COVER AND ILLUSTRATION CREDITS

Our January cover, drawn by Father Francis X. Miles, O.F.M., emphasizes the reparative effect of silence, one of many themes discussed by Father Moens in his superb treatment of religious silence. Drawn by the power of the Cross from the jangling bustle of discordant noise, the Christian finds at the foot of that Cross the peace and harmony he craves. The illustrations for this issue were also drawn by Father Francis.

the CORD

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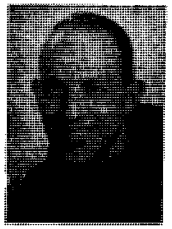
The Future of Belief



The aftermath of modernism was a stance, on the Church's part, of tenacious reiteration and clinging to the hard won formulas of past ages. Anathemas rang through the air, and, at least for the decades which preceded Vatican II, "orthodoxy" was safe. We do not think this can ever happen again.

It is true that modernism was shot through with errors, as were past condemned heresies; it is likewise true that in the future erroneous doctrines will have to be rejected by thinking Christians. Our decade, however, has seen a revolution that has had few parallels in the past: within the history of Christendom we can see only two developments prior to this which can seriously be classified with it. The first of these was the Platonic Hellenization of Christianity between the apostolic age and Saint Augustine; the second, its recasting by Scholasticism, especially Saint Thomas, in an Aristotelian mould. If these two developments were necessary and legitimate for the cultural expression and evolution of Christianity, they nevertheless formed a departure from the genuinely historical perspective of biblical revelation. Our re-discovery of the paramount significance of history and of the comprehensive role of evolution leads us to rethink all that has happened to the Christian Faith since the apostolic age.

This rethinking, sparked by Pope John XXIII, will never lead us to deplore the past, especially where, as was the case with the vast preponderance of Catholic teaching, doctrine developed in a form which genuinely served a given age. We shall never lightly question the legitimacy of Hellenistic Christianity for the past; but by the same token we can never accept it for the present.

Leslie Dewart, the widely respected philosopher and theologian from St. Michael's College, Toronto, has written an undoubtedly epoch-making book[1] which explores the defects of contemporary Christian theology and makes extremely fruitful suggestions for the future. It was Teilhard, actually, who gave the final impetus for theologians like Dewart to probe the possibilities raised for theology and religion by modern scientific thought. But unlike Teilhard's works, which burst at the seams with mystical and visionary vistas, *The Future of Belief* is an extremely cautious, closely reasoned essay written wholly from the viewpoint of a trained, expert speculative theologian. It cannot, of course, be read by everyone; but its message deserves to be proclaimed by others— shouted from every housetop: man is coming of age, and his God can no longer be conceived as Prime Mover, as Supreme Idea, as Infinite Being, or as Supreme Being. The God of Christianity must be conceived, in startlingly biblical fashion, as Presence to History— as the One who makes all things possible to man as he forges his future and that of the cosmos. Rational proofs for God's "existence," so confidently asserted by Hellenized Christianity, are useless, because the awareness of the absent-present God is a matter of experience (though experience of the *inevident*, of course). We cannot go on maintaining our credulous absolute theism, by which we believe in God-whatever-he-is, but must cultivate a healthy jealousy for the Truth, which seeks constantly to transcend past formulations for more accurate ones, more worthy both of God and of ourselves. Dewart has pointed out the way in a book which should turn out to be the single most important contribution in many decades to the radical renewal of Christianity.

Fr. Michael D. Meilach, ofm

[1] **The Future of Belief** (New York: Herder and Herder, 1966), pp. 223; Cloth, $4.95.

BOOKS RECEIVED

Christian Life Calendar. Milwaukee: Bruce, 1966. Single copy, $1.25; five or more, $1.00 each. Contains liturgical significance, spiritual significance, and Mass and Office rubrics for each day from November 27, 1966 through December 31, 1967.

Paul-Marie de la Croix, O.C.D. **The Biblical Spirituality of St. John**. Trans. John Clarke, O.C.D.; New York: Alba House, 1966. Pp. 425. Cloth, $7.50.

Raymond, Fr. M., O.C.S.O., **The Silent Spire Speaks**. Milwaukee: Bruce, 1966. Pp. vii-194. Cloth, $4.95.

Religious Silence

G. R. Moens, O.P.

Translated by Paul J. Oligny, O.F.M.

Silence is an essential form of all religious life. That is why all monastic rules recommend it. The old constitutions of the Dominicans speak of it as a "beautiful ceremony"; and today it is prescribed as a "most holy law." Is this shift of emphasis from ceremony to law perhaps indicative of a progressive evolution in the application of silence: formerly interpreted by holy friars as a spontaneous and sacred act, has it come to be looked upon as a strict obligation devoid of positive value? In any case, the transgression of the law of silence is an ever-repeated matter of confession at the chapter of faults of every religious community; and we rather frequently hear the older religious reproach the younger generation for being more talkative than they were.

Surely, all is not negative in this relative indifference regarding silence; there is something positive about it. It comes, no doubt, from the keen aspiration of young religious to be sincere and genuine. Revolting against affectedness, formalism, and imposed discipline, they can endure silence only as the authentic expression of true interior recollection. If they are to make their own the traditional observance of silence, then, they must see it, not as a constraining convention which leads to dissimulation and lack of genuineness, but as the natural result of their inward experience of the spiritual life.

On the other hand, however, there is a grave danger of not recognizing the value of silence precisely as an observance, as an external atmosphere, as an imposed obligation. We would like, therefore, to offer a few suggestions here on the meaning and significance of silence. These few elucidations will surely help many profoundly sincere religious in their effort to become more aware of the supernatural value of silence.

Some reflections on silence from the standpoint of general human psychology should form a fruitful approach to a grasp of its importance in religious life. A common phenomenon among men, silence becomes, in the religious life, a humanly visible expression of the supernatural life of grace.

An Eloquent Silence

In human life silence always signifies a return to calm. In his habitual behavior, man is not quiet. He is everlastingly in action, always headed toward an objective, intent on some goal. Objects distract him, the world fascinates him, the tumult of life absorbs him. As a result he is never present to himself, for he runs away from himself in the pure exteriority of constant diversion. This agitation of our contemporaries is, moreover, characterized by superficiality and egoism. It is not the same thing as that other type of emergence from self — that other openness to the world and to others which is love. Love is decentralization; it makes the hearth of someone else's life the center of one's own life. It is the gift of self; it is not self-seeking. Its approach toward another person is not utilitarian, not content with a superficial meeting, not a quasi-instinctive reaction on the level of possession. The superficial and external meeting, on the contrary, does not affect a man in his person; it leaves no personal gift of self.

Only the man of silence is capable of sacrificial love; for by becoming inwardly recollected, he has broken the vital current of his passions and has become himself. Man must be silent before things and within himself. Silence enables him to stop and to take his mind off a life of pleasure which seeks only self. It empowers him to gain access to freedom and to the depths of the life of the spirit. Only by attaining the world of the spirit and of the person can one meet another human being in a soul-to-soul dialogue. It is by first looking into his own heart that a man must discover that secret access to intimacy with others. The word that springs from this silence is dialogue, encounter, inviting love and not vain chatter, empty words, and cutting criticisms.

These brief reflections point up the value of the negative aspect of imposed silence. Words are the cause of so many evils. They are not always the authentic manifestation in the world of what is within us, in the depths of our spirit. They are often, instead, a mask, a lie, a pretense. In the banal meeting, words are often the instrument of unfettered passions. One man then feels himself under the ascendancy of another. He feels himself "used" as a means, an object of the other's egoism. So often words are vehicles of contempt, of destructive judgments.

Words issuing from silence, on the other hand, well up from personal interiority in order to welcome the other person. In the bodily encounter that then takes place, each becomes present to the other through the sacrament of the body with a view to a reciprocal participation in the life of the spirit. Friendship is a shared interiority. True dialogue which rises from the depths of silence, is the exteriorization of a community of life, the epiphany of a reciprocal love that offers itself and gives itself. When one person finds himself before another in this relation of dialogue, of mutual welcome and purely sacrificial love,

even light-hearted pleasantries and banter — such as take place at recreation in religious life — do not degenerate into vain babbling, but become the expression of common participation in the personal joy of living, the joy of the children of God.

But even in the ideal personal relation of dialogue, speech must on occasion yield to silence. For speech ever remains relative, a testimony of the inexpressible, the unspeakable. The riches of reality defy adequate expression. The tongue suggests, expresses the depths of the soul, but it surrenders so very little of it. Speech is not only a means of communication in inter-subjective relations; it can also estrange people, widen the distance between them, isolate them. Silence can do all this too, but in a much more profound and more subtle way. If it can erect a wall of indifference or of odious contempt, it can also signify loving and speechless nearness to the person one loves. It can, in fact, be so pregnant with meaning that the least word seems a sacrilege.

The eloquence of silence contains all words; and this eloquence cannot be equalled. The loving communion of two lovers, intimately present one to the other in the world of silence, needs no words. Silence itself speaks and expresses the mutual solicitude, full of respect and modesty, that characterizes lovers. "I am satisfied to know that you are here," Gabriel Marcel has one of his lovers say. And according to Gorter's sonnet on friendship: "The music of words is silent, but the understanding is like a sound."

Silent Contemplation

How is this talking silence, this fertile soil of the soul, created? It is born in reflection, concentration, self-examination.

The man who never returns within himself, but is content to fritter his life away in a sheer and unrelieved exteriorization of himself, comes to realize, in time, his lack of enthusiasm and of stimulating momentum. He comes to feel keenly his emptiness and loneliness. The peaceful man, on the other hand, the man who is capable of recollection, comes to know himself only in the silence of **reflection**. To reflect is, in fact, "to be near to." It is to go before the world and men as they are in their objective manifestation and not in a utilitarian mentality, seeking "what's in it for me?"

Reflection makes man present. He enters into contemplative contact with reality. He becomes receptive to the inner resonance of things. The silent man discovers in reflection the profound dimension of objects, their transparency, the sign of another world which comes to us through exteriority . . . if we listen with the ears of the spirit. The man who shatters the dubious motivation of practical advantage and looks within himself in silence comes to experience a genuine and disinterested wonder as he contemplates the being of things. He is captivated by an existential wonderment, too, at his own existence: **admiratio!** Only the man who bears this questioning astonishment in his heart can enter God's presence. For he is detached from himself, and life has

taken on a different meaning for him. He has discovered the creative presence of God behind the multi-colored attire of objects, the sacramental expression of his omnipresence.

In this wordless silence, the religious succeeds in opening his heart to prayer. God is a hidden God. He does not appear to us as the sun does as it rises on a beautiful spring morning. He is never next to something or someone. He is always "beneath" and within his creatures as their Ground: "In him we live and move and have our being" (Acts 17:28). God speaks to us in his creation, but we can discover and encounter him there only if we "watch," only if we maintain the sharpness of our religious "sensibility."

We find God only by looking into ourselves, for as Saint Augustine says, "God is closer to us than we are to ourselves." And it is by **silent contemplation** that we keep ourselves before God. The apparent void that we experience in silence is the elusive and subtle word, the self-revelation of the living God who beckons to man and draws him by his grace. Silence orients man toward God: he finds himself before him in an attitude of esteem, of profound respect and love. To pray is to hold a dialogue with God. And, just as the disappearance of respect and love makes dialogue impossible between people, so the presence of God fades simultaneously with respect for God. But with the man of silence, the chill of fear with regard to the divine never quite disappears. He is ever receptive to the mystery hidden

behind everything; he is ever responsive to the meaning latent in every event, for he sees therein a "greeting" from God, who, not being of this world, calls attention to himself by a thousand attentions full of love.

Reflection therefore becomes for the religious a prayerful contemplation, an experience of God's presence, guarded in silence as in a precious jewel-case where the Holy One is present. In this the man of silence follows the example of the mother of all contemplatives, Mary, who "kept in mind all these things, pondering them in her heart" (Lk. 2:19).

Sacred Silence

Such is the deepest meaning of silence: we find ourselves completely alone before God. The world of silence is the world of prayer. Only silence renders man capable of welcoming God and conversing with him; for he is present to us only in silence. The word came to Elias, we read in 3 Kings 19:11:13:

> to go out and stand there in the Lord's presence; the Lord God

himself would pass by. A wind there was, rude and boisterous, that shook the mountains and broke the rocks in pieces before the Lord, but the Lord was not in the wind. And after the wind, an earthquake, but the Lord was not in the earthquake. And after the earthquake a fire, but the Lord was not in the fire. And after the fire, the whisper of a gentle breeze. Elias, when he heard it, wrapped his face in his mantle, and went out to stand at the cave door.[1]

Yahweh had passed by. And in the Apocalypse we read that when the Lamb opened the seventh seal, "There was silence in heaven, as it were for half an hour" (8: 1). It was in silence, too, that the Word of God came down to earth: "When a profound stillness compassed everything and the night in its swift course was half spent, your all-powerful word, O Lord, bounded from heaven's royal throne."[2]

The silence of the monk is a sacred, religious silence because it is sacramental: it is the manifestation of God's presence to the monk and of the monk's presence to God. This silence is a figure of the soul disappearing in the hidden God, an expression of inner enthusiasm for God, of ecstasy in God, of possession by the divine plenitude. So keenly does man value this divine presence that he becomes silent, enraptured by it. His joy culminates in recollection. That is why religious silence is not a void, a wasteland, a passivity, but the highest activity and receptivity. Just as two kindred souls are perfectly content — calm, silent and happy — in each other's presence, so the man filled with God's awesome and silent presence comes to value and esteem sacred silence. This explains why monastic silence could be called a "beautiful ceremony." But it also accounts for the duty encumbent on the religious to welcome God's initiative and, when necessary, to seek out the hidden God.

The inner source of exterior silence is therefore an interest in God, a quest for God. That is why religious silence is always a silence imposed on self-love. It comes from outside to strengthen the man who is conscious of his inability to do anything except receive. It comes as a witness to grace. The Israelites were forbidden to pronounce the name of Yahweh, for with them the name was closely bound up with the reality itself. To call someone by his right name was to take possession of him, to have a "hold" on him. In pronouncing the name of God, man had so to speak a "hold" on God. Their roles were thereby reversed. Man assumed an attitude of pride toward God whereas, in fact, he can do nothing without God. It is God who has a "hold" on man, and not vice versa.

[1] This passage is cited in the translation of Msgr. Ronald Knox, copyright 1950, Sheed and Ward, Inc., New York. Used with the kind permission of His Eminence, the Cardinal Archbishop of Westminster.

[2] Introit of the Mass for the Sunday after Christmas.

Silence, then, is essentially an expression of humility toward God, of man's complete disponibility toward God.[3] The inwardly recollected man discovers himself and all else "seized upon" by God. "I can love in myself," wrote Lavelle, "only what is the very source of being and of life." This intimate presence of God to us is the reason why it is so difficult for us to find God. He is closer to us than our own heart is.

Religious silence is essentially a silence of prayer. Yet is it not always formal prayer, and still less is it meditation. It is the sacred ground of prayer. It is silent intimacy with God. It is life in his presence. It is like the play of a child under the gaze of his mother (cf. Prov. 8:31).

As the expression of our inability to do anything without God, of our total dependence on him, as well as of our awe in the face of his holiness, religious silence is also a **silence of respect,** the same silence man observes toward the sacred in general. Confronted with death, for example, man experiences contact with the absolute. He is silent. And this silence signifies respect for whatever is majestic and sacred. It extinguishes in man all worldly activity, even that of speaking. Man becomes, as it were, the spectator of a reality that takes place outside him, or within him, without being "of" him.

This respect toward the transcendent is an attitude characteristic of human behavior, which thus becomes "symmetrical," whereas it was unsymmetrical in its normal context of human intercourse. Ordinarily a certain personal independence and freedom expresses itself spontaneously before others, through which man can seek to make the most of himself. But in his encounter with the sacred, with the absolute, with God, man knows himself to be totally dependent, and he senses the impropriety of the spontaneous relaxation of his respectful demeanor. He gives himself a "symmetrical" attitude through which he recognizes himself present in respect and submission. He even becomes aware that there is nothing else for him to do, after all, but simply **be there.**

The liturgical attitude and the attitude of individual prayer are, therefore, both instances of a "symmetrical" posture in which we establish our presence before God. In each of these cases we suppress whatever there is in us of the profane, and we place ourselves in God's presence in a respectful silence.

Our religious silence is indeed something very positive. It is a silence full of respect, of sacred reverence which, far from inducing a morbid preoccupation with self, actually sets up a dimension of depth in which man lets the breath of God play undisturbed on the harp of his spirit.

[3] "Disponibility" is a transliteration from the French, used because of the richness it has acquired in the thought of Gabriel Marcel. No English equivalent exists as yet which connotes as effectively "openness, release, abandonment, welcoming, surrender, readiness to respond." See K. Gallagher, **The Philosophy of Gabriel Marcel** (New York: Fordham University Press, 1962), p. 26 (tr. note).

The Silence of Repentance

A religious community is not an assembly of saints, but a community of men who must strive for sanctity. That is why all of them do not spontaneously look upon silence as a "beautiful ceremony," but rather as a "law," a law imposed upon them from outside. It is obvious that religious silence is not in every case the expression of an interior and affective ecstasy in God. A love of God so intense as to compel spontaneous rapture can be experienced as a more or less permanent state of soul only by mystics; it manifests itself only sporadically in the spiritual life of the ordinary religious.

Nevertheless, every religious is obliged by his constitutions to observe a continuous silence. What conceivable meaning can we discover in such an observance, in a silence which manifestly does not bespeak a very deep intimacy with God? Perhaps we can clarify the meaning of such an obligation by beginning with the general human perspective, to which the religious context will then add a completely original meaning.

We have already spoken of the situation in which the presence of love renders words absolutely superfluous. Reciprocal spiritual love can be so intense, in fact, as actually to disrupt a man's physical make-up. Similar psychological experiences with a repercussion in the body are normal in human life. A death, a deep sorrow, the anticipation of an examination can take away one's appetite. And an unexpected joy leaves a man speechless.

All these phenomena, in which spiritual experiences have bodily repercussions, only manifest the deep union in man of the soul and the body. But the opposite effect is also verifiable. The physical separation of two good friends induces a spiritual affliction. Physical suffering can be transformed into profound spiritual suffering. Good or bad digestion can make a man happy or cantankerous.

Now, the point is, this body-soul interaction has important implications for silence. Viewed positively, silence is the bodily expression of a spiritual concentration, of true contemplation, or of some religious experience. Negatively, it represents a physical effort to attain inner spiritual calm.

Thus a student puts his head between his hands and shields himself from all outside distraction so that he can concentrate. He has not yet succeeded, but by persevering in his physical effort, he will. The religious also knows the value of this effort to adapt one's physical environment or atmosphere to his spiritual needs, desires, or requirements. A venerable procession of anchorites, hermits, monks, and religious crosses the history of the Church. All of them withdrew into the desert, into solitary hermitages, into silent forests or into mountainous regions in order to find inner silence and lead a deeper spiritual life.

He who becomes externally silent, then, will also gradually become inwardly silent as well. The external demeanor, which would normally be the effect of the interior disposition, thus becomes a means deliberately employed to attain the corresponding spiritual state. Just as a man forces himself to fast so as to school his soul in an attitude which spontaneously moderates his appetite, so he can force himself to keep silent in order to attain that state of soul which, in itself, makes him spontaneously calm. Such is the general psychological law which forms the basis for mortification and penance. Viewed negatively, Christian asceticism manifests man's intentions to reach that interior state where he relishes God more and for that purpose voluntarily puts himself in an external situation which in itself is but the spontaneous expression of an exalted love of God. The penitent is magnanimous. Full of confidence in God, he outdistances himself. He shows his good will by sincere love, and his external penance then becomes a symbolic act through which he calls upon God to help him — to lead him spiritually to the very goal which his mortification visibly expresses.

Religious silence is likewise a negative form of penance, but it is also a prayer of supplication in which the deliberate, generous, and loving choice of silence tries to obtain from God's mercy the grace to love him fully. Like the child who climbs a dangerous stairway with rash confidence, knowing that his mother will come down to meet him and take him in her arms, the religious chooses to keep silence, progressing with an unshakeable confidence in the irresistible love of God who comes to meet him.

But religious silence becomes an even more direct expression of penance when it becomes a silence of repentance. Mortal sin can completely unsettle a man; and remorse, by stirring up shame, can drive him to a silent solitude. "A fugitive and a wanderer shall you be on the earth," God said to Cain after he had killed his brother (Gen. 4:12). The sinner flees from men, flees conversation for fear that his speech will betray him. His silence testifies to his culpability. This fundamental religious experience of sin felt deep down as a disorder not only of the soul but likewise of the body will induce the repentant sinner, even if he feels this experience less strongly, to maintain a voluntary silence of repentance for his own sins; and it will thereby strengthen his awareness of the sin and of his culpability. Religious silence then expresses the repentance of the sinner and at the same time an impetuous desire for a life of greater love.

But man can also make expiation for the sins of others and ask for the grace of their conversion. By voluntarily taking upon himself the disorder consequent upon sin, the religious will expiate

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This article appeared in La Vie Spirituelle, August-September, 1964. The editors of that review have generously agreed, in view of the subject's importance, to our publishing this translation by Father Paul J. Oligny, O.F.M., chaplain at St. Mary's Hospital, West Palm Beach, Florida.

the sins of others by this silence of repentance. He then imitates the expiatory sufferings of Christ.

> Yet it was our infirmities that he bore,
> our suffering that he endured,
> While we thought of him as stricken,
> as one smitten by God and afflicted.
> But he was pierced for our offenses,
> crushed for our sins.
> Upon him was the chastisement that makes us whole,
> by his stripes we were healed (Is. 53:4-5).

Silent Love

The serious danger of formalism — of a fossilized and dead observance of religious silence — would be lessened if that silence were explicitly linked to love and seen as intimately bound up in the communal nature of religious life. Even from the merely philosophical point of view, human life must be considered as an original "being with." Man is essentially a social being, and there is nothing in him that completely escapes this dimension. Thus, for example, human corporeity is the phenomenal expression of his basic sociability. Corporeity, in fact, makes sense only in the light of, and for the sake of, co-corporeity. But it is more deeply and especially as a **person** that man is by nature social. As a spiritual person, man has no private zone totally isolated from the community in which he finds himself. He can attain his complete fulfillment only in that community. But as a free person, he experiences his social obligations as both task and invitation. He is called to manifest in his life a justice and a love that will give rise to true community — to a shared human life and love.

Man is equally social in the religious domain. He cannot set up a relationship with God unless he includes other men in that relationship. "They think they love God," wrote Péguy regarding bigots, "because they love no one." To love God without loving one's neighbor is a lie. This does not mean that the individual's relationship to God is suppressed; it is very real, but it is **precisely this relationship that has social dimensions.** The more personal man's relationship is with God, in fact, the more intimate will be his relationship with his neighbor.

Religious life is pre-eminently the experience of Christian love. By reason of their common vocation, religious form a "common unity", a unity common to all. And it is their nearness to God that makes them so close to one another and confers on all their actions such a deep communal dimension. Now, religious silence is a powerful stimulant of the communal life, and, conversely, violating this silence can be a sin against Christian love. That the so-called jovial type is the most social is simply false. The sociability of a voluble and jovial individual is a sociability of temperament and of natural dispositions. An authentically religious "communal sense" is of another — spiritual order. A religious can evince a greater communal spirit by keeping silence than by speaking or showing signs of friendship to everyone. The atmosphere

of real presence, of the authentic gift, of the true social being, is silence. The most profoundly social acts transpire in silence. Religious silence is a hidden form of prayer, a sacred silence, so potent that it can be a major force in building up a community. When we pray for one another, after all, we are more closely present to one another than in our daily encounters. Every communion in love — every gift of self in friendship — places us in the presence of God.

Religious silence exerts a profound social influence from the negative viewpoint as well; we have already pointed out how many evils it can divert. This is especially applicable to religious houses. The religious community is like a pool. Just as the individual who skims the surface of the water agitates the whole pool, so the vibrations of a broken silence extend to the entire community.

In many cases, silence is better than speaking; this is evident if we consider the essential relativity of the spoken word. Especially when we talk about others, our words are of dubious value. If we are hardly qualified to talk about ourselves, how can we speak the truth about our neighbor? People are not static objects, but living persons. Our words touch only upon certain modes of acting, certain traits of the other person, never the center of his spiritual personality. For there is more to a person than his external actions; as the old saying goes, "a man is always better than his actions." Since the best we can ever do is reach "something" of the other person, our words can convey only a part of the truth about him. Silence, on the other hand, retains an infinity of possibilities for ourselves and for others which words can never express. The man who knows how to keep quiet in the presence of another enables that other person in very truth to stand before him as "a being of possibility."

Silence, therefore, even considered negatively, also expresses respect for others. Each religious has a private sphere which we must respect. We have already said that this private zone is not in conflict with the community. The latter is not a mass, but a communion of persons. The less a person participates in the mass, the more is he worthy of being a member of the community.

Man becomes himself especially in his presence before God. Prayer, considered as contact with God, gives each religious an inviolable personality. He who disturbs another on this level attains the deepest strata of that other's being in a kind of sacrilege. But he who respects others on this level by maintaining silence fulfills a responsibility that is eminently communal. Thus silence is not merely a question of social love, but of justice as well. Others have a right to our silence, and when we violate this sacred right the words of the evangelist are applicable to us: "Of every idle word men speak, they shall give account on the day of judgment" (Mt. 12:36).

Religious silence is, then, extremely rich in meaning. It draws its significance and value from personal experience, which is by nature dynamic. It evolves, fluc-

tuates, gives rise to multiple interpretations. According to circumstances and personal adaptation, it becomes the visible expression of numerous inward attitudes. It never degenerates into dead formalism or barren observance for the man who is animated with a great love of God and with a charity of service. Silence is the instrument of creative love which always finds new possibilities. In accordance with the inmost dynamism of all positive asceticism, silence must become the visible manifestation of our love of Christ in our life.

Religious silence, for each and every one of us, can only signify a waiting, in ever-increasing disponibility, for the irruption of the love of Christ in our heart that is so full of desires but still so shrivelled. This expectation is not a dead passivity. It is our opening, our gateway, to the possibility of Love. "It is good to hope in silence" (Lam. 3:26).

Stop Within

Patrick Slattery

Now . . . again, I stop within—alone
To be apart from the edifying critique of
Time —

People running from-to, buying and selling
Themselves . . . and Him, with profound
Profanity.

Quoting stock phrases, pronouncing the black
Printed clichés—justifying existence by
Scraping the bleached sidewalk of
Time.

Craving the simple . . . abhoring the
Purity of the grey fused cement of
Morality, I must walk alone on the
Soft ground of real earth . . .

To give meaning to my found existence —
To know the purpose of each step without
Time . . .

Through the puddles of reflection to
Him —
. . . and when his chapel is found so am
I.

Marginals on

Perfectae Caritatis — V

Mother Mary Francis, P. C. C.

That chastity is not something which claps padlocks on the heart is made very clear in the first number devoted to this subject in "Perfectae Caritatis." For too long and in too many quarters the chastity proper to the religious state has been approached from a negative viewpoint. It has frequently been presented and accepted more as a giving up than as a giving. #12 of P. C. reminds us that it is not only definitely a giving, but that it is first a gift from God to us before it is a gift from us to God.

"An outstanding gift of grace" is Vatican II's description of the chastity which religious profess. In this compact expression is the answer to those who are not so much a part of that social contingent sincerely concerned over the question of celibacy as of a mob agitation over an over-popularized problem. Actually, celibacy itself is not "a problem," although it is certainly true that perseverance in celibacy may present problems and even acute problems to the individual celibate. This is merely one instance of the manipulation of terms at which certain modern writers are so adept. Even without any literary exposé of the spurious logic endemic to such writing, we might harbor some fleeting doubts about the "sans reproche" crusading spirit of the supposedly tortured ex-priest for his fellow sufferers when he invites the reporters and

cameramen to catch him with his guitar before the new crib in the living-room. A genuine agony of conscience does not commonly request that cameras be set up.

When the "outstanding gift of grace" which is religious chastity has not been given by God, there are certainly going to be multiple problems for the one who professes celibacy. There may well be problems also for the celibate who has received this gift of grace, but to say this is to be far indeed from saying that celibacy itself is a problem. "He that can take it, let him take it," was our Savior's terse conclusion in this matter. To whom the outstanding gift of grace is given, let them respond with the gift of an undivided heart. For such, celibacy is not a problem but "the most suitable means" (P. C. #12) of dedication to God and his Church.

For anything, however, which requires a surrender of something so radical to human nature as its sexual instincts and the fulfilment of its reproductive urges, a force beyond and above nature will be needed. One of the most important duties of superiors in screening applicants to the religious life and in evaluating them within the context of community life in the formation period will be to try to discover whether this force is present, that is, whether this "outstanding gift of grace" has been given to this person. Its presence will happily betray itself in many ways. Its absence can, at least in many cases, be noted in behavioral patterns we shall try to describe in this marginal.

Most young people entering religious life today have inescapably been exposed to the sensation-barrage of modern living. They know more about "life" than those who have preceded them into religion by twenty or perhaps even ten years. "Life" is served up to them on drugstore bookracks whose wares though unsampled retain their powers of visual assault. It is thrown at them from billboards and projected on movie screens. "Life" is droned at them in dentists' waiting rooms by radioed sopranos who can at least be commended for their valor in singing when apparently afflicted with acute sinusitis. Yet, these same prematurely wise young people often know nothing-minus about that form of life which is most pertinent to them: their own. It is imperative that they be educated in the science of human behavior and particularly, in the case of young women, of typical feminine responses to persons, situations and circumstances.

Experience indicates, for example, that it is vital in the formation period of a young religious that she be helped to understand the recurring emotional cycles which are concurrent with physical cycles, and to deal with them as a responsible adult. Such instruction could cast out the bewilderment, the fears, and the discouragement which often plague novices and junior Sisters, stunting their spiritual growth and hindering that full flowering of love which should characterize the virginally consecrated religious. As P. C. points out in #12, the chastity proper to the religious life is not meant to constrict the heart but to "free the heart in a unique fashion so that it may be more inflamed with love for God and for all men."

A woman with stunted powers of loving is among the most pitiable of all creatures. For love is really the meaning of woman. It is her supreme motivation and itself her apostolate. And it always calls for expression in surrender. As the married woman has the privilege to surrender herself to another person in a very special fashion, so does the religious woman enjoy the privilege of surrendering her heart's whole affection to God in the unique manner of the vow of chastity. We do not vow chastity to something but to Someone. The religious woman delivers her entire power and expression of loving back to the God who gave them to her. It is not an "incredibly bad theology," deplored by Michael Novak in his recent **Post** article, which suggests a wedding ring for her finger as sign of such a giving, but a theology taught by the credibly good theologians who have stated clearly in P. C. that "In this way (by the vow of chastity) they recall to the minds of all the faithful that wondrous marriage decreed by God and which is to be fully revealed in the future age in which the Church takes Christ as its only spouse." It indicates a sturdy practical-mindedness that some wear a ring as part of this "recalling."

A woman can give her time and her energy to a cause. She can give herself only to a person. The bridal relationship of each soul to God, the feminine aspect of the whole people of God before his gaze in all salvation history, is strikingly imaged in the virginally consecrated religious woman. If some Orders and Congregations desire to "recall to the minds of all the faithful that wondrous marriage decreed by God" by robing postulants in bridal attire at their investiture which precedes the making of vows within the community, they may possibly have a very sound idea there. There is room for discussion as to whether the spiritual significance is not sometimes in these circumstances obscured by a plethora of details more proper to the social aspects of an earthly wedding ceremony. But some testimony to that bridal relationship of the Church with Christ to which the religious woman bears striking witness should be rendered in every profession or pre-profession ceremony. Whether it be the bridal dress, ritual or prayers, is for each Order to decide when sorting out traditions in this marvelous era of updating. It must, however, be made clear that a girl entering into the full community life of an Order is not joining an organization but surrendering herself to God that she may be utterly committed to his Church. It is significant that "Perfectae Caritatis" couples in a single sentence the giving of oneself to God and to the works of one's religious apostolate, and sets down religious chastity as the most suitable means for doing both.

