolate

Many benefits can accrue to religious from the Newman Apostolate, quite apart from the satisfaction of meeting a tremendous and vital need of the Chucrh in America.

The Newman Apostolate touches people on a wider basis than mere proximity to a college Center. It also contacts people engaged in vocational and recreational spheres, wherever they happen to be located. This is the most contemporary approach—to meet people in the main currents of their life. Orders and congregations will therefore be more quickly and fully updated by getting into the contemporary current of the Church. Fresh thought, realistic re-evaluations, and modern adaptations will be occasioned by an honest aim at religious relevancy.

Religious vocations, moreover, will increase. The state campus is an open warehouse for underdeveloped vocations. On our campus this semester, for example, we have one and possibly two leaving to study for the priesthood, one for the brotherhood, two for the sisterhood and two for the peace corps. With more personnel, more contacts and encouragement, this number could easily increase fivefold.

Then, too, the Newman Apostolate provides multiple and meaningful dimensions for personal fulfillment. True, it is a tremendously challenging apostolate which imposes no small demands on one's time, talent, ingenuity and flexibility. But these demands seem to develop what is best in us to keep us fresh while giving a deep sense of satisfaction in a solid and rapidly moving apostolic mission (this is not to say that frustrations are eliminated). Those who are involved in this apostolate would rather burn out than rust out in their mission to the university campus.

Religious, by their dedication, service, prayer, constancy, and ingenuity, can add tremendous depth, solidarity and momentum to this fastest moving apostolate in our country. Francis and his early followers were sensitive to the needs of Christ's Body and met them in a practical and realistic way. Franciscans used to be leaders in relevance and efforts to meet contemporary needs. Are we modern Franciscans really taking an honest, fresh look? Sometimes I wonder.

Diary of a Country Nun

Mother M. Edwardine Horrigan, O.S.

VIII. MRS. WHITNEY

The effectiveness of personal kindness and patience in breaking down the prejudice of the people among whom we had to work was most clearly illustrated in this case.

The primly starched, rather gaunt figure, that gave us the keys to the upper flat and the barn which became our garage, was not at all sure that having two nuns as tenants was a safe venture. After all, it was bad enough to be a Catholic, but a nun to boot! This was quite a bit for her strait-laced Methodist prejudice to accept, but at least our money wasn't tainted by Catholicity, so she would just take a chance; no one else seemed to be apartment hunting in Delevan. She tried to be cordial, but her wariness showed through.

Our stove had come from a long stay in a barn where it had had intimate relationships with chickens. Sister was scrubbing parts of it upstairs and I took all removable parts out into the back yard to attack the rust and accumulated filth with a scrubbing brush. Cleanliness must have pleased our doubtful landlady and she came out to explain the intricacies of the lock on the barn door. This established a precedent because never again did either of us appear in the back yard but Mrs. Whitney would put in a sudden appearance to see if all was well with us. The barn revealed her hatred to part with things. On side was clear enough for a ca if you didn't pull in too far. I you did, then poor old Chev would have whammed into a co lection of trowels, and licen plates going back to 1915. The latter puzzled me. Why on ear would anyone save old licen plates? Maybe as visible evidend of more affluent days when sh and her ailing husband, Clarenc owned a Model T? Oh, but th other half of the barn was a curi shop indeed! Parts of an old or gan, oil lamps, lanterns, odd stool and benches, crock, and a comple collection of Sears, Roebuck an Montgomery Ward catalogues. N doubt if I had had courage to g up to the hay loft, I would hav found more intriguing relics o ancient history, but my basic fea of mice and rats kept me off th rickety ladder leading up to it.

Mrs. Whitney seemed a lonely soul, so we decided to give her a piece of the first cake baked in our scrubbed-up oven, which really worked, much to our amazement. Nothing would do but I must go in so she could properly say thank you. Perched on the edge of a big reed rocker I began to answer the series of questions that never ended until we moved. My answers, I'm afraid, were not so clear as they might have been, because I was too busy gazing about her sitting room. It was so rural and so nineteenth century-looking; the carpet-covered rockers, the antimacassars on the big chairs, the heavy cut glass vases with their sprigs of waxed flowers. Parental fealty seemed to demand stiff pictures, lovingly put in ornate frames. All was spanking clean, a speck of dirt didn't stand a chance.

At sixty-eight, she was still going out to work in a factory. Early each morning she left to trudge up the hilly street to meet her ride. Her radio was turned on early to be sure she had the right time. So it was that we learned to meditate to rock and roll. One thing was sure: we wouldn't ever sleep through a meditation because **Musical Clock Program** was good and loud. We were right up to the minute on hit records. Since our prayer time was fitted around a flexible schedule, we tried to get our evening meditation in before she got home. She would never come upstairs at the time when she thought we were having our "prayer services," so I was reluctant to ask her to turn down her morning program.

One day we noticed a strange morning quiet and she didn't go out. We went down to find her in bed, quite sick with a fever, but thumbing her "doctor's book," as she called it, to find what disease she had. We washed her up and with due permission called the doctor. As we waited on her, I couldn't help noticing her bedroom: high, wide bed, a marble-topped dresser, graced by a chamber set, decorated by little blue flowers.

When the doctor told her she had erysipelas, she was worried and she looked it up and found that it was contagious. Between us, and the lady next door, we saw her through this illness. This made us fast friends and by spring we were planting "marigools" together. Her favorite description of a nun to friends was, "Ain't she dear!" Instead of letting her send for flowers by catalogue number, we took her into Buffalo markets. From shopping for flowers, we moved to buy all sorts of things, ending with a TV set. Our attention to her almost caused a crisis when we took her to her Clarence's grave Memorial Day. People were aghast and a bit indignant to find nuns in a Methodist cemetery, but Mrs. Whitney hastened to announce how good we were to take her to her family plot.

She had relatives in town, but we became her caretakers and bureaus of information. We took her to the hospital when she became ill on three successive occasions. We even took her to the lawyer when age and sickness made her want to set her few possessions in order. All her personal history was unfolded as she told us of her renegade son and asked if we thought it right to leave her house to him. To her we were oracles of wisdom — a view not shared by many.

Since a phone was a luxury, she used ours for her rare calls. One afternoon she came up all excited. Her old friend, Kate Daggett, had a phone. This big event she was sure was known to all the telephone company, because she picked up the phone and asked the operator to give her Kate Daggett. She was surprised when the operator insisted on asking her where Kate lived.

Catholics to her were now a special people. She claimed we were the only ones to do nice

things for others without the expectation of getting anything in return. The vastness of the Catholic Church was unknown to her; on her shopping trips to Buffalo, if she found any clerk wearing a medal, she would never fail to ask her if she knew the two nuns who lived upstairs in her house. When they professed ignorance, she was always disappointed and quite sure they could not be good Catholics. Her first meeting with the Sisters of St. Joseph had her puzzled. Why weren't they dressed like us? She was sure they had not finished their training!

When one of us took sick she became an official substitute, merely as a riding companion, but she sat up in the front seat as proudly as Mrs. Ford in Henry's first Model T. She just loved the riding, and had implicit faith in our driving ability come hail, snow, or sleet.

She was a bit disappointed that we never called in bits of information to the Delevan News, such as trips to Olean or the arrival of a visitor from Salamanca. Her disappointment was vehemently voiced the year I went to Milwaukee and Chicago to conventions. She consoled herself by keeping my postcards pinned on her wall and insisted that all her visitors take a look at them. She had a big X on the thirteenth floor of "The Palmer House," which I had written on the card that that was the room where I had stayed. Imagine how far up in the air that was! No world traveler had any more claim to fame than I. After all, her friends had never been beyond Buffalo, and even there but rarely. I knew that I had joined the circle of her dear ones when I shared the wall with "Ike." She put my picture — I pose like Whistler's Mother — in the very best silver frame which ninety-eight cents could buy.

VOCATION FILM AVAILABLE

A 28-minute, 16 mm. color and sound film, "The Challenge," has been produced by the students of Saint Francis Seminary, Milwaukee. It does not proselytize for vocations, but presents the academic, spiritual, and recreational aspects of life in a major seminary in a way calculated to explain that life to young men from eighth grade to college level. The film, shown on television October 16 in Milwaukee, is available for a $15. rental fee per showing, or $300. purchase price. Contact Saint Francis Seminary, 3257 S. Lake Drive, Milwaukee, Wisconsin.

Dear Sister Maranatha,

My thanks for your latest prisoner's song. By the looks of things you are now permitted to lick and seal your own envelope! Will there be more cause for rejoicing, resulting from the Ecumenical Council?

Your letter reminded me of an incident that happened to the Israelites, during their Egyptian Captivity. Things were so bad for them, that they hung their musical instruments on the trees and cried: "Who can sing in a foreign land?" You are a wayfarer in this valley of tears, but you can look out your prison bars and see the stars, if you but will.

So, your annual cycle of change is bewitching you again, is it? You'd like to get off the merry-go-round. You are bombarding heaven with spiritual S. O. S.'s. Pleading with the Holy Ghost for guidance through the encircling gloom. "Should I ask for a **transfer?** What do you say?"

Are things really that bad for you? Is your convent off-limits to the Father of Lights? Has it become the Empty Tomb of Easter? Has the Sanctifier's fire of love been extinguished there? Are you no longer a temple of the Holy Spirit? Perhaps your guardian angel is not on "speaking terms" with the guardian angels of your companions?

Have no fears, I want to help you. But, I must be prudent. The stakes are very high; so high they reach the sky. I could give you the counsel St. John of the Cross gave another Sister. "Consult your own Confessor. I'm too far away to give you spiritual direction." Have no fears. Were I to write thus to you, I wouldn't sleep nights.

Before I offer you a few crumbs that fall from the Master's Table, here is some guiding wisdom from the diary of Cardinal Rafael Merry del Val. "I have promised with His grace, never to begin any action, without remembering that He is a witness to it. That He performs it, together with me, and gives me the means to do it. Never to conclude any action without the same thought, offering it to Him, as belonging to Him. And in the course of the action, whenever the same thought will occur, to stop for a moment and renew the desire of pleasing Him." Let's follow his advice.

The latest unruly offsprings of your fertile imagination, will make you blush when Gabriel blows his horn. Ask the Holy Spirit to freshen-up your intellectual make-up. Ask him to put some youthful bounce into the muscles of your will. Ask him to open up the blocked passages of your spiritual ears, so that you can hear the heavenly broadcast on the radio of your conscience. Then heed those gentle urgings of the Holy Spirit, even though they seem to be but faint beeps from outer-space. Handle that vivid imagination of yours, as delicately as you would an expensive piece of Stuben glass. It will be either a blessing or a curse. It all depends on you.

You want to know if you should ask for a **transfer.** You want to know God's Plan for you. "Where am I supposed to be in this mysterious Jigsaw Puzzle of divine providence." In your humility, you admit that a "square" can not squeeze into a "star." That would truly ruin the picture. You are asking me to tell you God's Plan for **you** — and I don't even know it for **myself.** Besides, today is one of my bad days.

Saint Anthony of Padua could easily have answered your question, from his personal experiences. As a small boy, he conceived his own plan of life. He wanted to gain the palm of martyrdom in the Holy Land. That was **his** plan. God's plan for Anthony was altogether different. So, the Hound of Heaven chased him all the way to Morocco and caught him while he was sick in bed. Anthony wanted to be a "sword" or a "palm branch" in God's Jigsaw Puzzle. The Father of Lights wanted him to be a "tongue," a fiery tongue of Pentecostal love.

Ah, Maranatha, have pity on the Hound of Heaven! You have been fleeing him down the labyrinthine ways of your mind, long enough. Let him catch you. Stop running. Look back. He is your tremendous Lover. Listen to his proposal. "Whom wilt thou find to love thee, save Me, save only Me? All which I took from thee I did but take, not for thy harms, but just that thou might'st seek it in My arms. Rise, clasp My hand, and come." Go, Maranatha, for he is your Way, your Truth and your Life. Smile at him and whisper, "Behold, O God, I come to do thy will."

Sister, as you read this letter, please be careful with your vivid imagination. I beg the Holy Spirit not to let me lead you away from the Font of Truth and Life. "Let this Mind be in you, which is in Christ Jesus."

I am not suggesting that you "fling yourself into the arms of Jesus, and **rest** quietly there." Your Bridegroom does not want a starry-eyed dreamer, floating around on Cloud Nine. True love means action. The Bloody Sweat lasted so much longer than the sublime Transfiguration. Saint Paul spent more time in chains than he did in "seventh heaven." Saint Bonaventure, the Prince of Mystics, led a very active life.

Active love is the theme of today's Office. "Wounded with shafts of holy love, she shrank from the world's sinful love and made her way through **difficulties** to heaven above." This is another way of saying that the primrose path does not lead to heaven.

If the fingerprints of God are on your thoughts, words and actions, then you really are following in his footsteps. The F.B.I. assures us that no two sets of fingerprints are identical. Our Lord has fingerprints on his hands and so do you. But yours are not the same as his. In some mysterious way his fingerprints were on the "chalice of suffering" he drained to the dregs. In that same symbolic and spiritual way, let him impose his hands on you.

This morning at Mass, after the Consecration, while still bent over the chalice, I stared for a moment at the blurred reflection of my face in the Precious Blood. I blushed with shame, because I know he saw the same face, while he was sweating blood in the Garden of Olives.

The Divine Plan for him, the decree of his Father, included all the blood he shed, from the first cut of circumcision to the last painful thrust of the lance on Calvary. His Father took no delight in the blood of goats and calves. He needed the innocent blood of his Son, so a "body was fitted" for him. And it was with a great longing and supreme joy that the Son offered himself as a "clean oblation" to his heavenly Father. Your Father has given you an infinitely easier plan of life to follow, but the object of your adoration is the same for your Bridegroom and for you: "Glory to God in the highest."

The divine plan for your Bridegroom included his every word and action. Listen to his obedience to his Father's will! "Behold, I come to do thy will, O God. For I have come down from heaven, not to do my own will, but the will of him who sent me. The Father who sent me, gave me commandment, what I should speak and say. I say unto you, that the Son can not do anything of himself, but what he sees the Father doing. I always do the things that please him. Father, the work that thou has given me to do, I have done." For all these reasons his Father proudly boasted to the whole world, "This is my beloved Son, in whom I am well pleased, hear ye him."

Here is another lesson you can learn from your divine Bridegroom. He never allowed people to interfere with his Father's will, or the divine plan. Neither the devil asking for miracles, nor the mob who tried to throw him over a cliff, nor those who tried to stone him to death, nor those who demanded that he get down off the cross, nor the impulsive Prince of the Apostles to whom our Lord replied: "Get behind me, Satan. You are a scandal to me. You do not mind the things of God, but of men."

The will of his heavenly Father is the snow-capped peak of the soul of your heavenly Bridegroom. Perhaps that is why he loved the mountains? Perhaps that is why he prayed so many nights **alone** on the mountains? He tells us why he loved this mysterious solitude: "But I am not **alone,** because the Father is with me."

Sister, please repeat your Bridegroom's Priestly Prayer for Unity. "Just Father, I will that where I am, **they** also may be." In your prayer of petition, let the "they" be all those people you'd like to shake loose.

Sincerely yours in Christ and Saint Francis of Assisi,

Fr. Timothy Eustace, O.F.M.

A CONTINUING DIALOGUE

Boylan Central Catholic High School
Campus Hills Boulevard
Rockford, Illinois 61101

Dear Editor,

Perhaps I can begin my comments on Sister Lenora's "Re-evaluating Franciscan Life" and Father Sergius' evaluation of it with this observation: The greatest injustice to Franciscan tradition or life is to apply directly and literally, without any evolutionary vision, the particular modes of Saint Francis' life in the 13th century to Christocentric living today in the late 20th century. I agree with Father Sergius' statements on what Francis' doctrine and line of action were in his time, but the visionary mission of Francis, both eternal in the eschatological sense and temporal in the progressive, apostolic sense, seems to be overlooked — or at least minimized.

If Francis was not as incarnational as Teilhard de Chardin seems today, it might be due to the fact that anthropology, depth psychology, and many other significant sciences being explored today were not even probed or scratched in the 13th century. It might also be due in part to the fact that the mission of the Church in the world, the role of the layman, and the position of religious communities are unquestionably taking on new dimensions. All these things Francis **would** have considered and **would be** open enough to be somewhat altered by. Francis was certainly far more incarnational in his approach to the Church's mission to man than the desert fathers (whose spirit he breathes) or the oriental religious groups, which leaned toward quietism, pantheism, and the serenities of contemplation. One of Francis' greatest struggles or points of tension was balancing a real need to preach the gospel, heal the sick, and comfort the faint-hearted, with another real need to isolate himself in prayer, to practice a rigorous asceticism, and to lose himself in adoration on the heights of Alverno.