It is also not without significance that the Council Fathers show themselves less naive than many an avant-garde in this matter of religious chastity. They are practical-minded men who do not believe that precaution is non-

relevant to a technological age. After that lyric passage about the wondrous marriage in which the Church takes Christ as her spouse, the draftsmen of P. C. turn with the ease of theologians whose feet are as firmly on earth as their heads are above the clouds, to some no-nonsense counselling. Religious who are striving faithfully to observe the chastity they have professed, the Fathers remind us, "should not overestimate their own strength but practice mortification and custody of the senses." And that such homely, old-fashioned practices as self-abnegation and discipline of the senses are conducive to clear thinking is urged by them when they immediately go on to say: "As a result they will not be influenced by those false doctrines which scorn perfect continence as being impossible or harmful to human development and they will repudiate by a certain spiritual instinct everything which endangers chastity." Maybe we need to ponder the converse of that. It would read: "If religious striving to observe chastity overestimate their own strength and do not practice mortification or custody of the senses, they will be highly vulnerable to and influenced by those false doctrines which scorn perfect continence as being impossible or harmful to human development. Neither will they repudiate by a certain spiritual instinct everything which endangers chastity, for they will have blunted that instinct by disuse."

Religious are asked by Vatican II not to "neglect the natural means which promote health of mind and body" and superiors especially are urged to remember that "chastity is guarded more securely when true brotherly love flourishes in the common life of the community." If this is true for all religious, it wants to be underscored for religious women. If expressed sisterly love has been sometimes tolerated, sometimes suspected, it has definitely not everywhere flourished. To flourish, to flower — is it not to put out petals which can be seen, appreciated, enjoyed? Sisterly love as a nebulous concept has always been highly acceptable, of course. As something both warmly atmospheric and practically expressed, however, it has not always been so enthusiastically welcomed. To be so occupied with brooming particular friendships out of the community as to create a prophylactic atmosphere in the convent would certainly not be to show forth the spirit of Saint Francis and Saint Clare. They would have none of this.

We recall how the seraphic father's particularly loved son, Brother Juniper, found the earth quite barren when his special friend, Brother Amazialbene, left it. That he testified to the tenderness of his affection for his departed friend by expressing the desire to make himself a soup plate and cup out of the two halves of Amazialbene's skull which he longed to divide for this purpose, may not exactly set our lips quivering with sympathy for the plan, but Juniper foresaw the limitations of more conventional men. "They would not understand," he remarked sadly. So Amazialbene's skull remained in place on his skeleton, but Juniper

continued to bewail the separation from his great friend.

Saint Clare encouraged true friendship to the extent of making it a point of her Rule. "If a mother love and nurture her daughter according to the flesh, how much more ought a sister to love and nurture her sister according to the spirit." We do not nurture one another with clichés but with compassion and affection.

True, it is important to remember that affection in religious life has a different expression than affection outside religious life. It obviously cannot be a matter of endearments or caresses, nor may it be a spiritual intrusion. But it is just as warm and human and vital, and even more so because it is ennobled by that unaffected dignity and sweet reserve which we expect virginal consecration to produce, and rooted in a common self-donation to Christ.

If chastity is more securely guarded in an atmosphere of flourishing love, we may go forward from that point and maintain that chastity itself flourishes in such an environment. For chastity, as remarked at the beginning of this marginal, is not just something to be guarded, not material for padlocks. It is, in fact, much more related to a greenhouse than to a safety deposit vault. Love, like goodness, is diffusive of itself. It seeks its own expression. What we need to do is to encourage its appropriate expressions in religious life, not to abort them.

That Sisters be interested in one another's families, aware of family illnesses, employment problems, and the like, and concerned about them to the extent that they express the concern, can be one among hundreds of manifestations of normal affection in community life. There are occasions for giving spontaneous assistance to a sister who looks unusually tired. There are ways of exhibiting compassion, sympathy, appreciation, which in no measure disrupt silence, not even that more comprehensive silence proper to a cloister, but rather charge silence with warmth and vitality. Women have always been ingenious at devising means to express their love. Religious women should perfect this native expertness, not blunt it. There is also the art of praise which can play so important a part in healthy psychological living in the convent. However intent we are on doing things for God alone, we react positively to the expressed appreciation of others if we are normal. It is well to remember that other normal persons react in this same way to our sincere praise and appreciation. It is important in a community that each Sister makes the others aware that she knows they are alive, that she is interested in them and affected by them.

A woman's talent for seeing everything can be directed down one of two paths in religious life. Either she can spotlight every defect in her companions, or she can train her batteries on the good in her Sisters which sometimes needs and even desperately needs just such highlighting to establish itself as radical in the development of "person." The

trouble about spotlighting defects in others, of course, is that it throws into obscurity the lighter's own defects. At that point and according to the degree of the obscurity, her own development as a spiritual person ceases.

The old idea of divorcing similar interests also needs to be hauled before the tribunal of renewal. Why should not Sisters with human interests, natural talents, cultural tastes in common be allowed on suitable occasions to share these? At the recent Colettine Poor Clares' Institute in religious formation and related areas, a number of the abbesses and mistresses stressed this point. While the danger of chipping up community recreation into hobby groups to the detriment of full familial involvement is a real one, it is not really formidable if a community is functioning with easy love and not chugging with frustration and strain. There are occasions of extra recreation when such sharings could easily be made without detriment to the full-circle joy of the ordinary community recreation.

There is, as a matter of fact, danger in everything. There is danger in eating. You might choke on a fishbone. It is perilous to walk down the stairs. Lots of people have broken a hip that way. Part of the whole happy wave of renewal may be the de-emphasizing of danger and an underlining of positive factors. There will always be extremists and immature faddists who disclaim the existence of danger. Against these, Vatican II warns us, and specifically in #12 of P. C. However, it is quite possible to be aware of hazards and take precautions against them without being paralyzed in the face of hazards. Thus, encouraging a sharing of common interests among religious in a community may lead to exclusivism. But the thing to work with will not be the sharing of interests but the religious who are too immature to share and so can only devour. The fault will not lie with the opportunity but with persons not equipped to use it properly.

Given a community atmosphere where warm human affection, reinforced by and rooted in a true spiritual ideal flourishes, young religious preparing to make a vow of chastity and older ones already dedicated to God and Church in this singular way, should be testifying to the community their growth in love. How? Perhaps primarily by an increasing necessity to give, give of their energy, their interest, their affection, their sympathy. The urge to surrender herself and to spend herself which is basic to woman and which is exercised in marriage and family life in a special manner, will also be apparent in the virginally consecrated religious woman if her vow of chastity is really operative in her and will find increasing ways to exercise itself in healthy community life.

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Conjugal love is only one expression of love. Sisterly love, spiritually maternal love for souls, are expressions just as valid. Sacrifice and self-donation are charracteristic of all genuine love. If they do not appear and develop in a religious, then there is something malfunctioning in either her concept of religious chastity, her training in religious life, or perhaps the structures of her community life which in some cases could militate against such manifestation and development. "They should be so instructed as to be able to undertake the celibacy which binds them to God in a way which will benefit their entire personality" (P. C. #12).

If a religious is steadily growing in compassion, if she has a zest for her duties and exhibits real generosity, if the vitality of her interests is apparent, and if she is increasingly better able to handle herself, her emotions and her moods, we can take all these manifestations of maturity as signs of an operative vow of chastity also. On the other hand, either a severity toward others or a clinging attachment to others, apathy for duties and niggardliness in community enterprises, general lethargy, and a diminishing ability to take herself and her moods in hand and establish better emotional balance could well be signs that religious chastity is either not understood or has not been educated. It might even be a sign that God's "outstanding gift of grace" is not present.

P. C. #12 urges that candidates for the vow of chastity must show themselves "to possess the required psychological and emotional maturity" to make it. While this certainly does not mean that only psychologically and emotionally finished human products are eligible to make the vow, it does direct us to look for development. It need not be cause for alarm that young religious act immaturely and often let their emotions gallop away with them. If, however, these young religious are not gradually growing in the realization of their immaturity, it may be time to question their suitability for a celibate life. They may not always be able to apply the reins on the unbroken horses riding their emotional range, but they should be able to recognize that reins are indicated. This is part of that undivided giving to God which is intrinsic to religious chastity. Such an individed giving to him will inevitably flow back upon the giver, sanctified by Him for sharing with others.

It is only love which really releases all the potential of a human heart, a human being. Thus it is important that religious be educated in the vow of chastity which is their expression of love both to God and to souls. And they have a right to expect in religious life the kind of atmosphere conducive to their development as persons. Given God's gift, proper instruction, and appropriate context, it will be each individual's choice as to how vital a womanly force she will be in the life of her community and thus in the life of the Church.

Human — and More Than Human

Msgr. Ralph M. Miller

It is said that no one in history has come closer in imitating Christ than St. Francis of Assisi. That is the main reason why we are members of the Third Order of St. Francis, so that in trying to pattern our lives according to the rule of St. Francis, we can come closer to Christ. We hope that during our deliberations these days we can accomplish this purpose.

The parable of the Scripture reading last Sunday told us about the need of the wedding garment — in other words, we must put on Christ.

But what does this mean in the modern world? How does the Franciscan Third Order fit into modern life? It is a truism to say "A Christian is another Christ." Vague, some will call it. Distressingly pious, others will say. Yes, maybe it is — that is, unless you realize just what Christ is.

There are two sides to Christ. Christ our Lord was, first, fully human; and second, more than human. On that Sacred Scripture is quite uncompromising; he was like us in all things, sin alone excepted. There was nothing eccentric about Christ. He did not live, like Diogenes, in a tub; nor on a pillar like Simon Stylites. He was a Jew of his time, a Jew of Palestine. He was born of a Jewish maiden and he died five miles away from the manger in which he was born. In fact, to quote his own words from the Gospel of St. Matthew, "The Son of man came eating and drinking" (Matt. 11, 19). He came to Cana for a wedding, he came to Bethany for a funeral. He ate with respectable people like Martha and Lazarus; with outcasts like Matthew, a tax-gatherer. He felt at home with everyone: not only with Peter's mother-in-law, but with the Mary who had seven devils and the Samaritan woman who had five husbands. Children curled up in his arms and climbed all over him; grown men like Nicodemus talked far into the night with him.

He could grow angry, angry enough to whip traffickers from a temple. But he could show great sympathy too: with a widow who had lost her son to God, with a young man who had lost his inheritance in the fleshpot of a foreign country. He looked on a rich young man and loved him; he looked on a poor young man and raised him from the dead. And twice it is recorded that he wept: over Jerusalem and over Lazarus; over his city and his friend.

He knew the thoughts of shepherds and farmers and fishermen. He spoke the language of his people. He spoke of sparrows and lilies, of war and peace. He attended wedding feasts, religious festivals, sick-beds, burials. He worked with his hands. He felt the pangs of hunger and of thirst. He was tired enough to sleep out a storm in an open boat. He knew what it meant to flee for his life, to be cursed and spat upon. And he left the cross as he had come to the crib: naked, and all but alone.

This is the text of a sermon delivered by Msgr. Miller at the Third Order Convention last year in Baltimore.

No, there was nothing eccentric about Christ. He was like us in all things: he was fully human. And yet Christ was more than human. Not simply because he was God. His life is a living proof that human life can be thoroughly human and yet be lived on a level above the human. In his every action — whether it was eating or drinking, or preaching and praying, living or dying — in his every action there shone a love that was not born of man. His life was a living lesson in his own "two great commandments": love God with your whole heart, love your fellow man as you love yourself. His life, human as it was, was one long act of love that found its consummation in crucifixion; crucifixion for the objects of his love — crucifixion for every human being who has ever come or ever will come into this world. "Greater love no man has than a man lay down his life for his friend."

What follows from this? Christ was a living, breathing question mark, an inescapable challenge. In his public life Christ could not be disregarded. He intended it to be so. He intended that every human being who touched the hem of his garment or looked into his eyes or caught the music or thunder of his voice should put a question to himself: "Is this for me? Is this the way human life was meant to be lived? Is this fascinating union of the human and the more-than-human — is this what is lacking to my life?"

There is our vocation as members of the Third Order of St. Francis. It is our challenge too. If we want to be other Christs in the modern world, we must be,

first, fully human, and then, secondly, more than human. We must be fully human and completely Christian.

We must be fully human. You see, a member of the Third Order is not necessarily — indeed, should not be — odd. He is not necessarily ill at ease in his environment. He cannot merely look on and live life as it was lived in the Middle Ages, or even as we lived it fifteen years ago. Often that is the mistake that we make. All of us must be as much at ease in our world of today as Christ our Lord was in his world. And I think that we are. We live now the life of a man, a twentieth-century American, as naturally as Christ lived the life of a first-century Palestinian. We work and we dance, we eat and we sleep, we sorrow and we laugh, we are moved to anger and to pity, we are quick to be hurt and somewhat slower to forgive, we marry or we don't, we vote as we please, and statistics show very little difference between us and our fellow men.

And yet we are different. We must be different. Why? Because our lives, human as they are, must be more than human. Each act of ours, so much like any other man's act, is transformed by love that is not born of man, a love of God above all else and a love of men as God's images on earth. Our lives are familiar and mysterious at the same time. Familiar, because they are so similar to other men's lives. Mysterious, because they are so dissimilar. There is a lilt to our laughter and a joy at the inmost core of our sorrow that is intelligible only in terms of love, a love that is literally "out of this world." We have God in our hearts and our hearts are restless until he rests in every man's heart. We must be different because men must say of us what they said of the first Christians: "Look, how they love." Look how they love God — how they love one another — how they love us.

Fully human and completely Christian. That is the challenge of the Third Order. What follows from this? We are question marks that cannot be avoided... living, breathing, constant challenges to the little world in which we live. Why? Because we are the same and yet different. Both are necessary. Our lives must be fully human, else men will say "This life is too different from my own to have any meaning for me." It must be more than human, thoroughly Christian, else men will say "This life is not different enough from my own to pose a problem for me." Then, and only then, will our lives, like the life of Christ, prove a problem, an inescapable challenge, to all who come into contact with us. Then, and only then, will they be compelled to ask: "Is this for me?" Here is a life thoroughly human, and yet more than human; here is a familiar life, and still it is mysterious. I understand it, and it puzzles me. Is this the way human life was meant to be lived?

Let us ask the Christ who was Himself so fully human and yet more than human, to complete in us the work that Baptism began, to make us day by day more fully human, more completely Christian, true followers of St. Francis.

Riposte:

Demythologizing No Answer

I'm very grateful for the review of my booklet **Updating Franciscan Communities** in the October issue of THE CORD. Fr. John F. Claro, O.F.M., gave it vigorous approval. One point in his review upset me. He disagreed with my dismissal of demythologizing in a paragraph exactly as long as the one in the booklet. It left two impressions: first, that I am an obscurantist; secondly, that I know nothing about Bultmann.

I'd like to set the record straight. I have taught Sacred Scripture since 1952, and naturally have given a great deal of attention to demythologizing of the Scriptures. Since the booklet dealt with the subject of Franciscanism I could not cope with Bultmann at length. But I had to refer to it, since, in my own opinion, a growing atheism within the Christian Church is an apalling problem. I hope to make my position clear and to document it in a book that may be published next fall by Alba House, entitled **The Prophetic History of the West.**

Sergius Wroblewski, O.F.M.

West Chicago, Ill.

Stop Self-Scrutiny

One of the faults that sincere religious people are open to is excessive soul-searching. Self-knowledge is, of course, essential to spiritual growth, but it is not the cause of it, but rather a concomitant effect. The painful awareness of our own weaknesses does not eliminate them. In fact over-awareness often leads to discouragement. I feel that many in the Church today are dissipating their efforts in scrutiny of the Church's institutions, customs, and formulations of doctrine. In particular I think there is much unnecessary and fruitless worry about making Christ's teachings "relevant" to our day and age. Why? Because Christ himself, and his successors and followers, were regarded by large segments of their social milieu as "irrelevant." When Christ stopped at Geresa and drove the devils into the swine — who promptly rushed off into the sea, causing a financial setback to their owners — the people there were eager to have him move on. They couldn't see that a man who cast out devils might have a message for them. St. Paul launched an apostolate to the intellectuals at Athens, and those who didn't sneer at him told him they would hear him again some time — a time it seems never came. Paul told the judge Felix about Jesus, but when he touched on the topics of justice, and chastity, and a judgment-to-come, Felix lost interest. And the "bread and circuses" crowd who gawked at the animals tearing Christians to bits generally did not take the gospel message to heart.

The point of these examples is obvious. Christ and St. Paul and the Christian martyrs failed to make a dent in certain people, not because what they preached wasn't relevant or because it wasn't preached relevantly, but because of the dispositions of their hearers. In fact it was precisely because the gospel was relevant to their personal lives — their financial and sex lives — that many rejected Christ and Paul. And it is precisely for the same

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reason that they will reject you and me.

Jesus Christ has redeemed mankind and offered it a way of salvation through the Church and the Sacraments. The gospel is objectively relevant. Of course we must try to present it in a way that its relevance will be realized by our contemporaries. But let us preach the "Good News" with confidence. Let us not torture ourselves with self-scrutiny like teen-agers looking for blackheads, thinking their face must be the reason why they aren't popular. Some people just don't want any news at all, even as some don't want any new friends. But there are plenty of people who do want the "Good News," if we can stop staring into the mirror and go out and meet them.

Julian Davies, O.F.M.

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Book Reviews

The Theology of Saint John. By Joseph Crehan. New York: Sheed and Ward, 1966. Pp. 160. Cloth, $3.50.

This is essentially a popular work intended for the non-specialist in search of a good general introduction to the Johannine writings. Beginning with the critical question of authorship, Fr. Crehan goes on to discuss in subsequent chapters important aspects of John's Gospel, his first epistle and the Apocalypse. His method is to take basic concepts like **Truth, Light, Life, Kosmos** or **Agape** and to examine them in such a way as to introduce the reader into John's world of thought. When such vital key words and ideas are understood, the reader is well on the way to an appreciation of the writings and the theology of the fourth Evangelist.

In view of C. H. Dodd's monumental work **The Interpretation of the Fourth Gospel** it is difficult to accept the author's contention that while no one can deny that the Apocalypse is dominated by groupings of sevens, "nothing like this can be found in the Gospel." To Dodd it would appear that the very heart of the fourth Gospel is a studied presentation of **seven signs** that Jesus wrought. These are so developed as to furnish the reader of good will with a basis for his belief that Jesus is the Christ, the Son of God, the Savior of men.

Not everything can go into a single book, yet it is regrettable that the author did not give a summary, no matter how brief, of the evolution of the Johannine Gospel. As it now stands in the New Testament it is radically the witness of John but it is also the work of others (or at least of **another**) who have edited John's writing, adding bits and pieces of tradition and perhaps, here and there, even rearranging the text. That there appear to be dislocations and faulty sequences in the fourth Gospel is a common critical assertion, and it is precisely these things which suggest that the words of John have been redacted by his disciples and so transmitted to the Church.

To anyone interested in a readable and reliable introduction to the study of the works of St. John the Evangelist this little work is warmly recommended.

— Robert Scharf, O.F.M.

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From Anathema to Dialogue: a Marxist Challenge to the Christian Churches. By Roger Garaudy. Introd. by Leslie Dewart; trans. Luke O'Neill. New York: Herder and Herder, 1966. Pp. 124. Cloth, $3.95.

This is a fascinating and, I think, highly successful attempt by the leading French Marxist philosopher of our day, to appraise the current status and future prospects of the Marxist-Christian dialogue. That such a thing exists will doubtless come as a surprise to many readers, for the whole matter has been largely ignored by a Catholic press dedicated to the proposition that "they are wrong" — nay, an instrument of the devil; and by a secular press incapable of distinguishing a barbarous political act from an evolving ideology. All the more reason why this book should be publicized, read, and mulled over by thoughtful Americans.

M. Garaudy begins along the same lines already laid down by Mr. Dewart in his introduction, insisting on the urgent need and very evident possibility of dialogue between the Marxists and the Christians. It is in this short first chapter that attempts at dialogue already begun are brought to light and all too summarily evaluated. The second, and longer, chapter (on "The Realization of What is Basic by Christians") reveals the author's wide and not at all shallow grasp of contemporary Christian theology. Much of this chapter will make painful reading for Christians so long convinced that the Church's hands have been lily-white in matters social, economic, and political. Good; may a contrite contemplation of our huge failures in these areas stimulate a speedy, radical, and salutary reappraisal of our "traditional" thinking and activity! The third, and longest, chapter (on "The Realization of What is Basic by Marxists") makes rather difficult reading for one untrained in the technical terminology and conceptual framework of Marxist philosophy. The central point, however, is made clearly enough: Marxism is every bit as open to doctrinal development as

Christianity is, and the two have much more in common than most poeple would think.

This "realization of what is basic" is crucial to the author's entire thesis. Marxists and Christians cannot possibly begin to work together until each side has clearly grasped what is essential to it and therefore cannot become the subject of compromise. True dialogue (which even includes formal co-operation!) can and must embrace the possibility of change and adaptation in every other matter save this essential core. Thus we can speak meaningfully of co-operation on the political level — working together for human progress — and on the ideological level, meaning, if I understand the author correctly, the conceptual expression of our world views. Only the inmost core, the level of faith — the individual's religious stance — need separate us. The most urgent need, it would seem, for us Christians is to realize that Marx has some important and valid insights to offer us. Marxists do — despite the incantations of the popular press — gratefully acknowledge and accept what is noblest and best (from their point of view, a humanistic one) in genuine Christianity. A lion's share of the credit for making this possible, on the Christian side, must go to Teilhard de Chardin, who has done so much to bring out Christianity's humanistic values.

The book is, as I have said, fascinating reading; the translation is excellent. My only criticisms are basically editorial: Mr. Dewart's bibliography should have been combined with the references in the author's text and notes, and printed as an appendix, rather than in an inaccessible footnote. And the book should have been indexed, its brevity notwithstanding; it is an important book, which should be made as useful as possible for reference.

— Michael D. Meilach, O.F.M.

Judaism. By Rabbi Stuart E. Rosenberg. Glen Rock, New Jersey: Paulist Press, 1966. Pp. 159. Paper, $.95.

The writing of this book is a truly welcome signpost on the ecumenical scene after centuries of Jewish persecutions by Christian peoples — a real sin of matricide. It is ironic that in our century the worst ravages against humanity in general and the Jewish people in particular as well as two world wars have originated on soil that called itself Christian and on a continent which laid claim to the title of Mother of Western civilization, only to show the world that neither civilization nor Christianity were deeply rooted in their soil. It is too utopian to suggest, or even to think, that if dialogue were more in vogue before the coming of the modern age and if Christians were more conscious of their Christianity, and had a better understanding and knowledge of their Jewish brothers, perhaps the tragedy of Hitler and Nazism might never have occurred. What a verdict against our century of "progress"!

Judaism has many qualities which recommend it as important reading for Catholics in general and for anyone who would truly make an effort to obtain a deeper understanding of that faith and culture from whose womb Providence saw fit to bring forth Christianity.

Its author, in a smooth and flowing style, but without the use of footnotes and overly technical terms, presents a scholarly and well-written exposition of his subject. His book is a neat, simple and brief work which gives an honest, frank, and non-polemic explanation of Jewish teachings. Added to this is the author's excellent and broad knowledge of Christianity. All these are qualities which commend this book as reading for those who would like to become better acquainted with their Jewish neighbors.

The work is divided into three parts which review the most important aspects of Judaism, and is supplemented at the end with a helpful glossary containing those words and terms more commonly used in Jewish life and worship. Part One is an historical survey of Judaism's growth; Part Two reviews Jewish worship in the context of its liturgical year; Part Three explains the life of the devout Jew "from cradle to grave."

This useful little volume will help its Christian readers understand themselves better by revealing to them the roots from which they have sprung. They will not only become more conscious of their Jewish brothers, but will become more aware of their own identity.

After reading this book every Christian should better appreciate Christ's words to the Samaritan woman, "... salvation is from the Jews" (Jn. 4:22).

— John F. Claro, O.F.M.

Change and the Catholic Church. By. Jeremiah Newman. Baltimore-Dublin: Helicon, 1966, Pp. 349. Cloth, $5.95.

Change — change the channel, a change in the weather, change your brand, change the diaper, change of a dollar. What a frequently used and often bandied about word! In each different context there lies a particular shadow of meaning, a distinguishing nuance. Yet underlying each separate usage there rests the notion of passage from one state or condition into another. In this reference, **Change and the Catholic Church,** the word highlights many passages from many states and bespeaks the notion of a Church adapting to numerous different states and situations.

The author, Father Jeremiah Newman, takes us through a study of the Church's structure examining as would seem apparent those elements which are mutable and those which are not. He is not making the point that the Church can change, or should or must adapt, but that the Church has consistently changed and adapted throughout her long, matriarchal career. He does not de-

cry an institution which has refused to orient itself to new situations but seems to lament a Church which has over-adapted to the methods of Madison Avenue while not adapting sufficiently to those of, shall we say, Cristie Street.

Among others, the question of private property is employed to illustrate ecclesiastical ability to adapt. In each of three encyclicals, **Rerum Novarum, Quadragesimo Anno,** and **Mater et Magistra,** private property is viewed in respect to differing situations: first, defended against the onslaught of Socialism, then stretched out to fulfill social obligations, and finally, not permitted to obstruct attainment of the common good. At the same time, man's basic right to "legitimate human liberty" is championed in each of the Papal writings.

Something might be said of the generally colorless prose and lack of style in this work. Yet, Father Newman's purpose is not to inspire but to inform. And inform he does with a wealth of exhibited information in many fields which is perhaps dampened by an annoying superabundance of theological name dropping. Each chapter is superbly documented at its termination with a plethora of annotation indicative of a great deal of study and research on the author's part.

The real "bite" of this book comes in its final chapters with a call to "moderate liberalism," a call felt necessary for the implementation of those changes designated by the most recent Vatican Council and the continual ecclesial adaptations which lie ahead. This is a liberalism tempered by "conscious conservatism" and devoid of those extremes which render it fruitless and destructive.

For a person interested merely in skimming cream from atop the milk-vat of ecclesiological scholarship, this essay is worth at least an initial reading. Whether it deserves a second or even penetrating study must be left to the discernment of the individual reader.

— William F. Early

Functional Asceticism: A Guideline for American Religious. By Donald L. Gelpi, S.J. New York: Sheed and Ward, 1966. Pp. 191. Cloth, $3.95.

Cardinal Suenens' **Nun in the World** brought relief and joy to many American religious by upholding their conviction that the ideals of religious life could be compatible with the values of the modern world. Now, as we flounder in the choppy wake of Vatican II trying to establish concrete norms for adaptation, Father Gelpi assures us that the pragmatic approach to life instinctive to most Americans is in fact a legitimate foundation for religious spirituality. Alleluia, shouts the new breed; woe is me, cries the old. And this is the beauty of the book: while **Functional Asceticism** may be used as just another shibboleth to distinguish liberal from conservative, it may also be used as a basis for discussion and communication because it draws the battle line so clearly and describes the positions of the opponents in such detail. The functionalist sees religious life as an instrument of apostolic service, while the "nominalist" views it as the more perfect way whose customs and rituals are good in themselves. Either the vows, community exercises and customs are merely means to an end, or they are intrinsically more than this. The question of essentials must be settled before any meaningful modification of religious life can be made.

Father admits that a functional interpretation of religious life is not the only possibility open to us today, but he insists that it is legitimate and would be particularly beneficial in this country at this time. Indeed, once his definition of a religious as one who is dedicated to community service in the Church is accepted, his conclusion seems inevitable: all facts of religious life are directed toward the community apostolate as means to an end. This view would certainly facilitate adaptation and renewal, since the good of the apostolate would be the only absolute to be considered.

At any rate, the book clearly expresses the tension between "nominalist" novitiate theory and functional apostolic practice felt by a growing number of religious in this country, who themselves may not be able to locate precisely the cause of their dissatisfaction with the traditional formulations of spirituality. Father Gelpi has done it for them. In doing so he has assured them that they are not alone, that the problem isn't just with them.

A spirituality based on this functional interpretation of religious life still remains to be developed, as well as an explicit theological and philosophical base for it. But Father has directed the discussion of renewal toward what promises to be a fruitful direction. We may yet see active religious congregations whose spirituality is consistent with their apostolate, whose structure and practices are logically deducible from that spirituality and whose effectiveness is a result of that same spirituality. **Functional Asceticism** could be the beginning.

— Sister Cecilia Marie Andrews, S.M.I.C.

Spiritual Insights of a Practicing Psychiatrist. By Henri Samson, S.J. Staten Island: Alba House, 1966. Pp. 200. Cloth, $4.95.

No doubt the use of the word "psychiatrist" in this small volume will attract many an eye and raise many an expectation. However, the reader will be sorely disappointed if he expects the current, popular psychological discussions about the difficulties man encounters in life. Fr. Samson does not completely avoid a psychological approach. He has, for example, a long section on the relation between our earthly father and God our Father. Nonetheless, the stress in the book is decidedly spiritual. It is an outgrowth of the collective prayer of Catholic Canadian psychiatrists who come together for a day of mind-lifting prayer, and "raise their minds and their hearts in an assiduous contemplation of one mystery of their ever-living Savior, the Ascension of Christ into Heaven."

One might be inclined to classify the book as an "old-time" spiritual reading book. Yet it does have something new to contribute. The use of the Ascension of Christ as a focal point around which the Christian life can integrate is interesting. It becomes even more so when it gradually develops into a plea for looking beyond what is static and depressing towards a more hopeful state of mind based on Christ ris-

ing above earthly and human forces. One is not surprised that the book ends by quoting some of the joyful passages that pervade Teilhard de Chardin's works.

Since it is so prayer-oriented, "Spiritual Insights" had best be read slowly and in small segments. It is a bit unusual having such a prayerful book come out in such an action-oriented world. I suspect that it will not be too popular although the suggestion of psychology in the title might help sales.

— **Kevin Hargadon, F.S.C.**

Ignatius Loyola and Francis de Sales: Two Masters, One Spirituality. By F. Charmot, S.J. Trans. Sr. M. Renelle, S.S.N.D. St. Louis: B. Herder Book Co., 1966. Pp. x-251. Cloth, $4.75.

In this book F. Charmot demonstrates the parallelism and necessary relationship between Ignatian and Salesian spiritualities. One cannot, he contends, fully understand or appreciate Ignatius' spirituality without constant light from Francis' elucidation and interpretation. Charmot indicates how Francis consciously added concrete value to Ignatius' abstract rules of spirituality by his explanations, comparisons, examples, and practical counsels for every type of individual. In illustrating this relationship Charmot's aim is devotion, not scholarship.

If, however, the author's presentation is accurate, the reader must shudder at his matter-of-fact statement that the constitutions and practices of the majority of religious institutes founded since the sixteenth century are based on the Salesian interpretation of Ignatian spirituality. For Fr. Charmot only convinces his readers of the Church's need for solid aggiornamento in its spiritual teaching, as well as in its religious institutes.

A few examples, with which this work is overburdened, is sufficient to illustrate this remark:

1. Fr. Charmot expects Ignatius' frightening and didactic rigor, his obscure and equivocal texts on religious government and blind obedience, and his extremely narrow concept of the liturgical role in spirituality to be more relevant to a Christian of the last third of the twentieth century by Francis' "clearness, significance, adaptation to souls, charm, unction and savor."

2. Although Francis is as stringent as Ignatius on obedience, "the virtue characteristic of religious life," he more attractively presents it "with a smiling countenance."

3. When a person experiences difficulty in prayer, he should follow Francis' advice by clutching a crucifix to his breast and say repeatedly "O sweet Jesus, mercy."

4. With his hand on the pulse of the contemporary mentality a counselor can satisfactorily bring comfort to a man beset with doubts of faith by exhorting him to cry aloud: "Traitor! Wretch! Get behind me, Satan, for it has been written: 'You shall not tempt the Lord your God.'" Thus, evangelical spirituality! As the author explains, "our duty is to adore the incomprehensible Godhead, not plumb it."

In this age of liturgical renewal and of Vatican II this poor investment leaves the reader with the hope that Fr. Charmot has failed — for most religious, at least — to be more devotional than scholarly.