No institution, nothing in the world, is reformed without reforming or renewing individual hearts. This is an incarnational approach, to my mind; and I am not surprised that Francis rejected the monastic structure; he was uneasy in any structure too tightly bound in legal codes and organizations. I agree with Father Sergius that this promoted a nomadic way of life away from static or stationary institutions; it also was indicative of his eschatological position and vertical stress. I ask the question:

Does his nomadic manner of life and fear of over-organization dictate our stand today? Must we take **his** distrust and make it **ours**, or can we live here as though we have no lasting home and still make some kind of temporary kingdom of love on this earth? Even the Apocalypse tells us that He will come to take this world, we His people and His bride, and adorn her for the New Jerusalem. We cannot wait till the end to beautify this bride.

Probably, Sister Lenora stresses the horizontal community, not because she is not very much aware of the supreme importance of the vertical relationship of God and his people, but because the horizontal, the aspect of human solidarity, has been neglected too long. The average man reaches an organic growth in love through the process of I-thou, I-we, and then I-Thou. It is true that certain saints like Francis, Therese, Jerome, and others, seemed to enclose people and the whole world only after they had been enclosed in the I-Thou relationship, but these are the exceptions.

I would also like to point out that Chardin holds strongly the view that man (mortal because of original sin) needs the progressive diminution of his natural powers to free him from his own natural perfection and the perfection of the societies and achievements he has helped to build, in order to transcend these. His **The Divine Milieu** stresses the emergence of the supernatural (even though evolutionary) as a radical break-through which death effects in each man to free him for that glory which, while it embraces all the beauty of the world, far transcends it in an infinite way. Chardin, read carefully, does reveal a strong eschatological stress, although not in the same specific sense that Rahner and Congar do.

While I do not agree with Fr. Sergius' definition of the humanist (he seems to imply that it is the antithesis of a Jansenist), I do agree that Francis did not favor for itself the intrinsic beauty or worth of the world, the art works of man nor his organizational structure of the time. But let us be done with using the terms "world" and "worldly" as synonymous, and realize that all man-made beauty and organizational effort is not affluence, elegance, and sheer materialism. This saint is our spiritual father, but does this mean I have to (or for that matter, am able to) make his vision exactly my own? Perhaps these are the specific questions Sister Lenora raises; but she certainly does not question the sanctity, integrity, and worth of the Saint's life in its entirety.

It was obvious to me that Sister was not implying that Francis' whole concept of obedience was a "corpse-like" non-response; she merely used the example to illustrate a literal perpetuation of this image in some religious today who cannot bear responsibility for any mature decisions. As to whether or not Sis-

ter Lenora's points were Franciscan, I believe they were: first, humanistic in the true sense of the word; secondly, they were Christian in the fullest and deepest context of the law of love; thirdly, they were Franciscan inasmuch as they honestly and imaginatively probed immediate and newly-faced problems in our way of life today. It takes courage to face the multiple choice when looking at problems today, and even though I agree with the Constitution that the role of religious is essentially eschatological, I also believe it must first be incarnational. A resurrected humanity that is not just **raised** out of this world, presupposes the insertion of Christ and Christians into its flesh as a leaven in order that it may **rise** out of time and space with Christ and his Spirit up to the Father.

Sincerely in Christ,

Sister Climacus, O.S.F.

ST. FRANCIS SOLANUS

The warm, vital personality of St. Francis Solanus is portrayed in the vivid setting of sixteenth century South America. We learn of his gift of tongues when thousands of savages, speaking different dialects, heard, understood, and heeded his sermon on the loving God. He is shown as a tireless missioner tramping endless miles through dangerous swamp and jungle on his quest for souls. We see him as a preacher whose thunder brought a whole city to its knees, and as a gay saint who played his fiddle and danced for joy in his love of God. This is a fine biography of a little-known saint.

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Jerome A. Kelly, O.F.M.

UNDERSTANDING

A common expression used to describe a person's birth is, "He saw the light of day." Scripture uses the same figure in speaking of the true light that enlightens every man who comes into the world" (Jn. 1:9); and this Light is the Son of God "who, being the brightness of his glory and the image of his substance" (Heb. 1:3), has revealed the Father to men.

Enlightenment: Natural and Supernatural

How does God enlighten souls born into the world? He does so in two general ways: natural and supernatural. In the natural order of birth and life, he gives men the light of reason, by which we perceive, apprehend, know things in the natural order of being. This intelligence of ours has certain qualities which it will be well for us to examine briefly. By it, for example, we are able to **possess** objects in our knowing faculties and to distinguish one object from another. On a deeper level, we can **understand** the true meaning of different things, penetrate to their essences, so that we realize fully what they are. And in the most profound exercise of human knowledge, we are able to **apprehend wisely** the relation of things to our last end and destiny — to discriminate among things that help us and things that hinder us in our constant endeavor to be perfect human beings in a full, mature, complete way.

Such is the natural light of reason. Ennobling as it is, it is outdistanced by a still more marvelous light which is properly supernatural, beyond the powers and capabilities of our created nature and freely given us by God to illumine the way to our supernatural end of union with him.

It is important for us to realize, with Saint Athanasius, that "the Son of God was made the Son of Man that the children of men might become the children of God." "I will ... be a Father to you," God himself tells us, "and you shall be my sons and daughters" (2 Cor. 6:18). Our birth into this supernatural order as children of God took place at the moment of our baptism, and in

that same instant God gave us the light of Faith, which in time, with the maturing of our natural powers of knowing, would enable us to see all things by his own divine light: "In your light we see light" (Ps. 35:10). We see the truths which God reveals as something to which we must, with the help of grace, assent.

Thus the virtue of Faith may be likened to a light in which we see divine things. Whereas other creatures with which we share an animal nature must remain forever in the darkened room of nature, we alone pass, through reason, into the brightness of the household apartments and, through Faith, into the brilliance of the open sunlight. This sunlight is the beginning of that vision of the Eternal Father of Lights which will constitute the essence of heaven.

The Limitations of Faith and the Need for the Gifts of the Spirit

The virtue of Faith affords a person the knowledge of divine truths, and nothing more. We stand in the radiance of the divine Light and discover ourselves in a world that dazzles us by its brilliance — almost, if we may venture this paradox, blinds us by the effulgence and the splendor. As Father Farrell, O.P., puts it in his **Companion to the Summa** (3, 22f):

> By the gift of Faith we stand outside the walls of the natural world, free and thoroughly bewildered. ... We are immigrants, awkward, strange, ill at ease; for we are not gods. We need something more than faith to give us that flexibility [and] familiarity ... that belong to a citizen of this world; and that something comes to us by the gifts of the Holy Ghost.

Recall from previous conferences the basic need we have of the Gifts to live a life that is properly divine and above our nature. We know from Scripture (Is. 11: 1-3) that these Gifts reside, in their fullness, in Christ our Head, and we know from the doctrine of the Mystical Body that as his members we share in these endowments of our Head. Recall, finally, the nature of these Gifts: They are supernatural habits, "virtues, powers which impart to our souls such docility, readiness, submissiveness, that we comply as promptly as possible to the inspiration of the Holy Spirit." When we have them, as children of God, we are helped to walk erect comfortably and rapidly towards our Father; we are picked up into the arms of the Spirit and carried with a rush like the one that announced his coming on Pentecost. We must have them if we are to "walk the earth after the manner of Jesus Christ. Without them the complete imitation of ... the Son of Man is impossible" (Leen, **The Holy Ghost,** 319f).

We have already considered five of these Gifts — all of them, in fact, except Understanding and Wisdom, which we shall discuss in this and the following, concluding, conference. These last two Gifts are related, of course, to Knowledge and to Counsel; for all four perfect our powers of knowledge, whereas Piety, Fortitude, and Fear of the Lord perfect our wills and appetites.

The Nature of the Gift of Understanding

Faith, we have seen, presents to our minds certain truths and doctrines which God has revealed to us; it prompts us to assent to what Father Farrell has called the "story told by the only one who knows it." But beyond this assent, we must also be helped to see what bearing these truths have on one another, their interrelationships, implications, and corollaries. To help us in attaining this more unified and insightful knowledge, we are given the Gift of Knowledge, revealing things in their proper relationship to us; the Gift of Wisdom, showing the relationships of all creatures, surely including ourselves, to God; and the Gift of Understanding, which we must now examine in some detail.

Understanding is the English translation of the Latin **intellectus,** from **intelligere — intus** and **legere,** meaning to get at the inner meaning of a thing. In human affairs we distinguish between the people we know and those we understand: between the pictures we know and those we understand; between the facts we know and those we understand. In all these cases, evidently, we must know the person or object so as to understand him or it. Yet the knowledge, although it comes first in time, is by no means the more precious of the two. The understanding, moreover, implies more than mere thinking, reasoning, or observing. This fact, though difficult to explain, is easily illustrated. When we have a friend whom we actually understand we notice that there is usually an accompanying affection not present in the case of those we merely know. Yet, when we try to isolate some **fact,** to get a clear **idea** of some aspect, to state **logically** and exhaustively what engages our affection, we fall back on something like, "Well, if you understood her as well as I do, you'd like her too."

If we bear in mind these two insights which nature gives us into the phenomenon of understanding; the need of getting to the heart of things in order to understand them, and the need of loving things to understand them — we can go ahead to inquire into the supernatural Gift of Understanding. Tanquerey defines it as "a gift which, under the enlightening action of the Holy Spirit, gives us a deep insight into revealed truths, without however giving a comprehension of the mysteries themselves" (p. 627). Understanding is "a supernatural habit infused with grace and charity into the soul so that it can

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know the very foundations [prima principia] of Christian wisdom" (Denis the Carthusian). It is, according to Saint Thomas Aquinas, "a supernatural light bestowed upon man in order to penetrate to the heart of things and thus know what he could not know by the natural light of reason (**S. T.** 2-2. 8. 4.).

Understanding the truths of religion, therefore, is apprehending more and more what lies behind some truth or doctrine. Understanding the phrase, "Hail, full of grace," for example, means seeing implied in it the peerless beauty and sinlessness of Mary's soul, her Immaculate Conception, the congruity of her Assumption and her Coronation. Understanding the simple statement of Saint John, "The Word was made flesh," implies all that is contained in the incarnational section of the Nicene Creed and the still more detailed Athanasian Creed; it enabled Saint Thomas to construct the majestic framework of Part Three of his **Summa.**

Understanding is not, of course, to be identified with mere study; otherwise all theologians would be saints, and all saints would have gone on to college. The difference is clear from our Lord's conversation with the disciples on the way to Emmaus: "'O foolish ones and slow of heart to believe in all that the prophets have spoken.' ... And beginning then with Moses and with all the Prophets, he interpreted to them in all the Scriptures the things referring to himself" (Lk. 24:25-27).

"Was not our heart burning within us while he was speaking on the road and explaining to us the Scriptures?" mused the disciples afterwards (Lk. 24:32). The point is, they made no point-by-point study of Christology; they got to the heart of things only when they put their own hearts into the endeavor. Understanding is a Gift of the Holy Spirit, who enlightens and inflames, who imparts tongues of fire to illumine our minds and to inflame our hearts.

The Effects of the Gift of Understanding

This Gift has two principal effects. First, it increases our knowledge of the Faith. In the brighter light and more direct beam it provides, the multi-faceted diamond of Revelation takes on increased beauty and sparkle.

Secondly, it vitalizes the truths we possess, to the extent where we may say that **they** begin to possess **us.** In the natural order certain truths not only win our assent but become part and parcel of our way of thinking and acting; we do more than know them, we **experience** them. We let them seep into our being and guide and channel our activities.

The same is true in the supernatural order. We can thank the Gift of Understanding for our appreciation of the Eucharist. We **know** that Christ is present beneath the appearances of bread; but only when we begin to **understand,** we are drawn to the eucharistic Presence, happy to be here, recollected here, so that we delight in showing reverence and are flooded with the realization of Christ's presence to the extent that our delight reflects from every facet of our personality.

Involved here is an effort to see God in his Truths; and this vision can never be perfect as long as we are on earth.

We **know** the Lord's prayer — "Forgive us our trespasses." When we begin to **understand** it, the horror of sin is our constant companion and yet we are preserved from terror by the constant realization of our Lord's merciful forgiveness. Hope nourishes love, and we avoid sin.

We **know** that God speaks to us through the words of our Superior. When we begin to **understand** this fact, our reverence and respect are enriched by love and affection for this Voice of God; fear becomes filial, timidity and coldness are dispelled.

We know that no one can prevail over us "if God is for us" (Rom. 8:32). When we begin to **understand** this, our daily lives take on the calm, unworried tranquility of those who have the assurance of the Spirit within them that "neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39).

Conclusion

There is, as in the case of the other Gifts, a special effort to be made in developing the Gift of Understanding. Involved here is an effort to see God in his Truths; and this vision can never be perfect as long as we are on earth. "We see now through a mirror in an obscure manner"; only in heaven shall we "see him just as he is" (1 Cor. 13:12; 1 Jn. 3:2).

God incarnate tells us, "Blessed are the clean of heart, for they shall see God" (Mt. 5:8). Our hearts must be cleansed of inordinate affections by the Gifts and virtues of Piety, Fear, Fortitude, Justice, and Temperance; and our minds must be cleansed of all phantasms and errors so they can receive God's truths without deceit or misrepresentation. Hence Saint Augustine tells us that "the sixth work of the Holy Spirit which is understanding is applicable to the clean of heart, whose eye, thus purified, can see what eye hath not seen" (**De Serm. Mont.** 1.4).

It is to secure this twofold cleanliness without which Understanding is impossible. that Saint Bonaventure counsels religious to work for these three goals. First, purity of life, so that our motives will be unselfish and we shall be preserved from the folly and silliness of concentrating on ourselves rather than Christ. Second, practical humility, so that we shall not be angered and vexed by everything that happens, constantly in a turmoil that ruffles our souls as wind ruffles the surface of a lake, and makes them incapable of reflecting God. Third, a general mentality that is captivated by Jesus Christ, so that we can say, with Zachary, that he has come to us "to shine on those who sit in darkness and the shadow of death, to guide our feet into the way of peace" (Lk. 1:79).

Aggiornamento and the Parish

LIONEL MASSE, O.F.M.

VII. The Family and Parish Societies

We spoke last month of the sick, the poor, and the stray sheep as groups with a special claim on our pastoral concern. This month we conclude our survey of particular groups within the parish, with a look at the demands made on us by the family as such, together with the associated topics of youth and education, and by parish societies.

The Family, Youth, and Education

If each of us were to examine himself carefully, he would find that he is today what his family background has made him. Now, what is the status of Catholic family life today? To put it bluntly, it is one of crisis.

Particularly in the city parish, the problem goes as deep as the very finding of a place to live! Too many children mean automatic exclusion from a good many desirable apartments. From this difficulty, as well as from similar ones such as job insecurity and insufficient pay, there arise disagreements between husband and wife on the number of children they will have.

A certain degree of comfortable living, moreover, has come to be considered a necessity; so more and more wives have to take on part-time jobs to make ends meet (and some are even working full time). Other wives want to work so as to avoid the boredom of home life in an age when machines can do their work in so much less time.

Many parents have refused to assume their responsibility for educating their children and have placed the full burden, without really admitting this to themselves, on the teacher and the priest. They want to be free to live the carefree lives they lived before they were married. . . .

Young people today have a completely different attitude from that of the preceding generation. They have all but lost the "sense of the sacred" and now seem to admire only technical progress. Religion causes them a real problem, and when they turn for guidance toward their elders they are disillusioned by the failure of many adults to practice what they preach. The younger generation may be more sincere than the older on this point.

We see, then, at least in broad outline, the situation as regards family life today. Surely this is an incomplete description, but its only purpose has been to raise the question, not to solve it: what can the sincere, anguished pastor do to remedy this situation? Answers must not be much longer in coming.

Parish Societies and Organizations

The whole framework of groups and societies within our parishes can use some careful examination. Many of these organizations are flourishing. Some are dying out. Others have brief periods of success and then lapse into mediocrity.

Should we just dissolve the whole system and start again from scratch? Should we leave things as they are? Should we retain only the more vital and fruitful societies? Well, we have no intention, here, of furnishing definitive answers to these questions; we want only to lay down some principles which may help to reach such answers.

The first of these principles seems to be this: Parish societies are mainly the business of the layman. Our theology does not give us competence in every field. A second principle would be that these movements exist to build up the life of the parish community and to give concrete expression to its life and its love. Thirdly, they must flow forth from the Eucharist and lead back to It. And finally, we must realize that this is not an all or nothing choice — not a question of whether to dissolve all organizations or retain them all in their present form. Our practical course of action must be determined by a careful scrutiny of our particular parish and its needs: we must support and build up those societies which serve its needs, and we should suppress those which do not.

The principles just enumerated apply equally to the so-called "pious associations," works of Catholic Action, and activities which barely border on the spiritual, such as parish socials, dances, etc.

What has been said up to this point in the present series of articles is intended to call attention to the new problems faced by pastors and their assistants. The problems have been stated within the framework of a working definition given in the first article: a given community gathered by the Word around the Eucharist for a life of love — a definition which, we have said, sums up the basic meaning of a parish from both the theological and the juridical viewpoints.

We have seen that the parish has taken on a new look and presents new demands which we have to meet if we are to be effective ministers of Christ. Many specific problems have been raised, and few if any definitive solutions proposed. The point has been simply to call attention to, and shed some light on, the situation as it exists in the modern parish. Surely this must be the first step in any serious attempt to update our pastoral work.

In the final article, to appear in the next issue of THE CORD, we shall consider the particular role played by the Franciscan Order in the pastoral apostolate of the Church.

Book Reviews

Cosmic Theology, The Ecclesiastical Hierarchy of Pseudo-Denys: An Introduction, by Dom Denys Rutledge. Staten Island, N. Y.: Alba House, 1965. Pp. xi-212. Cloth, $6.95.

Cosmic Theology, subtitled **The Ecclesiastical Hierarchy,** is neither pretentious nor sensational. Despite its intriguing title, Denys Rutledge's fine book is not a new space-age cosmogony or theology, but rather an erudite introduction to a little-known early Christian classic, written by one Pseudo-Denys, commonly known as the Areopagite. For all its solid erudition, it is not pedantic at all, but highly readable, informative, and quite interesting.

The title given by Denys Rutledge to Pseudo-Denys' treatise is justified in that hierarchy for Pseudo-Denys means not the body of the clergy but the divine economy, the order by which God, in a series of stages, communicates himself to man, who is gradually assimilated to God in his mode of knowledge and activity. Pseudo-Denys treats his subject with such a comprehensive sweep from the depths of God to the least of creatures, that he opens up a new dimension, a cosmic approach. To effect this assimilation, what is communicated to man is Light, uncreated and transcendent, yet manifesting itself in diverse created forms, coming down from the Father of Lights and returning to union with him. The cosmic alpha and omega point is Christ, through whom we receive the Light from the Trinity, the life-giving source and essence of all things. Here Rutledge might have more profitably referred to the mystic work of Bonaventure, **The Journey of the Mind of God,** and to Franciscan Christocentric theology, rather than to St. Thomas.

In the second section of the book dedicated to the text of the treatise is included not a formal critical translation of Pseudo-Denys' work, but a practical translation with a running commentary; it is sometimes hard to say whether it is Pseudo-Denys the Areopagite or Denys Rutledge the Englishman who is making the comments. Although well-written and superbly edited (with a fine index) the book may not sell widely because for many the price is not right. While very much to be recommended, it will appeal not so much to the general public as to scholars and the more intelligent college graduates.

— Ernest F. Latko, O.F.M.

The Message of Saint Francis. By Agostino Gemelli, O.F.M. trans. Paul J. Oligny, O.F.M. Chicago: Franciscan Herald Press, 1963. Pp. 197. Cloth, $3.95.

This collection of personal essays on various Franciscan themes enables the reader to gain a new insight into the spiritual significance of "conformity to Christ." Fr. Gemelli crystallizes his reflections as he meditated on the meaning of Franciscanism "on location" at San Damiano and La Verna.

The author describes Saint Francis as the most faithful human copy of Jesus Christ: "St. Francis belongs to the people. He mixed with them, not in the old and somewhat forbidding sense of the word, but in a way all his own, in a totally personal way that anticipated our own era."

One highlight of this work is an inspiring chapter on Franciscan spirituality which treats of freedom, poverty, humility, the active life, and the apostolate.

Fr. Gemelli likewise presents informative discussions of the origin and significance of the **Fioretti,** of the fusion of learning and sanctity in the primitive Order, of the ascetical doctrine of Saint Bonaventure, and of the life and influence of Saint Bernardine of Siena.

Although limited to a Franciscan audience, this work is a valuable one; it should inspire many a reader to re-evaluate his vocation in light of his early Franciscan heritage. Fr. Paul Oligny's clear, readable translation merits a word of thanks.

— Paul G. Sinnema, O.F.M.

The Power and the Wisdom. By John L. McKenzie, S. J. Milwaukee: Bruce, 1965. Pp. xvi-300. Cloth, $4.95.

Original and very readable is this study of the New Testament by one of America's most gifted Catholic scholars. Those who enjoyed the author's previous work on the Old Testament, **The Two-Edged Sword,** will find this present volume every bit as spirited and perceptive.

The first chapter treats the Incarnation, but principally as historical reality. It sketches the political, religious, and social lineaments of the world into which Christ came and in which his Church first preached the good news of salvation. This is followed by a discussion of what is meant by **a gospel.** The Gospels, the author asserts, are indeed historical, but they are not history in the precise sense, nor biography, nor even theology. They are proclamation (kerygma). They are recital rather than exposition; they herald an event rather than present a body of doctrine. They are a combination of fact and interpretation and aim not simply to inform the reader but to elicit his faith in the Christ whom they proclaim. They proclaim Christ under a variety of titles which the author discusses: King, Messiah, Lord, Savior, Judge, Son of Man, Son of God, and Servant of the Lord. It is this last title which gave the first preachers of the gospel an excellent opportunity to present the work of Jesus as salvation through suffering, a concept which the first-century Jewish world found thoroughly unacceptable. "One wonders if this concept is not equally unacceptable to the modern Christian whose practical faith in salvation through suffering is seldom equal to his speculative agreement to the principle."

From a consideration of Christ the book passes on to a study of the Church and the new life in Christ which the members of the Church are called upon to live in this world. It is here that the reader will find the author most challenging. He will find himself confronted again and again by hard questions to which there are only harder answers. All of the questions are contemporary, bearing upon current difficulties and discussions. What, for example, is the nature of authority in the Church, and how must it be exercised? Is the concept of "the Prince Bishop" or of **"the superior"** really Christian? Can authority within the Church ever be regarded simply as power, the right to dominate, or worse still, the right to domineer and to coerce? Can it ever be in good conscience an object of ambition or intrigue? If authority is not an expression of the love of Christ, can it be revered as authority in any New Testament (Christian) sense at all? What is the obligation of every Christian to be poor? What is the New Testament concept of the State? and what must be the Christian's attitude toward the State which ever tends to usurp God's place by claiming total allegiance and blind obedience? Does the New Testament have anything to say to the modern Christian about nonviolent resistance or "civil disobedience unto death"? The author's answers are sometimes upsetting but only because he refuses to substitute prac-

tical ethic in place of obvious demands of Christian morality.

The chapter entitled "Approaches to God" throws the searchlight of the New Testament on some modern devotional practices and some current principles of asceticism. The final chapter reckons very briefly with Rudolf Bultmann's theory of demythologizing. It points out the questions which this theory raises and the possible answers which can be given.

For anyone, priest, religious, or layman, who is seeking an excellent introduction to the world and the theology of the New Testament, **The Power and the Wisdom** is the end of his search. Buy it, borrow it, beg it, steal it — but read it.

— Aurelian Scharf, O.F.M.

Exile and Tenderness. By Eloi Leclerc, O.F.M. Trans. Abbé Germain Marc'hadour. Chicago: Franciscan Herald Press, 1965. Pp. 174. Cloth, $3.95.

Given a writer who is a deeply spiritual Franciscan, whose soul overflows with an ardent love for God, who sees Christ as the gentle Lamb of God, whose vision of Saint Francis is reverent and childlike, most of us ordinary Franciscans feel we have someone to envy. But given such a writer, there is still no guarantee that he will produce a great book. **Exile and Tenderness** certainly falls short of greatness.

In writing about Saint Francis there is a danger of slipping out of the world of reality and falling into that of the fairy tale. Father Leclerc frequently falls into this danger. The scenery, while well described, gives us a rather "pretty" background. The characters are a bit too Alice-in-Wonderlandish; they speak and act as if they were putting on a series of playlets rather than living real life.

The author tells us that he is "just trying to interpret an inner harmony, an approach to the sacred ... conjuring up [Saint Francis'] presence to the world and to God, in the light of history" (p. viii). His mistake is in the choice of genre; the theme of **Exile and Tenderness** could better have been treated in a short spiritual essay, or in a series of meditations.

— Richard Leo Heppler, O.F.M.

Divine Friendship. By Jerome Wilms, O. P. tr. Sister M. Fulgence, O.P. Dubuque: Priory Press, 1958. Pp. 162. Paper, $1.45.

It is important for the religious and the Franciscan to keep up with all the rich developments in contemporary theology and life. But in doing so, he must not neglect to nourish his spirit with serious meditative reading on the traditional, uncontroverted elements of the spiritual life.

Divine Friendship is most highly recommended for this purpose. It is an orderly, doctrinal treatment of our relationship with God and serves to call to mind in a calm and measured way the profound meaning and implications of this relationship. Not a book to be read once and passed along, it deserves a place on the bookshelf of every Christian striving to live the Christ-life to its fullest. It should be taken down periodically, perhaps at times of retreat or recollection, and re-read in light of all that has been learned since the last time it was read.

After a brief treatment on the revelation of God's friendship for us in Scripture and the Fathers, Father Wilms discusses pellucidly the nature of love and the effects it produces (he enumerates no fewer than thirteen of these and discusses each in detail). Finally, he concludes with an eminently practical chapter on the "state of charity" — how it can be lessened, restored, strengthened, and perfected.

The format of the book is attractive; it is small and easy to handle. The translation, while somewhat literal, is certainly adequate. It is to be hoped that future editions will make use of a more modern version of Scripture; but then, some of the archaisms are a welcome relief from the tasteless colloquialisms we sometimes hear from our pulpits these days.

— Michael D. Meilach, O.F.M.

Dogmatic vs Biblical Theology. Ed. by Herbert Vorgrimler. Baltimore: Helicon, 1965. Pp. 267. Cloth, $5.00.

A common consensus held by students of theology in the recent past is that the method of exposition of the manuals is grossly deficient. Thesis, state of the question, opinions of the adversaries, proofs from the Councils, Sacred Scripture, the Fathers, followed up by theological reasons — such an apologetic, anti-Reformation presentation repels the mind and creates more difficulties than it solves. And sadly, one of the most puzzling aspects were the proofs from Sacred Scripture. All too often they seemed far-fetched — even before recent interpretations showed they simply were not applicable to the thesis. While popular theological works avoided the formalities of the manual method, its heavy hand was all too noticeable.

A new method of exposition clearly is needed, a method oriented more toward the source of Christian doctrine, Sacred Scripture, and less toward speculation and polemics. And this is at least a partial statement of the thesis of Herbert Vorgrimler's collection of articles published under the title, **Dogmatic vs Biblical Theology.** The recommendation that comes through to the reader is not that theology be one or the other, but that dogmatic theology be more thoroughly scriptural in structure; and for this the cooperation of the exegete is vitally needed.

Actually, as is usually the case in a book of selections, the message cannot be so simply stated. The articles fall into three types: principles and problems of exegesis, problems facing exegetes and dogmatists in developing a biblical theology, and illustrations of a dogmatic presentation more closely allied to the biblical.

The authors unfortunately are presented without identification or credentials. Presumably all are as well known to the experts in the

OUR REVIEWERS

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Father Richard L. Heppler, O.F.M., is Guardian at St. Raphael's Novitiate, Lafayette, New Jersey; Father taught English Literature in various schools of Holy Name Province.

Father Michael D. Meilach, O.F.M., is the editor of this review

field as Rahner and Schillebeeckx are to the general public now.

Karl Schelkle's introductory article on Scripture as the Word of God is fittingly inspirational. At the same time he introduces the reader to the theme of the book by his exposition of the two methods of penetrating to the meaning of this Word: scientific exegesis, and the understanding of this Word by the community of the faithful. Rahner opens up the problem, unsuspected by most non-experts, of the estrangement between exegetes and dogmatists, which at its worst erupts into recriminations, but which more often is evidenced by "a sort of pretense between them that other does not exist." He offers paternal suggestions on bridging the gap and establishing cooperative action. Anton Vögtle and Hennrich Schlier treat of New Testament theology, the former taking Mt. 28:19 and eschatological texts to illustrate the origin of gospel texts and doctrine; the latter treats of the theological content in a more general way. He sees an inner unity despite the fact that the Gospels contain a mosaic of theological fragments. Sacred Scripture is "the essential, fundamental, constitutive, and irreplaceable element" in Christian doctrine, according to Schillebeeckx. As a consequence without exegesis and biblical theology no dogmatics is possible. His description of the dogmatist as a "sacred contemplative" dwelling on the Word of God as it is addressed to the contemporary situation in itself invites meditation. His analysis of the complementary roles of exegete and dogmatist should by its wisdom and irenic tone contribute toward removing some of the pretense mentioned above. Rudolf Schnackenburg invites exegetes and dogmatists to approach their mutual problems by coming down to cases. He chooses such questions as how the primitive Church used the Old Testament, scriptural statements on the nature of the Church, and Christ's self-emptying, to reflect on the problems and methods of the exegete and dogmatist. Hennrich Gross, Franz Mussner, and Karl Rahner again, conclude the selections by treating more particular questions. Gross develops an insight into biblical doctrine which he calls "transposition of themes." This means, and he illustrates as he comments, that a biblical theme keeps recurring but on different levels with new meaning added, e. g., the theme of the covenant. Mussner attempts an answer to the question: If the life and doctrine of Jesus Christ were adapted to the kerygma, is it possible to encounter the historical Christ in the Gospels? He believes it is not only possible but necessary for biblical theology and establishes criteria for accomplishing the task. Finally, Rahner presents a dogmatic discussion of Christ's self-consciousness, attempting to show that Christ's consciousness of Sonship and immediacy with God is compatible with an authentic human spiritual history of self-development.

The level of discussion is high but not so as to exclude the non-professional. The articles provide an insight into the many and complex problems both of method and doctrine and create a sympathy for those engaged in grappling with them. As regards method for the manuals, it would appear that exegete and dogmatist need more time to perfect the ideal biblical-dogmatic approach.

Many loose ends are left dangling, especially since the articles do not respond to each other. For example, Vögtle and Schillebeeckx seem to take different positions on the relation of Scripture and tradition in revelation, a most important question at the present time. However, the editor accomplishes his limited purpose of presenting problems and should not fail to stir up the conversation he hopes for, among both experts and non-experts.

— Geoffrey G. Bridges, O.F.M.

FRANCISCAN SISTERS EDUCATIONAL CONFERENCE

November 26 - 27, 1965

The fourteenth annual Franciscan Sisters Educational Conference will be held this year on November 26 and 27, in Buffalo, New York. Co-hostesses for this year's meeting are Villa Maria College and Rosary Hill College, conducted respectively by the Felician Sisters of Immaculate Heart of Mary Province and the Sisters of St. Francis of Penance and Christian Charity.

In response to the desire of the Fathers of the Second Vatican Council that "the treasures of the Bible should be more lavishly opened to the faithful," the theme selected, "Rediscovering the Bible," is timely and appropriate. Planning the program are the members of the Executive Board under the direction of the president, Sister Mary Petronia, C.S.S.F., Madonna College, Livonia, Michigan.

At the first general session beginning at 8:45 a.m., in the auditorium of Villa Maria College, the keynote address will be given by the Reverend Stephen Hartdegan, O.F.M. His talk "Present Trends in Biblical Interpretation," will be followed by sectional discussions.

The afternoon sessions will offer two topics which should be of interest to every Franciscan sister, "The Infancy Narratives" by Reverend Geoffrey Wood, S.A., and "The Bible in the Prayer Life of a Religious" by Reverend Nicholas Lohkamp, O.F.M.

Sectional meeting will close the first day's sessions. Themes of the sectional meetings are: The Biblical Retreat; Demonstration of a Bible Discussion; the Bible as Spiritual Reading; Modern Concepts in Teaching the Bible; Modern Concepts in C.C.D., and Implementing the Bible in the Third Order. These meetings will be repeated the following morning to allow wider participation.

The next day's general session will include a talk by Reverend Leonard Poirer, O.F.M., who will speak on "Biblical Insights into the Church and the Sacraments," and in a spirit of Ecumenism, this year's conference will close with a talk given by a representative of one of the Protestant denominations.

Also on the agenda for the busy two-day session are daily Mass, a Bible Vigil, a trip to Niagara Falls and a business meeting.

It is hoped that many Franciscan Sisters will take advantage of this opportunity to share together the wealth contained in Sacred Scripture.

Local chairman of the conference is Sister Mary Josephine, C.S.S.F., Villa Maria College, Buffalo, New York.

About Our Contributors

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OUR ARTISTS:

The illustrations for this issue were drawn by Father Francis X. Miles, O.F.M. (pp. 366, 371, 386, 400), Frater Andre McGrath, O.F.M. (p.380), the Sisters of St. Elizabeth's Cloister (p. 382), and Father Robert Smyth (p. 391).

OUR COVER:

The Christmas cover was drawn by Father Joseph Fleming, O.F.M., Dean of Men at St. Bonaventure University.

the CORD

December, 1965 Vol. XV, No. 12

CONTENTS

STATE OF *THE CORD* MESSAGE
Editorial 362

CHRISTMAS: CHRIST'S MASS
Daniel A. Hurley, O.F.M. 364

AGGIORNAMENTO AND THE PARISH
Lionel Masse, O.F.M. 371

CHRISTMAS AND SAINT PAUL OF THE CROSS
Victor J. Donovan, C.P. 376

THE HAND OF JEREMIAS
Hilaire Valiquette, O.F.M. 380

MONTHLY CONFERENCE: WISDOM
Jerome A. Kelly, O.F.M. 382

AGGIORNAMENTO: A CONTINUING DIALOGUE
Letters from *Frater Anthony Laker, O.F.M.*, and *Brother Giles Schinelli, T.O.R.* 386

DIARY OF A COUNTRY NUN
Sister M. Edwardine Horrigan, O.S.F. 390

BOOK REVIEWS 392

the CORD is a monthly review devoted to Franciscan spirituality and published with the approval of ecclesiastical superiors by the Franciscan Institute of St. Bonaventure University. Indexed in the **Catholic Periodical Index**. Editor: Michael D. Meilach, O.F.M. Circulation Manager: Mrs. Joseph Cucchiaro. Entered as second class matter on November 25, 1950, at St. Bonaventure, New York, 14778, and at additional offices. Subscription rates: $3.00 a year; 30 cents a copy.