— **Kilian Gaughan, O.F.M.**

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COVER AND ILLUSTRATION CREDITS

The layman's task is not, as we have so often heard, to be "in the world but not of it"; on the contrary, as Brother Matthew R. O'Malveney, S.S.P., has so eloquently symbolized it, the layman's role is to take possession, in love, of the cosmos which has given him birth. It is to give direction to the evolution of the universe and so lead it to its fulfillment in Christ, the Alpha and Omega. The illustrations on pp. 52 and 53 were drawn by Sister Marie Monica, O.S.F., of St. Stephen's Mission, Wyoming; and the remaining illustrations are the work of Father Francis X. Miles, a member of the theology department of St. Bonaventure University.

the CORD

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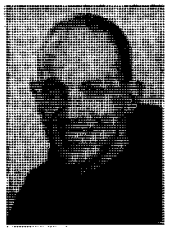
EDITORIAL

Brothers in the Professions?



A few weeks ago I received a questionnaire soliciting my opinions on brothers in professional capacities. Should they teach? Fill administrative positions in parishes? Serve as doctors in the missions? Many fascinating possibilities occured to me as I marked down my enthusiastic *Yes*s in answer to the various questions.

My one reservation, in several of the instances, was that great care be exercised to assure proper motivation and the very best training possible. Good will and good health, with a smattering of training, no longer suffice as qualifications for the specialized apostolates of today. In fact, the need for proper motivation and training is so universally recognized now, that it is hardly worth expounding on it here, except to stress its importance.

The precise point at issue here is whether brothers should (assuming due motivation and training) enter the professions. Of course they are in fact doing so: not only are there institutes composed almost exclusively of brothers in professional work, but there are already several cases where brothers in the older Orders have been assigned to higher studies in preparation for professional work. This is a development for which we should be deeply grateful. For one thing, a decline in priestly vocations coupled with a burgeoning population makes it imperative that priests do the work for which they are ordained. It is a most unsound theology that gives rise to the absurdity that there is a priestly way to teach chemistry— or, for that matter, theology. There is a priestly way to say Mass, to preach, and to administer sacraments. There is not a priestly way to do anything else. Except for the exercise of certain sacred functions reserved to individuals in Orders, it should make no difference whatever whether a man is priest or brother. There is much work to be done for God and for men; let us be about it, making the wisest possible use of all our members, and thus prove the sincerity and relevance of our Franciscan commitment.

Fr. Michael D. Meilach, ofm

Meditation for Quinquagesima Sunday

Dorothy G. Wayman

Saint Paul, the Apostle to the Gentiles, is a patron especially invoked by converts, like me, because of the biblically authenticated dramatic circumstances of his conversion (Ac 9) and for the beautiful language of his Letters in which he pours forth the certitude of faith.

When I think about Paul, one of my favorite imaginings is a scene of which we know very little: his first meeting with the Apostles and disciples who had been the companions of Jesus. We are told only that "on his arrival at Jerusalem he tried to join the disciples and they were all afraid of him, not believing that he was a disciple. But Barnabas took him and brought him to the Apostles" (Ac 9:26-27).

Good Barnabas; no wonder Paul loved him thenceforth; but would that we could know whether it was Barnabas (tradition says he was one of the first seventy disciples sent to preach by Jesus) or one of the Apostles who first told Paul the story of the Sermon on the Mount. The story must have been told to Paul with all the vivid narration, the simplicity of an eye-witness. It impressed him so powerfully, it seems to me, that years later, when Paul was writing to end quarrels among the early Christians of Corinth, in his definition of Charity, his mind reverted, consciously or sub-consciously, to the Beatitudes.

As one reads the 13th chapter of First Corinthians, the scene in the 5th chapter of Matthew's Gospel rises to the eyes of the imagination. Who told it to Paul? We do not know, Matthew himself has recorded that the Apostles called at that time, by the shores of the Sea of Galilee, were Simon Peter and his brother Andrew, and the two sons of Zebedee, John and James. We learn in Acts of the Apostles, that all these men had talked with Paul in Jerusalem, accepted him and sent him forth to preach to the Gentiles.

Mrs. Dorothy G. Wayman, former reference librarian at the Friedsam Memorial Library, St. Bonaventure, N.Y., and a convert to the Catholic Church, has, since her retirement, contributed literary pieces to the Olean Times Herald, *a daily newspaper in Olean, New York.*

John was that disciple whom Jesus loved — and who spoke all his life of love as the first-fruit of faith. "This is the message that you have heard from the beginning, that we should love one another" (1 Jn 3:11). "Beloved, let us love one another, for love is from God (1 Jn. 4:7). "Beloved, if God has so loved us, we also ought to love one another" (ib. 11). "And this is love, that we walk according to his commandments" (2 Jn. 1:6).

I can think of John saying words such as these, to Paul in Jerusalem, perhaps in the quiet hours together after a celebration of Mass when they had explained to Paul the Last Supper on Maundy Thursday and told him how Jesus said to them, "Do this in remembrance of me." That had been in Paul's mind as he wrote his first Letter to the Corinthians, just before he burst into the undying definition of Charity (1 Cor. 11:24-25). It would have been natural, for Paul listening to John saying "This is love, that we walk according to his commandments," to ask, with that fiery quick speech of his, "And John, what were his commandments?"

Perhaps then John's memory took him back to the long day when the people thronged to Jesus bringing all their sick and demented and paralytics, and Jesus healed them. "And seeing the crowds, he went up into the mountain. And when he was seated his disciples came to him. And, opening his mouth, he taught them" (Mt 5:1).

Thus when I read the 13th chapter of First Corinthians, I like to think of it as Paul's inspired meditation on the Beatitudes. It was spontaneous, it was done from memory, because the parallel passages are not in the precise order in which Matthew gives them. Nevertheless, they are all there; tumbling through Paul's mind at white heat of devotion to the teachings of Christ.

First Corinthians	Saint Matthew
And I point out to you a yet more excellent way. If I should speak with the tongues of men and of angels, but do not have charity, I have become as sounding brass or a tinkling cymbal.... Charity is patient, is kind	Blessed are the poor in spirit for theirs is the kingdom of heaven.
— — —	— — —
Charity does not envy, is not pretentious, is not puffed up, is not self-seeking,	Blessed are the meek, for they shall possess the earth.
— — —	— — —
is not provoked,	Blessed are the merciful for they shall obtain mercy.
— — —	— — —
thinks no evil,	Blessed are the clean of heart, for they shall see God.

— — —	— — —
does not rejoice over wickedness but rejoices with the truth,	Blessed are they who hunger and thirst for justice, for they shall be satisfied.
— — —	— — —
bears with all things,	Blessed are they that mourn for they shall be comforted.
— — —	— — —
believes all things, hopes all things, endures all things	Blessed are the peacemakers for they shall be called the children of God.
— — —	— — —
Charity never fails, whereas prophecies will disappear, and tongues will cease and knowledge will be destroyed. For we know in part and we prophesy in part; but **when that which is perfect has come, that which is imperfect will be done away with....** Now I know in part, but then I shall know even as I am known. So there abide faith, hope and charity, these three; but the greatest of these is charity.	Blessed are they who suffer persecution for justice's sake, for theirs is the kingdom of heaven. Blessed are you when men reproach you and persecute you and, speaking falsely, say all manner of evil against you for my sake. Rejoice and exult, because your reward is great in heaven; for so did they persecute the prophets who were before you.... **Do not think I have come to destroy the Law or the Prophets. I have not come to destroy, but to fulfil....** Therefore whoever does away with one of these least commandments, and so teaches men, shall be called least in the kingdom of heaven.

I, of course, am not an "inspired" writer; I am not even a theologian or biblical authority. These are only my own uninformed thoughts. It was the second verse of Paul's meditation on charity, which I omitted in the parallel passages above, which made me think of the Sermon on the Mount as Paul's inspiration. Just before he began to define Charity, he had asked some pointed questions of the quarreling Corinthians: Are all apostles? Are all prophets? .... Do all have the gift of healing? Do all speak with tongues?

Then he swings into the magnificent answer to his questions, tactfully referring it to himself instead of to the Corinthians: "And if I have prophecy and know all mysteries and all knowledge, and if I have faith so as to remove mountains, yet do not have charity, I am nothing." Our Lord, too, in the Sermon on the Mount, had begun with healings, and ended by speaking of prophets, and promised, to those who would keep his commandments, eternity in the kingdom of heaven. Paul, it seems to me, harked back to those "commandments," the Beatitudes, and was telling the Corinthians, and Christians of ages to come, that it is through Charity, love of God and of our neighbor, that we obtain the grace necessary to try to keep these commandments.

The Christian in the World

Declan Bailey, O.F.M.

It is crucial that the contemporary Christian understand the important role he has been called to play in the world. But it is not enough for him just to become aware of that role. For that would be like discussing what a terrible hazard fire is instead of extinguishing the blaze. If the Christian should decline or neglect to fulfill his role in the world, he will have failed to accomplish the purpose for which God has created him. To fulfill his role is the challenge of his Christian vocation!

The People of God

The Constitution on the Church insists that we Christians are "The People of God," that we have been chosen by God just as in former times he chose the people of Israel.[1] This new people was foretold by God through the Prophet Jeremiah:

> The days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Juda.... I will place my law within them, and write it upon their hearts; I will be their God, and they shall be my people.... All from least to greatest shall know me, says the Lord (Jer. 31:31-34).

Christ established this new People of God. He "instituted this new covenant, the new testament — in his blood, calling together a People made up of Jew and Gentile, making them one, not according to the flesh, but in the Spirit" (n. 11).

We are that People of God. We were chosen by Christ. In the words of Saint Peter, we were reborn "through the Word of the living God, not from the flesh but from water and the Holy Spirit." By this rebirth in baptism, we were established as "a chosen race, a royal priesthood, a holy nation, a purchased people... you who in times past were not a people, but are now the people of God" (1 Pt. 2:9-10).

As the People of God we have Christ for our Head. Our status is "that of the dignity and freedom of the sons of God, in whose hearts the Holy Spirit dwells as in his temple." Our law is the new commandment to love as Christ loves us. (It has enormous implications!) Our end, our goal is the kingdom of God in heaven begun by God himself on earth. This kingdom is to be further extended until it is brought to perfection by him at the end of time.

Christ the Lord, our high priest, who was taken from among men, made us "a kingdom and priests to God the Father" (Apoc. 1:6; 5:9-10). By the regeneration and anointing of the Spirit we have been consecrated as a spiritual house and a holy priesthood that, through all the works of a Christian man, we may offer spiritual sacrifices and proclaim the power of Christ who has called us out of darkness into his marvelous light.

As a Christian in the world, the layman exercises a priesthood different in essence, not merely in degree, from that of the ordained priest; nevertheless they are interrelated. Each is in its own special way a participation of the one priesthood of Christ. The ordained priest, "by the sacred power he enjoys, teaches and rules the priestly people. Acting in the person of Christ, he performs the eucharistic sacrifice and offers it to God in the name of the people." But the faithful, in virtue of their royal priesthood, join in the offering of the eucharist. They likewise exercise their priesthood in receiving the sacraments, in prayer and thanksgiving, in the witness of a holy life, and by self-denial and active charity.

The Constitution on the Church stresses the importance of the Community of Christians in the world. The sacred nature and organic structure of this priestly Community is brought about through the sacraments and the exercise of the virtues. The Christian is consecrated in baptism by an indelible character to the worship of the Church, incurring an obligation to confess his faith before men. He is more perfectly bound to the Church by the sacrament of confirmation. With the special strength received from the Spirit he is even more strictly obliged to spread and defend the faith, both by word and deed, as a true witness of Christ. By taking part in the eucharistic Sacrifice and through holy Communion he manifests in a concrete way that unity of the People of God which is both symbolized and achieved by this most Holy Sacrament.

Through the sacrament of penance he obtains pardon from the mercy of God and is reconciled with the Church. By the sacred anointing of the sick and the prayer of her priests, the whole Church commends the sick to the suffering and glorified Lord. Those members of the People of God who are consecrated by Holy Orders are appointed in Christ's name to feed the Church with the Word and grace of God. Finally, Christian husbands and wives, in virtue of the sacrament of matrimony, help one another to attain holiness in their conjugal

[1] Throughout this article, the language of the Constitution on the Church and the Decree on the Lay Apostolate, both from the Second Vatican Council, are frequently quoted in part or paraphrased.

life and in the rearing and education of their children. By fulfilling their holy vocation, they perpetuate the People of God through the centuries.

The Lay Apostolate

The Christian's role in the world demands much more, perhaps, than many people may suspect. He has a vital role in the mission of the Church. It is the Church's destiny to spread the kingdom of Christ throughout the world, and his vocation, of its very nature, demands that he share this apostolic mission of the Church.

This is the lay apostolate. It has its foundation in the union of the believer with Christ. He has been joined to the Mystical Body by baptism, strengthened by the anointing in Confirmation, commissioned to the apostolate by Christ himself. Through the sacraments, especially the Eucharist, he receives and there is nourished within him that love which is the driving force of the whole apostolate. Like Saint Paul he must be consumed with this love.

The Decree on the Lay Apostolate of the Second Vatican Council warns that the success of the layman's apostolate depends on his living in union with Christ. This life of intimate union is especially fostered through active participation in the sacred liturgy. How important, then, is the liturgical revival now going on in the Church! Each Christian must strive to unite his entire life: his family responsibilities, his business and professional concerns, his involvement in the market-place, in the conduct of his spiritual life. As Saint Paul puts it, "Whatever you do or say, let it always be in the name of the Lord Jesus, while you give thanks to God the Father through him" (Col. 3:17).

The Christian must persevere night and day in the practice of faith, hope, and charity. Only through faith in God's word can he possibly seek out His will in every decision; only through faith can he see Christ in all men, whether friend or stranger; only through faith can he judge accurately the true value of the things of the world. With faith he must live as a true son of God, completely sure of the fulfillment of the divine promises, ever mindful of the death and resurrection of the Lord. He must work tirelessly to spread the kingdom of God, to improve the world and to permeate it with a Christian spirit. And when the difficulties, the trials and hardships of life burden him, he will be strengthened by that wonderful virtue of Christian hope, remembering with Saint Paul that "the sufferings of the present time are not worthy to be compared with the glory to come" (Rom. 8:18).

Inspired by that love, which has its source in God, the Christian must do good to all men, putting aside "all malice, all deceit, hypocrisy and envy, and all slander" (1 Pt. 2:1). Because he follows Christ who was poor, he should not be discouraged by poverty, nor carried away by affluence. Because he imitates the humble Christ, he should not seek after glory and honors, but seek earnestly to please God rather than man, to abandon everything else for the sake of Christ, to suffer persecution for the sake of conscience, to cherish a Christian brotherhood with others, and no matter what hardship he himself faces, to help others.

In the prayer of Saint Francis, we ask that "I may not so much seek to be understood as to understand." The heaviest cross a man may be called upon to bear is to be misunderstood by those who should be the first to understand. It was ever thus. Christ our Brother was misunderstood — and rejected — by those who should have understood him best: the leaders of the Jewish people. Even his own disciples deserted him at the end, so that he hung on the Cross abandoned and alone, with only his Mother, Saint John, and a few other women to console him.

Sometimes the dedicated Catholic layman finds himself misunderstood, rejected, or treated harshly even by his priests (who should be the first to understand). Here is a call for love beyond the ordinary. It is a challenge to be like the Master himself, to love, and not resent; not to quit, but to carry on in patience and with humble serenity.

At times the situations that confront the believer may seem utterly hopeless, so that he is tempted to give up entirely. But in truth more patience is needed. He will find sound advice in the admonition of Pope John XXIII, who said, "It must be borne in mind that to **proceed gradually** is the law of life in all its expressions; therefore in human institutions, too, it is not possible to renovate for the better except **by working from within them,** gradually" (**Pacem in Terris,** part V). Or, as the Lord said, "In your patience, you shall possess your souls."

A Distinctively Lay Spirituality

The layman's spiritual life should take its distinctive qualities from marriage and the family, from the single or widowed state, the condition of his health, and his involvement in his own professional and social life. The member of the Third Order of Saint Francis has special guidance, moreover, from his Rule and Constitutions, and from the example and mind of our Holy Father, Saint Francis, who was himself so perfect an example of Christian life.

And certainly a model of his apostolic spirituality is Mary, the Virgin Mother of God, Queen of the Apostles. Her life on earth was

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a very ordinary one, busy with the labor and concerns of a family. Yet she was always intimately united with her Son and cooperated with him in the work of Redemption. Now in heaven she is intimately concerned with her Son's brothers, still in pilgrimage here on earth.

The apostolate of spreading the gospel and sanctifying men, of witnessing Christ to the world by word and action, and by serving as a channel of his grace is done primarily through the ministry of word and sacrament, which has been entrusted in a special way to the clergy. The layman too, however, has an important part to play in this ministry as "fellow-worker" for the truth" (3 Jn. 8). On this level his apostolate and the ministry of the clergy mutually complement one another. He has innumerable opportunities in his daily life for the apostolate of spreading the gospel and sanctifying the world. There is the witness of a Christian life, of good works done for the love of God, of good example.

But good example alone is not enough. The layman must **seek** opportunities of preaching Christ, of **leading** non-believers to the faith, of **instructing** the ignorant, of **strengthening** the weak. He must strive to combat the dangerous errors which are at work in the world to destroy religion, morality, and human society itself. This is an imperative of duty; it is a requirement of love. Every follower of Christ must be a spark of light, a center of love, a quickening leaven amid his fellow men; and he will be this all the more perfectly the more closely he lives in communion with God in the intimacy of his own soul. This to a large extent is the burden of Pope John's message in the last part of **Pacem in Terris.**

Renewal of the Social Order

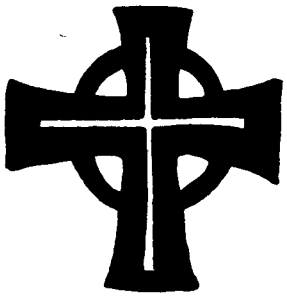
The layman must, according to the Council, take the renewal of the social order as his own proper task. Everything that makes up the social order, goods and property, the arts and professions, the realm of science, political institutions, international relations, together with their development and advancement — these are not merely means to assist man in attaining his final goal. This created order has a validity of its own, established in it by God, and a certain special dignity because of its relation to the human person, for whose service it was created.

The Christian layman must work to perfect this temporal order, to protect it from errors and abuses. His special competence, in fact, is the secular order, the world and all its complexities. He must immerse himself in it, guided by the light of the gospel and the mind of the Church, and motivated by Christian love. He must work as a citizen together with other citizens, each with his own specific competence and his own proper responsibilities. His goal must be to seek always and in all matters the justice of the kingdom of God. One of the principal tasks of his apostolate is social action, which extends to the whole range of secular life and temporal realities, and especially to the improvement of the intellectual order.

The layman's influence must be extended in works of charity. He must cooperate actively with his priest and his parish. He must be the builder of Christian family life. His attention must be focused on our youth, to understand, to guide and assist them. The social environment demands his attention, demands that he touch with the Christian spirit the attitudes, morals, laws, and community structure in which he lives. Nor can he neglect the affairs of the nation or the international order, that his brothers may live as free men and at peace with each other.

The forms of the lay apostolate are, evidently, numerous and varied. Each man must be involved in his individual apostolate. Most will have a share in organized apostolates, in parishes or through non-parochial Catholic organizations, such as the Third Order of Saint Francis, and in patriotic and civic organizations on a local, national, or international level.

Cardinal Leger of Montreal said recently, "The situation in the Church today demands of all that we seek the truth honestly, humbly, fearlessly, yet in the Church and with her guidance"



(Address before the Eleventh National Social Life Conference, Montreal, May, 1965). There must be a delicate and filial relationship with the hierarchy and the clergy. Just as the Church is here to serve the world, so is the authority of the Church here to serve the world. The authority of the Church comes from God, and even when it is badly exercised, it is still God's authority. We must regard it in that way and so respect it. This should not be difficult for children of Saint Francis, who said, "If I should meet a priest and an angel, I would first greet the priest and then the angel. For they alone administer to me [Christ's] most sacred Body and his most Precious Blood, and they are my masters." No true son of Saint Francis has a drop of anti-clerical blood in his veins.

The lay Franciscan has made a commitment to Christ. This means that he has promised a Christian witness, more than his fellow-Christians. If the things we have discussed above, as given to us by the Church from the Second Vatican Council, are true for the average layman, then how much more are they directed to Fran-

ciscan tertiaries! So many times in the past, the Church has spoken to her sons and daughters and to the world, "and the light has shone in the darkness, and the darkness grasped it not." The very urgency of her message was forcefully emphasized by Pope Paul VI shortly after he became the Supreme Pontiff, when, speaking to a congregation at Mass, he said, "The hour for the layman to take his place, to act, is not tomorrow, but this very moment."

Members of the Third Order of Saint Francis are the instruments of Christ in the world. They must be about it now, absolutely without delay. The Spirit will speak through them, will act through them, providing only that they will allow him to do so. This is the challenge of Christ, the challenge of the Church, the challenge of their own mettle, of their fidelity to Jesus Christ, to Mary his Mother, to Saint Francis, to be apostles in deed and in truth.

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Riposte:

"Modest Proposal" Needs Discussion

I have read your editorial in THE CORD (Oct. '66) entitled "A Modest Proposal." It is modest, yet tremendous. I have suggested this many, many times both here and abroad, and always seem to meet with very emphatic agreement but no action.

I think that it could be much wider than the scientific publications: the Franciscans could have a really worthwhile international organ of current events and public opinion. We need a strong editorial staff and then the cooperation of everyone from the General on down to the provincials to suggest men from each province competent in various fields: history, theology, literature, scripture, philosophy, conciliar material, liturgy, education, science, humanities, biography, sociology, politics. With several men from each country in the various fields, we would have an excellent staff of contributing editors.

The job of the general editor and his staff would be to keep tabs on world events and direct the contributing editors to write on what is "hottest" to the news at hand and to the issues of the day. For instance, I find an article in the July issue of **Blackfriars** by Th. M. Steeman, O.F.M., entitled "What is Wrong with God — Some Thoughts about Modern Atheism." It is excellent. Running down the source in the "Schema O.F.M.," I find that the man is a Dutch Franciscan. I wrote to him. He replied to me from Harvard, where he is studying religious sociology. But the point surely is that he had to go to **Blackfriars** to get his article published. How many are unpublished — simply because we do not have an organ — broad enough, deep enough.

We talk so much about WITNESS. Here is surely an area where we have an opportunity, but our tongues have been "held."

We need more discussion on this.

Mark Hegener, O.F.M.

Chicago, Ill.

A Matter of Form

The structure of the human body is an endless source of instruction. The skeleton is strong enough to support the whole and give it form, yet supple enough to allow great freedom of movement. The vital organs are protected within its bony hollows, while the exigencies of life wear away the expendable outer skin. How superior this form of skeleton is to the rigid, confining armor of the insects! Every body needs form — even moral bodies such as religious congregations. But when the supporting structure gets out of hand and begins to restrict the life of the body, remedial measures are called for. This is the purpose of adaptation and renewal. Paring away the accretions of years is a painful and difficult process, made more difficult by the lack of a clear-cut goal. If we were quite sure just what constituted useless shell and what was essential to the support of the body we could chip away with impunity, but unfortunately there is no do-it-yourself handbook available on the topic. The closest thing to one is the Se-

cond Vatican Council's "Decree on the Adaptation and Renewal of the Religious Life." Its guidelines ("Return to the sources of all Christian life and to the original spirit of the institutes and their adaptation to the changed conditions of our time") are interpreted in as many ways as the war in Viet Nam. Two points are made clearly, though: religious life is to be preserved and it is to be adapted to our times. But we've been pushing the cart way ahead of the horse by becoming caught up in a flurry of habit modifications and disciplinary changes without first determining for ourselves the essence of religious life and its goals for the future. The situation calls to mind a line from Lincoln's second inaugural adress: "If we could first know where we are and whither we are tending, we could better judge what to do and how to do it."

"Where are we?" We are in a state of life usually defined as comprised of the vows of poverty, chastity and obedience together with the common life. But the Third Order Regular Rule contains an emphasis-shifting passage: "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." This would seem to imply that although the vows and community are defining characteristics of our way of life, they are never to be considered apart from charity, their end. So, we are to remove the obstacles to holiness by means of the vows and then proceed to the business at hand: loving the Lord our God with our whole hearts and minds and loving our neighbors as ourselves. Hardly a revolutionary idea, but how is it to be applied?

Loving the Lord presupposes knowing him. Do we know him better than the early Christians did? We have centuries of developing doctrine assisting us. Do we know him as he wishes to be known today: in moon shots, peace conferences, riots, cyclotrons, wars, demonstrations, in the depths of our being and in the heights of our thought? Or is he dead to us: remote, unknowable and, therefore, unlovable? Is it under the aspect of the historical Christ that we understand and love him best? But what of our twentieth century neighbors? If we love them we'll be concerned that they know and love God, too. If the God that we know is unattractive to them, of what use are we to them? We are, in fact, hindering their progress toward him by misrepresenting him. Our God is all perfection. If we've been concentrating on a few aspects that no longer interest many people, that's our fault not his.

"Whither are we tending?" We could be exclusively concerned with perfecting professional service organizations — schools, hospitals, religious instruction centers, social service centers and parish work of all types — but this work is not particular to religious. What do we hope to accomplish by engaging in these works? If our twin goal is to come to know God better and to make him better known through these works, then we need a spirituality attuned to this goal: a view of God that brings us closer both to him and to our fellowmen whom we hope to influence by our witness. Only when our interior convictions regarding the value of material being, of human love, of our essential unity with all men are clearly expressed within the context of a spirituality for active religious can we effect a meaningful adaptation of our interpretation of the vows and community life by abandoning that which hinders our apostolate and adopting that which will further it. Attitudes (aloofness, secretiveness, distrust) and practices (extreme habits, rigid schedules, limited personal contact, government by feudal relationships) which tend to alienate will then change almost of themselves because the value of the change will be evident. As long as active religious feel guilty about their activity and cling to a spiritual viewpoint developed for cloistered religious of past centuries, they will resent modifications of almost any kind.

Adaptation to modern times is not, for most of us, a matter of personal sanctification. In union with Christ Crucified we can become holy in our communities just as they are. But it is a matter of the survival of active congregations and of their influences on the Church at large. If the structure of religious life is not capable of evolving so that our institutes can flourish under present conditions, this structure itself will gradually cease being the support of our communities and become their cause of extinction.

Sister Cecilia Marie Andrews, S.M.I.C.

Allegany, N.Y.

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UNFELT LOVE:

A Synoptic Interpretation of Kierkegaard's *Remembering One Dead*

Michael T. Ricciardo

"Death is the briefest summary of life or life reduced to its briefest form."[1] In order to understand life, you must test it occasionally by your understanding of death. The many paths of life center themselves on death, for it is in this state that "all ways meet." This is the "kin of the mould." It possesses no noteworthy distinctions; only one family closely united in their relationship. This kinship, consequently of one blood, is not found in life, but, nevertheless, cannot be denied to death. It is the world of childhood, remaining unacquainted with the confusion of life. How loving death is! There is an attainment of what in life is vainly sought — equal distribution; that is, all have a little piece of ground, the same view, the same amount of sunshine, and the same music of the birds. If there is a difference, as in the arrangement of the plot, this is just a way in which the living show their differences.

In truth, if you really want to assure yourself of the love in yourself, note how you relate yourself to one who is dead. If a person were to sit back and not take an active part in a conversation, that person would get to know the one who is talking just by what he says and how he says it. But when one relates himself to one who is dead, in this relationship there is only one, for the one dead is nothing "actual," a "nobody." He has withdrawn completely; he has not even the least influence on the one who relates himself to him.

There are times when we have a duty to love. " 'Thou shalt love.' Only when it is a duty to love, only then is love everlastingly secure against every change; everlastingly emancipated in blessed independence; everlastingly happy, assured against despair."[2] We are also to love those whom we see no longer because death has taken them away. "One must remember the dead — weep softly, but grieve long. How long cannot be decided in advance, because no one remembering the dead can with certainty know how long he shall be separated from the dead."[3] There is no need to have seen much of life to know that there is need of emphasizing our duty to remember the dead.

Our Unfelt Love Is Unselfish

If one wants completely unselfish love, he eliminates every possibility of repayment. This repayment is not present in our Unfelt Love. " ... to the Christian, love is the works of love. To say that love is a feeling or anything of the kind is an unchristian conception of love. Christ's love was not an inner feeling, a full heart and what not, it was the work of love which was his life."[4] It is "pagan" love to search for repayment in love. The dead do not repay; for them it is a thankless job. One who is dead does not give joy to the rememberer, loves no one the most, and does not care whether you forget him or worry about him; yet the better he was, the more sleepless nights he causes. If one truly loved unselfishly, he would certainly remember the dead differently than at first, when he loved the dead with cries and clamor.

Our Unfelt Love Is the Freest Love

If love is to be entirely free, one must remove everything which forces a person to an act of love. The stronger the compulsion, the less free the love. This force is absent in our Unfelt Love. The dead does not call himself into memory. He is silent, remains completely still, has no rights in life, and takes no step to inconvenience or compel in any way. There is no one more easy for the living to avoid than the dead. No public authority is concerned with whether you remember the dead or not.

There is a lot of talk in the world about how love must be free, that one cannot love if he is forced, that in matters of love

[1] Soren Kierkegaard, "The Work of Love in Remembering One Dead," in **Works of Love: Some Christian Reflections in the Form of Discourses**, trans. Howard and Edna Hong. (New York, Evanston, and London: Harper & Row, 1964), p. 317.

[2] Robert Bretall, **A Kierkegaard Anthology** (New York: Random House, 1946), Part II, Chap. II, p. 293.

[3] Kierkegaard, pp. 319-320.

[4] Kierkegaard Anthology, pp. 293.

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nothing must be obligated. When one gets right down to this — how the dead are remembered in love — one must remember that one who is dead does not compel at all. Yes, from the moment of separation, little by little, as the dead deteriorates, the memory deteriorates and one does not know what becomes of it. Slowly, one is freed of this hindering recollection. This freedom — is this free love? is this the Unfelt Love? If what has been mentioned about loving freely were true, that is, if it occurred, if it were carried out, if men were accustomed to love in this manner, men would love those dead differently than they do now. The loving remembrance of one dead has to guard itself against the reality encompassing it, otherwise by ever new impressions this reality suddenly acquires sufficient power to eliminate the memory, and it has to protect itself against time; in short, it has to defend its freedom in remembering against those forces which would urge it to forget. The influence of time is great; it slyly plunders a little at a time. One who is dead cannot beckon, even if he desired to. He cannot perform a single deed to make us captive to him; he lies and deteriorates — how easy for the powers of life and of time to overcome such a weakling! There is no one as helpless as one dead, and in his helplessness he employs not the slightest compulsion. Therefore no love is as free as that which remembers one who is dead — for to remember him is something quite different from not being able to forget him.

Our Unfelt Love Is the Most Faithful Love

If love is to be faithful, it is necessary that one eliminate everything by which he could in some way be aided in being faithful. All these objects are absent in the relationship to a deceased person, one who is not an "actual" being. It is difficult to remain unchanged throughout time and, besides, human beings love to deceive themselves by various imaginings more than they love both the living and the dead. If you love someone but he is different from you, both are willing to change to be like the other. In remembering one dead this is different because the dead cannot change, only you. In no partnership is the change so remarkable, so great, as that between one living and one dead. The dead clings to no one. In the course of time he does not adhere to the one living, and the relationship is ended if the one living does not adhere to him. Be careful of what you say to one who is dead, for when you say something to someone who is living eventually he will forget it. But one who is dead is an obstinate man. When you say that you will always remember him, he says something to the effect that, "Good, rest assured that I shall never forget that you

have said this."[5] And even though your friends convince you that he has forgotten it, "from the lips of the dead you shall never hear this."[6] He goes on his way — but he is unchanged. You cannot say that you ended this relationship with him because he grew older, for he does not get older; because he grew colder, for he has not become colder than he was before; because he has become less appealing, for he has become no less appealing than when he was a beautiful corpse; or because he made new associations, for the dead does not associate with others. If you love him, then remember him lovingly, and learn from him, one who is dead, learn the kindness in thought, the exactness in expression, the strength in unchangeableness, the pride in life which you could never learn as well from any human being, even the most gifted.

No blame can be put on the dead, for he has not changed, he has remained faithful. If a change takes place, it is very evident that it must be the one living who has changed. Likewise, if there is no change it is, then, the one living who in truth has remained faithful in lovingly remembering the dead — although the dead could do nothing to hold on to the living man, although he did everything to make himself forgotten.