State of the CORD Message

Since this is the last issue of 1965, it seems fitting t some accounting be given of what has been going on arou here, and what we hope to do for you in the year to come.

Features

Among the features we planned to include in this revi were a book review section (which has succeeded beyond own fondest hopes), a letters column (which has been s limated, for the time being, into a "continuing dialogue on giornamento"), a question-answer feature (which has had to put off not for lack of questions, but for lack of answers; continue to hope), and a monthly editorial column (which had to be suspended temporarily for lack of space; our con butors have been most generous, and we felt that editorial nouncements could wait for the time being). We hope to c tinue, and improve, these features during the year to come especially, to get the question-answer column under way.

Articles

The hope was expressed, earlier in the year, of publish at least one major article in each issue which would be propriate for the particular liturgical (or at least secular) s son in which the issue appeared. We are particularly proud, this connection, of Father Daniel Higgins' article on solitude important consideration as the academic year began in Septe ber), of the articles by Fathers Pascoe, Caplice, and Walsh the kingship of Christ and the Christian (so appropriate for Feast of Christ the King), and of Frater Anthony Laker's be tiful meditation on "November."

We hope, as is evident in this issue, to keep up this p tice. Besides, we intend, whenever possible, to include a lon

feature article which would delve more deeply into a given subject than is generally possible in our regular-length article. Among those planned for the coming year are an article on the work of the monastery of Taizé, a discussion of religious silence in light of contemporary psychological insights, an examination of the Franciscan mission to witness to Christ, and a consideration of woman's fulfillment as a contemplative nun.

As soon as possible — probably around June, 1966 or so, we intend to begin publishing one article each month by and about the lay tertiaries. For too long there has been a certain amount of apathy and ignorance among religious about the nature, ideals, goals, and practical problems of tertiaries. By inviting them to speak, not only to one another, but also to their religious confreres in our pages, we hope to contribute in some small way to a better understanding on all sides of the meaning and mission of lay Franciscanism.

When You Write Us

Since we intend to begin a letters column soon, it is imperative that you know that your correspondence to the editor will be considered released for publication unless otherwise clearly marked. Names will, of course, be withheld if you wish; but you must ask us to withold them.

What Would You Like?

It was as a result of your letters that we have asked for some of the material you have seen in our pages. We, too, would like to see more creative writing, like Frater Anthony's meditation on November. Watch, by the way, for a fascinating "Meditation on Freshman Rhetoric" in our February issue. And in answer to your many requests, watch, too, for a pair of articles, expertly written, on the cosmic piety of Teilhard de Chardin, as well as articles on the relationship between Teilhard and Franciscanism — and between existentialist and Franciscan thought.

Is there something else you would like? Then let's hear from you.

Merry Christmas!

A Meditative Liturgical Commentary

Christmas: Christ's Mass

Daniel A. Hurley, O.F.M.

The birthday of God's Son is graphically presented to our minds and hearts, these days, in our churches, homes, and public places, by means of the crib (crèche, manger). This visual representation of the Birth of Christ calls to mind the "mystery" embodied in this event: the Son of God becoming man, or the Incarnation of the Second Person of the Blessed Trinity.

Legend has it that the first person to popularize the re-presentation of the Birth of Christ was St. Francis of Assisi. Thomas of Celano, the first biographer of our holy Founder, explains for us the background, as it were, of the first Christmas crib. Describing the prayer-life of Saint Francis Celano writes:

> He used to reflect on his [Christ's] words in constant meditation, and to recall his deeds by most ingenious considerations. In a particular way the humility shown in the Incarnation and the love shown in the Passion so filled his thoughts that he could scarcely think of anything else.[1]

Meditating so constantly on the humble birth of the Savior of the world, the Poverello wished to bring to the attention of all the people the reality of the first Christmas. Accordingly, in the year 1223, he chose the village of Greccio in which to present the tableau of the Nativity — a real live manger-scene, with the crib and the animals, and with the townspeople enacting the roles of Mary and Joseph and the shepherds. The legend tells us that the likeness was made complete when the Child Jesus miraculously appeared in the manger and was taken up into Saint Francis' arms. The moving spectacle of this portrayal so captured the imagination of the people that it has developed into the custom of the Christmas manger in churches and homes throughout the Christian world, a custom observed from the time of Saint Francis to the present. What Saint Francis did at Greccio was to give outward expression of his interior faith, his belief in the mystery of the Incarnation. He expressed his conviction of the truth of this mystery many times, one example of which can be found in his Office of the Passion:

> For the beloved, most holy Child has been given to us and born for our sake at the wayside and laid in a manger because he had no room at the inn.[2]

1. Celano, **Vita prima** (**Analecta Francescana** ed.), 1, 30.

Some moments spent in thoughtful consideration of the Nativity of the Savior of the world will help us to understand more fully the mystery of the Incarnation. As we know, the liturgy contains the expression of our faith; the action of the liturgy is the way we manifest outwardly what we believe. It is proper and beneficial, then, to look to the liturgy of the Mass of Christmas to discover the content and the meaning of the mystery of the Nativity of our Lord.

The opening words of any Mass set forth the theme, the essential thought, the central mystery that is commemorated. The opening words are found in the Introit of the Mass. In the second Mass of Christmas, we begin with the words of Isaiah: "A light shall shine upon us this day: for the Lord is born to us" (Is. 9:2). And in the third Mass, again from Isaiah: "A child is born to us, a son is given to us" (9:6). The first Mass begins: "The Lord said to me, 'You are my son: this day I have begotten you' " (Ps. 2:7).

The son that is born to Mary this day is not only her child, but is, above all, the Son of God. For this reason we see this Child as God's gift to the world. Through Mary, almighty God sends to all who are in the world his own Son, to be for us a "light that shines in the darkness" (Jn. 1:3). This is God's gift to us, sinful creatures that we are; the light of the life of Jesus shines for us. Of this Child that is born, Isaiah prophesied: "Upon his shoulders dominion rests, and his name shall be called the angel of great counsel" (Is. 9:6). And again, "And he shall be called wonderful, God, prince of peace, Father of the world to come, of whose reign there shall be no end" (**Ibid.**). The Child of Bethlehem had been expected for thousands of years; his coming, his arrival, his birth was an event of the greatest importance in the history of mankind.

The words which the angels sang when they announced the "good news" to the shepherds are recorded in the Gospel of the first Mass of Christmas. These same words we repeat almost daily at the Sacred Mysteries throughout the year: "Glory to God in high heaven, and on earth peace among men of good will" (Lk. 2:14). Whenever we sing these words of the **Gloria,** we are reminded of the time the angels sang them in praise of the new-born Savior of Bethlehem.

Understanding the Child Jesus to be the "Light of the world," the "Son of God," and the "Prince of Peace," we present in a formal way, at this point of the Mass, our petition to his and our heavenly Father. We pray God to grant us to "taste his heavenly joys whose mystical light we have seen on earth" (first Mass). We pray that the help of the light of the Incarnate Word will enable us to

2. The Office of the Passion is cited in this article, in the edition of James Meyer, O.F.M., **The Words of Saint Francis** (Chicago: Franciscan Herald Press, 1952), copyright Franciscan Herald Press; used with permission. This reference is to p. 48.

put forth our faith in our deeds (second Mass). We pray that through the birth of his Son, almighty God may "deliver us" from the "servitude ... and yoke of sin" (third Mass). Like Francis, we desire to see Christ as the "Lamb without blemish, who washed away the sins of the world;[3] this we desire that we may truly believe him to be the Son of God, who was crucified for us. Such an understanding of the "Child that is born for us" should lead us to appreciate his birth as the coming of the Savior of the world. Meditating in this way on the meaning of the Person of Christ will strengthen our faith in the mystery of the Incarnation.

On this day when we commemorate the birthday of Jesus Christ, we are taught in the Lesson of the Mass that "when the kindness of God our Savior and his love for men appeared, he saved us through the bath which gives rebirth and renewal in the Holy Spirit" (Tit. 3:4). "He is the refulgence of the Father's glory, and the very representation of his being, and he sustains all things by his powerful word" (Heb. 1:3). We discover how true it is, then, that "God's favor has appeared, bringing salvation to all men" (Tit. 2:11). This Child is the One of whom almighty God has said, "You are my son; this day I have begotten you" (Ps. 2:7). God, the Father in heaven, said, "I will be his father and he will be my son" (2 Kgs. 7:14).

The holy Infant born this day is the child of Mary — there can be no doubt of that. The manger scene can have no plainer meaning than the re-presentation of the child with his mother and foster-father immediately after Mary gave birth to Jesus. This truth is evident to the senses. But, through the power of the Holy Spirit, Mary became the Mother of God. This Infant is at once the son of Mary and the Son of God. That the Infant Jesus was the God-man, Saint Francis sincerely believed: and he expressed this belief beautifully in his Office of the Passion:

> For our most holy Father in heaven, our King from of old, has sent his beloved Son from on high and he has been born of the blessed Virgin Saint Mary.[4]

Truly, then, in the words of the Psalmist, "The Lord is king, in splendor robed and girt about with strength" (Ps. 92:1). The Baby Jesus is human and divine. He is God and he is man. This truth is not evident to the senses; it is evident through the eyes of faith. The senses tell us that Jesus is man; our faith proclaims that he is God.

The Epistle, the Lesson, has been proclaimed to us: "In these the last days, he [God] spoke to us through his Son, whom he has made heir of all things" (Heb. 1:2). The new birth, in the flesh, of the Son of God is commemorated on this day. The belief in this truth, the conviction of this reality, bursts forth from our lips in the praise of the Gradual: "Sing joyfully to God, all you lands. The Lord has made his salvation known" (Ps. 97:4, 2). As we listen to the Lesson and grasp its message, we must spontaneously cry out the words of the Psalmist: "Blessed is he who comes in the name of the Lord: the Lord is God, and he has given us light" (Ps. 117:26f.). The **Alleluia** fits right in with the joyful song of praise. We make our own and repeat the words of the Psalm: "Yours is princely power in the day of your birth, in holy splendor; before the daystar I have begotten you" (Ps. 109:3). In these words we acknowledge that Jesus is the Son of God; such acknowledgment must be proclaimed aloud, it must be sung with joyful voice to praise and glorify our Infant King.

Celano describes the scene at Greccio:

> The people came and were filled with new joy over a new mystery. The woods rang with the voices of the crowd and the rocks made answer to their jubilation. The brothers sang, paying their debt of praise to the Lord, and the whole night resounded with their rejoicing.[5]

Our realization of the meaning of the birth of the Son of God should cause us also to sing aloud in joy and praise. Yes, the Psalmist is right: "A sanctified day has shone upon us; come, you nations, and adore the Lord" (Ps. 97:3f). Can anyone not be moved by this great event? Does its truth not stir our hearts? Come, let us adore the Lord. Let us adore Christ, the Lord, because "this day a great light has descended upon the earth" (Ps. 97:2).

The solemn singing of the Gospel of the Mass focuses our attention on the Word of God. We have heard that Word read to us in the Lesson. The various chants that we have sung in the early part of the Mass have all been the Word of God as expressed by the prophets and the sacred writers. Now we prepare to listen to the Word of God spoken "to us through his Son" (Heb. 1:2). For such is the "good news" of the Gospel: God speaking to us through his own Son, Jesus Christ. On Christmas the significance of the Gospel as the Word of God has the greatest importance, because on Christmas "the Word became flesh, and made his dwelling among us" (Jn. 1:14). The Word of God has come to be with us; he has become, in truth, one of us. The announcement of this momentous event is of such a nature

3. Cf. 2 Celano 9.
4. Meyer, ed. cit., p. 48.

5. 1 Celano 30.

that we, all of us, silently pray, together with the celebrant and the deacon of the Mass:

> Cleanse my heart and my lips, O almighty God ... that I may worthily proclaim your holy Gospel ... The Lord be in my heart and on my lips, that I may worthily and fittingly proclaim his holy Gospel.[6]

In the Gospel, today, we hear proclaimed "good news ... of a great joy which will be shared by a whole people" (Lk. 2:10). The simple words of Saint Luke, as found in the Gospel of the first Mass of Christmas, describe the physical birth of Jesus in Bethlehem:

> And while they were there the time came for the child to be born, and she gave birth to her firstborn son, and wrapped him in swaddling clothes, and laid him in a crib because there was no place for them in the inn (Lk. 2:6f.).

It is this event, the birth of Jesus, which is commemorated in the feast of the Nativity of our Lord. The description of what happened does not tell us the meaning of what happened. Careful meditation on the revealed Word of God concerning the birth of this Child will help us to understand this meaning.

When Saint Francis had prepared all the things for the representation of the manger scene in Greccio, he then assisted at the celebration of Solemn Mass. Garbed in the vestments of a deacon, Celano tells us, "he sang the holy Gospel in a sonorous voice. And his voice was a strong voice, a sweet voice, a clear voice, a sonorous voice, inviting all to the highest rewards."[7] We can imagine the voice of Saint Francis sounding loud and clear in the night air of Greccio as he joyfully proclaimed the "good news" that the angel had first proclaimed in the hills of Bethlehem: "Today, in the city of David, a Savior has been born to you, who is Messiah and Lord" (Lk. 2:11f.). When the shepherds came and "found Mary and Joseph, and the infant lying in the crib," they were overcome by awe and gratitude for the privilege granted to them. They returned to their flocks "glorifying and praising God for all that they had heard and seen" (Lk. 2:16, 20). Saint Francis, too, was so overcome by the reality of the "Word made flesh" that he could scarcely pronounce his sacred Name. He could only refer to the "Child of Bethlehem"; even such a reference to the divine Child was made in the midst of tears of joy and love.[8] In his Office of the Passion for Christmas time, Saint Francis began with the words of the Psalm: "Sing joyfully to God our strength, shout to God with cries of gladness; for the Lord Most High, the awesome, is the great king over all the earth" (Ps. 80:2; 46:2). One day, when he was attacked by robbers, who wanted to know who he was, Saint Francis answered, "I am the herald of the Great King."

6. Ordinary of the Mass.
7. 1 Celano 30.
8. Cf. **ibid.**

The Poverello firmly believed the Infant in the Crib to be of kingly birth:

> For our most holy Father in heaven, our King from of old, has sent his beloved Son from on high and he has been born of the blessed Virgin Saint Mary.[9]

Isaiah had predicted: "A light shall shine upon us this day; for the Lord is born to us" (9:2). Saint John, in the Gospel of the third Mass, says, "He was the real light that gives light to every man; he was coming into the world. ... All those who did accept him, he empowered to become God's children" (Jn. 1:9, 12). Let us accept this Child as our King and our Savior; let us believe in his Name.

As the message of the Gospel penetrates our minds, we understand the significance of the birth of Christ in Bethlehem. We begin "to see his glory, the glory of an only son coming from the Father" (Jn. 1:14). We understand that "he was present with God in the beginning. Through him all things came into being ... that which came into being, found life in him" (Jn. 1:2f.). With a knowledge of these truths, we sing the Offertory chants: "Let the heavens be glad and the earth rejoice before the Lord, for he comes" (Ps. 95-11, 13). And, "Yours are the heavens, and yours is the earth; the world and its fullness you have founded" (Ps. 88:12). These chants are an acknowledgment of our belief in the divinity of Christ. We believe that he and the Father are one. We profess the mystery of the Incarnation. We recognize the truth of the words the angel spoke to Mary at the Annunciation: "The Holy One to be born shall be called the Son of God" (Lk. 1:35). The child of Mary is the Son of God. In Jesus we have the union of the divine with the human. God has become man that man might be raised to the divine. As Saint Leo has said:

> For the Son of Man came that he might destroy the works of the devil, and so joined himself to us and us to him that the descent of God to what was human has brought about the raising of man to what is divine.[10]

These thoughts are in our minds at the Secret prayer. We pray that our offerings may profit us in order that "as he, born man, was also revealed [to be] God, so this earthly substance may bring us that which is divine (second Mass). We ask God to receive and "sanctify our offerings ... by the new birth of [his] only-begotten Son and cleanse us from the stains of our sins" (third Mass). We are confident that our offerings, our gifts, the giving of ourselves, may be found acceptable to almighty God, by reason of today's celebration of the birth of his Son, to the extent that we may receive the benefits of his coming, namely, the forgiveness of our sins and the light of divine life in our souls.

9. Meyer, **loc. cit.**
10. Roman Breviary, Office of Christmas.

After we have received our divine Lord in holy Communion, we exult in the realizaton of his bodily presence within us. Words do not seem adequate to express our joy and faith and love and gratitude. At the same time we experience these reactions to the divine Presence, we are conscious of the mystery of the feast we have been celebrating. In the Communion chant we recall, "In holy splendor, before the daystar I have begotten you" (Ps. 109:3). Thus we acknowledge again our belief in the Incarnation of the Son of God. Professing our faith in this mystery, we sing the words of the prophet Zachariah, "Rejoice heartily, O daughter of Sion, shout for joy, O daughter Jerusalem! See, your king shall come, a just Savior of the world is he" (Zach. 9: 9). Jesus, our Savior, has been born in a stable. Let us adore him and give thanks for his coming. "All the ends of the earth have seen the salvation by our God" (Ps. 97:3).

Our reflections on the meaning of the Feast of the Nativity have helped us to realize that God has "brightened this most holy night with the shining of the true light," as we prayed in the Collect of the first Mass. We understand that "through Jesus Christ our Savior he has poured the Spirit out on us abundantly" (from the Lesson of the second Mass). Therefore, in our final prayer, the Postcommunion, we pray for the fullest participation in the redemption Christ came to bring to all men. We pray that "the Christian renewal pf this sacrament may ever restore us, O Lord, whose meritorious birth did put away the ancient things of mankind" (second Mass). The birth of Christ has fulfilled the long-awaited hope of a Redeemer. We ask almighty God that "we, who rejoice to celebrate with these mysteries the nativity of our Lord Jesus Christ, may deserve by worthy living to attain to his companionship" (first Mass). Firmly believing that Jesus Christ, born of Mary in Bethlehem, is our Savior and our Redeemer, we beseech almighty God "that, as the Savior of the world, born this day, is unto us the author of divine generation, so also he may be the bestower of immortality" (third Mass).

EDITORIAL MYOPIA

Through an unfortunate oversight, Sister Mary Maristell, O.S.F., whose review of **Sisters of the 21st Century** appeared on p. 323 of our October issue, was not identified in that issue's list of reviewers. Sister Maristell, who has contributed two perceptive articles to this review, is President of St. Clare College, Little Falls, Minnesota.

Aggiornamento and the Parish

Lionel Masse, O. F. M.

This is the last in a series of feature articles on the new demands being made on pastors and their assistants by the recent updating and deepening of Christian life. — Ed.

VIII. Franciscans In Parish Work

It is a fact that we are engaged in the pastoral ministry. Is there a particular way in which we, as sons of Saint Francis, ought to fulfill this ministry? Is there, in this matter, something "proper" to us? This is the question we shall consider now. After some general observations we shall integrate our conclusions within the framework adopted at the beginning of this series: Word of God, Eucharist, and Life of Love.

Integrating Our Activity with the Diocese

The impression gained by many who observe Franciscans in parish work is that we often tend to shut ourselves off from the diocese as a whole. Accustomed as we are to the exemption we enjoy as religious, we easily transfer this mentality to our pastoral ministry, even though such a transfer be quite unintentional. And yet, if

there is anyone who should be concerned to integrate himself and his work within the mission of the diocesan Church, it should certainly be the Franciscan. The Order of Friars Minor is at the service of the Church. Saint Francis, our Founder, insisted that we be submissive to the bishops and himself gave us an example when, as Celano recounts, he would invariably present himself to the bishop of a city or province upon entering it (1 Cel. 75).

Model Parishes

The Franciscans, then, who are engaged in the pastoral ministry, must always be outstanding in their submission to the Ordinary, in anticipating his needs and desires, in making theirs the most advanced of all his parishes, model parishes ever alert to the smallest expression of the will of the diocesan Pastor. Are we not called to this excellence by our religious life, by our spirit of brotherly love, by our formation, and our number? It should never be heard that a Friar Minor criticized his bishop or the decisions of the Church (universal or diocesan). We should never be known as laggards in the pastoral apostolate of our diocese. We are watched, and much is expected of us. If we give less than those who have received less, we are unprofitable servants — not to mention the scandal for which we shall be called to account.

Franciscans in the Service of the Word of God

We Franciscans are therefore at the service of the bishop. Saint Francis had a lofty conception of this apostolic service. "I am the servant of all and so I am bound to wait upon everyone and make known to them the fragrant words of my Lord" (Letter to All the Faithful, 2).[1] It is at the service of the Word of God that our Father Saint Francis thus placed himself. He drew his sustenance from that Word, and in his eyes, it was Christ himself (see the following section of the letter just cited), whom he had to proclaim that men might be converted (1 Rule 16).

Like Saint Francis, the Friar Minor whose Rule and life consist in observing the gospel of our Lord Jesus Christ (2 Rule 1), must be the herald of the Word of God. Father Eloi Leclerc places on the lips of Francis words describing the evangelization of the world, which sum up admirably how a Franciscan has, through his poverty, his chastity, and his meditation on the gospel, a special manner of approaching men and proclaiming to them the call of God:

> Can't you see, Brother, that to evangelize a man is to say to him: 'You — yes, you too are loved by God in the Lord Jesus.' And you must not only tell him so, but you must really believe it, and not only believe it, but conduct yourself with this man in such a way that he can feel and discover that there is something within himself that is being redeemed, something more majestic and noble than he had ever dreamed. Thus will he be aroused to a new awareness of himself.
> We must go unto all men, but that is not easy. The world of men is a huge battlefield for wealth and power, and too much suffering and atrocity can eclipse the Face of God. In going to all men we must above all never appear to them as a new species of competitor. We must stand in the midst of them as the peaceful witnesses for the All-Powerful, as men who covet nothing and scorn no one, men capable of truly becoming their friends. It is our friendship that they are waiting for, a friendship that should make them feel they are loved by God and redeemed in Jesus Christ.[2]

This passage expresses well the outlook a Franciscan should have in his service of the Word of God; his is to be a proclamation which is not only verbal but visible in his entire demeanor and activity. This is exactly what Saint Francis himself asked of his preachers. Let us recall the two ways he mentioned, in which his sons were to proclaim the Salvation of God: "One way is to avoid quarrels or disputes and 'be subject to every human creature for God's sake' (1 Pet. 2:13), so bearing witness to the fact that they are Christians. Another way is to proclaim the word of God openly, when they see that is God's will, calling on their hearers to believe . . ." (1 Rule 16).

Franciscans and Liturgical Service

Not only was Saint Francis a man of the Word of God, but he was likewise a man of the Eucharist. The Eucharist was the center of his life, for It was all he could see of the Son of God; as he tells us in his Testament, ". . . in this world I cannot see the most high Son of God with my own eyes, except for his most holy Body and Blood. . . ." For him the Eucharist joined all men together and united them; it was the source of their brotherhood. It is in this sense that we must understand his stipulation that "in the places where the friars live only one Mass a day be said in the rite of the holy Church. If there are several priests in a place, each should be glad for the love of charity to have assisted at the celebration of the other" (Letter to a General Chapter).[3]

The liturgy, and especially the eucharistic celebration, should also be the center of every Friar Minor's life, particularly of the life of the friar engaged in parish work. For his role is precisely to unite his faithful in the Church around the Eucharist. If we are to be faithful to the spirit of Saint Francis, we must keep up with the Church of today and plunge deeply into the new menta-

1. Translation of the writings of Saint Francis used in this article is that of Benen Fahy, O.F.M., **The Writings of St. Francis of Assisi** (Chicago: Franciscan Herald Press, 1964), used with the permission of the publisher.

2. E. Leclerc, O.F.M., **Wisdom of the Poverello** (tr. Marie-Louise Johnson, M. D.; Chicago: Franciscan Herald Press, 1961), pp. 125-26); used with permission of the publisher.

3. N. B.: This exhortation to have only one Mass of the Roman Rite in each convent has nothing whatever to do with the current controversy regarding priests attending Mass rather than celebrating it. The stress is to be placed on the words **Roman Rite** according to reliable commentators; other Masses, said privately, were shorter and less rigidly fixed as regarded their prayers and rubrics (Ed.).

lity which the Spirit has infused into her, as well as into the practical decisions which flow from that mentality. This is not the time to criticize the new direction the Council has given Christian life, or to drag our feet in applying what the Church asks us to apply. To act thus would be to show that we have lost that "eucharistic sense" bequeathed to us by our Father.

Everything related to the liturgy of the Eucharist should be the object of our special concern. The decorations in our churches should be restrained and tasteful, dignified, proper, and in good condition. We must never forget the earnest exhortation of our Father to realize "that the chalices, corporals, and altar linens where the Body and Blood of our Lord Jesus Christ are offered in sacrifice should be completely suitable" and "if the Body of our Lord Jesus Christ has been left abandoned somewhere contrary to all the laws, It should be removed and put in a place that is prepared properly for It, where It can be kept safe" (Letter to All Clerics).

We cannot, finally, resist the the temptation to mention one detail which shows the extent of Francis' love for the Eucharist: He asked his friars to set aside a small corner of their land to grow flowers with which to decorate the altar of the Blessed Sacrament. That we grow flowers, or do not grow flowers — this is immaterial for our purposes here. The point is to reflect on the burning love that made Francis even suggest this. That love is a most important and central part of the heritage he has left us.

Franciscans and the Life of Love

As regards the life of love in a parish, here too we have our special characteristics bequeathed to us by our Father. **Love of the poor,** first of all. It would be superfluous to go into the details of Saint Francis' love for the poor. Let each of us just ask himself whether his poor are really objects of his special predilection. We take enough pleasure, and make enough noise telling everyone how special our vow of poverty is, how it makes us different from all other Orders and Congregations. We take great pride in our love of God, which leads us to a total denial and despoiling of ourselves. Have our poor not the right, then, to expect us to be close to them — to understand them, and to love them?

The sick, too, have a special right to our attention, for Saint Francis placed himself at their disposal and asked us to do the same. It was, after all, on the occasion of his kissing the leper that Francis discovered the presence of Christ in those who suffer. In his writings, he goes so far as to ask that we love the sick friars as much as, and still more than, those who are well and can serve us (see Admonition 25). But it takes a strong faith to act this way; humanly speaking, the sick are not always too pleasant. . . .

The stray sheep should also occupy a central place in our apostolate. Saint Francis was perhaps the first medieval figure to turn toward those outside the Church, no longer with the sword and torture, but with love and the Word of God, which is keener than any two-edged sword. The missionary and ecumenical spirit which our Father made so much a part of his Order should make of us shepherds who leave no stone unturned in our efforts to reach our stray sheep and lead them back to the fold. At no time in the history of our Order was this more true than today, when the Spirit is infusing everywhere throughout the Church the breath of Christian unity.

Since the poverty of the Franciscan bears a message pregnant with love, and since Christians need this witness, may it not be that our poverty needs some rethinking? What external difference is there between us and other Orders, between us and the diocesan clergy? Do we maintain, in availing ourselves of goods placed at our disposal, that "poor use" we learned about in novitiate? Diocesan priests can often be heard saying that "the Franciscans take a vow of poverty, but we practice it." Sour grapes — if you will. But is there no truth in it? The matter needs some reflection. Anyone who looks at us seeks, and has the right to seek in us the face of Saint Francis. Do our faithful really find him in us?

Then too, our poverty should affect the way we talk about money, especially in the pulpit. The Friar Minor should have his own way of arousing the generosity of the faithful. There should be some way for him to inspire a spirit of sacrifice (perhaps by his life even more than by his preaching) without betraying — or even being motivated at all by — a lust for money.

Conclusion

To conclude, we would like to call attention to a point which seems to us to be a special weakness of the Franciscan Order. We have reached the point where improvisation no longer suffices. We live in an age when the multiplicity and variety of problems facing us absolutely demands a specialization or at least a certain preparation for the particular work in which we are to engage. Is it not time that we made some effort along these lines for the pastoral apostolate, as we have been doing for those of us who go into education? How many of our priests have been prepared for the work they have been given to do? And how many of our pastors have been, with no preparation beyond their basic theology course, catapulted into a parish?

The questions are not meant to be a reproach to anyone; we do not by any means intend to speak of a culpable neglect on anyone's part. What we advocate is not something that was always necessary, but rather a course of action that has only begun to become necessary because of the spirit of the age in which we live and the new social, economic, political, and religious problems raised by that spirit.

We seek only, by raising these questions, to see the Friars Minor fulfill as well as possible their role of "servants of Christ and stewards of the mysteries of God" (1 Cor. 4:1), for the advancement of the Kingdom of God.

Christmas and St. Paul of the Cross

Victor J. Donovan, C. P.

The clearest insight into Saint Paul of the Cross' appreciation of the mystery of the Divine Incarnation is seen in the two following texts of Sacred Scripture, which the Venerable Founder of the Passionists loved to quote in his conferences to religious at Christmastime. They were drawn from the Epistles of Saint Paul to the Galatians and to the Philippians. He seemed to find no better way in which to express his own ideas on the subject of God's coming into the world as a newborn babe than by borrowing from the writings of his beloved model and patron, Saint Paul the Apostle, who said: "And when the fullness of time came, God sent his Son, born of a woman, born under the Law, that he might redeem those who were under the Law, that we might receive the adoption of sons. And because you are sons, God has sent the Spirit of His Son into our hearts, crying, 'Abba, Father" (Gal. 4:4-6). The twofold subject of our redemption from sin and our adoption as sons of God became the center of all his writing and preaching.

He often concluded his exhortations to his followers by urging them to imitate the divine wisdom of our Savior's choice in being born as a Son of Man in order that he might merit to become the first among the newborn People of God. He pointed this out to them time and time again, saying: "Therefore, have this mind in you, which was also in Christ Jesus, who though he was by nature God did not consider being equal to God a thing to be clung to, but emptied himself taking the nature of a slave and being made like unto men .... He humbled himself .... Therefore, God has exalted him" (Phil. 2:5-20).

Paul of the Cross did not look upon Christmas as an isolated event in human history. He viewed it rather as the center and the source from which all creation derived its meaning and its destiny. It was like the ladder which Jacob saw reaching between heaven and earth, by way of which the Son of God descended to earth in order to gather together all mankind into himself before ascending again to resume his place at the right hand of his Father in heaven. It was also the key which unlocked the secret of the Father's eternal plan whereby man was to "become conformed to the image of his Son, that he should be the firstborn among many brethren." Thus, our Saint became a herald of the Nativity in so far as it involved, not only the birth of God into the world but also the birth of man to God through faith in Jesus Christ, his only-begotten Son. For fear lest his hearers would deem his emotion-filled words too good to be true, he would quote Saint John the Beloved Disciple: "Behold what manner of love the Father has bestowed upon us, that we should be called children of God and such WE ARE! (1 Jn. 3:1)

He was like another Pope Saint Leo crying: "Be conscious, O Christian, of your dignity! You have been made partakers of the divine nature . . . ! "

There is hardly a letter on record, written by Saint Paul of the Cross to his spiritual children during the annual observance of Advent, in which he does not refer to this fundamental meaning of Christ's birth among men. The following is enough to show the manner in which he returns to this theme, time and time again. It was addressed to Mother Mary Crucified, the first member of his original Community of Passionist Nuns. He wrote to her on December 23, 1768: "During this holy novena, and even more during the Christmas solemnity, I will not fail to ask the divine Child to renew his holy Nativity in a mystical manner in your heart; that your soul may at every moment be reborn to a life truly holy and divine. Such a mystical nativity must take place every day in the deepest interior solitude. In such a sacred recess, with exalted aspirations and a complete detachment from all created things, in this nothingness and poverty of the mind, in the holy silence of faith and of love, the human spirit is reborn in the Word of God made Man — born to a new life, all holy and divine."

He so stressed the union of the soul with God through the mystery of the Incarnation that he seemed at times unable to find human language capable of expressing the depths of his feeling. Thus, when he wrote to Father Fulgentius, one of his first companions in the Passionist Congregation, he said at Christmas: "What shall we do, dear Father, as we gather about God's altar on this holy night? Let us in spirit wrap our hearts and those of all our dear ones in swaddling clothes — rather let us cast them into that furnace which the most sweet Heart of Jesus is, that they may be melted like wax and be made perfect in one' (Jn. 17:23), so as to form one heart with his. . . ."

He loved to dramatize and to make visible the unity of all in Christ, our Head, by gathering his Community round him on Christmas eve. Bearing an image of the Christ Child in his arms, and accompanied by all the religious of his monastery carrying lighted candles in their hands, he would proceed from the sacristy to the sanctuary, prior to celebrating the Solemn Midnight Mass. He claimed that this image of the Son of God, dressed in swaddling clothes, was precious to him. For it reminded him so much of the covering of human flesh in which the divine Person of infinite Power, Goodness, and Wisdom wrapped himself on the first Christmas night.

His devotion was so overpowering at this annual ceremony that he sometimes stumbled in making his way to the Christmas Crib, being blinded by the tears that welled up in his eyes. His biographers tell us that one year a Brother sacristan became overly solicitous about the preservation of the spotless silken covering on the image, since it was becoming spotted with the tears of the Saint. All that Saint Paul could find to say to the poor, distraught Brother was: "But dear Brother, don't you think a man would have to be totally lacking in faith to re-

main unmoved when the Church celebrates these divine mysteries, under the inspiration of the Holy Spirit? Only a heart of stone would not be moved by them!"