The most disinterested, the freest, the most faithful love is present in the Unfelt Love of the dead. The living man now knows that the excuses which life presents to explain that it is the dead person who is selfish, who is guilty of being forgotten because he does not bring himself into remembrance, and who is faithless, are false. Remember one who is dead, and also the blessing which is retained in this love. You will have the best means to rightly understanding life; you will realize that it is one's duty to love not only the men we do see, but also those we do not see.

This thought, this desire, to love the dead was held in high regard by Saint Francis. His words are succinct: "They should also say some prayers for the dead."[7] His love though, stretched beyond the love of an earthly friend who died; his love soared to the height of heaven. For he loved Christ who showed the greatest love for all men — his brothers and friends. "It is far greater indeed to lay down one's life for his friend."[8] The love of Saint Francis abides in the living Christ, who is now among the dead living in the realm of His Father. It was Christ's Unfelt Love which made Saint Francis love him even more. The example is ours to follow.

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[5] Kirkegaard, p. 327.

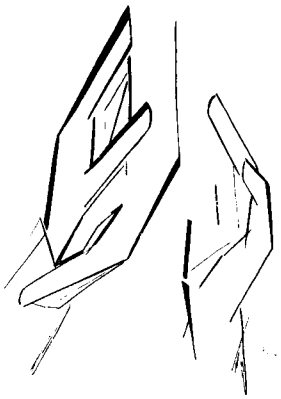
[6] Kierkegaard, p. 327.

[7] Benen Fahy, O.F.M., ed. **The Writings of St. Francis of Assisi** (Chicago: Franciscan Herald Press, 1964), p. 60.

[8] Cf. Ac. 20:15

The Face of Mercy

Reginald M. Kellogg, O.F.M. Conv.



"Blessed are the merciful; for they shall obtain mercy" (Mt. 5: 7). We live within a framework of laws, decrees and organizations. Our lives, controlled by directions, formulae and state security measures, have an impersonal and mechanical element. The everyday world lacks friendly generosity and loyalty, a feeling of personal responsibility for our neighbors which is different from obedience to some officialdom.

Most people rely on the State to regulate all aspects of public life. Yet everyone feels that we need more warmth and trust, more humanity. This is why the fifth beatitude is relevant to us. Christ wants to awaken in us the creative initiative of a charitable attitude. The merciful man does not live for himself. He thinks and feels with others.

Our Lord addresses his actual hearers with a call to mercifulness that was familiar to his people. God's bond with Israel was not merely one of fear. Time and again in its history Israel had witnessed God's mercy. Recalling the forty years of wandering in the wilderness the Psalmist had written: "He has made a remembrance of his wonderful works, being a merciful and gracious Lord" (110:4).

Christ directs this message to his listeners and disciples; as children of their time, they think and speak with their generation's outlook. They have an almost fanatical sense of justice, a rigid faith in a final recompense, which is often found among Christians of today: the good must be rewarded and the bad punished. Frequently the minds of the disciples follow the same inflexible pattern.

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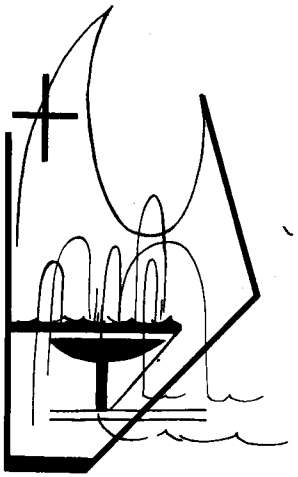
Our Lord is thinking just as much of the pagan world beyond the borders of Judea and Galilee. The Jews had only to look around them to find out how the world lived and thought without mercy. Thus these tidings of mercy are to awaken human sympathy. To Christ, the man whose heart is full of sympathy, the Samaritan who unselfishly helps is the complete man. But such people are found only where Christ is the lord and law of hearts.

The promise of mercy stirs in man what Tertullian calls the **anima naturaliter christiana.** The redeemer of the world is appealing to the naturally Christian element in the soul, to those humane impulses which can never be completely extinguished, because even the degenerate being is a creature of divine love. In ancient China, for instance, farmers left part of the harvest aside to provide for the widows and orphans. In the Egyptians' book of the dead, the soul assures its judges: 'I have let none hunger. I have caused no tears. I have given bread to the hungry, water to the thirsty, clothes to the naked and succoured the shipwrecked.' Thus, Christian compassion, with much more to back it up, is not a vague, uncontrollable emotion. Without question, emotional sympathy is valuable. But emotions are highly unstable. They overwhelm us suddenly and desert us just as quickly. Thus it is that the Christian must learn Christ's fundamental compassion of outlook. Otherwise, in spite of all his good works he will incur the judgment reserved for those whose charity depends on caprice and favour. Charity is a lasting obligation of Christ's disciples. And charity is the face of mercy.

One Sabbath, the road leads the Savior and his disciples through the cornfields. The disciples are hungry; so they pick ears of corn, rub them between their hands and eat. There are spies watching them who ask: "Why do you do that which is not lawful on the sabbath day?" Our Lord takes the part of reason and humanity. He mentions David and his followers, who took even the bread in the Temple when they were hungry. Then he breaks off the discussion and declares plainly: "The Son of man is Lord also of the Sabbath (Lk. 6:1). On another occasion Christ cures a man with a withered hand. In spite of the hostility of the crowd and neighbors, Christ is not prevented



from showing mercy to the unfortunate.

In still a stronger case, Christ shows that he makes no social distinctions — nor does he try to maintain a good reputation. He is the guest of Levi the tax collector. In the eyes of the self-righteous he is allying himself with bloodsuckers, gold-diggers, Roman minions, and enemies of God; but they do not dare to accuse him openly. They approach his disciples saying: "Why do you eat and drink with publicans and sinners?" and our Lord defends his standpoint with the reply, "They that are whole need not the physician, but they that are sick" (Lk. 5:27).

Until the end of time the Eternal One will be at our side, a gracious and merciful God. The critically grave danger is that we, sent as Christ's leaven, may extinguish charity within us and the world. We are troubled very little by this thought. However, it is not enough to go along not harming our neighbor. We must, as Christians, think of the general welfare of our neighbors, knowing that we are bound by Christ to do so.

Book Reviews

The Liturgy of Vatican II: A Symposium in Two Volumes. William Baraúna, editor; Jovian Lang, O. F.M., English editor; Chicago: Franciscan Herald Press, $10.50 the set.

Since the closing of the Second Vatican Council, the publishers' market has been flooded with volume upon volume of commentaries, projections and analyses of the Church of Christ taking up the task which was begun in Rome. Many of these works are of momentary value; some are distinguished; but only a few are privileged with the title "definitive." This symposium, I am happy to say, falls in the third category.

Liturgy, the core and center of Christian life, was the first question on the agenda of the Council Fathers who gathered in Rome to renew the Church. As the Motu Proprio of September 26, 1964 states: "The Constitution on the Sacred Liturgy is deservedly counted among the first fruits of the Second Ecumenical Vatican Council, since it governs the most excellent part of the Church's activity. It will bear more abundant fruit the more profoundly the pastors and the faithful of Christ perceive its genuine spirit and put it into practice with good will" (par. 1).

Volume I opens with the full text of the Constitution and Motu Proprio, the Decree on Concelebration and Communion under Both Species, and Replies of the Vatican Commission to certain practical problems resulting from the interpretation of the Constitution. Chapter 3 completes the history of **The Constitution on the Sacred Liturgy** as Father Kloppenburg chronicles the votes of the Fathers of the Council on each part of the Constitution and on each of the amendments presented for approval.

In his brief introductory chapter, Father Jungmann speaks of the Constitution as a great gift of God to the Church. He treats of five basic threads running through the document under consideration: the mutability of the liturgy, the renouncement of uniformity for all countries, the absolute need for participation, the pastoral character of this whole reform and the limits and compromises which now remain.

If Father Jungmann's article was intended to whet our appetites, it fulfills its purpose. For on its heels appears Chapter 4, "Fundamental Ideas of the Constitution" by Dom Vagaggini. Here begins the actual treatment in depth. This article is so fundamental, so powerful and so necessary and vital to an adequate understanding of what follows that I actually found myself rereading it over and over again. Why, asks Dom Vagaggini, did the Council begin with liturgy? Simply because "through and in the liturgy Christian people more fully are in contact with the mystery of Christ and the Church, and at the same time more clearly manifest him to the world." He proceeds to a study of the terms "mystery" and "sacrament," pointing out their theological meaning and true importance in any discussion of liturgy. Here, and indeed throughout the whole two volumes, we enter into the realm of theological speculation on such fundamental mysteries as Salvation History, the humanity of Christ, the Church, the Priesthood of the Faithful, and Christ in the Sacraments. The liturgy is nothing else than dogma experienced in its most sacred moments, the Bible prayed, the spirituality of the Church in its most characteristic act, the summit and font of pastoral activity.

And so the Liturgy, as Father Arns states later on, because it is the center — summit and font — of all Christian life is also the center of theological studies and pastoral activity.

Reading on enthusiastically, the reader quickly becomes aware of the authors' exceptional openness and intellectual honesty. There is a sound basis and a carefully reasoned foundation for every statement made. So, when Father Koser states that "pious exercises must not be permitted to become predominant in the life of anyone"; and again that: "a liturgical spirituality not only exists, but is of obligation for everyone," he is not merely speaking "off the top of his head." His statement is actually a theological conclusion!

Every possible area related to the renewal of the liturgy is treated in these two solumes. Even such practicalities as the Prayer of the Faithful, the Homily, Concelebration, Communion under Both Species, the Reform of the Breviary and Sacred Art are fully presented in the light of developments prior to and following upon Vatican II. Father Gelineau offers a solid theology of liturgical music which is a genuinely rewarding experience to read. Finally, Volume II concludes with two magnificent chapters relating liturgical renewal to missionary activity and closely examining the liturgical apostolate in the United States.

Physically, **The Liturgy of Vatican II** is an achievement of which Fran-

ciscan Herald Press can be proud. It is well planned, expertly organized, and elegantly printed. The translations are all excellent — a bonus which is quite unusual in a work of this type.

In the Foreword, Cardinal Lercaro states that although these two volumes are opportune at the present time, they "will be such even more tomorrow when the seed sown by the Constitution will have blossomed." I can do no more than echo these sentiments. **The Liturgy of Vatican II** is unequalled in its field. It is the definitive work in the post-conciliar study of liturgical renewal.

— Richard L. Bory

The Biblical Spirituality of Saint John. By Paul-Marie de la Croix, O.C.D. Trans. John Clarke, O.C.D.; New York: Alba House, 1966. Pp. 425. Cloth, $7.50.

Readers who have had their appetites whetted by Fr. Gerald Vann's **The Eagle's Word,** Fr. Joseph Crehan's **The Theology of St. John,** Fr. M. E. Boismard's **St. John's Prologue,** and other enticing but too brief or specialized monographs on St. John, will be thoroughly delighted with this painstaking, warm, and detailed treatment of the beloved disciple's spirituality. It is certainly a most fitting sequel to the much more technical **Johannine Studies** of Fr. André Feuillet published last year by Alba House. There really is material here for months and months of fruitful meditation. Not only that, but the study is wisely introduced by a fascinating chapter on the apostle's own spiritual formation under the influence of the Baptist, our Lord, Mary, and the Holy Spirit.

The investigation of John's spiritual doctrine as revealed in his Gospel especially, but also in his Letters and Book of Revelation, opens with a discussion of the "Spiritual Gospel," its style and main themes being stated briefly at the outset with a view to their further development in succeeding chapters. Then the Prologue is taken under consideration in an almost verse-by-verse exegetical study, as itself a compendium of the themes to be developed in the Gospel as a whole. Eighteen more chapters deal with as many different themes, in a way that makes them ideal spiritual reading: e. g., The Word of Truth, the Incarnation, the Portrait of Christ in the Fourth Gospel, Christ as Life and as Light, Christ and Faith, the Passover, the Holy Spirit (under three different aspects), and many, many more.

Whether the fault is the author's or the translator's, the style of writing does not, unfortunately, match the book's content in quality. The defects are far too numerous to list exhaustively here, and they do mar a book that deserves the best in technical (i. e., mechanical and literary) presentation. I don't think they will, or should, keep anyone from buying and deriving immense profit from the book; but they are worth mentioning in the hope that if authors and translators cannot be relied on to do better than this in the future, at least the editors at Alba House will take matters into their own hands and do some badly needed editorial work on future publications.

Thus the editors should devote a good deal of study to what a colon is and how to use it; they should resolutely delete outmoded usages such as **Messias** and **Isaias**; they should learn to condense where necessary the overly prolix French style; they should at least question an idiosyncrasy which leads a translator to reproduce parenthetically in the text original French words which are perfectly rendered by his translation. And on the other hand, where the English rendition makes poor sense, they should consult the original (I don't believe that the author meant that we must "by-pass" (**passer par?**) Christ's risen body in our act of faith, p. 96). Is it not an editor's task, finally, to verify scriptural citations? If someone had thought to do this, then the well-known verse of Proverbs (8:35) would not have been cited on p. 142 as Dt. 8:3.

Nor are the proof-readers without blame. I am not implying that this is a critical text where everything depends on accuracy, but it is not particularly conducive to meditation to read, on p. 114, "I who speak with thee am her."

A final comment which seems highly necessary here concerns the author's methodology. As I have already indicated, this is not a technical study; the degree of documentation is certainly a matter for the author's choice. Yet it does seem very strange that Bouyer's **The Fourth Gospel** is constantly cited early in the book, often with no real reason at all, to the exclusion of so many other Johannine scholars whose work is certainly pertinent. Then once in a great while we find a reference to another author (Dodd, Féret, and more frequently the **Bible de Jérusalem**), almost invariably with inadequate bibliographical data. Footnotes are often used for a brief phrase which belongs in the text, and are often dashed off in a style that, frankly, constitutes a serious affront to the reader.

For all its technical defects, the book is still a genuine masterpiece, an invaluable addition to the growing corpus of spiritual writing designed to take us back to the Gospels, the true fount of Christian spirituality. The publisher's evaluation, on the jacket, is not exaggerated: "This work — the harvest of the author's prayerful labors — can justly be described as a work for a lifetime."

— Michael D. Meilach, O.F.M.

The Design of Teilhard de Chardin, an Essay in Theological Reflection. By Piet Smulders, S. J. Introduction by Christian D'Armagnac, S. J. Trans. Arthur Gibson. Westminster: Newman Press, 1967. Pp. xiv-310. Cloth, $7.50

Smulders' book originally was written in Dutch. The present work is a careful translation of the French version, which includes some refinements of the Dutch original made by Smulders himself. The author, professor of theology at the Maastricht (Holland) Jesuit scholasticate, specializes in patristics and the history of dogma. He intends his book not only for the professional theologian but also for the layman who, confronted with the dazzling achievements of modern science, feels acutely the need for a clarification and justification of his beliefs along Teilhardian lines.

In writing this book, Smulders limited himself to three objectives: first, to outline and objectively evaluate the main ideas of Teilhard's cosmology and salvation theo-

logy; second, to compare these concepts with traditional Catholic teaching; third, to sketch a possible integration. Smulders therefore does not provide a unified treatment of Teilhard's entire thought, but rather a series of somewhat disconnected essays on selected topics. Four are treated in rather long appendices intercalated in the text. Some subjects explored are the law of interiorizing complexification (perhaps "Teilhard's crucial contribution to the genius of human thought"), the significance of evolution for the theology of creation, the spiritual nature of the soul, the problem of sin, evolution and original sin, and Teilhard's "new" spirituality. The copious notes often amplify the text discussions.

While Smulders' treatment is usually clear and always profound, I disagree on some minor points. Thus Smulders (like Teilhard) gives too much credit to Lamarck's ideas on the mode of evolution. He accepts Teilhard's erroneous idea that the evolutionary ascent of life runs counter to the physical law of entropy. Smulders (or his translator) is a bit infelicitous in expression when he says (p. 83): "In a mysterious but real sense, men can expand or contract the divine being of God, in function of the extent to which they allow him to be God for them." I fail to see a solid basis for this statement made in connection with the study of original sin (p. 177): "Inversely, it is not unthinkable that the **No** of ancestors, repeated over and over again by the descendents, could have communicated to succeeding generations an inner deviation and aversion from this fulfillment." It is difficult at times to distinguish Smulders' summaries of Teilhard's ideas from Smulders' evaluations. Other equally competent and sympathetic students of Teilhard will not always agree with Smulders' interpretations of Teilhard's meaning.

Smulders' book is an important addition to the literature on Teilhard in its unusual success in clarifying his meaning and in showing the great significance of his ideas for a true rapprochement between the worlds of science and faith. In addition, his book is valuable in updating the reader on current Catholic theological thought on some timely topics.

— Paulinus F. Forsthoefel, S.J.

The Bible and the Liturgy. By Jean Danielou, S. J. Notre Dame: University Press, 1956; first paper ed. 1966. Pp. 372. Paper, $3.45.

The original version of this book was published at Paris in 1951. But it is by no means a work of "pre-Vatican II" theology. If there is anything that strikes a person reading the documents of the Council, it is that the whole thrust of Vatican II, far from being a revolution, is really a renewal of our contact and continuity with the rich sources of the Church's living tradition. On that basis, this book might be classed as "theology of the Council".

The author's aim is to offset the almost exclusive emphasis given by "textbook theology" to the sacraments **as efficacious causes. His emphasis** is on the sacraments **as signs** — an emphasis that foreshadows the **Constitution on the Liturgy.** Likewise his method foreshadows the spirit of the Council. The book is an examination of the sources of the ancient tradition of the Church. It is "an interpretation of the symbolism of Christian worship according to the Fathers of the Church." Danielou seeks to discover how the Fathers experienced the liturgy, because in their experience "we meet apostolic tradition of which they are the witnesses and the depositaries"; that is, because they are the witnesses to the faith of primitive Christianity. And our concern today is to renew our contact and continuity with that faith.

The liturgical theology that he discovers in the Fathers is a biblical one. The Fathers understood liturgical rites in terms of their **types** in the Old and New Testaments. They saw that sacraments signified biblical events, as baptism does the Exodus. They saw that they fulfilled important biblical symbols, as baptism reflects the destroying and the life-giving symbolism of water. And they saw that liturgical rites built on Old Testament rites with all their symbolism, as the Eucharist builds on the Paschal meal.

The subject matter of the book is limited to the sacraments involved in the ancient process of initiation — baptism, confirmation, and Eucharist; together with a consideration of the liturgical cycles of the week and of the year. The treatment of baptism, as an example, includes a discussion of the catechumenate, the baptismal rite itself, the seal of baptism, and the biblical types of baptism: creation, the Deluge, the Exodus, the events around the Jordan River. The author develops each area by examining what the Fathers have to say on it, and then reflecting on the significance of their ideas in terms of biblical theology.

This paperback edition is one of several similar Notre Dame reprints being published under the title "Liturgical Studies." It makes easily available what is really a classic piece of liturgical scholarship. (an indication of its worth is the fact that it is quoted as **the source** for early Christian liturgical practice in Mircea Eliade's book **The Sacred and the Profane.**) It is indispensable reading for a student of the liturgy. An ample index makes it a good source-book for someone seeking class or sermon material on the significance of one or another aspect of the liturgy. The book presumes a good background in Scripture and some acquaintance with the study of the liturgy. Nevertheless, the "average reader" — whoever that is — would find it worthwhile to read around in it, especially the chapters on Baptism and the Eucharist. Such a casual reading will give a taste of the attitude and thought of the great men of the early Church, and it will reassure the reader that the changes made by the Council are radical only in the good sense of that word: returning to the roots of our tradition.

— Lester Bowman, O.F.M.

Personalism and Vocation. By Germain Lesage. Trans. Bernard J. Bechard; New York: Alba House, 1966. Pp. 252. Cloth, $4.95.

Modern man "leaves the land of his forefathers and his humble friends, the animals, to live in the soulless world of mechanics.... In politics France and America violently rejected the divine right of kings. In the name of liberty and human dignity the most primitive groups demand a national independence that they do not know how to use. In economics, giant industries are fos-

tered under the aegis of liberal capitalism and end by exploiting the working class... The common good has its origin and source in authority and... a minimum of well-being is required for practicing virtue... We must take care of 'Brother Ass' because if he falls during his duties, the soul which he carries may also fall.... The good functioning and complete satisfaction of the senses appears to be the ideal of our civilization." Modern youth "like the Thomistic approach because it gives them satisfactory and calming explanations about supernatural life.... Many youths aspire to a high holiness. Dissatisfied with the joys of the world, they feel a need of escaping to heaven.... The formation of the religious personality is accomplished through obedience to authority."

The reader of **Personalism and Vocation** gets the impression that a nuclear conflagration would be the best possible thing for our world. Then we could all return to the simplicity of the middle ages, whose merits are so often and so ardently extolled in this book. The author has little sympathy for the modern world. His theology of the religious life and his psychology are as medieval as the rest of the book. He is very keen, however, on adapting the religious life to the modern world. He goes so far as to suggest such things as the use of the radio in religious communities, although "its use... should be controlled and the community radio should preferably be placed in a separate common room, so that those who do not want to listen to it will not be disturbed." Moreover, "today, watches, fountain pens, rulers and the like are no longer luxuries."

The author is very good at listing the ten outstanding weaknesses of modern youth, e. g., contempt for rules, intoxication with freedom, slavery to naturalism, as well as the ten outstanding strong points of modern youth, e. g., obsession with the heroic, love of God, a high ideal of contemplation. He often speaks of the concessions which the religious life must make to today's youth in light of what modern culture has done to them. He invites youths to save their souls in the religious life, where, he also teaches us, regularity and mortification are the chief means of attaining holiness.

Maybe this book is a brave and revelatory work for the French. But it can only be a curiosity for American readers.

— Andrew Panzarella, F.S.C.

Sisters for the World. By Judith Tate, O.S.B. New York: Herder and Herder, 1966. Pp. 141. Cloth, $3.50.

The title of this book may suggest an Americanized version of the ground-breaking, even earth-shaking book of Cardinal Suenens, **The Nun in the World.** Only two words differ; but how significant these words really are.

Besides being old-hat now among publications of its kind, the Belgian Cardinal's book seems geared to religious women of Europe. American sisters who became unduly upset by its contents were most often women formed in the soil of transplanted European daughter-houses, dead-set on retaining all the features of their mother across the sea. Genuinely American religious women have needed a book of their own vintage, **of** the sister, **for** the sister, and **by** the sister. **Sisters for the World** promises to be one answer to this need, even if it is not the only answer.

In his introduction to the book, Father Adrian van Kaam draws the reader's attention to the emerging American spiritual writer who is finally competent to say something fresh and original, concrete and relevant, something flowing from his own American culture which will be of value to the growth of the Church and all mankind. The author of **Sisters for the World** deserves to be counted among these emerging writers.

Sister Judith Tate gives us the authentic voice of a mature American religious woman. She has something worthwhile to say, and she conveys her deeply felt ideas with honesty and simplicity and, at times, even with poetic beauty.

The book unfolds with sureness as its initial chapter, "Building on the Past," establishes the reader on the footings of the gospel, the voice of the Church to today's people of God, the primary and secondary traditions of religious life, and the notions of community and vows. Then the basic problems contronting today's religious women are sounded out. Through considerations of the sister's relationship to self, to others, and to God, the following four chapters propose serious reflections on solutions to these problems.

The reader may feel somewhat uneasy as the sister is literally taken apart and viewed separately as person, woman, and religious. Sister Judith has risked sounding divisive in order to prove the very opposite: that authentic sisters are fully-integrated human beings. The person-woman-sister composite is indivisible. M[illegible] from false [illegible] of these essen[illegible] ed and another, [illegible] blown out of prop[illegible] sisters need only to [illegible] inner ear-phones of m[illegible] to hear a voice from an early instruction period saying to them: "You must first be a religious!"

The closing chapter, "Towards the Model Community" gives specific proposals for renewal and adaptation on less rigidly structured lines of community than those existing at present. One proposal suggests that the "ideal" community would comprise from six to twelve sisters. This reviewer doubts that the problem of interpersonal relationships is to be solved by quantitative limitation of communities (though Sister Judith does not suggest that this be the only reform). Present-day writers are alerting us to new species of human community — the technopolis, and even megalopolis. We are being warned not to yearn for or regress into the folk-groupings of a former village milieu. Much more thought must yet be given to the types of associational life which may fruitfully develop even within today's religious community, large and mechanized as it may be. Although the hazards of dehumanization and anonymity are inherent in the large group, is it possible that we have succumbed to these negative tendencies because we have not fearlessly accepted or even perceived the challenges and liberating forces also present in the large group?

As Sister Judith sketches the "new maturity" required of sisters taking new directions in community living, she might add a final important qualification to the excellent

list she gives: that, in striving for the ideal, one not lose sight of the real. Not all sisters will possess the "new maturity." Nor will those how possess it, do so in the same manner and degree.

Evaluating the book as a whole, this reviewer finds it top-level, with crowning levels of excellence in the sections on work, leisure, worship, and silence. The use of the at-war word "celibacy" as a replacement for "virginity," and the unconvincing rationale given for this exchange, along with some of the statements on obedience — these appear to be weak points in this generally strong book. The declared scope of the book seems to demand a fuller treatment of certain ideas, but precisely because the book invites so much amplification, argumentation, and stimulation, it ought to become a number one choice of sisters as discussion-book-of-the-year.

— Sister Mary Jane Klimisch, O.S.B.

The Meaning of History. By Henri I. Marrou. Trans. Robert J. Olsen; Baltimore; Helicon Press, 1966. Pp. 301, Cloth $5.95.

To examine critically the function and the work of the historian for young scholars and the intelligent laity are the basic aims of H. I. Marrou in this brief work.

With gallic clarity and abundant scholarly allusions, he briefly prefaces this study with the changing roles of the professional historian during the past century and a half, when the historian came to surpass the theologian and the philosopher in raising questions and in suggesting answers to man's perennial problems, as he sharpened his skills in the now famous university seminars. The latter were the breeding grounds of positivist attitudes and values, where the student became obsessed with documents and fact finding, shunning interpretation as if it were the source of fatal and subjective bias, the bane of all objective scholarship. Historians were nothing more than scientists in the laboratory of human experience.

The perversion of history to willful propaganda, nationalist pretension, and totalitarian aims had forced albeit slowly the return of the historian with a point of view and a service of truth. While the full and routine labor with facts within the university crushed the historian into sceptical and relativist wonder, the trend towards adjustment was under way. Marrou belongs to this more recent revision as he reflects aloud on the nature of historical sources, the involved role of the historian, and the nature of historical truth. He presents a rigorous analysis of concepts drawn from the historical experience that are all too often loosely used, tending in a babel for the unwary reader.

The chief significance of **The Meaning of History** lies in its use of the "existential element" in history. Here Marrou counters the negative and aloof pretensions of the positivist trained historian, when he states rather "... history now seems to be an effort which is in a certain sense creative." He employs the phrase "rhetoric energies" to describe the active and critical role of the process of producing history. To illustrate this experience, Marrou describes his personal involvement in writing **Antiquity his History of Education**, published in 1948. He points up the pitfalls and limitations of historical scholarship, the need for delicate balance among investigation, sources, querying the facts, and the final expression of the end result. To make the historical take on existence then is his goal.

Throughout this pithy work it is quite evident Marrou is well grounded in classical literature and philosophy, the Fathers of the Church and contemporary thought. He is well versed also in the writings of the current historians and their aims and problems, yet his knowledge weighs lightly on the narrative as it here qualifies or there enlightens a crucial issue.

In the last chapter: The Usefulness of History, Marrou clearly and emphatically distinguishes among Philosophy, Theology, and History, indicating the relationship of one to the others; yet their different aims and roles are precisely delineated. As if to stress that historians should avoid the overview, he notes: "History can not undertake the role of a central vivifying force in human culture and life." History's true role is "to furnish the alert mind with materials for exercising his judgment and his will." The historian then is the honest man seeking to unravel the concrete evidence of the past for what it reveals. And the more he can enthuse this evidence, the closer will he be to the original reality.

Finally it remains to ask where Marrou's study belongs among the dozen or so manuals of similar nature published during the past two decades. He adds little to their basic investigation of the historian's techniques and work. As they, he is quite in the main stream of current revision — making history an art and a science under literature. His main value lies in the unique interpretation he suggests, yet one open to question as are those of D'Arcy, Carr, Vico, Butterfield, Gottshalk, Garraghan, **et alii.** Is man the measure of man, and is the human existence the springboard of human understanding — if so, Marrou will appeal to you.

— Peter G. Marron

The Silent Spire Speaks. By Fr. M. Raymond, O.C.S.O. Milwaukee: Bruce, 1966. Pp. vii-194. Cloth, $4.95.

The author claims that his contemplative form of life, with its freedom from preoccupation and noise, permits him to see the "God is dead" cry in its more revealing reality: since God cannot be abolished, the effort to do so is instead destroying his image; consequently, it is man who is dead.

The press, with its love of slogan, has succeeded in adding to this confusion and obscuring of the truth by its multiplicity of understatement and out-of-context reporting. The answer to the contemporary situation is clarity, and this is attained through simplicity.

This book is a dialogue with a Catholic university student; the author develops the theme that Catholic education is, or should be, a quest for God. Scholasticism is said to be urgently needed, with its system of unification and simplification; it will supposedly help man relate every aspect of his existence to his ultimate destiny.

The Spire of Gethsemane speaks this one word, this all-embracing message to the one who will listen: "Michael — **Quis ut Deus?"** The whole book hinges on this with a variety of applications deduced

from the positive and negative aspects of the First Commandment. Michael and Satan are correlatives. "What's wrong with the world: not enough adoration — too much idolatry."

The author states that he has a passion for clarity, and while both the passion and the clarity are in evidence throughout the book, one would desire less intrusion of the individual personality and a more profound treatment of the facts. The dialogical style is tedious, but that is not the main trouble. One year of teaching **today** (not in the era of Catholic education Fr. Raymond once knew) at any Catholic college would no doubt leave Fr. Raymond singing a totally different song.

— Michael D. Meilach, O.F.M.

The Impact of Vatican II. Ed. Jude P. Dougherty. St. Louis: B. Herder Book Co., 1966. Pp. 88. Paper, $1.95.

Concise and to the point, **The Impact of Vatican II** is a collection of six essays treating of the ramifications of postconciliar renewal on specific important aspects of Christianity. Brief and informal but not superficial, the articles concern Liturgy, Scripture, Monasticism, the Laity and Catholic Education. The introductory chapter, "History Revisited Through Vatican II," sets the stage and immerses the reader in the proper mood for what is to follow. All the articles are steeped in a lively appreciation of history as each author examines the past, relates the present and looks to the future with the faith and hope generated by Pope John's "aggiornamento." The historical perspective is not lost throughout the book and it provides the thread of unity among such a diversity of topics.

There is indeed much to be said about this fine contribution to keeping-up-to-date in today's Church. The authors are among the most proficient, intelligent and readable men in their respective fields. No doubt the names Aidan Kavanagh, Carroll Stuhlmueller and Thomas Merton have a familiar — if not reverential — ring in many readers' ears. Every article has its own message; each author says it well. But the general theme of this paperback cries out: The Church is changing. We cannot sit back and be satisfied with things as they have been. Every aspect of Christian life must be examined carefully to see how it can be made more **real** to modern society. Using history as a guide and praying to the Spirit for light we all must take the necessary steps to carry out the renewal of Vatican II.

The book does, however, have its share of drawbacks. The brevity of each essay prevented the authors from presenting a full or complete examination of the problems facing the Church today. There is a lack of practicality and almost an overabundance of theory. Some aspects of renewal are not treated which are too important to be missed, e. g., Ecumenism. But this contribution of B. Herder Book Company is a laudable achievement. Each article is easy to read and contributes much to the overall picture of the People of God coming to grips with the challenge placed on their shoulders by each document issued from the Second Vatican Council. And for this reason — among many others — this inexpensive and handy volume is worth reading.

— Richard L. Bory

BOOKS IN BRIEF

A listing of some important books for which review space is unavailable.