In order to have his religious live in the spirit of Christmas throughout the year, the Saint urged each of them to practice a few moments of meditation while bowing their heads at the solemn words: "And the Word was made flesh and dwelt amongst us." He even thought of spreading his devotion to the Universal Church. For his biographers tell us that once, during the novena leading to Christmas, he was heard to cry out: "Oh! that I might be able to persuade the Pope to order everyone to genuflect at the words: 'Jus jurandum quod juravit ad Abraham, patrem nostrum, daturum se nobis,' wonderful words as they are!" Such are but a few of the many examples recorded in our Saint's life by which he manifested his great love for the mystery of God-made-Man.

Some of his contemporaries seem to have considered the attention which Saint Paul paid to such minor forms of devotion as Christmas processions, as too sentimental and unbecoming the dignity of his high position in the Church. But this did not diminish the Saint's ardor one iota, for he knew that such a complaint had once been made against the great King David of Israel for dancing before the Ark of the Covenant. The Bible tells us that Michol, the daughter of Saul, "looked out through the window and saw King David leaping and dancing before the Lord: and she despised him in her heart" (2 Kgs. 6:16).

David's reply on that occasion contained Paul's answer as well: "I will both play and make myself meaner than I have done." Such too was our Saint's attitude toward every appeal made to his sense of official dignity. He felt that humility was the only dignity worthy of such an occasion. But at the same time, he never sought to draw attention to himself by his participation in such simple, childlike, devotions to the divine Infant. His chief intention was to set an example for his followers, in order that they might have a greater appreciation of the depths of abasement into which God had plunged himself for love of them through his Incarnation. The world has long since come to recognize that this simple monk from Monte Argentario had found the true meaning of Christ's humble birth when he said: "True perfection consists in the fulfillment of the Will of God and in the scorn of self. This is the lesson which our Lord teaches us from the cradle to the cross."

Unfortunately, as is so often the case with the lives of the great mystics, Saint Paul of the Cross has been made to suffer at the hands of his biographers. As one French writer said recently: "The admirable Founder of the Passionists has perhaps been the victim of certain of his biographers." He had reference to those spiritual writers who overemphasized the unpopular, penitential aspects of the Saint's life to the neglect of the warm, gentle, and reassuring teachings, which he enunciated so beautifully under the heading of "The Mystical Nativity of Christ" in our hearts.

This was a term which he loved to use in his reflections on Christmas; we find it more than sixty times within the space of less than fifty letters. His asceticism was never aimed at merely "putting off the old man," but rather at "putting on the new man." He always strove to remove self in order to make more room for Christ. His motto was that of John the Baptist: "I must decrease but he must increase."

In conclusion, it seems only fitting that we should let Saint Paul of the Cross speak for himself in expressing his heartfelt wishes to all during this present Christmas season. His thoughts partake of the changeless nature of the Incarnate God, Jesus Christ, who is "the same, yesterday, and today, yes, and forever" (Heb. 13:8). He says to each of us today: "Let yourself be reborn to a new deified life; a life all of love, all sanctified. You will accomplish this birth in the divine Word, Christ, our Lord. Yet, remember, this divine work is performed in the depths of the spirit, in the secretmost chamber.

"The more often you concentrate yourself in God in the depths of interior solitude, the oftener will the divine mystical nativity be celebrated in your interior temple, and you will be reborn from moment to moment to a more holy, deific, and deified life and the divine Nativity will be accomplished in you. That has been my petition for you during this novena. I shall implore it more earnestly still, at the holy altar Christmas night."

THE TRUE LIFE

Don Luigi Sturzo

Theologians, philosophers, and sociologists will find this book important. The late author, an eminent Catholic sociologist, discusses the importance of the supernatural society in scholarly, analytical, and doctrinally sound fashion. He was familiar with the classroom, but carrying the principles of the classroom into the outside world, he devoted himself to social work for the benefit of workers and of the poor. He was active in the politics of his day and was a prolific writer. The summation of his social philosophy is found here. $3.00

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The Hand of Jeremias

Hilaire Valiquette, O. F. M.

I. that people right over there
the unhearers and dis-seers: at
them My word is a dagger
thrown in desperation—missing
them of course.
Now is my hand free of burden?
Let them late-learn about the
gospel and be cut into in two
Now you stop their laughing, you god
it's your gospel that I handled . . .
You're laughing, too?

II. life is offered them,
those dead:
there is breath in my
hand stretched out— closed dark

My fingernails are into this—
stabbing and piercing
the palm of my hand
So open my hand, and it flits
away
dead, this
firefly-gospel.
stained fingers

III. This ingot of hot mercury
burns
My hand is a study in pain
attracting my notice from a distance
and "smile" yet.
Take your damned gospel
(and damning, too)
Then . . .
whose is it?

IV. The gospel is a one-edged
nail file in my
twisted hand
cutting my claws
people unhearing and dis-seers
I am amputated away from them by Sword
You there, listening to me.
you are cut away too. look
my hand is empty, no
gospel in it. it ran
away from me
don't tears qualify to join?

V. into this sorrow of cynical
slaves-exiles sit
I
sobbing. their laugh is crying too:
"into Egypt: we go where we are"
where is gospel-gouge
to grave the guts of the good and,
God, this
hand?
this hand God-gouged

Monthly Conference

Jerome A. Kelly, O. F. M.

WISDOM

The human mind seems subject to a native tyranny. It seems possessed by a drive to organize and to unify things; to discover the unity in the variety of objects it knows. Reflecting on its activity, we see, for example, how it busies itself to **understand** one thing, get at the nature of it, discover its true meaning. Then, as soon as it **knows** the object, it apprehends its resemblance and relation to other objects of the same kind. It tends to group isolated facts and related bits of knowledge into an orderly and systematized body of truth. Thus we have the science of architecture, of cooking, or of medicine.

Natural and Supernatural Wisdom

The best minds, the truly wise men in a human sense, are the ones who see the underlying connections between these neighboring bodies of truth. And the branch of human knowledge that caters to this appetite for order is philosophy — the love of wisdom — which is the knowledge of all things in relation to their ultimate and basic causes.

The highest branch of philosophy, metaphysics, proceeds from a study of the world and of man to a knowledge of being itself — eventually that Being who is pure Act. First Cause, Last End — the Maker and Preserver of the universe, the omnipotent, eternal, and infinite God. This is natural wisdom at its best, and its attainment has characterized the greatest and best human cultures and civilizations of the past.

Precisely because philosophy is the achievement of **human** and **natural** reason, however, it cannot fathom the unsearchable judgments and the untraceable ways of God (Rom. 11:34). If it presumes, as it sometimes has done, to have made complete sense, in merely human terms, of God's mind, it becomes liable to Saint Paul's condemnation:

> Where is the 'wise man'? Where is the scribe? Where is the disputant of this world? Has not God turned to foolishness the 'wisdom' of this world? For since, in God's wisdom, the world did not come to know God by 'wisdom,' it has pleased God, by the foolishness of our preaching, to save those who believe. ... The foolish things of the world has God chosen to put to shame the 'wise,' and the weak things of the world has God chosen to put to shame the strong ... (1 Cor. 1:20-22, 27).

This ever-present danger of catastrophe is precisely why God gave us Revelation — so that man could supplement and thus strengthen and preserve his natural wisdom by supernatural wisdom. And this supernatural wisdom itself may be seen, on examination, to be divided into two categories: that provided by the virtue of Faith, and that proper to the Gift of Wisdom.

The infused virtue of Faith is imparted to those who accept Christ; it is a quality bestowed upon their minds by which they are enabled to believe firmly all that God reveals. These truths are a sharing in the very thoughts of God, so that we think as he does about himself — about the Trinity, for example, the Incarnation, and the Redemption. Faith, actually, is a special gift which is designed specifically to make us think with God and like God. Through its exercise we can come to recognize that God is the beginning and the end of all things both in the natural and in the supernatural order. He is not only the Creator of the world; he is the Father of his creatures. He not only directs and conserves things; he provides and guides lovingly, tenderly. He not only supplies the needs of the body; he inundates the soul with sanctifying grace, which is a share of his life, and he adorns it with Faith, Hope, Charity, and the supernatural moral virtues. He not only pervades the universe; he dwells within the soul of those who believe in him so that they are temples of the Holy Spirit.

Notice that by the exercise of the supernatural, infused virtue of Faith, the Christian knows God as the Source, Guide, and Goal of all creatures (cf. Rom. 11:36). In the light of this knowledge, he tries to order and organize everything according to God's will. Notice, too, that by this exercise of Faith, he acts in a human way, albeit with God's help and grace, to supernaturalize what he does. There is, however, a supernatural wisdom that perfects Faith; this wisdom consists not only of a knowledge of God, but also of a relish for the things of God, and a desire to direct our whole lives and all our actions towards his honor and glory. This wisdom is the Gift of Wisdom.

The Gift of Wisdom

Before examining more closely the nature of this crowning Gift of the Holy Spirit, let us once again recall the central truths we have pointed out in earlier conferences with regard to the Gifts in general. Hundreds of years before the Messia's birth, the Prophet Isaia had pointed out the supernatural perfections that he was to enjoy: he would be endowed with the Sevenfold Gift of the Spirit. Christian theology has pointed out, moreover, that the same Sevenfold Gift is communicated to all who share in the supernatural life of God's incarnate Son. As Saint John says, our Lord

is "full of grace and of truth," and "of his fullness we have all received, grace for grace" (Jn. 1: 14, 16).

Let us recall also the principal characteristics of the Gifts in general. They make us so docile to the inspiration of the Spirit within us, so responsive to his promptings, that we allow ourselves to be led by him. In this sense, we may say that God takes the initiative in our actions, so that, in what is almost a paradox, the Gifts "render the soul more passive under the hand of God, and at the same time more active in his service and in the practice of good works" (Tanquerey, p. 611).

Some of the Gifts perfect the actions of our will and appetites: Piety, Fortitude, and Fear of the Lord. Some, on the other hand, perfect the mind by enlightening it and inspiring it. Understanding perfects Faith so that the intellect grasps and penetrates the divine truths. Knowledge perfects Faith so that the intellect judges rightly of created things in relation to the divine truths. Counsel perfects Prudence so that the intellect judges what is advisable in particularly difficult circumstances.

Wisdom, however, is the most perfect of all the Gifts because it enables us to contemplate divine realities which are, after all, the object of ultimate importance in our lives; it enables us to read, in the light of these ultimates, the meaning of the divine and the human order. The Gift of Wisdom makes us see God and the things of God as they essentially and ultimately are; it judges all things in the light of God their Beginning and End, making us see all things in God. It enables us to discern God and divine things in their ultimate principles and it gives us a relish for them.

The important thing to notice about Wisdom is that it works, at once, upon both intellect and will; it infuses both **light** and **love** into the soul. The Spirit of Wisdom comes to us, as he came on Pentecost, to enlighten and to inflame, so that, while we **know** more perfectly through his Gift of Wisdom, we also **love** more perfectly through that same Gift. And since it perfects our love, it corresponds among the Gifts to the place of Charity among the virtues; it is the most perfect of them. This prominence, suggested by the priority given to Wisdom by Isaia, also explains why it is so closely associated with the very person of the Holy Spirit, who is the **Love** of the Trinity.

Wisdom in Operation

In natural affairs a man can use his intelligence to reason things out and so come to a sound and valid judgment — whether to accept an applicant for a job on the basis of an interview, investigation, or record. Or, a man can, by his association with a thing for a long time, become so familiar with it that he can make a judgment almost as a result of that familiarity, as is the case when we judge the ability of a friend to be trusted with some responsible position. It is somewhat similar with the Gift of Wisdom, which takes advantage of our faith and our intelligence in making us see all things in God. But the Gift of Wisdom takes fuller advantage of our **love** and our

will in making us relish God and divine things. The very roots of the word **wisdom,** incidentally suggest this double aspect. The English root is **witan,** to know, and hence stresses knowledge and the intellect; whereas the Latin **sapientia** comes from **sapere,** to taste.

But this double activity is actually one, for it unites all the activities of our mind and will, and makes us able to appreciate the insight of the Psalmist: "Taste and see how good the Lord is" (33:9). The Gift of Wisdom enables us to **know** by experience because of our union in **love** with God. That is why the great saints and contemplatives expressed their knowledge of God in what sounds like — and is — an act of love. This fact is perfectly illustrated, for example, by the famous prayer of Saint Francis: "My God and my All."

Wisdom, then — and when we have it, we possess all else — is absolutely necessary if we are to be beloved of God: "For there is nought God loves, be it not one who dwells with Wisdom" (Wis. 7: 28). Wisdom and Charity unite us perfectly to God so that we see him as the be-all and end-all of life; we see all things as he sees them. We treat all things as he wills us to do, and so we ultimately treat him as he wills us to: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. ... Thou shalt love thy neighbor as thyself" (Mt. 22: 37, 39).

Conclusion

Notice how this Gift of Wisdom prepares one who uses it for the reward Christ promised in the Beatitude: "Blessed are the peacemakers, for they shall be called children of God" (Mt. 5:9). Wisdom enables us to see things as they are and so to establish the right order of things in our own souls, in our relations with our neighbors, and in our relations with God. Such order induces a calmness, a tranquility, a peace which is blessedness.

But why should peacemakers, especially, be called children of God? When we have Wisdom we resemble Christ, who is the **first**-born of many brethren, and we are thus doing what God wants us to do: we are becoming more and more perfectly conformed to Christ. It is our duty, therefore, always to **long** ardently for Wisdom; to **beg** for it insistently in prayer; to **pursue** it conscientiously in the round of our daily actions. If we have Wisdom, then we shall have, not only all the other Gifts and virtues, but holiness itself as well. Saint James says as much when he tells us that "the wisdom that is from above is first of all chaste, then peaceable, moderate, docile, in harmony with good things, full of mercy and good fruits, without judging, without dissimulation" (Jas. 3:17).

In a word, Saint James says that Wisdom pacifies, it integrates, it organizes, it relates all things to God: deriving everything from him and running all things back to him; it quiets and it brings peace. And he concludes: "The fruit of justice is sown in peace by those who make peace." Wisdom incarnate has told us what the harvest shall be for the peacemakers: "They shall be called children of God."

A CONTINUING DIALOGUE

Dear Editor:

I'm not a theologian; but for that matter, neither was Saint Francis. Of course, he was a saint. But I'm not adverse to passing the ball around regarding aggiornamento in Franciscan life.

1. First of all, aggiornamento means both updating and renewal. Never for a moment should we think that those who have lived centuries before us had the full scope on things. The world and the Church and people are different than they were ages ago. Culture and ideas have evolved. God's people think and act and live at a different tempo and in a different way.

We Christians and Franciscans are a part of this evolution. We are citizens of our age and nation, and we cannot divorce ourselves from the environment that has formed us. If Saint Francis were around on earth today he would think and "see" differently than he did in the thirteenth century. His vision of the world and man's vocation would be different. For this reason we must go back to the spirit of Saint Francis and the basics of the life that he lived — the gospel life; but we must not expect Franciscanism to be the same thing as Franciscanism in the time of Saint Francis. We must not think that a man or woman of our day who does not think or live as Saint Francis did, is not Franciscan. Chardin's vision was not Saint Francis' vision, and it may not be totally Franciscan; but the former cannot be the reason for the latter.

2. Father Wroblewski's first point might be right, that "Francis would have been closer to Malevez and Congar." But that does not necessarily make their viewpoint more Franciscan, which follows from my first point.

3. That "Francis was wholly concerned with the reform of the heart and **not** (my underlining) with the reform of institutions": this, if it is true, really does not mean too much in light of my basic point. As a matter of fact, though, I do not believe it is true. Did Saint Francis go to the lepers and to other sick people, and give gifts to those poorer than himself **simply** because he loved God or because Christ would have done it? I don't think so. I think he loved his brothers, all of them, in themselves and for the fact that they were Christ visible to men.

4. Is adoration to be stressed more than brotherly love? It may have been in Saint Francis' life; I don't know. But actually, you can't have one without the other. Love is one. And it seems that in the recent past undue emphasis has been put upon the "me-and-God" spirituality. Pastors implementing the renewed liturgy in their parishes are well aware of this. We need to make our work and the whole of our lives, as well as the liturgy, more meaningful for the Kingdom. Christ in our brother and our brother in Christ. In the present day, that is, **now,** there is a very great need to stress the horizontal cement — even though Francis himself **may** have lived differently in his time.

5. Father Wroblewski quotes from the Constitution on the Church: "The people of God have no lasting city here below. . . ." Chardin would be the first to admit this. He points out very strongly in **The Divine Milieu** that we (and all the world) must be **wholly** transformed in order to arrive at the Kingdom. "Ultimately we find ourselves thoroughly uprooted, as the Gospel desires, from everything tangible on earth" (p. 78).

6. "To achieve competence and to grow in prayer is quite a trick." Who among us would deny it? But both Saint Bonaventure and Duns Scotus surely did it.

I said above, "If Saint Francis were around on earth today. ..." As a matter of fact, he is. But he isn't exactly the same as the one we find in the annals of the Order.

Frater Anthony Laker, O.F.M.

Dear Editor:

Rather than single out particular points in your "Aggiornamento Dialogue" for agreement or criticism, I would like to discuss some of the trends or undercurrents which your authors no doubt share with many other re-evaluating Franciscans.

1. **The Modern Dilemma.** The search for meaning, with all its philosophical connotations, is a long-standing one; but even in our modern era, it is still indicative of the frame of reference of many young, adult Franciscans. Everything from the smallest detail of tradition to the most important of values is submitted to a scrutiny, and only then accepted. Considering the times in whcch we live, this is basically a healthy context in which to function. For modern man, and the modern Franciscan is no exception, needs to understand to an intense degree the life to which he is called, the life to which he will commit himself.

This questioning attitude does, however, seem to have one overwhelming drawback: It produces a tremendous amount of frustration. The answers sought and the problems raised by this detailed process are not easy to deal with. In general, and with some due reservations, modern man's enervating quest for meaning precipitates in him a chain reaction. He very often clings helplessly to the first signs of hope or relief, which are no more than snatch and symbolic solutions to his real problems. They may satisfy his craving to understand his purpose and vocation; but they are often very superficial and do not fit the reality of the situation in which he finds himself. And thus a vicious circle ensues.

In light of this modern dilemma, so very much has been written on re-evaluating the Franciscan vocation and reshaping it to fit the needs of the time that at this point any additions might seem almost superfluous. Yet I take serious objection to two recent developments in this re-evaluating process and question the limitations these impose on modern Franciscans. I do, however, hope to make it clear that such a process, in its essential features, is absolutely necessary.

2. Do We Really Learn from History? The historical perspective has received much publicity since the opening of the Second Vatican Council, and rightly so. For we live in an age when history is made overnight and progress depends on the lessons learned yesterday. Questioning Franciscans have adopted this historical attitude towards re-evaluating their own vocation.

Countless hours have been spent re-evaluating the past in the light of the future. Old and fading manuscripts have been read and re-read to find the missing links to many a puzzling question. More and more Franciscan communities are studying the general and specific purpose of their congregations as intended by their founders. They are wondering, in a serious way, why they follow the Franciscan rule of life, why they are encased, so to speak, in a semi-monastic religious structure, and why the meaning of so many things lies so far below the surface. New and recently published documents from the Council are likewise studied in all sincerity and open-mindedness. Serious effort is put forth to become familiar with the latest insight regarding the Church, religious, and the laity. In short, faced with an identity crisis — with the need to discover just what he is and what he is supposed to do — the Franciscan turns to the historical method to solve his problem.

This method, however, does not solve the problem; it further accentuates it. The Franciscan stands, torn between the sacred past and the meaningful present. To adopt one position to the exclusion of the other would be fatal. One must try to incorporate both aspects of reality, past and present, into his outlook. The mistake lies not in taking this step, but rather in the misuse of the historical method used to solve the initial dilemma. The historical perspective is a justified approach, providing it is not too limited in scope.

The limitations become quite evident when old, traditional modes of religious life are labeled as Franciscan. While it is very true that Franciscans may have adopted a particular system of values, it does not necessarily follow that the values are essentially Franciscan. For example, the strict monastic enclosure or the daily reading of the **Imitation** may be customs imposed by Franciscan authorities; they do not find a basis in Franciscan spirit as such, but rather in a current need of the times, or personal whim.

And this, I believe, is important to realize. If one embarks on a historical survey without studying and evaluating the situation with a little more perspective, then the ideals and the dynamic rule of life of the Seraphic Patriarch are likely to escape notice and become eventually forgotten in favor of the preferable, modern approach.

The Franciscan vision of life and all that it implies, in addition to the fact that it is the will of God for the more than one million religious who profess it, is not a matter to be taken lightly. The world, as is witnessed by the words of the last five Pontiffs, is in dire need of the spirit and warmth of the Poverello. It is our duty as Franciscans to see how we can best emphasize the humanity of Christ in an age when the depersonalization of the individual is a common occurrence.

This is not to say that the goal is easily reached. A great deal remains to be done. The risk of idealizing Saint Francis remains an obstacle to be overcome. Yet, it is one thing to generalize and to say that Saint Francis' concept of obedience as epitomized by a dead friar is outmoded and immature; it is quite another thing to try to discover the meaning behind his analogy. Truly saints are not to be imitated in every detail; indeed modern circumstances make this almost impossible. But what of the obligation to learn, and seriously so, from the one who imparts to your community its fundamental spirit? Surely there is some obligation here and one which must not, I feel, be taken too lightly.

3. A. Question of Goal. It is one thing, I have implied, to question the approach to a problem; and another to take issue with the spirit and driving force behind that approach. In the past few years the emphasis has been put on developing the capabilities and personal qualities of the religious. All available means have been utilized, ranging from personality dynamics to serious psychological studies of the religious life. This trend is essentially commendable, and the studies in question are necessary. Man is learning how very complex a machine he is, and all such knowledge, if put to the proper use, will eventually lead him to a fuller appreciation of Truth.

But there is an objection — not, strictly speaking, an objection; but a doubt — that needs clarification for the young Franciscan of today. All this psychological re-evaluation must be leading somewhere. It must have some ultimate goal, and this must of necessity be made clear. It must be impressed on the Franciscan's mind, if not actually spelled out for him with all its ramifications. Otherwise he may err and mistake the goal of such a process to be within himself. The humanistic consequences would be disastrous. He must be shown how this process will help develop the qualities that are essentially Franciscan. He must be made to see how a well balanced personality can light the spark of Franciscan warmth and humor in his own heart, as well as in the hearts of others. He must be shown how a deeper understanding of the practical art of love will help him become more like the Christ of Greccio and La Verna whom Francis loved. In short, he must be presented with a Christological Personality Course as written by the Saint of Assisi. He must be given practical assists by competent authorities, understanding superiors, and men who will write about such things.

This is, of course, an ideal. But an ideal is materialized only by honest effort. The world is growing cold once again. Each Franciscan must enkindle in his own heart and soul that warmth which is his true and everlasting heritage. This he must do by honest study, sincere reading, and prayerful thought. But he cannot do it alone. Re-evaluating critics must guide their talents and produce works that will help him. We know what was wrong; we also know what must be done. All that remains is the very act of doing it. A difficult task, but it can be done, it must be done.

Brother Giles A. Schinelli, T.O.R.

Diary of a Country Nun

Sister M. Edwardine Horrigan, O. S. F.

IX. AT LONG LAST

In 1951, fortified by Reverend Mother's letter stating that Bishop O'Hara was planning a Central Catholic School for Delevan, I kept looking for workers to begin digging the foundation for the school up next to the Apostolate. I was so sure that the school was all set, at least on paper. After a few months in Delevan, I was convinced the school hadn't even reached the planning stage, so I resigned myself to years of catechizing. Great was my joy in March of 1954 when Monsignor said that the architect was working on the school plans, and he was asking Reverend Mother for more nuns. I attended every meeting concerning the school and studied the blueprints as avidly as the next one, but sure I couldn't read the things at all. They were simply concrete evidence of my dream.

Once they actually began the school, we became traffic hazards; we slowed down so much just to see what was being accomplished. We even walked around inside of the stick markers to see if we thought it was big enough. Beyond that we were quite content to leave the school to the architect and the builders, but oh! the convent — that was a different story.

We discussed most volubly what a convent required, and when Monsignor showed us drawings we had all sorts of suggestions. The drawback came when he mentioned dimensions. Mathematics never was my forte. So at my blank look when asked if 30' x 20' was long enough for a community room, he got up and measured it out for me foot by foot. In the ensuing years I underlined that blank look when it came to the mathematics involved in financial reports.

We went around showing Monsignor just where we needed closets and drawers, and he put this faithfully into drawings for the workmen to follow. We were having a lovely time vicariously visualizing such space for odds and ends. We were given four colors from which to select colors for all the rooms. It seems this colored plaster only comes in four shades. As long as the colors included green I had no trouble with the selection. With typical male approach to decorating details Monsignor gave us charts containing tile patterns and in thirty minutes came back for our complete choice of floor coverings. Four years of spur-of-the-moment decisions had us well prepared for such rapid selection.

The poor workmen must have wished there was an injunction against religious invasion of the scenes of labor for we hovered and clucked like mother hens over each nook and cranny of the convent. The excuse usually was that we came up to measure for drapes, but the number of times we came up would have given us time enough to measure the windows of the Empire State building.

In April the mud around the convent was worse than usual or I was heavier than I thought. At any rate Tuesday afternoon when all the priests were in Buffalo — fortunately — I dashed up to the convent with curtain rods. Woe was me! I got stuck ankle deep in the mud; with one hand I tried to hitch up my habit, and with the other balance the curtain rods, trying desperately to get out of the mud without leaving my shoes behind. I had already lost my rubbers. Suddenly I heard Mrs. Berecz, the priest's hosekeeper, in a loud, clear voice calling, "Sister Edwardine, my husband will rescue you!"

That is exactly what he did by putting down planks until he came to me. Then with true European chivalry he picked up my foot to scrape off mud, and I responded with true American embarrassment. All the while I was praying that the priests would not return to see Sir Walter Raleigh, modern version.

The attitude of the people in town, as our school and convent were being built, gave meaning and value to our four years of meandering down country lanes for the Lord. They were so glad with us and for us. They were overwhelmed at the speed with which we were getting a school built, for they had been bickering ten years for a new one. An article in the Delevan **Press** about the school had announced that I was to be the principal. With true rural naivete, one lady asked me if I could be a principal; did I know how to teach school! After all, what she had observed of my activities, getting stuck in snow banks and the like would hardly have inspired a respect for my intellectual prowess! One other comment that really tickled me was made by the clerk in the Red and White Store, who said, "Oh, Sister, I saw in the paper that you are going to be the principal of the Catholic School. Will you get a raise in pay?" "No, Ma'am," was my answer, "just a raise in work."

Our Sisters' house, as they called it, aroused much curiosity. For four years we had lived in ordinary flats just like theirs so why was our new house so long, and narrow; why so many windows? When the grey siding was put on one man claimed it looked like a granary. Who was I to tell him that the siding was such because it was given to Monsignor by a widow who gave up the idea of fixing her house when her husband died. My answer to all questions was an invitation to come and tour our house just as soon as we moved in.

Registration Day was the day of days! It also happened to be the day for the breaking of ground for our new motherhouse. Registration was taken after the Masses and business wasn't too good. We had to leave for Allegany at one, so Father Chambers took over for me. When I came back, he greeted me with a sheaf of filled registration blanks. But the triumph came at nine-thirty as Mrs. Stevens, who was not only indifferent but actually antagonistic to the Catholic School, came to register her two daughters. Monsignor held up two fingers in a V for victory sign when he heard her voice at the door. Now we had 99% of our catechetical groups in our school!

The ordering of books, with nary a cent in the bank, was an exciting venture. What with all the supplies from the companies we traded with and from all the ones to which I had written for free maps, charts, free anything, our mail increased tremendously, and we became VIP's at the post office.

Moving was scheduled for May, so bit by bit we took things up. Since most of our possessions were necessary for daily living, they were left for moving day. It happened to be a Saturday and we had to teach catechism in Arcade. We left all our belongings lying around quite blithely, knowing that six men from our parishes were to move us, and they, we felt, would concern themselves only with the bigger things. Little did I understand masculine thoroughness: when we returned from our teaching stint at Arcade, we were moved — every last item, even a full waste basket!

At long last our Lord had a fitting dwelling place in Delevan. Though it boasted of no fancy decorations it was truly beautiful in its simplicity. The floodgates of joy opened wide as Monsignor brought over the Blessed Sacrament and housed Christ in the little tabernacle set on a brand new altar. As Sister and I knelt in adoration, we could truly say, "Thank you, dear Lord, for using us as instruments to bring Catholic education to Delevan."

BOOK REVIEWS

The Church and the Laity: From Newman to Vatican II. By Jean Guitton. New York: Alba House, 1965. Pp. 176. Cloth $3.50.

Academician, philosopher and theologian, Jean Guitton is well known to the English reader for his early study of Newman's idea of development. He is, moreover, highly respected for his indefatigable labors in the ecumenical arena. The first approach to this recent book must be: "What an admirable title for a book!" But upon completion of the work, I must frankly observe that its range does not at all correspond to the implied promise of its title and above all of its sub-title. In fact, the best description of the whole work is that provided by the author himself in his heading for Chapter VI: "These jottings have no other order than the order of love, and love, as Pascal says digresses. . . ." I was quite disappointed to find the book one large digression from so many things the title implies, suggests or conveys.

The book is divided into three principal parts: **Ideas, Texts,** and **Perspectives.** These are further subdivided into seven chapters and one Appendix. The few ideas suggested in the first part are somewhat clouded by either a style or a translation that lacks clarity. I agree with the author (p. 11) that the second part is quite superfluous; while the third, again we both agree, is a digression. Not content with his final chapter, "Last Thoughts," the author decides to do battle in the arena of apologetics, from which, however, he might well have spared his reader.

While the first section professes to be a reflection upon Newman's thoughts on the layman, the reader looks in vain for the very definite and explicit things Newman had to say. Instead he is greeted with a bewildering array of statements as: "I am inclined to believe," "It may be," "Perhaps," "One can sense" (pp. 39-41). The author's presentation of the background for Newman's **Rambler** article lacks a certain amount of historical perspective and could well have profited from a reading of Josef Altholz' work, **Liberal Catholicism in England.** Moreover, in view of John Coulson's edition of **On Consulting the Faithful in Matters of Doctrine,** a further reproduction was hardly needed. The strength of the author's work could have been the third section containing as it does the author's own insights on the laity; but these are too few and too sketchily drawn to equalize the other, rather glaring, weak points of the work. I am disappointed with the book.

— **Damian McElrath, O.F.M.**

Guitton at the Council. By Jean Guitton. Trans. Paul J. Oligny, O.F.M., and Evan Roche, O.F.M. Chicago: Franciscan Herald Press, 1964. Pp. 62. Paper, $.50.

A layman at the Council! Not too many years ago for a layman to be present at a Council would have been impossible. Yet today a layman, Jean Guitton, has not only been invited to this — the most significant deliberative body in the Church — but has actually reported on its proceedings.

His report is contained in a brief work entitled **Guitton at the Council.** There is perhaps a tendency in perusing this, to deem it as premature and incomplete: premature because it was written on the eve of the Council, before its work could be assessed; incomplete because of its brevity. Nevertheless the reader will find little that is commented upon cursorily, although he may be disappointed by its self-imposed limitations. There are many other questions upon which the light of Guitton's penetrating mind would have been desired.

Once the author's purpose is divined, the first objection practically disappears, for it was not his intention to explain the work of the Council, but rather its historical place and nature. Mr. Guitton ably places the latest of the Councils in historical perspective, pointing out that "the Catholic Church has always been in a state of collegiality, or of council virtual and distended." The timing of the Councils has had nothing to do, moreover, with the essence of the Church; it has depended "upon the accidents of history — for example, the fall of the Roman Empire which the Church had to replace and which gave the papal power so prodigious a development." Hence it is not surprising that a reconstitution of the Church should be the subject of a Council in the atomic-space age.

Besides, as the author points out, the Church's theology and philosophy are not complete; they continue to develop. (This is always difficult for Catholics to remember — especially American Catholics who share the national predilection for final solutions). Mr. Guitton "cannot help but note a progressive order about [the Councils] ... what remains to be elucidated is what the Church is statically and dynamically, that is, in its structure and development." He himself, in this slender volume, discusses with insight the various schools of theological thought within the Church, and its organization from layman to bishop.

Although the author is hopeful concerning possible significant steps toward reunification with the Orthodox, he is quite pessimistic about a similar rapprochement with the Protestant body. The subject is handled competently, if briefly.

Two years have passed since this book was written; yet it retains its value, especially for the interested layman, as a guide for the relevance and perspective of what the Council has accomplished, and what remains to be done in implementing its decrees. "Only those who love the Church as much as Jean Guitton," says Bishop Sheen in the preface, "only those who have suffered as much as Jean Guitton, only those who are as learned in history, Scripture, theology, and philosophy — whether they be bishop, priest, or layman — can write of the Council as does Jean Guitton."

— Raymond G. Gorschboth

Teilhard de Chardin: a Biographical Study. By Claude Cuénot. Trans. Vincent Colimore; ed. René Hague. Baltimore: Helicon, 1965. Pp. vii-492. Cloth, $9.75.

When the exiled and world-renowned scientist Pierre Teilhard de Chardin died on Easter Sunday, 1955, many in Roman ecclesiastical circles gave a sigh of relief that this enigmatic and controversial Jesuit great-grand-nephew of Voltaire was in his grave. No doubt many also hoped that his efforts to bring Catholic thought into harmony with our modern scientific and evolutionary world picture would likewise rest with him.