The Jerusalem Bible (Rev. Alexander Jones, general ed.; New York; Doubleday, 1966. Pp. 2020 plus appendices and maps, Cloth, $16.95). The most impressive Bible yet published in English, this elegant volume makes full use of modern science and scholarship in its translation, interpretation, and notes. It employs all the beauty and majesty of the English language, but always as a living language of the 20th century. Based on the interpretations adopted by the French **Bible de Jérusalem,** this English version is a translation of the original Greek and Hebrew texts which reflects decades of research, study, and translating work.

Endres, Joseph, C. Ss. R., **Man as the Onthological Mean** (New York: Desclee, 1965; pp. 261, Cloth, $4.50). Basing his work on the insights of modern thought and on the wisdom of the past, the author examines the nature of man and his relationship to the cosmos.

Häring, Bernard, C. S.s. R., **Christian Renewal in a Changing World** (New York: Desclee, 1965; pp. xxi-480, Cloth $6.75). This profound theological study reveals the means and sources of strength for a genuine Christian renewal. Deep penetration of the Christian mystery combines with open dialogue with modern thought to produce a stimulating challenge for every reader.

Küng, Hans, **Structure of the Church** (New York: Nelson, 1965; pp. xvii-394), Cloth, $7.50). This is one of the most exciting books of contemporary theological scholarship. It re-examines the structure of the Catholic Church in the light of the Ecumenical Council.

O'Dea, Thomas F., **The Sociology of Religion** (Englewood Cliffs, N. J.: Prentice-Hall, 1966; pp. viii-120. Cloth, $3.95; paper, $1.50). This study of the contributions of the most important theorists in religion and sociology explores, among other points, the association between religion and other elements of social structure, such as region, occupation, and class. It systematically contrasts and compares the major religions of the world, and probes the role of religion in conflict and strife.

Spicq, Ceslaus, O. P., **Agape in the New Testament** (Vol. 3: **Agape in St. John**; trans. Sr. Marie Aquinas McNamara, O. P., and Sr. Mary Honoria Richter, O. P.; St. Louis and London: B. Herder Book Co., 1966; pp. ix-262, Cloth, $6.25). In 4 chapters, the author treats of John's writing on Love in the Apocalypse and the Fourth Gospel, combining the light of philological research with the warmth of Christian devotion. Appendices treat of some specific questions regarding love in the Synoptic Gospels, and in ancient pagan and Christian circles.

COVER AND ILLUSTRATION CREDITS

This month's cover, symbolizing the Resurrection, as well as the illustrations inside the magazine, were drawn by Father Francis X. Miles, O.F.M., of St. Bonaventure University's theology department.

the CORD

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Have Stipends Become Meaningless?

In a *Vox Regis* article,[1] Mr. J. William Reitter surveys recent contributions by canon lawyers and theologians to the Mass stipend question. He easily documents the fact that discontent with the present system is widespread, and gives clearly and forcefully the reasons for this dissatisfaction: the taint of simony, financial imbalance, and liturgical obscurity. The author goes on to distinguish the two types of offerings: Sacrificial Gifts and Stipends; then, after an extremely enlightening, if brief, historical survey, he sets forth some possible solutions for our time.

At the Franciscan Sisters Educational Conference last Thanksgiving three of the priests present engaged in an informal discussion on this subject, which generated much more heat than light, with emotional tides of rhetoric sweeping away all possibility of achieving any light or clarity. "I serve the altar," one was heard to exclaim heatedly, "and I have the right to live by the altar." Yes, but . . .

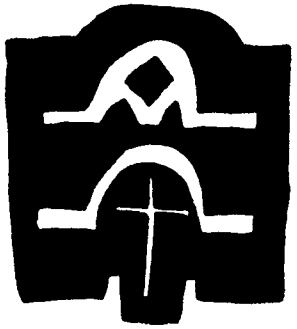
We are all aware of the theological explanations; and no matter how repulsive the trafficking becomes, we are reluctant indeed to label it simony. The question concerns rather the liturgical, the ascetical, and even (yes) the financial anomalies that result from the present stipend system. We concur heartily with Mr. Reitter's conclusion: ". . . armed with an historical perspective, an evangelical persistence and the cogent backing of modern theologians, we can [and must] gradually change the thinking which is responsible for the status quo."

Fr. Michael D. Meilach, ofm

[1] **Vox Regis** is one of two seminary publications which hold a membership in the Catholic Press Association. It is published by the seminarians of Christ the King Seminary, St. Bonaventure, N.Y. The Winter, 1966, issue, in which Mr. Reitter's article appears, is out of print; hopefully reprints will be available of this excellent article.

Paradoxes of the Resurrection

A Sermon for Easter Sunday



Bonaventure Midili, T. O. R.

Fast has become feast
Death, life
End, beginning
Seed, flower
Winter, spring
Evening, morning
The night of darkness, the light of day
Alleluia, Alleluia!

Death has become life
Burial chamber, bridal chamber
Tomb, Womb
Death shroud, raiments of glory,
Mortal wounds, everlasting gems,
A laying down, a rising up
The end of defeat, the beginning of victory,

Alleluia, Alleluia!
End has become beginning
Time, eternity,
Earth, heaven
Egypt, Israel
Image, reality
Mystery, revelation
The seed of prophecy, the flower of fulfillment
Alleluia, Alleluia!

Seed has become flower
Doorpost, cross
Lamb, Eucharist
Reed sea, baptismal waters
Pillar of fire, paschal candle
Walls of Jericho, stone of a tomb
Winter of exile, spring of deliverance
Alleluia, Alleluia!

Winter has become spring,
Damnation, salvation,
Guilt, innocence
Punishment, mercy
Pagan, Christian,
Sinner, saint,
Darkness of slavery, light of freedom
Alleluia, Alleluia!

Darkness has become light
Enmity, friendship
Faithlessness, faithfulness,
Harlot, bride
Orphan, child
The rejected, the beloved
The night of separation, the day of reunion,
Alleluia, Alleluia!

Night has become day
Doubt, faith
Despair, hope
Fear, courage
Hatred, love
Loss, gain
Dusk of sorrow, dawn of joy
Alleluia, Alleluia!

Dusk has become dawn
Tears, forgiveness
Penance, pardon
Lamentation, hymn
Grief, gladness
Miserere, Alleluia
Twilight of wandering, brightness of welcome
Alleluia, Alleluia!

Father Bonaventure Midili, T.O.R., former chaplain at St. Gabriel's Sch of Nursing, Little Falls, Minn., is now prior of the International House of t Franciscan Third Order Regular, in Rome.

Twilight has become brilliance
Fault, virtue
Unclean, clean
Lust, purity
Body, spirit
Old, new
Sunset of malice, sunrise of sincerity and truth
Alleluia, Alleluia!

Rags have become riches
Sackcloth, satin,
Ashes, adornment
Fish, flesh
Bitter herbs, milk and honey
Evening of Lent, morning of Easter,
Alleluia, Alleluia!

And who has done this?
I pray you, Who has done all this?
JESUS OF NAZARETH, whom they crucified!
He is the Lord!

How did He do all this?
By His rising from the dead . . . with a mighty and outstreched arm
All is transformed. All is changed. All is renewed.
Death is life . . . failure, achievement.

When did He do all this?
On this day which the Lord has made.
On this, the glorious day of His Resurrection from the Dead.

Why did He do all this?
To bring us the unshakable certainty that we are beyond time . . .
in Eternity.
We have passed on to our home above.
No longer can the pain of this time reach the deep places in us . . .
it can only touch what is dead in us.
We have only to do with God, for our life is hidden with Him.
Our life in Christ must take its form and stamp from this day,
on which all has been renewed and transformed.
For now our roots must be from above:

"Seek the things that are from above,
Where Christ sits at the right hand of God.
Have a mind for the things that are above,
not for those of the earth."

ALLELUIA! ALLELUIA!
ALLELUIA! ALLELUIA!

The Franciscan Image Today

Celestine Regnier, O. F. M. Conv.

What does it mean to be a Franciscan today? More specifically, how are we, as Franciscans, applying and fulfilling in just measure the ideal and spirit of our founder, Saint Francis? Every so often we have to take stock of ourself for several reasons: first, to assess the meaning and value of our individual life as compared to the heritage we should be carrying on because of our profession of a distinctive way of life; secondly, for a renewed review of the nature and character of the life to which we have dedicated ourself so that our purpose remains clear and genuine.

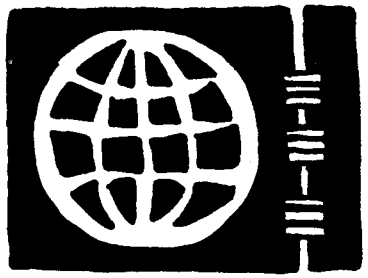
It may be a matter of possible concern that one of the reasons for the disturbing lull in vocations to the Order might be due to some ambiguity regarding the Franciscan's basic image. We hear repeatedly that today's youth wants to know and see. As a possible candidate to the Order, he wants to know what the life is, what it has to offer him as a unique way to spiritual fulfillment. In order to meet this demand we must have a deep appreciation and conviction of the basic substance of our mode of life. We also want and need a sense of confidence and security for ourself.

Serious consideration of present-day identity, nature, purpose, particular means to special end of the Franciscan life requires very honest and sober analysis of the direction our life assumes each day. Our meaning and value cannot rest solely on tradition, foundation history or the personal zeal and teachings of Saint Francis. All that is historical fact which gave special character and motivation to the Order at its inception. We are concerned with the now.

With Christ's gospel the all important factor is how much is Christ's message finding its way into today's society. The Gospels lose their force and persuasiveness to the extent that the spirit of his message is not applied by mankind today. This does not mean that the bible should answer twentieth century questions but that twentieth century man should find himself in the bible. The difference is not mere academic quibbling. It is what Pope John XXIII referred to when he said "The man today, just as much as the man who read the **Biblia pauperum** on the walls of the churches of old, has a keen desire for the word of God. Man awaits it and listens to it with the same devotion with which the Hebrew people welcomed Esdras' reading of the sacred book after the harrowing events accompanying their return from captivity."

The reason for what may seem a sudden digression is to point out that the relevance of the Franciscan Order springs from today's Franciscan reading the word and ideal of his founder, identifying the spirit revealed in Francis' purpose and direction and finding himself therein. In that life and teaching today's Franciscan recognizes a particular way to life in and with Christ. And it is applicable in any age just as the gospel is. Neither Christ nor Francis spoke to an age; each spoke to man whose environment may change considerably from one transition to another but whose problems and challenges remain essentially the same. Man has always to deal with himself, with people, and with the goods of the world. These present the same temptations, the same problems, in any era.

Man's purpose in life has been the same from the time of creation: to love God and man because of God. More precisely, it is to love God with the whole heart, soul, mind and strength (Mk. 12:30). This is the first commandment. It does not refer to the time of Christ's sojourn on earth. It belongs to man, created



to the image and likeness of God in all times and in all ages. Similarly, when Saint Francis speaks to his followers he is not to be considered in the past but now, in the present. He speaks to man living today, professing his rule of life. The spirit and purpose of that rule of life ever remains the same.

Therefore, when we speak of the Franciscan Order today, what it is, what is its purpose and character, we must realize that although our mode of living has changed with the march of industry, science, economics, philosophy, still man is man. Instead of moving by camel caravan he may now be jetting and orbiting the earth; nevertheless his purpose has not changed. He is still to love God with his whole heart, soul, mind and strength. To forget this or allow it to become hazy is to de-emphasize the all important fact that Francis' main concern is the fulfillment of man's primary purpose in life.

Father Celestine Regnier, O.F.M Conv., was appointed to his sixth term last September as Novice Master for the Conventual Franciscan Province of the Immaculate Conception; the Novitiate is in Middleburg, New York.

Today's Franciscan should not want anything less than Christ or Francis when it comes to love of God and the desire for perfection.

The man who allows himself to be attracted to himself, to mankind and the world will not fulfill the love he should have for God. The possibilities of failure are great. The challenges stemming from self, man and the world are endless. The scribe to whom Christ spoke about loving God entirely expressed it well when he said that this love of God and neighbor was a greater thing than all holocausts and sacrifices (Mk. 12:33). Christ then told the scribe that he was not far from the kingdom of God. Again, in his most disturbing sermon on the mount, Christ said that we should be perfect as also our heavenly Father is perfect (Mt. 5:48). This wasn't meant just for the multitudes who followed to hear his word. Christ spoke to man. And Saint Francis, embracing those words and mindful of Christ's counsel that if we want perfection to sell what we have, give to the poor and follow him (Mt. 19:21), regarded poverty as essential to perfection.

With Christ, Francis considered the goods of the world as a grave liability to complete love of God. They can blind a man; distract him from his life's goal. They can, indeed, be the cause of his eternal damnation. Christ told mankind not to store up goods of the earth, but treasure in heaven (Mt 6:19), that it is easier for a came to pass through the eye of needle than for a rich man t enter heaven (Mt. 19:24), that w should not be concerned with wha we shall eat or wear, that Go knows our needs and will provid for us (Lk. 12:22). According t Christ, perfect love of God i linked with poverty and Franci simply accepted what Christ sai and made it his way of life.

Can this poverty which Franci talked about so lovingly and em braced so completely still be on of the notable marks of Francis cans today? The question is no intended to imply that poverty i no longer possible, but rather t analyze both its nature and appli cation for the fulfillment of th Franciscan spirit and ideal in th twentieth century. Today's Fran ciscan should not want anythin less than Christ or Francis wher it comes to love of God and th desire for perfection. And of al the possible failures he know that the most subtle and de vastating result from a strang kind of hallucination that en ables one to be convinced that h loves God deeply whereas his lov is a mere shadow. It enables hin too, to regard himself as a sincer Franciscan, whereas he is no able to say how he lives his vo of poverty because it is a word rather than a way of life. Its meaning lies in the past rather than in the present.

That the Franciscan must use material things in his work need not lessen or tarnish his love of God because he does not allow himself to be attached to worldly things. He merely uses them. And this is not a subterfuge of some sort, it is a fact known to him and evident in countless manifestations of his spirit of poverty. He has to be a very sure of this as a matter of honesty to himself and to God. He knows that confusion, contradiction and finally unconcern can overtake him because self love is a major enemy to his dedication to the Franciscan principles.

The use of material goods with good reason should not in any way disprove, belittle or contradict our love of poverty. Francis never meant poverty to relate to the use or non-use of things. Poverty was never meant to relate to the dollar, so that one without

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Pierre R. Bernard, O. P.

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a cent in his pocket is poor whereas one with money is not poor. The indigent of this world might well be avaricious lovers of wealth. It is a matter of intention, genuine, Christ-centered and God-loving.

Certain principles and preferences are necessary to this spirit of poverty. A desire to avoid the superfluous and, of necessity, to be concerned with what constitutes the superfluous, identifying and avoiding it not merely in important matters but in small things because it is in a host of small observances that the vow remains meaningful and alive. A concern for moderation in permissible things, keeping a leash on ourself in the use and enjoyment of material goods. This leads to a spirit of self denial even in permissible things and an alertness to opportunities to apply this self-denial. Virtue, after all, is something that is actually lived, not just once in a while, but as an integral part of daily life, and it depends very much on one being able to point out for himself specific instances of poverty on a regular basis.

In no way is poverty observed by taking umbrage in the false security of a superior's permission. Generally, although this may be open to question, a superior presumes that a subject asking for something is aware of the basics of poverty and that he considers his request a just one. But a superior's permission still does not abolish an act of propriety or of attachment. This is the subject's doing and it is his guilt. A superior might be neglectful in not probing a matter sufficiently. That is his omission. But anything definitely against the principle and spirit of poverty, even though agreed to by the superior, remains a violation of poverty. It is the individual who professed to live in poverty and it is up to him to do so as professed.

Of necessity, poverty implies limitation and an understanding of its meaning. We must also see where and how it can be applied. At times this may involve very notable deeds, but mostly the ordinary is the rule, the so-called unnoticed little acts that all go to form a very strong foundation. In his book, **In the Spirit of St. Francis,** Father Theodosius Foley asks if the day is past when we save a scrap of paper for a casual note or the stub of a pencil because there is still some use in it. To some this may seem silly, but that would be to ignore the all important point that we do have to have poverty on our mind and we do have to be performing acts of moderation and limitation and self-denial in order to be living it. A retreat master once said that it was an occasion of sin for some Franciscans to enter a Five and Dime, simply because they bought for the thrill of buying and possessing.

We cannot be poor and at the same time be creatures of convenience. And we may be often guilty of many such failures without even being aware of it. A very profitable check-up on this is to take an inventory of our room (Saint Francis wouldn't like that term **our**). And the inventory should be an honest one, a true evaluation of need and superfluity. We may find that we are holding onto things that we've never had use for and simply cannot surrender; or else things we've finished with (like a book) and will have no further need of. Yet we still hang on to them for no reason other than that we like to have them around.

A practical consideration for everyone is, how much is moderation and self-denial on my mind and in my acts, when I shop, when I'm recreating, when I travel, when I have to eat out. It should be a matter of disturbing concern if we cannot regularly point to some definite act of poverty. Acts of poverty exist in using things with care, never allowing anything to be willfully damaged or abused, having an eye to preserving things in the house, in our room. And when we must use money, we are to do so with moderation and a just sense of necessity, to shop with a sense of economy, as any sensible housewife does for the good of the home budget. Here is where the Franciscan often may be guilty of failure principally because he has no sense of values and no idea of how to save. For instance, he shops at a convenient store instead of where prices are lower, or else he accepts the first price mentioned instead of trying for a lower one. For the thrifty, shopping can be a definite exercise of poverty.

Of course, the entire subject of poverty and the religious life boils down to love of God. This is something that can be talked about very glibly and even with very spiritual overtones but still in reality leave much to be desired. There is only one basic reason for entering the religious life and that is that one's love of God is so far reaching that it cannot be satisfied with anyone or anything beneath God. As one enters the religious life he feels this love not as something in full bloom but rather as a seed needing special surroundings and conditions so that it will eventually flower. That this love should grow into an intimate life in God is an absolute prerequisite to a willing observance of poverty. God must be the all consuming attraction and passion. In other words, we are to love God with whole heart, mind, strength and soul.

Neither poverty nor the religious life can be lived without a continual striving and desire for complete union with God. "My God and my all!" Otherwise there will be a gradual paring down of principle and value until the ideal becomes hazy, nebulous and mediocrity soon takes over. Then will be the futile and sad attempt to serve two masters. When, on the other hand, one loves God he possesses everything and is satisfied with the least of things. He is a Friar Minor in name and in life.

He refers all things to God who has true dominion over all things. He regards attachment to anyone or anything as the usurpation of God's dominion.

When the devoted religious must use the things of the world he does so as a servant serving his master, but with love always elevating that service to a noble gift. So it was with Saint Francis, and so it must be with those who look upon themselves as his followers and disciples. In this light there is no confusion or misunderstanding or lessening of Francis' ideal. Poverty is still a beautiful lady and her beauty shines forth in the genuine spirit of Francis today.

Bethlehem, Nazareth, the cross all teach us that the servant should not be greater than the master. How contradictory it is, then, when a Franciscan seeks to satisfy his every whim, who has an abhorrence for the slightest inconvenience so that he labors to avoid it at every turn. How contradictory, too, when he grasps at everything big or small that will serve to cushion his life with ease. Poverty should include some semblance of having to rough it at least to the extent that we lack some conveniences. Basically, the spirit should be, how much can we do without and still fulfill our office and assignment? Poverty demands that we question our motives and desires, that we analyze our so-called needs, not according to the principle of the world but of the spirit of renunciation which is one of the es sential elements of poverty.

Poverty requires that we hav a very real appreciation of mo deration and honest needs. Th does not stem from rule or reg lation, but from a heart aflam with the love of God. If pover is to be real it must contain r nunciation, detachment and d pendence. They must be on o mind daily, and frequently should be rejecting things becau they either violate or tarni what Franciscanism stands for. this end a profitable, indeed ne essary, habit is to examine h often we reject things because poverty; how often do we jud things as being permissible a cording to the spirit of renunci tion, detachment and depen ence? We may find that too oft we seek to escape even minor d nials.

Thoreau said many wise thin "Most luxuries and many s called comforts of life are not o ly not indispensable, but positi hindrances to the elevation mankind. With respect to luxur and comforts, the wisest have e lived a more simple and mea life than the poor. None can an impartial or wise observer human life but from the vant ground of what we should voluntary poverty." Franciscan calls not only for the vow of p erty but for the love of it. true Franciscan feels shame w Saint Francis when he meets reads about someone poorer th he is. Christ's words are v

precious to him: "The foxes have their holes and the birds of the air their nests, but the Son of Man has no place to lay his head."

The Franciscan knows that poverty, as well as the entire spiritual life, can be lived only with constant care and watchfulness, allowing for the use of genuinely necessary things while alert to the avoidance of the superfluous and extravagant. And he is ever concerned with the real meaning of what is superfluous and extravagant. In time he forms a set of principles about his beloved poverty based on the purpose of his founder which is often the subject matter of his meditation. Because he loves poverty he fears material things, mindful of Saint Francis' words: "Excessive security leads to lessened caution against the enemy."

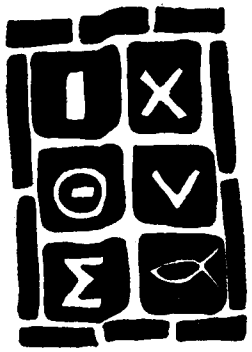
He is aware of this danger as he concentrates on living his poverty in the midst of material surroundings in his friary and in the world. But he is also aware that as long as he is concerned with moderation, renunciation, self-denial and detachment, his poverty is very real. He is very jealous about his love of Lady Poverty, and he offers her many gifts: something properly cared for, something saved, some self-denial, avoidance of waste. There is nothing vague about his poverty. It is very real. It is observed by a regular functional practice of what should be used and what should not; what should be spent and what should not. The Franciscan is concerned with the same thoughts expressed by Gaston Courtois:

> It would be wise for religious to examine their consciences frequently on their spirit of poverty according to some acceptable list: Is our happiness less and less dependent on the possession of material things? Do we desire at times to experience some inconveniences, some difficulties, like the poor in the world? What is our reaction to denial of permission or privation of things we would like to have or feel we should have? Do we surround ourselves with superfluities which gradually build up our life into a picture opposed to the crucifix we wear or place on our walls? What is our attitude towards asking permission? Do we shy away from this as often as possible? Do we ask permission for things that are a little dubious? Do we stretch tacit permissions or general permissions as far as possible? Do we seek to obtain things from relatives that are ordinarily not provided by the community? Do we use things as though they belonged to someone else or as being the property of the poor?

The Franciscan character is expressed in such definite concerns. They do not comprise the entire nature of the Franciscan spirit and ideal, but there can be little fear that where they are considered vital, there is anything vague or nominal about our life and individuality.

Some Considerations on Structure and Order

Jane Kay Sanderson



Today more than ever we need to recognize that the gift of solitude is not ordered to the acquisition of strange contemplative powers, but first of all to the recovery of one's deep self, and to the renewal of an authenticity which is twisted out of shape by the pretentious routines of disordered togetherness.[1]

In a recent letter a priest-friend queried: "Is there a structure in the Christian laylife in the world which supports the unmarried single person? ... In a recent series of lectures, Van Kaam brought this out ... that we need structure for fulfillment ... No matter where he is, or in what way he looks for it, man is going to have rules, regulations, a pattern of life to guide him, a norm to direct him by which he can evaluate. Of course, this is quite evident in the convent or monastic religious life ... but is this so accessible to the lay single person in the world? How does she manage it? Does she have to construct it for herself? Is this perhaps one of the open challenges as a result of Vatican II?"

To begin at the end, yes, this is perhaps the challenge of Vatican II — that man is being stimulated to probe relevance, relations, and right conduct, not simply in the name of spirituality or science, but in the name of life! The result, not yet net is that men and women are speaking of the wonderful things of God "**in various tongues.**" The vision and expression (or tongue) of Harvey Cox and his **Secular City** is one instance. Many others are speaking in diverse languages of a similar awareness — "that the church is not a building, a budget, a program, an organization. It is a **people in motion**, an 'eventful movement' in which barriers are being struck down and a radically new community beyond the divisiveness of inherited labels and stereotypes is emerging."[2] The crucial insight here is that the church (with a small "c") is a people in motion, a living people!

The substance of my ensuing reply revolved around my private contention that the word "structure" is neither suitable nor useful to convey the meaning intended by Van Kaam. Although the word is used by reputable thinkers and theologians, it nevertheless retains an ambiguity that does not serve truth in this context. It is misleading because it normally denotes fixity of existence, form, and purpose. Webster defines structure as "the arrangement or interrelation of all the parts of a whole; manner of organization or construction." This is a logical development of the root which comes from the Latin "struere," meaning to heap together, or arrange. But the crucial connection lies in its further reference to "building: a term applied to a **fixed construction.**" The mortar of mixed meanings creates a very solid impression that a structure is an **unchanging framework!**

The situation in contemporary religious groups witnesses to the devastation caused by the application of the literal notion of "structure" to the religious communal life — or existence. I don't think it can be done and remain a valid expression of life in the full sense of that term.

"Structure", then, is not the word or reality with which to express the fabric of unique activity and involvement of an individual or community in confrontation with life. However, there is a word which does so express such a continuity of action and involvement: that word is "order."

Where "structure" implies a static existence, a rigid style, an unchanging stance (obviating life by its very definition), "order" embraces form without rigidity, stability within diversity, and movement without maneuvering. Order, not structure, prepares and defines that growth which is of the essence of life — "that property of plants and animals which makes it possible for them to take in food, get energy from it, grow, adapt themselves to their surroundings, and reproduce their kind." A quite dynamic description of an ordered existence!

Psychology and sociology have studied the results of misconstrued concepts as found in the lives of leaners, those who have preferred to let a structure carry and support them until they were betrayed by its constancy, its unloving liabilities. People who lean toward dependence cannot truly love. The element of surrender to another, essential to growth, has been negated in favor of a stable situation or a "fixed construction" comfortable and conformable to the individual's need for security through **irresponsible** subjection. Such individuals have never acquired the ability to relate personally to others in a genuine response of love — a response which would allow them to open to the possibilities of taking in food (life's experiences), developing energy (motivational power), and incorporating this energy into the total personal response which is their word of God to the world. Lacking personal rela-

[1] Thomas Merton, "Franciscan Eremitism," THE CORD 16 (1966), 364.
[2] Harvey Cox, **The Secular City** (New York: Macmillan, 1965), 226.

tionships, the impersonal structure replaces the "other," and motivation deteriorates into behaviorism. Change is feared where it threatens the lifestyle, while want of it will mean the strangulation of life itself.

A way of life must not only allow for change, but should expect and plan for it, create conditions that nurture it. This will be possible only where true freedom exists — where there is place for personal response.

Form, stability, and movement are inherent in true freedom — as they are in life. They may not be defied without danger to the integrity of life itself. " 'Form' carries connotations preferable to 'style' in that 'it is a particular way of being which gives something its nature or character' — it reflects an immediate relation to being which 'style' — a manner or mode of expression in language (a material reality predominantly); a specific or characteristic manner of expression, execution, construction, or design' — does not." The term "life style" or "structure" does not project the image of a spontaneous effort at order which the expression "form of life" creates. Such splitting of semantic hairs is necessary for an authentic understanding of the failure of exhaustive studies to find the cause of the disintegration of individual and communal **lives.**

One of the most costly mistakes of religious communities appears to have occurred right here — in believing a structure or life-style to have the value of a life-cause, and thereby making human needs and primal activities serve structure instead of vice-versa. Origins indicate that in the early church those desiring to live "consecrated" lives eventually came together simply, to share a peaceful ordered existence in a common mode of expression. But with the fading of fervor, and the weakening of the motivational web, laws became necessary to supplement a hitherto spontaneous dedication to order and a scale of values. Gradually what had been inaugurated chiefly to supplement sincere good will and an active good choice of an environment, hardened into a "way of life." An embossed life-style usurped the idea and ideal of true order and peace — and religious living.

With this development, order could piously degenerate into system, and system could build itself an unimpeachable practical structure, setting up discipline as the deity of the day. That which was a way of life for the strong became a way of death for the weak. Because people too easily incline to seek support from a fixed construction rather than from faith and a firm, intelligent conviction, a structure can be a deadly thing. The harm is not in having the framework, but in the erroneous notion that this framework is to be somehow equated with a cause of life. Impossible. In man life is caused only by love.

Paradoxically, the awareness that one's responses are "governed" by the "law of charity" can abort incentive to **live.** In such circumstances, an individual may never come to complete awareness of himself as a unique person, never throw himself into a real relationship of love and friendship involving and demanding a deep gift of self to another in trust, an opening of person to person — a true communion.

The overpowering appeal of Vatican II is precisely the compelling challenge to throw off false attitudes of simulated service — to "worship the Father in spirit and in truth." Worthy service is ordered attention. This must incorporate the entire gamut of a man's potential for an ordered existence.

"No matter where he is, or in what way he looks for it, man is going to have rules, regulations, a pattern of life to guide him." True enough, but he must be the master, not the slave of these. They must serve his life, not his death. When a structure (and rules and regulations are this) is used as a crutch to be leaned upon, a security device, or the backbone to hold the body together, it is a disability and a hazard. When it begins to disintegrate — as all human creations eventually do, its dependents will fall and fade with it. For the free person the rules and regulations which "govern" or more truly **order** his life are not pre-planned stereotyped canons, but spontaneous antiphonal responses sung to the psalm of life!

To sum up: order, not structure, is essential to the single unmarried woman in secular society, as it is to her contemporary in the cloister. Both are striving to perfect a relationship in love, in a Christ-engagement of cosmic proportions. Both are responsible to self — not to society or environment — for the fulfillment of this relationship. To spend time seeking a structure involves an unnecessary preoccupation with nonessentials at best, and a dissipation of useful energy at worst. The end achievement is an illusion of growth through program.

Order we must have — but we do not search for this. It is the fruit of a constant response to the question and answer of creation. It is a new creation born of the union of complementary parts, the blending of reason and will under the action of grace — or the grace of action. With the elements of life, being, and person, one forms a plastic pattern of movement within one's life; the fullness of a relationship (fulfillment) is the goal.

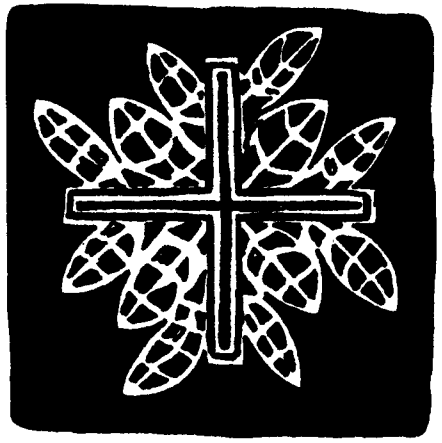
The ability to respond to relationship in life with creative recognition and reverence is the peculiar charism of the artist, the genius, and — the saint!

Miss Jane K. Sanderson is at present training for the profession of court reporting; she resides in Los Angeles, Calif.

Marginals on *Perfectae Caritatis — VI*

Mother Mary Francis, P. C. C.

For the past several evenings we have been listening in our monastery to tape recordings and reflecting on our advantage over those who have only depersonalized tape recorders. Ours is highly personalized. By which is meant that unless a living person turns the reels, they do not revolve with any predictable dependability. The fourteen-year-old recorder, once the gift of many friends together, has served the community with laudable devotedness. It has brought us the voices of our sisters in other monasteries at home and abroad, ushered the outstanding theologians of our age into our cloister, given us bonus retreats, and played in our own refectory return engagements of Blackfriars' productions of our plays. Now its old mechanical heart is not what it used to be.



After a dozen valiant turns, it shudders from the effort and stops to rest. And the machine's frequent salubrious pauses tend to produce such very odd auditory effects, that we have found it necessary to call in an engineer. That is, one of the nuns perches on a high stool next to the tape recorder in the middle of the refectory during our evening repast inserts her right index finger into the left reel's chest cavity and stimulates the heart action. These constant manual revolutions rouse seraphim (the name given to our tape recorder in salvation history) to new efforts. As I announce at the beginning of collation the names of the sisters who are to take ten-minute turns at this engineering feat, thoughts arise in my heart. One is satisfaction that no one laughs. It does not seem in any way ludicrous for a Poor Clare tape recorder to function only with sisterly aid. Another is that we need only fifty books of S and H green trading stamps to become the proud stewards of a new and youthful tape recorder. And, already, we have one book. A third is a serene joy that both these things are true.