Providence, however, had another fate in mind for this devoted son of the Church who was both mystic and scientist, poet and theologian. Only recently Pope Paul VI stated quite bluntly that **"Father Teilhard is an indispensable man for our times; his expression of the Faith is necessary for us."**

Teilhard's expression of the Faith is necessary for Catholics today simply because he pioneered a synthesis few dared or even believed possible, the confrontation and fusion of modern evolutionary science with a philosophical and theological thought just as dynamic and evolutionary. Rooted in the evolutionary dimension, Teilhard's philosophical and theological thought is in total agreement with modern science, though more important they are authentically Christian and biblical in a way that would have rejoiced the scholastics had they been blessed with this **deeper** vision of things.

To understand the full meaning and implications of the theological, moral and philosophical speculations now flowering in the Church one must appreciate the world view and thought pattern that give them root and substance. Scholars of the stature of Häring, de Lubac, Rahner, Congar, Daniélou, Fransen, and others, have acknowledged their debt to Teilhard's evolutionary perspective and agreed that he is the inspiration for much of their thought. Thus, to understand the present developments and discussions of birth control, the theology of woman and marriage, speculations on original sin, the origin of man and his nature, the Eucharist and other sacraments, the Mystical Body and even Schema 13, one must first of all understand Teilhard de Chardin, the man who started much of this revolution.

Claude Cuénot's masterful biography is therefore indispensable for any serious student of the Church today. Detailed and accurate, Doctor Cuénot has presented a living Teilhard, the priest, the man, his thought and spirit. No other biography of Teilhard comes close to matching it for a lively and lucid account of his thought as it was lived.

— Robert T. Francoeur

A Theology of Mary. By Cyril Vollert, S.J. Foreword by John Courtney Murray, S.J. New York: Herder and Herder, 1965. Pp. 253. Cloth, $5.50.

For many years Father Cyril Vollert, of the Jesuit Scholasticate at St. Marys, Kansas, has been one of the most distinguished theologians of this country. Whenever he chooses to speak or write he commands the respectful attention of his fellow scholars. Fortunately his interest and efforts have often been directed to the field of Mariology to the great gain of English theological literature on our Lady.

A Theology of Mary is in good part a gathering of these labors. With suitable modifications and additions this volume presents the accumulated efforts of a clear and thorough theological mind. While not pretending to present a complete Mariology it covers rather thoroughly the questions which have particular relevance at this time. In the recent past there has arisen what is called the problem of Mariology. Criticism of types of Marian piety and even of Mariology itself has produced considerable uneasiness among ordinary Catholics. The fact that some of the critics have been found among the Fathers or the **periti** of Vatican II does not help the situation.

There are, to be sure, some forms of Marian piety which should be criticized, and most likely there are some Mariologists whose enthusiasm outruns their objective scholarship. This book will probably be more of a corrective to this inbalance than carping criticism, for a part of its object is to restore the balance that should exist between piety and the reality of our Lady as presented in revelation. Even so, such a balance is not likely to settle all the current problems occasioned by Mariology. There are radically different approaches to the theology of Mary, and these different approaches are bound to lead to different results. If one, however, understands the causes of conflicts his unease may disappear.

Father Vollert wrestles with the difficult questions that are at the root of any theology of the Blessed Mother, indeed at the root of any theology at all. His main concerns are the structuring of Mariology and the fundamental principle of Mariology. To these he joins an examination of the notion of the development of dogma within the Marian context. He is fair and thorough in presenting various opinions current among theologians about these question of the notion of the develop-own conclusions. Differences are recognized and dealt with. What Father Vollert has to say on these problems will have to be taken into consideration by anyone who deals with them in the future.

Nowadays there is considerable emphasis on the relationship of our Lady to Christ and to the Church. This too commands the attention of the author. His treatment will not win the universal agreement of theologians, but it must command the respect of all of them.

A Theology of Mary makes no pretensions to be a complete manual of Mariology. It treats of the basic questions which must be answered if such a theology is to exist. It

treats moreover of Mary's relationship to the Church and her place in Salvation History. These are problems of the present, and Father Vollert's book is a real contribution toward their solution. His fairness in presenting the opinions of others, his clarity in presenting his own conclusions, plus his always serene competence will enable the student and the interested Catholic to see the implications of the issues involved. This book deserves a wide audience.

— Alban A. Maguire, O.F.M.

Meditations For Educators. By Lowrie J. Daly, S. J. and Sister Mary Virgene Daly, R.S.M. New York: Sheed and Ward, 1965. Pp. 176. Cloth, $3.95.

It is an incontestable fact that everything cosmic is changing. Because man has a relationship to mundane activities, he, too, is subject to change in many areas. The contemporary religious is very much a part of a wide variety of endeavors that go to make up ever-mobile worldly activity. To accommodate himself to such a situation, the present day follower of Christ must make certain adjustments. These extend to many facets and aspects of his day-to-day existence and even include a necessary updating of his prayer life. To facilitate this, there is a need for new sources that take into account the rapidly changing current domains of human pursuits. To be numbered among the totality is the discipline that is referred to as contemporary education. It has ever been the aim of spiritual individuals to effect a union of the fruits of their meditations with their external endeavors.

Formerly, individuals dedicated to God were instructed in a formal method of meditation (and such is still the case). The matter that was thereafter presented for spiritual reflection was taken from standard works and presented to a group regardless of whether the members were engaged in sewing or singing, cooking or clerical pursuits, homemaking or hospital tasks because the offerings in ascetical writings were limited.

A remedy for this situation is beginning to appear as volumes devoted to specialized areas are printed. Such an offering in the domain of education is now at hand in **Meditations For Educators.** The authors of this selection, containing fifty-one guides for mental prayer, are both educators who share the fruit of their thoughtful reflections as aids to others engaged in instruction and administration.

Certainly it is to their credit that they have produced offerings appropriate to religious life as practiced among educators nowadays. A careful reading of the contents makes it very evident that those who composed these mental considerations are striving to assist fellow religious who desire to be equipped with both knowledge and piety.

Commendable is the choice of language that characterizes each and every offering. The absence of archaic phrases and stilted constructions makes for pleasurable reading. Praiseworthy, too, is the departure from the format of past times when a meditation book included an elaborate and complicated system that taxed the memory and often failed to facilitate mental operations. Most of the selections are between three and four pages long, and they include a wide but pertinent range of subject matter. One would have to look diligently to find another book that contains within its covers such topics as: "Examination of Conscience for Educators: Teachers"; "My Attitude toward My Rule"; "Conditions for Successful Prayer"; "The Value of Obedience"; etc. The erudition, as well as the spirituality of the authors, has a magnetic appeal that encourages one to continue from meditation to meditation. Welcome are the new approaches to the domain of meditation, the refresher and stimulator of the spiritual life.

We highly recommend this book as having an appeal to those laboring for the salvation of souls, as well as for their own sanctification, as they develop spiritually and pedagogically.

— Sister M. Anthony Brown, O.S.F.

The Sister Apostle. By Sister Gertrude Joseph Donnelly, C.S.J.O. Notre Dame: Fides, 1965. Pp. 181. Paper, $1.95; Cloth, $3.95.

The Sister Apostle is a timely treatise bound to evoke reactions. From the ultra-conservatives, those dedicated religious who have served in the apostolate as they have understood it, there will arise groans of irritation that their smooth-running horaria should be questioned or disturbed. The over-zealous, those who would topple all traditions and balance, will chalk this up as a score for their arguments. However, it is to those in the middle, the alert religious well-grounded in the spirit of their institutes but cognizant of the changes in the world and the new role demanded of the Church, that **The Sister Apostle** is directed.

Sister Gertrude Joseph cannot be classed with the radicals. She has taken a sane view of the situation and heeded the directives of our sovereign pontiffs that religious scrutinize their place and function in today's society. With due appreciation for the tremendous work already accomplished by the Sister Formation Program, Sister urges that this be supplemented to make of our novitiates and juniorates "schools of the elite." These "elite," future leaders in turn, will reach not only the select few in our present educational system, but the entire laity, and thus be the witnesses to Christ that their state implies. This training must impart the spirit and the methodology of a more active apostolate with emphasis on the individual and greater freedom with responsible trust that would in time eliminate conventual molds, but still fit into the context of the religious life. Religious with an ecclesial, social, and apostolic mentality is the goal. To attain this goal, group discussions receive much stress as a possible means to build or maintain a strong **esprit de corps** within institutes.

Further, Sister suggests they will help to train for leadership mature women who will be capable of appraising situations, making prudent judgments, and initiating the needed actions. Throughout the book Sister stresses the importance of the individual and of preserving her unique personality as a priceless asset to the institute. Borrowing somewhat from the methods of big business and encouraged by such voices as our sovereign pontiffs, Cardinal Suenens, Teilhard de Chardin, Trafford Maher, Louis Putz, Joseph Goldbrunner, Bernard Häring, Karl Rahner, and countless others, Sister Gertrude Joseph has presented a blueprint to assist the American Sisterhoods in re-appraising their role in the Mystical Body so as to give Christ to the world in a more extensive degree.

— Sister M. Cecil, O.S.F.

No Borrowed Light. By Austin Dondero, F.S.C. Milwaukee: Bruce, 1965. Pp. xi-166. Cloth, $3.95.

This book is addressed to men and women religious. It is largely a book on both intra-personal and inter-personal relations within religious community life. Practically nothing in its pages deals with what to do about a religious who is a problem to those with whom he or she resides.

Among the topics treated are the re-evaluations, orientations and tra-

ditions, problems arising from the practice of religious obedience, misunderstandings with regard to the three vows, the loss of individuality, motivation, professionalism, attitudes toward those "in the world," the morale of a religious house and the reshaping of admittance procedures.

Someone has remarked that TV Amateur Hours in this country have persisted largely because people are willing to sit through an endless display of average abilities in the hope of sometime discovering a really great talent. Be that as it may, it does suggest the parallel in the large number of persons who have stumbled through literally dozens of books on mental health in the hope that someday they would find the book. It is the judgment of this reviewer that **No Borrowed Light** may come very close to filling that hope.

The book is timely, readable and inspirative. Its author has no ax to grind. His criticisms of religious life are clear, objective and not unsympathetic. There is no mistaking the point that he has by no means come to this task armed merely with what he had read in books, for one senses throughout the viewpoint of the experienced counselor. The presentation is particularly well balanced, avoiding both hyperbole of expression and emotional bias.

There is the impression that the work was repeatedly rewritten until the author was thoroughly satisfied with every sentence. It is not a surprise then to read that he experienced a hesitancy in submitting the manuscript to the publishers on the score that "the ideas contained in the work were open to biased interpretation." Such could happen to any book in this field, only in the present volume it would be a bit more difficult.

It is a pleasure to recommend Brother Dondero's book to religious of both sexes. It seems admirably suited as a guide for the dialogue currently taking place in religious communities. Treating a number of the more controversial facets of community living, it maintains throughout a proper respect for the traditional while never losing sight of the demands of the **aggiornamento.** In the words of the author, "To wed psychology and religious life to bring about a closer scrutiny of the mode and manner of living the religious life is its objective." This reviewer thinks he has accomplished his objective splendidly.

— John J. Evoy, S. J.

Saint Bonaventure. By Efrem Bettoni, O.F.M. Trans. Angelus Gambatese, O.F.M. Notre Dame: University Press, 1964. Pp. 127. Paper, $.95.

Efrem Bettoni is a well known Franciscan author who has given us, besides this study on the Seraphic Doctor, a similar authoritative investigation of Duns Scotus (C.U. Press), and a profound explanation of Franciscan spirituality (**Nothing for Your Journey** — Franciscan Herald).

The present work, ably and readably translated by Fr. Angelus Gambatese, gives the non-specialist a real and valuable insight into the life, spirit, and teaching of Saint Bonaventure. There is nothing startlingly new in the form of re-interpretation; hence my statement that it is for the "non-specialist." But I do not mean that it is for general reading. It does presuppose some acquaintance with Aristotelian and Scholastic philosophy, from which it shows the peculiar divergence of Saint Bonaventure's approach.

Two particularly fortunate things about this book are its use of the **Itinerarium** as illustrative of the central theme of Bonaventurean thought, and its insistence on the Saint's knowledge of Aristotle. It is, after all, most unfair to accuse Bonaventure of rejecting so emphatically a system of philosophy with which he was supposedly not even well acquainted.

There is a necessary minimum of documentation and discussion of opposed interpretations, but not so much as to make the work tedious to the audience for which it was written.

The affinity of St. Bonaventure's teaching on the structure of created being, with Teilhard's evolutionism, while not expressly mentioned by the author, is readily apparent from his treatment of the **rationes seminales,** or "seminal reasons" implanted by God in creatures for the precise purpose of giving rise to new forms in material being.

We are grateful to the publishers, Notre Dame University, for making accessible this handsome, compact, and inexpensive paperback which explains so capably the thought of the Father of Franciscan theology and philosophy. We suggest that those among our readers who have been trained almost exclusively in Thomistic thought, will find this book of great value in their attempt to understand better their own rich heritage.

— Michael D. Meilach, O.F.M.

The Forgotten Revelation. By Frank Morriss. Chicago: Franciscan Herald Press, 1964. Pp. 91. Cloth, $2.95.

In contemplating the current phase of the 20th century perhaps no more acute observation could be made than that of Frank Morriss in **The Forgotten Revelation:** "Though in this sensual age evidence abounds that the senses are abused, there is little indication that they are ever used." Though this observation was a general one, Mr. Morriss was really focusing his thoughts upon modern Catholics who now share a heritage in which the appreciation of nature in the intellectual life was either absent or neglected. He suggests that the situation in the Church today stems from a previous period in which the Church was so concerned "with defending the Truth that Christ revealed" that its members have "almost forgotten that He also created the universe." Paradoxically, Mr. Morriss points out that the first premise of the classical Thomist defense is grounded upon the observation of nature. He then logically asks why the Catholic should ignore the catechetic and apologetic value of nature in developing his thesis.

In an age of ecumenism, when reunion is so much discussed, Mr. Morriss aptly points out, a greater appreciation of nature would certainly provide a bridge from the near absence of the natural esthetic sense in today's Catholic to his lost heritage — the exquisite insight of Francis of Assisi into the beauty and grandeur of nature.

> It is not the seven centuries that separate us from the age of St. Francis but a real and unseemly uncrossable gulf between the loss of certain feelings or more nearly instincts by which man has a sentiment for reality. It was this instinct that allowed Francis and his followers to be wrong about cosmology and right about reality. It also allows many of today's scientists and artists to be possibly right about cosmology and wrong about reality.

It is a joy to share with the author a profound appreciation of the often ignored beauty so close to us in our hurrying, preoccupied world.

— Raymond G. Gorschboth

Jesus Christ: Yesterday and Today. Introduction to Biblical Spirituality. By Jacques Guillet, S. J. trans. John Duggan, S.J. Chicago: Franciscan Herald Press, 1965. Pp. x-243. Cloth, $5.95.

This is the sort of book that every exegete should take time out

to write. Father John McKenzie, S.J., had done so twice, placing the Catholic world much in his debt, and this is not the first time that Father Guillet has done so either.

Jesus Christ: Yesterday and Today is spiritual reading at its best; it is an example of that difficult-to-attain blend of the exegetical and the practical, of the historical and the contemporary. It is the kind of book that brings the Christ of Palestine right into the existential chasm riven deep within us by the unrest of our age; it brings him to us, shows him to us, and, shrinking from obnoxious moralizing, leaves the rest up to us.

Merely to list the contents would more than exhaust available space. No more can be done, here, than that general sort of description that will reveal the book's scope and purpose. Father Guillet's approach is roughly chronological, following the main outlines of our Lord's life on earth. In an incisive introduction, he explains that he is deliberately leaving aside particular and thorny questions of exegesis in an effort to present the living and mysterious Christ of faith — who is, of course, the Christ of history to a much greater degree than the demythologized Christ of Bultmann. Seventeen succeeding chapters deal with as many distinct (though by no means disparate) themes of biblical spirituality, generally by examining our Lord's own activity recorded in the Gospels and then drawing out some implications of that activity for contemporary Christian living. Considering the priesthood of Christ, for example, the author first examines the covenant of Sinai, then the conduct of Jesus at the Last Supper, some implications of that event which almost startle by their fecund simplicity, the meaning of the Christian priesthood, and, finally, the relations between priests and laity.

The translation is in general excellent; but one wonders whether such strange forms as "uplift" (used as a noun on p. 15), and "goodwill" (p. 43) are anglicisms, misprints, or just slips on the part of the translator. They are, at any rate, very infrequent and hardly deserve mention in evaluating so pregnant and valuable a book as this one.

It is admittedly impossible to read all the important works being published these days; ideally, we should get to all of them, but in practice, we must choose wisely those which will be of greatest benefit to us. And it seems to me that no study of a particular question can vie for practical importance with a book designed to help the serious reader grow in knowledge and love of Jesus Christ by presenting him in the actual context of his earthly life. **Jesus Christ: Yesterday and Today** is recommended without hesitation or reservation, as virtually peerless in this field.

— **Michael D. Meilach, O.F.M.**

OUR REVIEWERS

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Father Michael D. Meilach, O.F.M., is the editor of this review.