It seems safe to say that most religious are presently sincerely searching for a new and realistic witness to the voluntary poverty which "Perfectae Caritatis" says in #13 is "highly esteemed especially today as an expression of the following of Christ." Anyone who has had the opportunity to speak personally to many young religious in this generation will have discovered the holy unrest among them as they reach out for sincere and timely expressions of poverty. Sometimes they sound critical. They question. They summon the community before the tribunal of their desperate need to find us genuine. Actually, they are not usually critical so much as simply seeking to be part of the constructiveness and the resurgence which is churning within the very heart of Holy Church herself in these wonderfully challenging times. It is our business either to bring believable answers to their questions or honestly to admit that we do not know the answers and initiate a community search party to look for them. It is our duty to be found genuine.

There are few things more disconcerting in the present preoccupation with evangelical poverty, however, than the spectacle of religious who are ardent and glib in the panel discussions, but surprisingly weighted down in their own lives. It is certainly not hypocrisy. It appears to be lack of integration of life and a want of coordination in living.

"Perfectae Caritatis" allows for new forms of voluntary poverty. As they are sought and experimented with by communities and Orders, it may be more important than is realized in some quarters to seek an individual renovation as well. The most availing way to share the poverty and insecurity of the inner city dwellers remains basically to live poorly and insecurely when one is not physically in the inner city. It is no good to emerge from a maze of comforts and the small clutter of conveniences to serve the poor, and then return to the maze and the clutter. The best gift a religious can bring the poor is her own poverty. The highest service we can render the world's deprived is the joy-bringing of our voluntary deprivation.

Obviously, this does not mean or even imply that religious must live in destitution if they are to have fellowship with the destitute.

Mother Mary Francis, P.C.C., author of Strange Gods Before Me, A Right to Be Merry, *several other books, plays, and poems, is Abbess of the Poor Clare Collettine Federation in the U. S.*

Still less does it suggest that compassion for squalor can spring only from unloveliness of life in one's own surroundings. Rather, whether seemingly or actually paradoxical, it is most often just the opposite. Involvement and relevancy are the darling words of the hour. We shall want to be on guard against the threat that popular phrases invariably pose: superficiality.

Both involvement and relevancy belong primarily to the spirit, to the heart which expresses them exteriorly. Thus, there is for religious only one authentic involvement with the poor, and that is to be poor. Without an interior attitude of poorness, one can have no proper fellowship with the poor. More especially, one cannot be a cleansing agent in the swelter and sweat of unbeautiful poverty unless one is oneself clean and uncluttered of heart. Lacking freedom ourselves, we cannot be a liberator to those whom misery fetters. We can only teach them the worse and deeper misery which is servitude to gimcracks or ease.

It is the quality of our being which touches and ennobles the poor beyond any service we can perform for them and even beyond any external sharing of lots. That is why it is equally possible for the cloistered nun or the priest-worker to serve the poor. It is merely a case of different external expressions of the same quality of being.

If we study the poverty of our seraphic Father Francis, we quickly discover several of its striking characteristics. Two of these were his decreasing material needs and his increasing capacity for enjoyment. The poorer Francis became, the less cramped was his soul. Because he had such a zest for junking unessentials, his talent for enjoying life's good things grew steadily more highly-sensitized. There must be very few men who ever had less of earth's goods than Saint Francis had after his conversion. But there has probably never been a man who had such a good time on earth despite the plenitude of his sufferings. Even more particularly, there is likely no one who enjoyed the good things of earth more. Because he was so clean and uncluttered of heart, Francis had eyes to see the pleasurable things which busier men have no time to see, and he drained the pleasure out of them with an enthusiasm which sometimes annoyed and sometimes disconcerted those of his brethren who were lesser friars in a sense not intended by the saint when he named his brotherhood.

Brother Masseo found it irritating that hungry Saint Francis could feel so festal over odd bits of bread and a running stream. He could not even summon up any particular admiration for the furniture. While Francis thrilled at the graciousness of God who had provided a table just beside the water supply, poor Masseo could not see anything but a flat stone. Furthermore, thought Masseo, the stone had always been there.

was just one more of those anyhow things of life, not worth his attention. And so the two friars picnicked together, but only one had a good time. It is probably safe to say that Saint Francis would also have enjoyed wine instead of water, almond cakes instead of bread. But the important thing was that he could enjoy either one. The point is Francis' talent for having a good time. For it is the talent of the truly poor who have elected to be so for the love of the poor Christ.

The Poverello might have considerable trouble of mind over our clichés about giving up pleasure that we may have joy. His own life makes it quite clear that Francis, who certainly held the secret of joy, by no means despised pleasure. He found pleasure in song and embarassed Elias by calling for singing as death came upon him. It shook some people to witness a man having a good time dying, which is just what Francis did, as Saint Clare did after him, thanking God with her last breath for his thoughtfulness to have created her.

Few things could be more ludicrous than depicting St. Francis as a gourmet, just as few things could be more disgusting than claiming he was a gourmand. But we may miss the vital principle if we simply laugh or are merely repelled. Francis was not a gourmand at life's broad table of pleasures because he respected and appreciated good things too much to devour them in such quantity as to lose the power to savor them. He was not a gourmet among the delights of living because he was never that tired or that bored with simplicity. The robe of his freedom was too beautiful to be spoiled with ruffles.

Now, is this way of thinking mere idealistic spinning of words? Is it not something less real even than foolishness to talk of beauty and pleasure and freedom to the wretchedly poor who live in squalor and misery and embittered dependence? Probably it is. Likely enough it would be the worst thing we could possibly do. However, to talk and to be are definitely not the same thing. Each can exist (and often enough do) independently of the other. So we could venture to say that as unavailing as it is to talk of beauty and pleasure and freedom to those who do not have and who may be too involved with hunger and cold and insecurity even to aspire toward anything but the immediate assuagement of those needs, just so availing is it that we should bring to the poor and suffering the quality of our poor being, our own voluntary poverty which must be beautiful, gay and free if it is authentic.

There is a deep relationship between the present search for valid and currently meaningful expressions of evangelical poverty and the present enthusiasm for healthier concepts of mortification than have prevailed in some areas of religious life in past cen-

turies. That searchers can get off the track and enthusiasts get carried away to a new extreme is only to be expected if we have made anything at all of the pattern of human history over a test period of some two thousand years or managed to pick up a few bits of presently relevant information from the behavioral graphs of our pre-Christianity forebears. If it is not surprising, however, it is certainly something indicating action to be taken, action as elementary as getting back on the track and as radical as establishing balance. Thus we shall not want to testify to our awareness of the need for a presently convincing witness of poverty by fulminations against past and perhaps cozier concepts of it. This was never Saint Francis' way, as was mentioned in another marginal.

We shall simply want ourselves to search, and with God's help and our father Francis' inspiration, hope to find. Neither would we manifest an especially striking grasp of mortification by shouting down the mortifications others have practised in the past, still less by descending to contempt of them. We shall want only to recover a vision that does seem to have got, if not lost, at least obscured somewhere down the path of the centuries since the earth was fortunate enough to have Saint Francis walking around on it.

The poor and mortified man is the freely dying man. He has chosen to be without many things so that he may more easily be God's, for he knows that overdoses of earth have the same power of enslaving the addict as doses of any other drug. He has discovered the pearly paradox of losing one's life to find it and being killed with the psalmist all the day long — but for a reason. It is invariably only the dying man who appreciates to the full the beauty and joy of life. This seems to be the healthy and invigorating idea which is struggling to extricate itself from the "new look" in mortification, or rather in the lack of it, which is actually a painted clown's face over truly noble features beneath.

In the same way that really great Christian humorists always take God very seriously, Saint Francis was joyous in poverty, gay in self-discipline, bent on losing his life so that he might save it. He always took God at His word, and so he thought that falling into the furrow of earth's sorrows was not at all an unattractive modus vivendi. We have presently too many reenactments of the odd spectacle of seeds trying to climb up and out of the furrow. For isn't this what we do when we pretend that mortification and self-discipline are outmoded, that when our Lord threatened that such seeds would "remain alone," he meant only pre-twentieth century seeds?

Saint Francis was a thoroughgoing realist. He did not extol the beauties of the primrose to beggars scarcely able to support the intolerable stench of their own leprous bodies. He first washed and fled the lepers, and gave them his own exquisite courtesy not as an alms but as their due. Then, because he was what he was, Francis made it possible for lepers to discover the primrose for themselves.

How hospitals and colleges can be maintained and administered in proper Franciscan style presents an overwhelmingly large field for exploration.

So, too, we can relieve the poor with alms, with service, with all manner of involvement, but we cannot heal the poor with anything except the quality of our own poverty. And of this they will be aware with the merciless acumen of longtime sufferers. Each religious will have to look to the quality of his own poverty if there is to be a communal renovation in this area, and doubtless many avenues for improvement will be opened in community discussions as well as in private examens. A few practical suggestions are offered here.

For some of us there may be a need to revise our ideas about asking for things. There is sometimes among religious a tendency to go along on the principle that anything which is given us rather than purchased is suitable for us to have. This can be a reasonably sure method for the development of the streamlined convent, the effete monastery, the house of studies-in-convenience. God forbid there should ever be a Franciscan house which has no inconveniences and offers every comfort. How will the spirit of Francis lodge in such a place? Yet sometimes, without a conscious volition, but by The Drift Method so successful in undermining communal poverty, we can come to pursue convenience as a kind of goal. This is immediately to have no part with the poor whose lot is ever to be inconvenienced, made to wait, to live often on makeshifts. We are by no means execrating the ordinary conveniences of modern living for religious. It is not necessarily a triumph of poverty to squander time, either. Nor is inconvenience an ideal of itself. It is probably all right to use the conveniences and devices proper to middle-class families. We can know for sure whether it is by the way we react when deprived of conveniences. We can then find out whether they have become a goal.

We cannot produce an oversimplification, however. How hospitals and colleges can be maintained and administered in proper Franciscan style presents an overwhelmingly large field for exploration. The problems are multitudinous. And to drop them all into the lap of a lay administrator while we keep to the patient's bedside or at the student's side

is as theoretically ideal a solution as it is assuredly fertile with new problems. Still, provocative thoughts do come of our trying to envision just how Saint Francis would run a hospital today or in what manner he would preside over a university, or, for that matter, an outlying mission. We want to be careful not to sigh away the suggestions that such speculations present to our minds with a regretful "idealistic, impractical." Sometimes the idealistic solution is surprisingly practical. However, it is always extremely demanding. It may demand, for one thing, more commitment than we had bargained for. It may suggest a witness possible only to the totally God-given religious.

That there is a direct ratio between charity and poverty in a community is as empirically undeniable as is the inverse ratio existing between materialities and joy in the community. Father Bernard Haring, C.Ss.R., has said much in his terse remark that when we have joy, we do not need many things. Probably most if not all superiors have experience of the reverse side of that statement also. It is the religious deficient in love and in joy who needs many, many things. There is seldom a more peevish individual than a religious who has everything.

We must be ever so careful not to become so enthusiastic about great new ventures for the community that we lose contact with the daily small realities. We need wholesome food, but not dainty or luxurious food. We have to get things done, but we cannot afford to forget that waiting is the particular art of the poor. We require an adequate dwelling, but adequacy is never pretentiousness. One of the most rewarding of life's hours is that in which we come to realize how very little we need. And here we have come full circle around to Saint Francis' capacity for enjoyment on which we dwelt at the beginning of this marginal. Life turns sickening on the tongue when it is forever served up à la mode.

Another suggestion for the agenda of our poverty renewal is for an examination of the "begging" principle. We can become glib about calling ourselves beggars and even point to the fruits of our begging with what seems pardonable pride in a good haul. But, what does it mean to be a beggar? Is it not to be the utterly dependent one, the one who cannot have unless it be given him? The beggar who begs after the manner of the collector must be recognized as a collector and not as a beggar. One truly begs when one begs only for actual needs. It is not the office of the beggar to beg for conveniences. It is simply a matter of record that some religious have reduced "begging" to the level of soliciting things for which they have no real need at all.

"Let them go for alms with confidence," writes Saint Clare in her rule, but only after she has made it very plain how her daughters

are to live. It is after they have worked hard and when they have discovered the regal joy of being "heiresses of the kingdom of heaven" in the same measure that they are "strangers and pilgrims" here below," that they may humbly ask for such of their modest needs as they cannot supply of themselves. It is possible for religious to open a charge account on society. This is an area where superiors need to be less the master listeners than the plain talkers and the firm doers. If we want Saint Francis' joy, we must have his poverty. If we hope to enjoy life as he did, we must preserve his sense of wonder. The wonder which is poisoned by surfeit and ease.

Both the foregoing suggestions might be made functional through this third: that each religious be helped to maintain contact with reality. Religious who never make a purchase, pay a bill, or see an account can gradually move into a never-never world as regards all material values. Childish irresponsibility often enough appears simply as a result of living divorced from the daily realities of communal operation. Some very good things are currently being written about a fuller sharing of the community's financial concerns with all the professed religious, and there is no need to repeat them here. While the superior is set to bear the actual burden of the materialities of the house, province or order, and the religious ought to be left free of all the details of conventual commerce, there remains a very large area in which each religious can be very properly and efficaciously involved.

There is something else, though. It is the education of personal judgement. It cannot be denied that much of the criticism levelled against "permissiveness" these days is well-deserved. The idea that a very perfect practice of poverty consists in having only what is permitted, in being "scrupulously" faithful about asking for things, and in "leaving all decisions to Mother" is happily easing out of popularity as an ideal. A much better pratcice than leaving all things to Mother would be to make some decisions of my own about travelling light. A superior should be able to presume that when a subject asks for something, that religious has already made a private act of judgement as to whether she really needs it and has come humbly seeking the fulfilment of what she considers to be a genuine need. True, the poor religious must be prepared to receive or to be refused with equal good grace, and out of a pre-determined act of submission of will. But this is far different than the mentality which makes no private evaluations and comes to no personal decisions, considering that just to ask for anything and everything is the epitome of poverty. Actually it is a lazy-minded poverty and a poverty calculated to encourage an un-thinkingness which will carry over into other

areas of religious life and produce at best a well-functioning automaton and at worst a numb-brained yes-man.

There is communal poverty for which the superior is primarily but by no means solely responsible. There is also that matter of each religious having made his own vow of poverty. With the pronouncement of the vow has come the responsibility of fulfilling the vow. And responsibility always presupposes thought, judgement, decision. Whether or not the superior concurs in the subject's thought, judgement or decisions in particular cases alters nothing of the subject's responsibility to carry on these private processes. Young religious should be taught to confer first of all with themselves about needs. In more important matters it may be appropriate to do some specific soliciting of the Holy Spirit for light on the matter. In all matters the poor religious should be daily making decisions about his poverty, at least in the basic sense of being each day deliberately poor and with the consciousness that his vow is his own and that he alone can keep it, he alone grow in the perfection of the virtue which belongs to **his** vow.

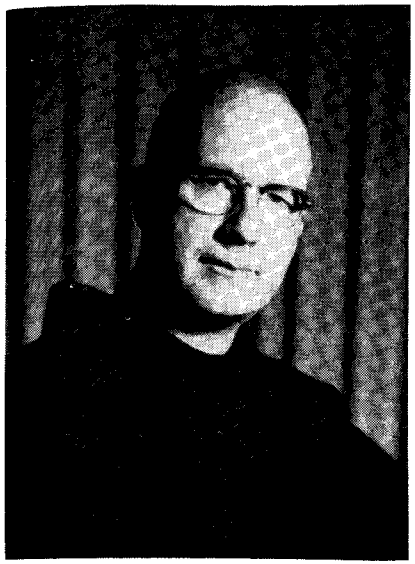
It has been well said that religious chastity is a vow to love. It can also be said that Franciscan poverty is a vow to have the littlest measure of things and the greatest measure of joy. The rule of the monks of Taizé contains a splendid Franciscan declaration: "The spirit of poverty is to live in the gladness of today." We remember that our holy Father had this against the ant: it is too preoccupied with tomorrow.

All of this does not pretend to supply answers to painfully complex questions about poverty in modern religious life. It merely offers a few suggestions. But one is probably justifiably insistent in maintaining that genuine Franciscan joy cannot carry heavy personal luggage if it is to give its open embrace to the poor of the earth. Our blessed Father objected that to have property would necessitate having weapons to defend it, and there are obvious present analogies. Who has not seen the little pistols of irritability and the hand grenades of petulance with which a religious will defend his small citadel of supposed needs, conveniences, and arrangements? Saint Francis wandered over the earth after the manner of the young heir inspecting with satisfaction his Father's property. And that is just what he was. He never needed to grasp things. For he had really understood that in having nothing he possessed all things, and that whatever he needed would be given him in that hour.

Congratulations

to

Father Finian Kerwin and New Definitors



Fr. Finian F. Kerwin, O.F.M.

Congratulations to Father Finian Kerwin, O.F.M., Pastor of St. Francis Church, 135 W. 31st St., New York, N.Y., who was elected Minister Provincial by the Provincial Chapter of the Franciscan Province of the Most Holy Name of Jesus on January 13th at St. Raphael's Friary, Lafayette, New Jersey.

The Franciscan Province of the Most Holy Name serves the eastern part of the United States and numbers 1,044 members. It staffs missions in Brazil, Bolivia, Japan, Jamaica, Peru, and Puerto Rico. In the U.S. it conducts St. Bonaventure University in Olean, N.Y., Siena College in Albany, N.Y., several high schools, parishes and shrines throughout New York, New England, New Jersey and the Southern States.

Father Kerwin is 42 years old. He was born and educated in New York City, graduating from Andrew Jackson High School, Hollis, L.I. and Fordham University. He served in the United States Navy during World War II. Father was ordained to the Catholic priesthood in September 1955 by the present Cardinal Secretary of State, Amleto Cicognani, then Apostolic Delegate to the United States of America. Father has been pastor and rector of St. Francis, 31st Street since 1963. Formerly he served the Southern Missions in Thomasville and Bainbridge, Georgia.

The Provincial Chapter also elected Father Cronan Kelly, a former pastor at St. Francis, W. 31st treet and a native of Pittsburgh, Penna., as Vice-Provincial of Holy Name Province.

The newly-elected provincial council consists of Fath Athanasius McInerney, a native of Brooklyn, N.Y., who is pre ently director of The Franciscan Missionary Union; Father Alb Maguire, a native of Guilford, Conn. and presently rector a superior of Holy Name College, Washington, D.C.; Father Dav Fleming of Brookline, Mass., former superior of Our Lad Chapel, New Bedford, Mass.; Father Reginald Redlon, of Portla Maine, Rector of St. Francis College, Rye Beach, New Ha shire.

These elections terminated a Chapter which began on M day, January 10. During this Chapter there were discussi relative to the renewal of Franciscan life in light of the Sec Vatican Council. Among the conclusions reached were the n for greater experimentation in the direct apostolate to the p and the establishment of advisory councils with elected rep sentatives of Franciscans working in the varied apostolates Holy Name Province.

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Book Reviews

The Living Word Series. General editor: Gerard S. Sloyan. Baltimore: Helicon, 1966. Paper, $1.25 each. 1. **The Message of Moses,** by D. Sesboué, 80 pp.; 2. **The Temple of Yahweh,** by Hubert Ligné, C.M., 128 pp. 3. **The Paschal Feast in the Bible,** by P. Grelot and J. Pierron, 127 pp.; 4. **Salvation of the Gentiles and the Prophets,** by A. Rétif and P. Lamarche, 120 pp.; 5. **The Living Temple,** by H. Lignée, 107 pp.; **The Spirit of God in Scripture,** by Thierry Maertens, O.S.B., 128 pp.

This series makes available on a popular theological level some of the dominant themes of the Bible. The several titles were originally published in French, authored by competent scholars of that language and puglished by La Ligue Catholique de l'Evangile, Paris. As in any series of this type, some of the themes selected will appeal to one more so than others. But perhaps an even larger factor in the expected unequal values is the talent of the various authors.

More specifically, the most masterful job of the six reviewed has been accomplished by Thierry Maertens in his treatment of the Spirit. His methodology is meticulous, his exposition flawless, his erudition awesome. The result is a first rate little book on the subject which deserves ranking with the most ambitious treatments of the Spirit.

Another impressive volume is that on the Living Temple, by Hubert Lignée. Beginning with the development of the O. T. vision of the future heavenly/spiritual temple in the future heavenly Jerusalem, Lignée unfolds an extremely effective breakdown of the theme as it appears in seven different areas of N. T. authorship, revealing a development upon the existent O. T. terminology especially as referring to the reality of man with God and a a figurative description of the new People of God. Among its many values, it ought to be a theme well digested by those involved in the rethinking of the places where worship is suitable.

Still another valuable contribution is the cooperative effort of P. Grelot and J. Pierron in **The Paschal Feast.** Starting with the delimitation of the various component elements in the feast, the gradual enrichment and transformation of these elements are competently traced throughout the Bible, culminating in their ultimate transformation in the Christian mystery. Yet another example of the meticulous tracing of a theme from book to book is found in **The Salvation of the Gentiles and the Prophets,** by A. Rétif and P. Lamarche. It should be noted that the theme is unmistakably that of the salvation of the gentiles. Why "...and the Prophets" is part of the title is a conundrum. (The original French title is simply "Le salut des nations."). Among other things, this little book is valuable for discerning the historical circumstances which ran counter to the universalist tendencies of Judaism.

The remaining two volumes, while adequate, are less impressive. H. Lignée's **Temple of Yahweh** left this reader dissatisfied with his treatment of the process of interiorization of the Temple motif, and its consequent spiritual significance at the time of the exile. D. Sesboué, in his **Message of Moses,** fails to distinguish several theologies rather than a monolithic Mosaic tradition. Moreover, he does not give sufficient place to an historical development within the several theological traditions.

The methodology followed by all of the authors involves tracing the themes as they developed within the

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context of the scriptures. Frequently one would like to see a greater concern with the theological significance of the theme, and frequently the individual treatments seem on the verge of doing just that, yet seldom do. No doubt, it is simply asking too much from the limited objectives of biblical theology. Each of the little volumes begins with the same rather comprehensive biblical chronology. Three of the six contain appendices; both of the Temple volumes contain the same appendix a chart on the stages in the building of the Church. **The Temple of Yahweh** contains a second appendix a chart summary of the books of Esra and Nehemiah. **The Message of Moses** contains a breakdown of the various traditions as discerned in the Pentateuch. The biblical quotations are from the CCD translation with a few exceptions.

One final remark. As well done as these essays are, one wishes that Helicon (1) had given credit to the individual authors on the cover rather than give the impression of trying to capitalize on G. Sloyan's name; (2) could have gotten the price down a little lower for such slender paper covered editions.

— Edward J. Martin, C.M.
Our Lady of Angels Seminary
Albany, N. Y.

Invitation to the New Testament: a Guide to Its Main Witnesses. By W. D. Davies. Garden City, N. Y.: Doubleday, 1966. Pp. xii-54[illegible]

This magnificent discussion of major aspects of the New Testament is based on the author's TV lectures delivered in 1963. Dr. Davies is evidently one of those rare scholars who can convey important and profound insights in a style readily intelligible to the average, non-professional reader. Professor of Biblical Theology at Union Theological Seminary, he is one of the most respected New Testament authorities in the world today, and his book will without doubt be welcomed as a major contribution to the **haute vulgarisation** of contemporary biblical scholarship.

After an introductory part of six chapters (on the Bible as an organic whole, and on the historical background of the first century A. D.), Dr. Davies presents his material in three main categories; the synoptic Gospels, Paul, and John's Gospel. Each of these parts is appropriately introduced by general thematic considerations and observations on pertinent textual problems.

The book is replete with references to important recent and contemporary scholars, a fact which makes it admirably suited to acquaint the non-professional reader with "the field," rather than **simply** set forth the author's own synthetic view of the New Testament.

There is a scriptural index, but no other; it might have been useful to include a subject index as well. The bibliography is rich, but one notices some omissions that are unaccountable except on the supposition that Dr. Davies included only those works of which he actually made use in preparing the present work.

The author says, in his preface, that his daughter's criticisms helped him realize how remote biblical scholarship can become from our contemporary world, and that he wrote this book with a view to eliminating some of that remoteness. He has succeeded admirably.

— Michael D. Meilach, O.F.M.
Editor, The CORD

Books in Brief

Conjectures of a Guilty Bystander. By Thomas Merton. Garden City, N. Y.: Doubleday, 1966. Pp. vii-328. Cloth, $4.95. A sequence of spontaneous — and sometimes poetic — notes, opinions, experiences, reflections, and meditations from the mind of one of the world's most celebrated religious thinkers. An intensely contemporary, intensely contemplative, assessment of both a single man's spiritual odyssey and of the most urgent moral issues of the last ten years.

1967 National Catholic Almanac. Ed. by Felician Foy, O.F.M. Garden City, N. Y.: Doubleday, 1967. Pp. 696. Cloth, $3.50. Provides lists and biographical information on Church dignitaries, listings of religious orders, lay organizations, religious holidays, and statistical information on Catholic institutions and activities. New features this year include recapitulation of Vatican II and post-conciliar developments, authority and obedience, war and peace, God is dead theology, directions of the "new theology," communication and protest in the Church, renewal in religious orders and seminaries, the mission of the Church in the inner city, clerical celibacy, the development of biblical studies in the Church, theological developments in mariology, and 1966 events of Catholic interest.

The Life and Spirit of Thomas Aquinas. By L. H. Petitot, O. P. Trans. Cyprian Burke, O.P.; preface by M. D. Chenu, O.P.; Chicago: Priory Press, 1966. Pp. 174. Cloth, $4.95. A unique biography of Saint Tho-

mas seeking to present the whole Aquinas, the man, his personality, and his work as it influenced and was influenced by the historical and sociological conditions of his time.

The Spiritual Life of Archbishop Martínez. By Joseph G. Treviño, M. Sp. S. Trans. Sister Mary St. Daniel Tarrant, B. V. M.; St. Louis and London: B. Herder Book Co., 1966. Pp. xiii-219. Cloth, $5,25. A warm biography of the saintly and apostolic Primate of Mexico, whose spiritual life is especially meaningful today precisely because of the apostolic dedication that characterized it. Moreover, the doctrinal points Archbishop Martínez stressed are the very ones emphasized by Vatican II: Jesus the model and way of Christian living, the Spirit as sanctifier, and the liturgy as a primary source of the interior life.

The Direction of Conscience. By Jean Laplace, S. J. Trans. John C. Guinness; preface by Leo J. Trese; New York: Herder and Herder, 1967. Pp. 192. Cloth, $4.95. An experienced confessor and pastor aims, in this book, specifically to help priests fulfill this important directive role: counselling the maturing, post-conciliar Catholic. Fr. Laplace treats of the counselling of young people, of adults both priests and religious as well as laity, of vocational guidance, of the development of spiritual relationships, of the necessary openness and discretion, of the psychology of counselling, and of its ultimate goal: education into freedom.

Helath of Mind and Soul. By Ignace Lepp. New York: Alba House, 1966. Pp. 186. Cloth, $4.95. A professional psychiatrist has written this book to help parents, educators, and the public in general realize that modern psychology can help those concerned with mental or spiritual crisis, and thus prevent or alleviate the agonies of neurosis and psychosis.

Water in the Wilderness: Understanding the Bible. By T. G. Chifflot. Trans. Luke O'Neill; preface by Ignatius Hunt, O.S.B. New York: Herder and Herder, 1967. Pp. 141. Cloth, $3.95. The general editor of the Jerusalem Bible introduces the average reader to the nature of language of revelation, of inspiration, of the "senses" of scripture, of salvation history, of biblical liturgy, and of the Bible as a book for praying. He concludes with a lengthy but pellucid discussion of the major critical issues that are agitating scriptural students of all the churches.

The Works of Bonaventure, Volume IV: **Defense of the Mendicants.** Trans. José de Vinck; Paterson: St. Anthony Guild, 1966. Pp. xiii-312. Cloth, $6.75. In this, Bonaventure's major work in the art of logical and theological argumentation, the mendicant Orders are vindicated against the assaults of the secular teachers at the University of Paris whose personal prestige and narrowly Aristotelian views seemed threatened by the evangelism and spiritual simplicity of the new Orders.

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COVER AND ILLUSTRATION CREDITS

This month's cover, symbolizing the influence of the divine Logos as He pervades with his warmth the ordered structures of today's Secular City, was drawn by Mr. Richard S. Vosko, Editor of *Vox Regis*, the seminary publication of Christ the King Seminary, St. Bonaventure, N.Y. The illustrations on pages 118 and 119 were drawn by Sister Marie Monica, O.S.F.; the others are by Sister Mary Joanne, S.S.J.

the CORD

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The Truth Will Make Us Free

Among the many things the medieval Church has learned from the Anglo-American tradition of freedom as she has made the long and arduous transition to modernity (beginning, somewhat arbitrarily, with Pius X) are some practical implications of that "freedom" she has always preached.

Freedom of communication is perhaps one of the last dimensions of genuine liberty to come to the fore; it is doing so now, not without a good deal of apprehension on the part of ecclesiastical authorities and traditionally-minded Christians. The alert observer can see signs of this everywhere: in the healthy spirit of independence which has led some publishers to discontinue the use of the *imprimatur*, in the acceptance of Protestant and Jewish scholars on Catholic campuses, in the sometimes strident but usually responsible and moderate voice of publications like the *National Catholic Reporter*, and in a host of other places on the contemporary scene.

What are we to make of this development? Few of us, probably, would question the Church's wisdom in the past as she endeavored to shield the minds of the unlearned, the "innocent," from ideas she considered dangerous or even misleading. Many of us, however, have come to realize that what served as a wise and practical solution for a former age no longer makes sense in a transformed culture.

What makes our age so different, it seems, is basically the development of mass communications media and (partly resulting from this) the steady improvement in mass education. The former phenomenon ensures that ideas will circulate despite every attempt to curtail them, and it therefore necessitates candor and complete honesty in teaching, writing, and publishing. Authority must come to realize that in a free exchange of ideas truth will eventually triumph; while some may wish it were possible simply to suppress falsity and error, they must come to realize that this ideal has become a physical impossibility, and the only alternative is to allow complete and free interchange of ideas with the confidence that truth will win the day.

The latter phenomenon, mass education, logically entails the confidence in our educational system and in our young people which alone will ensure them an education worthy of the name. This does not mean that a Catholic institution can countenance indoctrination of its students with error; but if those who run such institutions cannot distinguish between such a travesty and the genuine freedom to communicate and discuss bona fide systems of thought, they have no business running the institutions.

Justice cannot, evidently, be done to so complex a subject as this within the scope of a brief editorial. There are obvious distinctions which should be made, limitations which should be taken into consideration, and ramifications which should be spelled out. We hope someone will do this soon, continuing the fine beginnings made by Fathers McKenzie (*Authority in the Church*) and Müller (*Obedience in the Church*). Your correspondence is likewise invited, so that perhaps this review can publish a fruitful exchange of views on the subject. The surest way to prevent the development of free communication, is not to communicate.

Fr. Michael D. Meilach, ofm

The annual Summer Biblical Institutes sponsored by the Catholic Adult Education Center in Chicago will be held from June 11-30.

This year, priests, sisters, brothers and laymen are invited to attend the "Collegial Week" and/or the "Collegial Weekend." This new approach, involving collective participation, is designed to initiate a dialogue between contemporary Biblical scholarship and secular issues.

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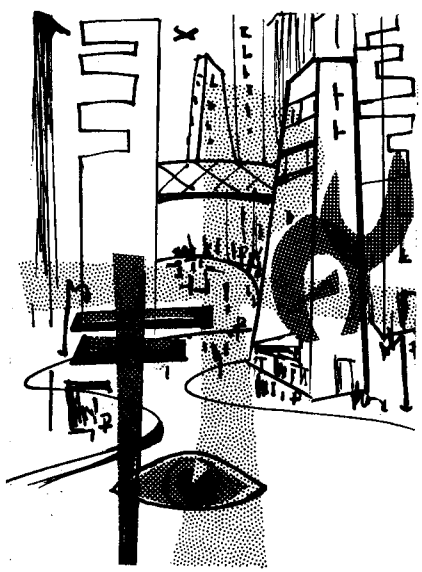
Registrations as well as requests for brochures should be sent to the Summer Biblical Institutes, 1307 South Wabash, Chicago 60605, or call (area code 312) 663-0080.

The Logos and the Secular City

George Maloney, S.J.

A renowned American artist who resides in Rome, Albert Ceen, has created a modern crucifix that has deeply stirred many spectators who have viewed it on permanent exhibition at Fordham University It is an assemblage made up of pieces of junk that the artist found in one of undoubtedly many cemeteries for "dead" Italian cars and bicycles. The face of Christ is a bicycle chain; monkey wrenches inserted into one another form the stark outline of the relic-bones of his arms and hands. A stove grate forms his halo; piston rods and transmission case form his chest, legs and feet, while a gnarled-up chain forms the winding groin cloth. He found Christ's body in the junk. The initial reaction is one of shock, not only at the almost macabre effect of neo-realism that the artist has captured in the suggested sufferings of Christ by outlining only the bone structure of Christ, but because he took such "unspiritual" objects as bicycle chains, stove pieces, monkey wrenches and out of these fashioned the sacred, suffering body of Christ to portray in symbolic, art form our redemption.



But "after a while," and this little word says everything, "after a while," the spectator's consciousness enters into the vision of the sculptor and one begins to see what he saw. I think his message fundamentally poses the same question that is plaguing all thinking men today: Will the material world remain ever closed to modern man in his attempt to find God? Will man yield himself to the material world, whose many mysteries he does not understand, as though it were uncontrollable, and hence incomprehensible to the human mind? Or will he merely abandon the material world and the possibility of ever rising through it to find God in the very heart of the matter? We must see with another vision, the artist tells us, and we must not stop with the material world. We must not judge the mere sense phenomenal world as it presents itself to our gaze; a monkey-wrench is a monkey-wrench for all that, a bicycle chain is just that and no more, but we must rise beyond these scraps to make an assemblage, to find a unity in the apparent disunity of our fragmented, material world.

But how, precisely, can we "see" beyond the material without at the same time depreciating God's universe? How can we unite both the "secular city" and God, its Creator and End? Perhaps a return to the early Christians and their views that have been perpetuated, at least implicitly, in the Eastern Christianity of today, can give us an insight into a solution of this vital problem of today.

The Eastern Fathers, because they were close in time and experience to the pristine message of the Gospel, had the unique quality of piercing through spatial and temporal concepts. They could view the history of salvation, of man's relationship to God, not from man's myopic point of view, but from the all-encompassing view of God almighty. This **fourth-dimensional** perspective viewed God's extra-Trinitarian activity as a unity, unfolding it is true in time and space, but a oneness due to the same love that remained constant always. It was God's infinite love that initiated the first act of creation and it is the same dynamic divine love evolving this initial creation into the fullness of his plan when the whole universe would be finally amorized into the "new creation" foretold by Saint Paul.

The greatest reality that Jesus Christ came to reveal to the world, in the eyes of the early Christians, newly converted Jews and pagans, was that God so loved the world that he gave us his only-begotten Son. And this living Word came that we might have God's own life and have it more abundantly. The whole universe had its meaning, its **logos**, its **raison d'etre**, only in and through the divine Logos. Man's full nature was man in whom the Logos lived through divine grace. Thus man's fullest meaning, his fruition, does not reside in himself, but in Another. All the Greek Fathers agree that man has been made "according to Christ" "in whom," says Saint Paul, "we have redemption, the forgiveness of sins; who is the image of the invisible God, the first-born of all creation, for by him all things were created in the heavens and upon the earth, the visible and the invisible things . . . All have been created through him

---

Father George A. Maloney, S.J., a Professor of theology at Fordham University, is actively engaged in the work of the John XXIII Center for Eastern Christian Studies there.

and for him. He exists prior to all creatures, and in him they are all preserved in being (Col. 1:12-18).

Jesus Christ, the Logos of the eternal Father, is not only the model according to which all things are created, but he becomes the point of reference, the goal, the Omega Point of all created beings. To describe the ultimate meaning that gave reality to any given creature, the Eastern Fathers developed their doctrine of the participated **logoi**. Each creature possessed a **logos** as the principle of harmony and relation of that given creature back to the Creator but this "intelligibility" lay hidden beneath the exterior appearances of sense knowledge. To penetrate beneath the surface of the phenomena that are perceived by our five senses and to get at this inner **logos** of a given creature would be for the early Fathers to know its place and its role in the whole drama of the history of salvation. It would be to see each creature's meaning in the light of Christ's redemption and salvation of the entire cosmos. Christ is the greatest reality who gives meaning to this whole created world. He recapitulates this whole world back to its full completion.

Man is the chef d'oeuvre of God, the centerpiece, his masterpiece among all the other material beings. He has been created by God as Genesis says, "according to the image" (Gen. 1:26); and that perfect image is Jesus Christ. But uniquely among all creatures, man is privileged by God's gratuitous grace to be a temple in which the perfect image of the Father, the divine Logos, dwells. With his intellect and will, man is to respond to this living Logos within him and thus God would move this image into the likeness of Himself.

Such thinking about man's intimate relationship to Christ remained for the Eastern Fathers always on the level of a dynamic unfolding of the created logos within us that became actuated and realized by the activating love of Jesus Christ within us and by our own response in love to his living presence. There is a tremendous repugnance among us, at least among the "new breed," towards a Christianity that is overly essential, categorical, rational, divorced from any total, living experience of God. Modern man is thirsting to encounter God as a totality, as a Person. We need a theology of definitions and articulated concepts, but we also need the realization that these are not the total reality for us. They represent abstractions from a reality, but we must never lose the reality.

Contact with the early Fathers and their dynamic searching to find the "really real" beyond the fading, the temporal, the phenomenal, can be an exhilarating experience for us in the 20th century. These Fathers did not have everything spelled out. There was much groping. There were many heresies that grew up in the process. But the essential point is that contact with the writings of the Eastern Fathers recalls us to the more pristine view of things that was so vibrant in the early Christian Church. Reading Saint Ignatius or Saint Athanasius, one feels that such early Fathers were in touch with God as a living Reality, that Jesus Christ was **living** in them and they **knew** it. They saluted each other realizing that they were carriers of God. For them time did not make any difference. Death held no fear for them. What were two more years or twenty more or a hundred years on this earth, when the great Reality was to die with God's life in one's soul!

We can learn a great deal from contact with such vibrant Christianity. Our development of materialism and secularism is filling us with an ennui, a sort of melancholy for God as the full **Life** of our beings. We thirst for something deeper than the phenomenal order that presents itself. The writings of the Eastern Christian Fathers can open to us a richness of intuitions that will allow us, through an increase in the deep faith that motivated their lives, to turn aside the veil from the monkey wrenches and the stove grates and the bicycle chains to find, after a little while of reflection, also the presence of the crucified Logos.

Riposte:

Riposte to Riposte

With regard to Father Sergius Wrobleski's answer to my review of his booklet, **Updating Franciscan Communities**, in the January, 1967 issue of THE CORD, I am constrained to answer that since a book review is so limited in scope and space, I had no other choice than to state my disagreement with him on de-mythologizing in the limited space of a small paragraph. I was not offering a refutation of his dismissal of demythologizing. I was merely pointing out that to my mind his dismissal of this theological trend was simply too abrupt and that his reaction to it might be blinding him to any valid points which it might offer. If we dismiss any new trend, simply because it rubs us wrong or because it contradicts what we have traditionally learned without standing back for a moment and permitting ourselves to look at it in a more dispassionate perspective so as to ascertain its true worth, I certainly believe that we may embarrass ourselves in the future. History proves this point well — how many times has the hierarchical church taken stands and issued warnings and condemnations that later had to be cautiously rationalized around or silently withdrawn in order to save face and prevent embarrassment; for example, evolution, the Galileo case, and many problems in the field of Biblical criticism.

As regards Father Wroblewski's two impressions, namely, that he is an obscurantist, and that he knows nothing about Bultmann: the first impression could possibly be true, but with the second he is reading more into the content of the review than is actually contained therein.

I myself am merely a student of Sacred Scripture and am presently well aware of the fact that Father Wroblewski teaches Sacred Scripture, even though I did not know this when I was reviewing his booklet. Nevertheless, his teaching of Sacred Scripture does not mean that I cannot disagree to some of the opinions to which he adheres. After all, how many teachers have held to interpretations with which their students have disagreed?

I do not go along entirely with demythologizing, because it does have certain weaknesses, yet it also has given us so many valuable insights into the Scriptures both critical and practical. I still cling to my original criticism of Father Wroblewski, namely, that he too quickly dismisses demythologizing, without trying to sift the wheat from the chaff and giving it a chance to prove any value it might possess, or any insight it might lend us. I think that the whole idea of demythologizing should be approached carefully by examining it and weighing its evidence, and then stating one's agreement or disagreement. For the Church of today, mere dismissal with a brief wave of the hand is too traditional and condescending a method which echoes a past, inferior age. Such an approach is also quite foreign to the world of true scholarship which would try to seek truth for the sake of truth.

John Francis Claro, O.F.M.

Wappinger Falls, N.Y.

Thomas Merton's Insight Appreciated

The December 1966 issue of THE CORD was a welcomed sight. The article by Thomas Merton, "Franciscan Eremitism" caught my eye especially. Thank you for drawing such a beautiful article from the pen of this great writer and spiritual man.

We have been holding various dissions on silence and have been at a loss at times to phrase just what the spirit of St. Francis would be in this matter. Certainly contemplation is a very important facet of the Franciscan life but the contemplation which is engaged in for its own sake does not seem to fit the Franciscan ideal. Thomas Merton put it beautifully by saying that contemplation for the Franciscan leads to the evangelical life.

It's a pity that it took someone who is not a professed Franciscan to point out this aspect of our Franciscan life. There seems to be a lack of good Franciscan writers in this country — at least a lack of those who will express themselves on Franciscanism.

I hope you will keep up the good work with THE CORD and that you will strive to better it in every way possbile. I think the magazine is improving and can be a big voice in Franciscanism in this country. We need a good Franciscan magazine — even two!

Frater Seraphin Rolling, O.F.M. Cap.
Crown Point, Ind.

Readers are encouraged to express their views in this "Riposte" column, not only on contents and opinions which have appeared in THE CORD, but on any aspect of the Christian, religious, or Franciscan life. Please address all correspondence intended for publication to The Riposte Editor, THE CORD, 600 Sound View Avenue, Bronx, N.Y. 10472.

Franciscanism
An Encounter with Christ

Richard Penaskovic, O.F.M. Conv.

Please do not read this article if you expect me to define Franciscanism or to list its essential characteristics. The way I conceive it, Franciscanism is a movement charged with life, dynamic, effervescent, impulsive; it is a climate or way of thinking simply irreducible to easy formulas or to clear and distinct ideas. Franciscanism is by no means an objective set of propositions held in common by everyone who calls himself (or herself) a Franciscan.

To understand Franciscanism we must first grasp the meaning of Christian and religious life within the ambit of the whole Church. The Church, however, is completely unintelligible without reference to Christ. The Church is Christ's ecclesial Body, "the completion of him who fills all with all" (Eph. 1:23). Christ is the only richness, the fullness of life and love. The Church, on the other hand, empties herself and gives all that she is, her nothingness, her wretchedness, and her poverty, to Christ. How does the Church, the Bride of Christ, do this? In the way the bride in marriage gives herself completely to the bridegroom — naked. The Church precisely as naked encounters Christ and takes on the fullness of his life and love.

The Laity in the Church

The whole Church is called upon to imitate Christ. There are two ways of imitating Christ. The first way consists in using the world well. Man should participate in constructing the world since the world comes from the outstretched hands of the God who gives. Priests and religious live and work in the world, but service to the world belongs **specifically** to the laity. The layman encounters the world in the first ranks; he is more deeply immersed in the world than the religious. The world forms the matter or stuff on which his being-Christian must develop.

The layman is a man for whom the things of the world really exist. He is a man for whom the truth of created goods and values is not overcome or transcended through a higher relationship. For him the world always remains a chance, a possibility, a golden opportunity and a task. How so? The layman is called upon to use the world well and through his daily work to make the world beautiful. In a word, the layman's task is to lead the world back to God, "to restore all things in Christ both those in heaven and those on earth" (Eph. 1:10).

The Meaning of Religious Life

The second way of imitating Christ consists in renouncing the world. Religious men and women find no immanent or in-the-world fulfillment, but are signs pointing to the beyond, to the transcendent God. The three vows imply a renunciation of earthly goods, marital love, and the use of freedom. Religious life should not be understood purely negatively. Religious men and women are living sacraments whereby non-Christians can decipher the meaning of Christian life in all its radicality: a constant endeavor to love God with one's whole heart and mind and everything which that implies. This work of love is pre-eminently positive. To carry it out more easily, religious take three vows which prepare the way for an undivided attachment and devotion to God.

The person who vows poverty adopts an independent stance to things. He **has** and is not **had** by any good or things. By the second vow, the religious says "yes" to life; that is, chastity, far from being something negative, is a certain momentum or thrust which first makes love capable of really loving. A religious renounces the right to give his heart exclusively to any one person so that he can make an undivided present of his love to all men. Religious have Mary, the virgin, as their model. She was the most dynamic person that ever was, just full of life. The vitality and dynamism found in all things was concentrated in Mary. To give witness to this liveliness found in Mary, is the task of religious today.

By the vow of obedience, religious consent to freedom in all its fullness. The one who obeys does so because he yearns for more freedom. He says to the one in charge, "Tell me what God wants and expects of me." In this way God is brought down into the world once more. The more obedience there is in religious life, the more God comes into the world, and the faster God can transform the world.

Religious life has also an eschatological aspect. Religious men and women announce to the world that everything in this life is transitory, in a state of flux, vanishing before our eyes, that our home is in the kingdom of God, that the dead must bury the dead, that Christ must mean more to us than father, mother, sister, brother or any creature, that the eschatological dimension of the Church has already begun, that history has attained its goal in Christ, that the world and everything evil has been overcome, that in Christ, the Father can give no better revelation to mankind, because in Christ, the Father's face is made manifest.

Franciscanism: an Encounter

The Meaning of Charisms

In the New Testament, charisms mean all the gifts which are given irrevocably (Rom. 11:29), especially each gift of grace which

comes to us through Christ (Rom. 5:15), and leads to eternal life (Rom. 6:23). The various charisms in the Church all come from the same Spirit. In fact, the first gift or charism is the Holy Spirit in person (Rom. 5:5). The virtue of charity is also a charism (1 Cor. 14:1).

The entire life of the Christian and the whole structure of the Church depends on charism. One person is called to the unmarried state while another receives some other type of gift (1 Cor. 7:7). The purpose of every charism according to Eph. 4:12, is the building-up of the body of Christ.

The Charism of Saint Francis

It is my contention that the Holy Spirit filled Saint Francis with an extraordinary charism, one that could be institutionalized or harnessed into a way of life in the Church, only with the greatest amount of difficulty. It was not the intention of the saint to found an Order, but when this occurred, the extraordinary charism, which set the poor man's heart on fire with love, was institutionalized. The institutionalization of this extraordinary charism is known today as the Franciscan Order.

1. What was the extraordinary charism which filled the poor man from Assisi? Francis looked on Christ crucified and saw how Christ poured out his blood for mankind. Saint Francis beheld Christ's "failure" on the Cross, and answered the question which was Christ Crucified, with a radical poverty. Thus Francis stripped himself naked before the Bishop and thereafter looked on his whole life and existence as a gift from God. Being poor means to look on and accept everything as a gift. Francis looked on life, health, nature, creatures, and all mankind, especially the poor and the outcast, as a gift straight from the hands of God.

After his encounter with the God-man on the Cross, Francis determined to live out this I-Thou relationship with Christ, all the days of his life. This he did. He imitated Christ so closely that Christ was transparent in the person of Saint Francis.

Francis insisted on the virtue of poverty because poverty clears the way for the immediate encounter with Christ. Joy and peace came into the heart of the poor man because of his poverty, his nothingness. This joyful peace spontaneously arose in the core of his being because, when he was absolutely nothing, Christ came and presented him with everything. Thus Saint Francis adopted the attitude which the whole Church assumes in relation to Christ: a pouring out and a stripping of herself naked, in order to completely take up the plenitude and fullness of love, which is Christ.

But this is only one way of considering the charism which filled Francis. The entire life of St. Francis may be regarded as an Easter-event, a **transitus**, a passing-over from death to life. This will be

made clear by considering the meaning of the Resurrection as such.

2. The redemption of mankind consists essentially in a **transitus**, i. e., in that one person has made this passing-over, in which he has left himself behind and entered out of himself for others into the eternal Thou. Christ has done this for the whole human race through his death and resurrection. Christ poured himself out, emptied himself, gave up his last ounce of blood. Christ gave his life for us. He offered himself to the Father as a sacrifice for our sins.

At Easter Christ built a rainbow to God the Father. From the sufferings and tears of this earthly life, Christ constructed a bridge to God the Father and was the first to cross over. The human race has been set free from the bonds of sin and united once more with God. What the Old Testament prophets had announced, has been made a reality. God and man are once more friends. Right now its morning and evening, a new day. A new day has begun in the history of the God-to-man relationship. Creation is made anew and everything is "very good" in the eyes of God.

The Easter-event or Christ's **transitus** marks the climax in the communication of God to the world as begun in the Incarnation. Precisely as the risen Lord, Christ has come closer to the world. It is possible to look on the resurrection of Christ as the beginning of the transfiguration of the world. Since the body of Christ is a part of creation, the transformation of the world has already begun in the bodily humanity of Christ. In Christ's body the world has already attained its goal or end-point. The second coming of Christ, or the Parousia, will be simply the manifestation of Christ's close relationship to the world brought about through his resurrection.

The entire life of Christ from the Incarnation to the Ascension was a **transitus caritatis.** The Incarnation may be termed a **transitus** because Christ came out of himself to come into the world. Though Christ was in the form of God, he did not count equality with God a thing to be grasped, but "emptied himself, taking the form of a servant, being born in the likeness of men" (Phil. 1:6-8).

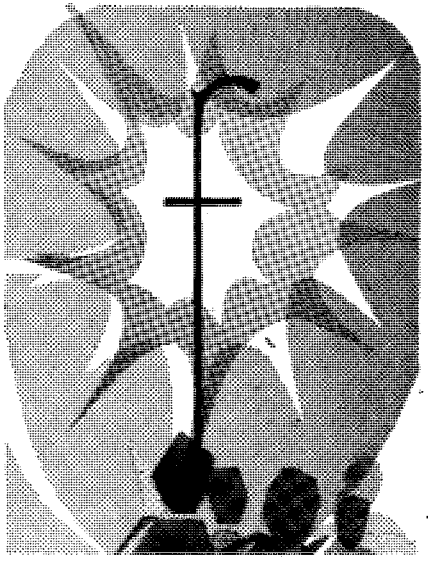
The resurrection of Christ establishes our hope on the resurrection of all men at the end of time. The risen Lord did not enter into heaven but through his resurrection created heaven itself. Mankind, joined together with Christ, has overcome the transitory character of earthly existence and has broken through to the sphere of the unchangeable, i. e., heaven. Through our union with the risen Lord, the second Adam, we are already in heaven, ushered into the presence of the most blessed Trinity.

Christ represents all mankind. He is the first-born among many brothers. Because all men are potentially contained in the person of Christ, his resurrection has brought or carried mankind to the Father. United with the risen Christ, we are now able to enter into a personal relationship with the Father, the Son, and the Holy Spirit. To sum up, Easter means the handing-over of the entire reality of a bodily man, viz., Christ, to the mystery of the merciful and loving God, disposing or making available to us his entire life and being. Christ has made this **transitus caritatis** in perfect freedom.

3. The decisive element in the life of Saint Francis likewise appears to be a **transitus caritatis.** However, Francis did not make this **transitus** in the same way that Christ made it. Christ made this **transitus** in an absolute sense, i. e., he made it possible for anyone to make this passing-over to the Father. In other words, Christ **is** this **transitus caritatis** while all those coming after Christ participate in his **transitus.**

The remarkable feature about the life of Francis lies in the degree to which he participated in the **transitus caritatis** of Christ. In losing himself, Saint Francis found himself, in Christ. Francis did not make himself the center of his own life. Francis placed the center of his life outside himself, in Christ. His whole life was a dying to himself and a living for Christ. Francis died to himself daily and in this way managed to anticipate his final death by means of this day to day dying to himself. This day to day dying to himself was really a daily living to Christ, a participation in the Easter-event. Death was no problem for the saint: at his death he lay himself open to what he lived when he was on earth — Christ.

It is no accident that we have a transitus ceremony for Saint Francis. We celebrate his death but only insofar as it opens up to his eternal life with God. In a certain sense, Francis had no death. What we call his death is no death at all, but rather a life, a life with the transcendent God. We celebrate his death only because it is really a life.



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Word and Sacrament

To my mind, this **transitus caritatis** seems to be the decisive element in the life of Saint Francis, the extraordinary charism which could not be contained within his own heart, because it could not be contained within the whole world. The life of Francis is an Easter event, a **transitus caritatis**, a gigantic act of love for Christ and God. The charity of Christ urged him onward. It is from this vantage point that we see his renunciation, fastings, radical poverty, humility, obedience and joy. Saint Francis lived the Christ-life so intensely that his life was unequivocally called foolishness. If living for Christ be foolishness, Francis was the greatest madman that ever lived, the prince of fools.

Saint Francis and the Word of God

Francis could make this **transitus caritatis** because he was poor in spirit — that is, open to the word of God, bestowed by the Spirit of God. Francis took to heart the word of God as given by the Holy Spirit and was overpowered by it. The word of God completely filled the Poverello.

Saint Francis found the word of God satisfying and satiating. The word of God as given through the Holy Spirit, was the nourishment Francis needed to make the journey through the desert of this earthly life. Fortified through God's word, he could reach the Promised Land. The life of Francis conclusively proves that a man could actually live on the bread of God's word, and therein find the strength needed to make this **transitus caritatis.**

The Sacrament of the Eucharist

The sacrament of the Eucharist also gave Francis the strength required to make this **transitus caritatis.** Holy Communion is essentially a meal between God and man. God comes down and sits at the same table with man. Holy Communion means to eat the flesh of the new Paschal Lamb which has been roasted on the altar of the Cross. Francis considered the reception of the Eucharist to be so necessary for this **transitus caritatis,** the passage from death to life, from I-centered to Thou-centered love, that he did not believe anyone could be saved without receiving Christ in the sacrament of the Eucharist.

The very presence of Christ in the Eucharist is a **transitus caritatis,** as Francis notes in the first part of his **Admonition to All the Brothers.** In this writing, Francis points out the fact that Christ empties himself daily and descends upon the altar into the hands of the priest, just as he came down from his heavenly throne and entered into Mary's womb. In the Mass, the Incarnation repeats itself daily; Jesus Christ effects a continual **transitus caritatis.**

Final Remarks

It remains for us living in the twentieth century, not to live exactly the way Saint Francis did in his day and age. Through prayer and reflection on God's word and the example of Saint Francis, we are to discern and live today the central points of the gospel, as colored by the simple genius of Saint Francis. We are to encounter and meet Christ, to manifest his love for all men, to witness to the risen Lord amid a world of despair and anxiety where the Absolute seems to have disappeared beyond the horizon, in a world where men tell us that God is dead.

God invites us to make the Passover, our own **transitus caritatis,** together with the risen Christ. To do so, we must flee from Egypt, i.e., our own selves and pass over to Christ, the "life" and "light of the world." The Easter-event, Christ our Lord, has killed our old self. We should let it remain in the grave since it is so heavy. When fleeing, you do not carry dead weight.

The problem of Franciscanism lies in translating our concepts into concrete action. There's the rub. Only by living Franciscanism, can we ever come to a genuine knowledge of it. The norm and measure of Franciscanism is the living Franciscan.

IMPORTANT NOTICE

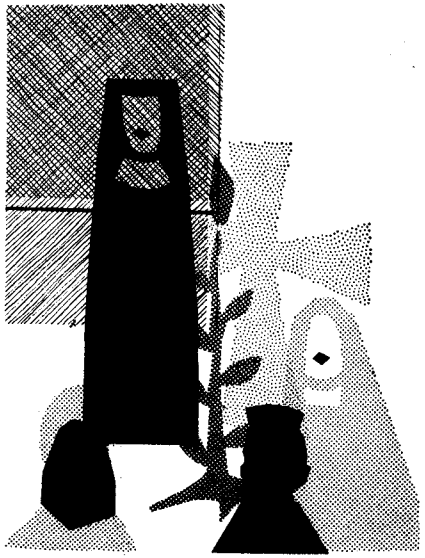
Effective immediately, the editorial office of THE CORD will be located at Holy Cross Friary, 600 Sound View Avenue, Bronx, New York 10472. Please send all manuscripts, drawings, books for review, and other editorial material to the editor at that address.

This does not apply to subscriptions; nor should correspondence in reference to subscriptions be addressed to the editor. Please address all such mail to Mrs. Joseph Cucchario, The Franciscan Institute, St. Bonaventure, N. Y. 14778.

An Attitude toward Renewal

Sister Mary Michael, O. S. C.

Perhaps no more significant sign can be had of the vitality and immediacy of the cloistered, contemplative life in the Church today than the painful, sometimes anguished straining of cloistered religious woman to probe the mystery of the purely contemplative life and to renew it in a way that is at once fruitful and meaningful within the Mystical Body of Christ. Far from being ivory towers hermetically sealed against the breath of the Spirit, enclosed communities reflect the tensions in a Church that is seeking to "unfold more fully to the faithful... and to the whole world its own inner nature and universal mission" (Const. on the Church).



This probing of the "inner nature and universal mission" of their vocation by cloistered nuns has resulted in real and sincere differences of opinion among them over traditional manifestations of their life. Only by seeking to resolve these differences in prayerful, open, and loving dialogue with one another can cloistered religious preserve their unity of spirit and the efficacy of their witness to the animating breath of the Spirit in this time of the "new Pentecost."

Many religious, both active and cloistered, were eagerly awaiting the conciliar decree on renewal for religious in the hope that it would offer a clearly marked path to follow or set the seal of approval on their cherished ideas. Instead, by balancing fresh insights against traditional values, it has indicated the urgent need for mature dialogue in a sincere spirit of mutual reverence and trust. This need has not been nullified by the recent Motu Proprio, **Ecclesiae Sanctae**, Part III, issued by Pope Paul in August, 1966, although clearer guidelines were indicated in it.

The basic question that must be answered adequately by cloistered nuns may well be: What is the contemplative life? Perhaps the answer must meet a two-fold requirement. On the one hand, it must be fully satisfying to the innermost spiritual and psychological requirements of the individual person; and on the other hand, it must be relevant and satisfying in its relation to the rapidly evolving world in which a contemplative lives. Until the vision is clarified, attempts at inner renewal and external adaptation will be at best sporadic and ineffectual.

The contemplative life, though hidden, is never static. The principles which govern its existence and its vitality must be courageously adhered to, but its external expressions should be fearlessly examined in a spirit of mutual collaboration and humble and honest seeking. Even remarks which engender suspicion or fear may contain elements of truth; if they are examined, they may help to open the way to a greater depth of understanding for the opinions of those who have expressed them. At least they may help nuns who study them objectively to clarify their own position, which may have been more a result of emotional feeling than of objective reasoning and prayerful conviction.

In this era of ecumenism and of dialogue with persons of varying shades of religious beliefs or the lack of them, it would, indeed, be a pity if cloistered religious women did not meet one another in a humble, open, and honest encounter. If those of us who have been called to the contemplative vocation desire to live it fully, we must intensify our prayer life and seek to enter into the thinking of the **other**. Perhaps in God's plan, there is ample room for contemplative communities which will have an apostolate of actively fostering and preserving culture and learning; new forms of religious life have ever been born out of specific historical situations and needs. Still, this form of life cannot be adopted as the sole form of the contemplative vocation in our day or in any other. As long as the Church is in its pilgrim state in time, there will be those who are called by God to a life oriented to pure contemplation, to a life that functions not apart from the family of God but as a vital part of it — and, in addition — as an eschatological sign of God's Absolute Transcendence and Otherness. There will always be the few who feel the impulse, which will not be denied because God is its Origin, to live within enclosure in solitude and in silence.

In the above mentioned Motu Proprio, **Ecclesiae Sanctae**, issued by Pope Paul on August 6, 1966, papal enclosure is limited to major

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papal enclosure. However, specific norms are to be determined by each Institute; these norms must provide for an actual separation from the world, both as a safeguard and a sign of a life completely dedicated to an apostolate of hidden prayer and penance. Nuns who desire to engage in an external form of apostolate will no longer observe papal enclosure but rather, a form of cloister to be determined in their respective constitutions with the approval of the Holy See. It is to be hoped that this recognition of more than one form of the contemplative way of life by the Holy Father will augment a spirit of mutual understanding by nuns who treasure traditional symbols and actual safeguards of the cloister and by those who would maintain a contemplative form of life while participating more directly in the life of the Church in her active relationship with men. Only those who are mature, Christian women will find their fulfillment in either type of life.

Symbols and physical barriers of the enclosure are not of the essence of a life of contemplation, and most of those who cherish them would be among the last to maintain that they are. The end of the true contemplative has ever been and will always be love of God and love of men, and those who are called to live their lives behind enclosure walls must be able to love in a manner that is at once genuine and dynamic so that it will radiate throughout the universe. Cloistered nuns must by their vocation become Christians who will "make every drop of sap from the world flow into [their] own movement towards the Divine Trinity" (Teilhard de Chardin).

In conclusion, as we contemplative women religious continue our search for the most efficacious manner of renewing and preserving our vocation, let us turn again to authentic mystical theology, as well as to the fruits of modern psychology. Only in its light can we understand and adapt, along the lines indicated in **Ecclesiae Sanctae,** the cloister, prayer life, sister formation, and the revision of our constitutions. Surely, it is imperative today, also, to review our concept and practice of poverty in a Church and a world that have become acutely conscious of the affluence of the few and the abject destitution of the many. Striving to be spiritually and materially poor in ourselves, let us give meaningful witness to mankind's universal dependence upon a loving and omnipotent God. In a humble recognition of our dependence upon him, we shall rediscover our own unique identity as contemplatives; only thus shall we prevent a frustrating dichotomy in our personal spiritual lives. Unless we are **whole,** we cannot live in the fullness of our vocation in order that God may be glorified and "that the universe, all in heaven and on earth, might be brought into a unity in Christ" (Eph. 1:10).

GAN

Richard Poillucci

Gan was born upon this earth
in a meager stable.

Gan was a boy who did not toy with faith:
he had too much.

Gan was a friend to all who believed
his day would someday come.

Gan was a thinker, who in the temple,
startled prophets.

Gan was a youth who defied edicts of emperors;
who sported with threats of armies.

Gan, one day, attacked the merchants in the temple:
The house of God is not of sin, he said.

Gan was stoned outside the city walls in anger,
and yet escaped this fate without a single scratch.

Gan, atop an ass, beheld the palms,
which throngs of pagans laid before him.

Gan gave of his flesh and blood, one full
moon night, betrayed.

Gan, kissed by one in love with silver,
scourged and made to bear a cross,
died beside two thieves to save the world.

Gan will come born of the same, and Gan
will die before he can explain.

Throw off your muzzle, off your yoke, and
strike with all your fury;
return swathed in glory.

To A Priest In Chicago

for FR. EDWARD

Robin Heim, O.F.M. Cap.

From my world of wood and leaf
I came to see your stones, your street.
Together we walked the pounding sway
Of a city great as its lake
Where Magikist lips flicker and flirt.

Gone the sky-risers where there were no stars.
This land of God I stand on digs no gutters
For staring men made in image of machine;
Hands that feel for people, finding flesh alone,
Might wave to friends on these fields.

From my world of wood and animal
Memory-mirror changes channels
And wonders: you, questioning your collar,
Irrelevant relic? me, turning on a corner
From a beggar, poverty excusing?

So I turn the knob to now:
Our winter wheat is breathing green below
The shallow frost and snow. Someday the sun
Will spring the stalks gently from their prison,
Unperceived and hid in winter's tomb.

If God made both, then my green land
Is yours, and upon your streets I bend
To check the winter wheat below the El.
While our questions turn and search,
The great, green Christ is rising, growing under all.

A Heart of Flesh

Reginald M. Kellogg, O.F.M. Conv.

Blessed are the clean of heart, for they shall see God.

Christ the Lord does not emphasize his call on conscience with a harsh imperative: Thou shalt. He hears the protest of those who have so far found the message of the beatitudes beautiful and humanly attractive. Now the word "heart" is used in the exposition of this beatitude. The heart is a secret place known only to God. Men cannot judge intentions, but can only guess at them from outward appearances. That is why man-made laws deal only with externals. But Christ looks into our hearts and urges us to turn toward Him from the core of our being. A true conversion to the values of the Gospel is what He seeks in our hearts, where "heart" sums up our entire interior life: our intentions, emotions and deepest convictions. To be Christian means to put on the mind of Christ, but the thoughts of Christ are often uncomfortable. He has told us to love our enemies, to become poor in spirit, to be meek and merciful and to deny ourselves daily. It is so easy to pay lip service to His words without really adopting them as guiding principles Taking them seriously is the first prerequisite to a clean heart.

Opposition to Hypocrisy

But for us, as well as for the people of our Lord's time, the heart is a symbol of the **whole** man. All man's actions and words flow from his heart as a stream flows from its source-spring, so that a purely interior conversion is only the beginning of the fol-

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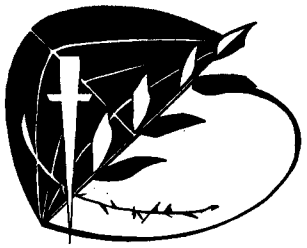


lowing of Christ. If a man's convictions cannot be reconciled with his deeds he is a hypocrite and despised by Christ as the scribes and pharisees were. They laid great stress on their nation's traditions and history, and prided themselves on being God's chosen people. They believed that as Abraham's children they had a claim on God's favour and on His testament, which they were convinced was an eternal covenant that even he could not revoke. Behind this, empty, false and hypocritical minds lay hidden. Religion was expediency, a way to profit and power by the exploitation of the truly devout. This today is one of the charges hurled against the Church. To refute it Christ reminds us: God wants a pure heart. To be pure in heart means, then, to direct all one's thoughts, desires, and actions to God, a Lord who will tolerate no other Lord. Thus, the outward part and the inner, body and soul, intention and deed must all be in unison with one another not merely on Sundays, and in God's house, but in the world of everyday life, for in every aspect the world is God's. A Christian humanism which can integrate the life of a man from his attitude toward his job to new liturgical expressions of adoration both requires and promotes cleanness of heart.

A Contemporary Message

More than once our Lord held up little children as an example to adults. This is not a call to infantilism. The point is rather that Christ sees in the child the prototype of a wholeness of life. The clean of heart build and form God's kingdom in this world. The more wholeheartedly men seek God in childlike simplicity and faith, the more they move directly towards God, prostrating themselves before Him, and recognizing His might and his majesty, while at the same time recognizing a father, friend and protector. The outstanding qualities of children are their sincerity, trust, and disregard for mere appearances. Because the image of the Church in recent centuries has not been one of childlike simplicity, Pope John did his best to simplify the Church from its heart: our hearts. An open admission of human weakness, a trust in the goodness of others, and a sincerity that could not be questioned were characteristic of his life, of the example he gave the Church. The stuffy legalisms, pretentions and self-consciousness that invariably creep into human institutions over the years were to be driven out as the windows of the hierarchical Church were thrown open. If we are to be true to the spirit of

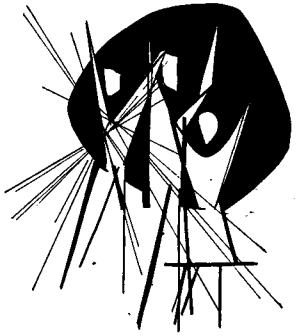
the sixth beatitude and of the council convoked by Pope John we must be renovated from within and then begin to conduct ourselves so that our exterior behavior is a true sign of our interior conviction. This attempt to cleanse our hearts will enable us to see what we must preserve and what we must change in ourselves and in our organizations if we are to see God in this time of renewal.

Sincere Love

In addition to this general interpretation of "clean of heart" there is a more particular connotation to the phrase. Heart implies love. Clean of heart implies a pure, simple love; one that is unselfish and well-ordered. A pure love of God is not self-seeking, but grateful; not concerned with berating one's faults, but busy glorifying God's perfections; not determined to lower God to the level of human understanding, but eager to adore him in mystery. A pure love of man seeks the good of the one loved, rather than one's own satisfaction and so continuously cleanses the spirit of jealousy, possessiveness, and all other forms of self-seeking which threaten to corrupt human love. The purification of our love of God and of man is a task which is never finished and which grows more painful as our love deepens and we become more aware of our insufficiencies. We are poor lovers because of our self-centeredness, and so our efforts to love humanly force us to rely more and more on the divine love revealed in Christ Jesus: "Beloved, if God has so loved us, we also ought to love one another."

Conclusion

The sixth beatitude, then, is a plea for love. If accompanied by the Christian virtues and acts of the Christian apostolate, this love will be exercised well. It is this love, in fact, to which today's prophets call us. They preach authenticity and psychological fulfillment. They urge us to strip our faith of superstition and empty formalism and to seek God as fully human beings. Yet "clean of heart" is a caution to these prophets, as well as an endorsement of their message. The tension between detachment and involvement, ambition and resignation, human reasoning and faith is too great for those who are psychologically or spiritually immature. The power to see God in purity of heart is a progressive gift of faith received by those who remain open to his transforming presence.



Book Reviews

Teilhard and the Creation of the Soul. By Robert North, S.J., S.S.D. Milwaukee: Bruce, 1967. Pp. 336. Cloth, $7.95.

"What he really meant was not what he said, but..." is a phrase which time and again appears in every form of literary criticism; and it is a phrase which never ceases to amaze us. It seems that some people feel that their great task and mission in life is to tell us what the author really meant, to interpret and explain and (we feel) to go not roads but highways afar from the author's original route and plan. While it may be necessary at times to explain "what the author really meant" (especially in biblical studies where the obvious meaning is not always the correct one), still our age has succumbed to the great temptation (fault?) of explaining and explaining. And so, we must be careful to draw a sharp distinction between an explanation which leads to further speculation (based on the original thought and inspiration of the author) and that which is only a Talmudic interpretation.

Albert the Great, Thomas, Bonaventure and Scotus (especially Scotus) never meant to write the **last word,** to be **stoplights** — rather, they hoped to be stepping stones and springboards to further thought and speculation. And yet (for the most part) what happened to their writings?

The same has already happened (and is happening) to the writings of Pierre Teilhard de Chardin. Apart from the really great studies: **Teilhard de Chardin,** by Claude Cuénot; **Teilhard de Chardin, The Man and His Meaning,** by Henri de Lubac; the same author's **La pensée religieuse du Père Teilhard de Chardin; Teilhard et la foi des hommes,** by Ignace Lepp; **The World of Teilhard,** edited by Robert T. Francoeur; **Perspectives in Evolution,** by Robert T. Francoeur; **Le vision de Teilhard de Chardin,** by Piet Smulders; **Teilhard de Chardin and the Mystery of Christ,** by Christopher F. Mooney; and **La pensée théologique de Teilhard de Chardin,** by Georges Crespy — a tundra of books and articles have been published which continually repeat what Teilhard himself or some of the great scholars mentioned above have written. The so-called "popular study" (not in the tradition of Jean Steinmann who could perhaps be best described as a popularizer-scholar) continually appear, and what they do to Teilhardian scholarship is more than a moot question.

Happily, Father North's study is not another "popular study." His work is a book about which one cannot say too many good things! It is almost perfect from every aspect: methodology (for once an author studies and interprets Teilhard's writings in their chronological perspective), subject treatment, and literary style. While **Teilhard and the Creation of the Soul** is not an easy book and certainly not a spiritual book for meditation, and is not a book which will appeal to the "fans" — still, this is a real in-depth study. The author uses Teilhard as his basic inspiration and springboard and then, with an expert use (reflecting his training) of all the sources (bibilical, patristic, scholastic, etc.), he writes his study. Thus, the book itself becomes a springboard to further thought and speculation on the ever-interesting question: **the soul.**

Besides the great matter at hand: Teilhard and the creation of the soul, we are especially happy that Father North has cleared up some notions relative to the relationship between (1) Paul, Scotus, and Teilhard (which was frequently brought up during the celebration last year of the seventh centenary of Scotus' birth); and (2) Teilhard and Existentialism (which is always popping up here and there).

About Paul, Scotus, and Teilhard, Father North writes: The three have very little in common and are scarcely linked by any traceable lines of dependence" (Summary of the Fifth Chapter, The Cosmic Christ). Readers will be interested to know that last year while we were at the International Conference on the Theological Issues of Vatican II held at Notre Dame University, we put the same question to Henri de Lubac, S.J. He answered that he saw no real connection between Teilhard de Chardin and Duns Scotus, although there might be something between Teilhard and Bonaventure!

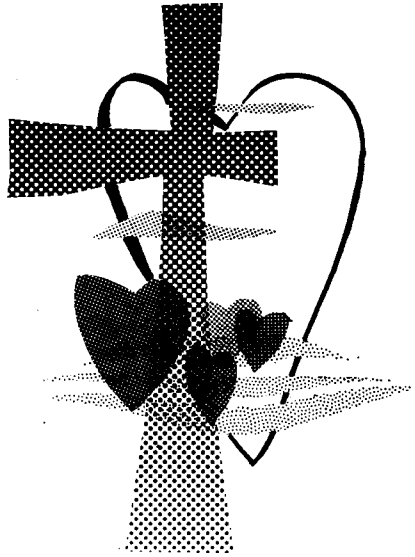
Regarding Teilhard and Existentialism he states: "Teilhard's optimism in planning for the future, in proportion as it gravitated toward the unifying forces by Communism, gravitated away from the deadening Angst of Existentialism. But at heart Teilhard was existentialist to the extent that he was twentieth-century" (Summary of the Tenth Chapter, Super-Personalizing).

And so we heartily recommend this book to all serious students of philosophy or theology (no matter what their confessional affiliation). It is a real step forward (in the Teilhardian jargon) and a credit to North American scholarship.

— Romano S. Almagno, O.F.M.

Psychological Dimensions of the Religious Life. Notre Dame, Ind.: University Press, 1966. Pp. 172. Paper, $1.95.

This is the latest volume in the **Religious Life in the Modern World** logical Institute for Local Superiors at Notre Dame. It centers on the contribution modern psychology can make in confronting and alleviating many of the problems arising in sisters' communities today.



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The first article, "Counseling and Guidance," by the well-known priest-psychologist, Rev. Charles Curran, is the longest and of most general interest. It acquaints the superior with some very valuable counseling techniques at her disposal in personal interviews with her sisters. But in his clear and leisurely manner. Fr. Curran provides an excellent introductory study of the skills and sensitivities that could well be read and digested by anyone frequently engaged in the responsibility of counseling.

We must distinguish between guidance and counseling. At a guidance interview the talk focuses on information needed to solve an immediate problem. Here the interviewer is expected to be an expert in some specialized area of knowledge which he makes available to the client. However, it may become apparent in the course of the conversation that it is not information that the person is seeking so much as it is enlightenment about himself. He is confused about his response to life. He wants a better understanding of himself. At this point the interview shifts insensibly from guidance to counseling.

Counseling, as Fr. Curran defines it, "means taking counsel **with oneself, but through another** — that is, in the presence and with the understanding aid of the other's reasonableness." Far from approaching the client with any preconceived solution to be imposed on his problem, the counselor must enter into the dynamic relationship of trying to discover what is the actual confusion of the client at the level of his own state of feeling. In the first instance, this means that in his responses the counselor must reflect back to the client as clearly as possible his present state of feeling. He thus allows the client to bring his own problem more vividly into focus along with possible solutions for it. More than merely repeating or rephrasing the communications of the client, however, the counselor must also analyse the problem and give it back in his own sensitively worded understanding of it. "The counselor mirrors, objectifies and clarifies the person's thinking as he talks about himself," is the author's way of summarizing this delicate art.

Besides technical skill, counseling requires above all an understanding heart. It is quite easy to approach an interview as just another opportunity to offer some of one's own pet "words of wisdom" and then dismiss the person with the encouragement to put them into practice. This may absolve the superior of any feelings of further obligations toward her subject, but, as Fr. Curran points out, it rarely helps the subject in coping with her real difficulty. It takes a good deal more practical charity on the part of the superior to identify herself with her sister's problem and patiently help her come to see the answer to that problem herself. By loving others without forcibly trying to change them ourselves, we often set up the best possible atmosphere in which they can change themselves.

The article is perhaps marred by the inclusion of too much of the detailed instructions involved in the original Institute workshop. The reader gets the impression he is merely reading a transcript. But this defect is far outweighed by the liberal use made of actual taped interviews which the author intersperses with his own critical comments.

Dr. John I. Nurnberger is the author of the second paper presented in this collection, "Personality Disorders and Procedures." Dr. Nurnberger gives a rapid survey of the various environmental and intrinsic origins for common mental and emotional disorders with special references to how these disorders can manifest themselves in religious life as neurotic anxiety or guilt reactions, substitution and projection mechanisms, etc. He then follows this general treatment with a helpful breakdown of these disorders into the possible forms of their appearance at various stages of a religious vocation: the candidate, the postulant, the young, the middle-aged and the aged religious. The last section of the article concludes with practical advice to sister superiors as to their key role in dealing with mentally and emotionally disturbed religious. Here Dr. Nurnberger lays great stress upon the supportive role the community can play in helping a religious through this difficult period. It is a mistake to feel the quickest and most effective solution to psychological problems within the convent is to remove them from the community to an institution. Such a step may often tend to aggravate the disturbance and usually has no lasting effects.

This selection certainly contains a wealth of information. While accomplishing its principle aim of acquainting local superiors with a helpful background to problems they may meet in the convent and giving them some sound advice on how to tackle them, it is so densely written in places that it makes quite difficult reading.

In the final article of the collection, "Psychological Aspects of Modern-Day Religious Life," Sister Annette, C.S.J., brings the insight and compassion that only a sister could to this subject. She addresses herself to the local superior in her dual role of spiritual mother and leader. As spiritual mother to the sisters under her care, the superior must be concerned about their mental and physical health, particularly under the stresses and strains of modern convent living. Tracing these pressures back to their source, the au-

thor observes that, while some of them are admittedly inevitable, others may well be within the direct control of the superior. For example, through her inconsistency in interpreting the rule and constitutions the mother superior can leave her sisters quite uncertain as to what is really right and wrong. Even more destructive is the inability of a superior to create a sound relationship with her subjects. Instead of responding humanly to her sisters as a real mother should, she hides behind a mask of authority or impersonality. The psychological consequences of such failings on the part of the superior are predictable. Her community takes on an air of discouragement and frustration that spills over into every area of the sisters' vocation.

Sister Annette suggests several important ways a superior can alleviate these pressures, whatever may be their origin. She must be a patient listener who realizes her sole function at times is merely to allow her subjects to ventilate their emotions. This need not make overwhelming demands on her schedule, but it will require that indispensable understanding heart. She must also make it her positive program to foster hope and confidence in her sisters, no matter what obstacles or faults confront them. In this way she can sincerely help her sisters live rich and satisfying lives through the motherly support they receive from her.

As spiritual leader in her community, the local superior must try to respect every subject as an individual. Instead of a heavy-handed use of obedience, it is better to lead her sisters by appealing to their generosity and to temper authority with charity above all. Particular care should be taken as to the type of motivation instilled by her various communications with her subjects. For example, an excessive negativism in her approach to religious life can have a thoroughly dampening effect on convent morale and apostolic effectiveness. What is needed most and yet so often lacking is a broad, stimulating vision of the community's role in the great sanctifying mission of the Church in the world today.

In general, this thin, new volume in the Notre Dame series should be a valuable addition to the book shelf in every mother superior's library. However, anyone engaged in the guidance of sister vocations will find it worth their serious perusal.

— Paul Desch, O.F.M.

The Unknown God? Edited, with a Preface by Hans Küng. Theological Meditations Series, vol. 2; New York: Sheed and Ward, 1967, Pp. 158. Cloth, $3.95.

This book consists of three disparate essays, which should be discussed individually before a general appraisal of the book can be given.

Joseph Möller's "Are We Searching for God?" translated by W. W. White, makes rather difficult, if rewarding, reading. The author's preoccupation seems to be with examining contemporary atheism against the background of Christian, Nietzschean, and Sartrean ideology. Freedom is the keynote: it is, in the last analysis, what distinguishes man from the world in which he finds himself, and it is the key to his discovery of the transcendent in his experience. Unless we find our freedom rooted in God, the author concludes, we may fall into despair or "resignation," and "for a long time, despite our talk every day about freedom, we have been laying the best possible groundwork for slavery and the collective society" (p. 43).

'The God of the Beginnings and of Today," written by Herbert Haag and translated by M. H. Heelan, stands in stark contrast to the above essay. It reads very easily and seems, until its last pages, to say precious little that has not already been said many times already. The author analyzes the Genesis accounts of the creation and the Fall, sometimes in conjunction with NT texts which bring out some important implications. His protests against concordism seem more than a trifle vacuous, but perhaps there are some people who are still troubled by such matters. The essay picks up in interest when it delves into the psychology and symbolism of the Fall (pp. 70-77) and the Redemption (pp. 77-83). This reviewer, at any rate, has the impression that the final section (pp. 83-90), on the renewal of all things in the risen Christ, is by far the best; it is magnificent.

In the final essay, "Encounter with God," written by Gotthold Hasenhüttl and translated by William Whitman, we seem to pick up, once again, where the first essay left off. The literary style is better than Möller's (perhaps the credit is the translator's), but the material is quite heavy. It consists mainly in an analysis of Lucretius' **De Natura Rerum** and the literary and philosophical works of Sartre as ancient and modern versions of atheism. One wonders how much of the Sartrean section could be grasped by one not already familiar with some of the themes involved; but it does seem that some serious application in reading should make it possible for the educated reader to profit from what seems to be an accurate and occasionally sympathetic analysis. Hasenhüttl, having completed his probing of the two authors, deftly shows how the specifically biblical approach to God points to One who does not fit the categories of their thought. Yahweh is not a God of "religion" in the sense in which Lucretius (and one might add, Bonhoeffer and Cox) object to such a God; nor is he the absolute Subject which Sartre, with some philosophical justification, fears would drain man completely of his being if He existed. There is much in this excellent essay for fruitful meditation.

On the whole, in fact, it must be said that the entire book is highly successful in achieving the aim set for the series by Fr. Küng, its general editor: "to tie theology and meditation together in various important ways, and to practice the two as a single activity."

— Michael D. Meilach, O.F.M.

OUR REVIEWERS

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As One Who Serves. By Anselm W. Romb, O.F.M. Conv. Milwaukee: The Bruce Publishing Company, 1966. Pp. 134. Cloth, $3.50.

Since the purpose of this book is to review the seminarian, it is a bit difficult for a seminarian to review the book. Let me try to do so, however, for the seminarians and by association the priests who were in the mind of the author as he wrote it.

As One Who Serves, you should be pleased not by Father Romb's liberalism or conservatism but by his pragmatism and honesty. He writes and suggests not because something is new or old but because he feels it is right. There is none of that "straining to seem modern" which most seminarians have witnessed enough of already.

As One Who Serves, you will find careful attention given to assorted prayer-forms and spiritual helps. Wheat is separated from the chaff and you will be the beneficiary of the process. This book will be refreshing balm if your ears have become sore and worn by **sola liturgia,** although **liturgia primum** is certainly the order of the day.

As One Who Serves, you must not be frightened by the "O.F.M. conv." after Father Romb's name. His book is written for "today's seminarian" of any variety and yesterday's seminarian who is now priest. For one such who feels impelled to take spiritual inventory, it is the perfect indicator.

As One Who Serves, you may find yourself saying, "He really is hitting close to home." Our author makes a frontal assault on problems and difficulties which is as direct and practical as it is easily understood.

Most heartily, I invite my brother seminarians to read, enjoy, and profit from this splendid work. It should definitely be the "in" book of the next few months. As I begin it for the second time, I hope it will be.

— William F. Early

Salvation History and the Religious Life. By Paul Hinnebusch, O.P. New York: Sheed and Ward, 1966. Pp. viii-248. Cloth, $4.95.

To have spoken in the most modern idiom, evincing without any hint of contrivance an easy familiarity with the Scriptures, and giving unmistakable evidence of a profound awareness of present problems in religious life, is a good thing to have done. But to have done this without agitation and preserving perfect balance in concept and in expression between unchanging verities and variable modes is an even better thing to have done. It is a field of achievement in which an imposing number of modern writers are not noticeably successful, but one in which Father Paul Hinnebusch performs extraordinarily well.

In his preface, the author calls **Salvation History and the Religious Life** "a series of examples of how to teach the basic principles of religious life in a scriptural background, and of how to bring these biblical themes to bear in solving current problems being debated among religious." Thus, he gives us chapters on religious profession as a covenant with God, silence as virginity of the heart, religious life itself as baptismal consecration in striking visibility, and consecrated chastity as the expression of total commitment.

It would be difficult to conceive of any religious who is sincerely seeking to give herself ever more completely to God and souls not finding new inspiration in this book. Father Hinnebusch's gentleness of presentation is equal to his firmness of conviction. We can all learn much from both in an era when there is too often a distressing deficiency in both these areas.

Among many chapters which penetrate to the marrow of religious life, chapter eighteen is particularly outstanding. The author treats of the two words of Christ that the Father "is with me. He has not left me alone." (Jn. 8:29) and His "My God, my God, why have you forsaken me?" on the Cross in a masterly development of what obedience really entails and what it proves. It is no facile "human-Divine" separation he makes, but an incisive investigation of the mystery of faith and totality of love which true obedience involves. Jesus knew, writes Father Paul Hinnebusch on p. 146, that the "infallible sign of the Father's love for him was his love of the Father, effectively expressed in his obedience to the will of the Father." And again: "Jesus has the clear testimony of his conscience: he knows that the Father loves him and is with him because he knows that he loves the Father and is doing his will" (p. 147). To the religious, the author says: "Your love for him, effectively expressed in your obedience to his will, will be the infallible sign that he loves you and is with you, though it may seem that he has abandoned you" (p. 148).

But this is only a sample serving from a rich table!

— Mother Mary Francis, P.C.C.

An Existential Approach To Theology. By G. M. A. Jansen, O.P. Milwaukee: Bruce Publishing Company, 1966. Pp. 144. Cloth, $3.95; paper, $2.50.

In this brief work a Belgian missionary working in South Africa draws upon his pastoral experience to acquaint Sisters, Brothers and interested lay people — non-specialists is theology and philosophy — with some fundamental insights of phenomenology and how their application to the mysteries of Christianity can result in a more meaningful Christian faith. The material found in this book was the result of a theological correspondence course the author prepared for the Association of Religious Women in South Africa.

The book consists of four chap ters. The first two sketch some o the major existential themes, es pecially intersubjectivity, and show how the existential approach differ from the scholastic. Merleau-Pont and Heidegger each receive brief at tention as distinct poles within th exsitential camp. If one were to fin fault with this part of the book i would have to be for the extrem brevity of the author's approach. A total of thirty-four pages are de voted to providing this essentia background.

In the remaining two chapters Fr Jansen presents an existential ap proach to the Incarnation, the Trinity predestination, the sacraments, an the virtue of charity. The principl of intersubjectivity becomes th prime focus for this type of inves tigation, drawing forth the dynami aspect of participation in the Chris tian mysteries rather than layin stress on "understanding" them. T allay any fears that Father Jansen' approach leads him to "radical" o novel conclusions, let me note tha this second part of his book i thoroughly traditional. Indeed, thos who turn to Father Jansen's boo in the hope of escaping from th usual scholastic spirituality are fore doomed to disappointment. The vo cabulary is, of course, popularize existentialism; the thought pattern are scholastic.

Since the book is aimed at a audience largely unfamiliar with ex istential thought, and intended to b nothing more than an introductio into this philosophy's potential fo making faith more dynamic, suc points are probably not serious criti cisms. What Father Jansen has se out to do, he succeeds in achieving Granting the desirability of enlargin the ordinary horizon of readin (spiritual or otherwise) that engage many non-specialist religious, thi book can be recommended with th hope that it will encourage them t deeper and more solid studies in th

field of religious existentialism, such as John Macquarrie's two books, **Studies In Christian Existentialism** (Westminster Press) and **Principles of Christian Theology** (Scribner).

— **Kevin Flaherty, O.F.M.**

A New Pentecost. By James Fitzpatrick. St. Louis: B. Herder Book Co., 1966, pp. 208. Cloth, $4.50.

Written by a priest who was born in Ireland, educated in Rome, who did research in anthropology in Africa, and who now is engaged in a pastoral ministry in the United States, **A New Pentecost** reflects the wide-ranging interests and extensive reading of the author, Rev. James Fitzpatrick. As its title indicates the book treats of renewal in the Church. It contains, however, no blueprints for **"aggiornamento"**. It is an "idea book." The author is more concerned with tracing a bold outline of the mystery of the Church and the tide of those changes presently at work within the Church that are forming and reforming the spiritual milieu within which the Christian of today must act and react. But his reflections do not stop there. At the very beginning of his Introduction the author points out the necessity of a knowledge of the Church "in the finitude of human events" if we are to grow in our knowledge and love of Christ and his Mystical Body and in the service we render to him. Father Fitzpatrick also wants to put us in touch with the salient features of those forces which are fashioning the sphere within which the Church herself must exist. The form that his efforts take is a collection of essays whose topics range from the problems arising from the "population explosion," and the implications of the scientific-technological revolution for the whole human milieu, to a theological consideration of the meaning of the Parousia and the inner life of the Trinity. He introduces order into this diversity by arranging the essays into four groups: 1) those dealing with the present secular order, (2) those dealing with the elements in the Church presently the objects of renewal, (3) those dealing with the dogmatic sources of renewal, and (4) those dealing with the Church in her exercise of her mission to the world.

— **Francis M. Walsh**

BOOKS RECEIVED

Häring, Bernard, C.Ss.R., **Christian Maturity.** Trans. Arlene Swidler; New York: Herder and Herder, 1967. Pp. 188. Cloth, $4.95.

Kinsella, A. W., **Your Place in God's Plan.** Pulaski: Franciscan Publishers, 1967. Pp. 63. Paper, $.25.

Le Guillou, M. J., **Christ and Church: a Theology of the Mystery.** Trans. Charles E. Schaldenbrand; New York: Desclee, 1966. Pp. 375. Cloth, $6.75.

Scott, John, S.J., **God Alive in Creation.** Pulaski: Franciscan Publishers, 1966. Pp. 47. Paper, $.25.

Wedge, Florence, **What Is Humility?** Pulaski: Franciscan Publishers, n. d. Pp. 56. Paper, $.25.

COVER AND ILLUSTRATION CREDITS

This month's cover, drawn by Father X. Miles of St. Bonaventure University's theology department, emphasizes the duty of the Franciscan to bring the grace and the peace of Christ's cross to a fragmented modern society. The illustrations for this issue were drawn by Sister Mary Violanta, S.S.J.

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Mary of Peace

Anthony Laker, O. F. M.

The cries for world peace grow ever more persistent. Our hopes for mutual understanding and cooperation between brothers and nations of brothers are heightened at one moment and shattered the next. And the possibility of nuclear catastrophe and total war takes on an air of tragic realism. These are our times.

They are times in which a genuine faith is needed; and in this need, we turn to Mary, Mother and Virgin, as our symbol of faith. Mary's life was one of faith, simple and unremitting, trusting in God's unfathomable providence. "And they did not understand the word that he spoke to them."

Mary met misunderstanding in her life as we do in our own family circles and in the complication of events which try our patience. She knew the suffering of a mother when her son leaves home to set out on his mission in life— to give his life soon or late for the one he loves, for the freedom of his fatherland, for the glory of his Lord. Mary came up against contradictions in the course of her life, the most painful and incomprehensible of which was the slaughtering of her son, the death of our God.

But Mary's faith, unlike ours, was total. It meant receptivity, lowliness, gentleness. Mary did not say "I accept," but rather, "Be it done"— knowing only too well that God's will in her own life could not be accomplished by human means, but only by the workings of the Spirit (Schillebeeckx). Though Mary's *fiat* was total and unconditional, it was not beyond inward development. In this as in still other aspects of her life, Mary draws very close to us. We experience Mary not only as a divine mystery but also as a human reality.

We are in a world and in the midst of a war in which there are many poor, sick and starving, and men, women and children who are living in terror and dying in their brother's blood. And in this world and in this war, our life— like Mary's— calls for a great faith. Regardless of our personal convictions concerning the morality of the present conflict in its goals and/or in the means to attain these, it remains our Christian responsibility— that is, our response of love to the Father— to preach unceasingly the gospel of Jesus, the Prince of Peace. And we are forced to realize once again that only by performing the works of mercy can we live the gospel of peace.

In relation to this inhuman conflict, then, what is the meaning or import of this faith which life demands of us? With the same intensity as we pray, "God's will be done," we must believe that "for those that love God all things work together unto good." If our faith in this promise comes to life only during periods of formal prayer, we understand very little indeed of what we extol in "incarnationalism," in the secularization process, in evolutionary thought. Will we give Mary the chance, once again, to "reconcile opposites"— brother putting brother to death? Will we allow her once again to unite man and God in herself?

She is, we know, the Mother of beautiful love.

Frater Anthony Laker, O.F.M., is a student for the priesthood at St. Joseph's Seminary, Teutopolis, Illinois.

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Psychological Heartattack

Padre Luzi, O. F. M.

Translated by Leonard D. Perotti, O.F.M.

Marvelous age, when holiness hid itself in the hills above Assisi, in caves that needed only to be entered with a bit of courage for one to be a saint in practically no time! Beautiful days in the Spoletan Valley, when it was enough to kiss a leper to become holy, or to throw one's clothes (right down to drawers) before a bishop to be suddenly the Seraph of Assisi! Like in a story told by grandfather, that is how the holiness of Francis looks today to those of his friars who are armed for heroic encounters and lightning decisions. There is the tendency to see in Francis the man who ever acts as overtaken by changes in his destiny. The tiring and confusing plodding forward, the persevering effort of the first years of conversion, and ever after — these are historically reduced to a play of exceptional occasions that, as we would say, Francis knew how to catch on the first bounce.

In such a picture history becomes the mother of amazement and the teacher of dscouragement. His friars, today, know something of this. The truth of the matter is quite different because Francis was the man of ever becoming, who built himself with infinite patience, who knew perseverance to the extreme limit. "He hoped always to begin," says Celano of him, and the Legend of the Three Companions has us gather, even if only by occasional illuminations, the reasons for Francis' transformation: he is described as perpetually listening, always spying on himself through others, a soul that keeps asking questions; in fine, a man on constant alert.

In the presence of the efforts of this will that, to use a Pauline phrase, "reaches out to take hold of Christ," we can easily understand how much more convenient it is, from our viewpoint, to stylize the man according to a schema of decisive moments, of blinding illuminations. For all of us it is much easier to picture a mountain born a mountain, than to follow patiently the phases of its formation, reliving them across the mystery of geological epochs. In this way sanctity does not count as an example but is contorted into a monster of moral perfection. His friars now lie at his feet,[1] beaten down by his grandeur, floored by an apparition that does not pardon. It is the psychological heartattack.

Maybe this is the clinical chart of today's passiveness in which the Franciscan family awaits the forgiveness of the sin of having seen sanctity at first hand. Even though we are no longer in the times of Sinai, now that Christ has appeared in the flesh, still hagiographical mythology has quite well limited our view within a certain historical outlook and bound us in a psychological determinism from which it takes real effort to free ourselves.

We can assert that the myth of Francis has destroyed in the heart of his family of Friars the courage and the desire for holiness. If we consider that, to use Saint Augustine's words, one journeys toward God with the steps of desire, the almost complete absence of this ascetical lymph stunts at its birth the conviction through which every journey toward holiness is started. Very rarely does one discover among his brethren a will that really believes in holiness as one believes in a personal, individual destiny. When holiness is the subject of conversation one usually meets up with a type of resignation closed to hope, a resignation even clothed in modesty, in false humility, that quickly chokes off the breath of an active desire, of the inspirations of the Holy Spirit. In contrast, the primitive Franciscan community appears, and was, a nursery of minds convinced that perfection was the vocation of everyone; they committed extravagances of every sort, those companions of Francis, to vie with one another in kindly, holy desires, wonderful resolutions.

Bereft of the desire and the conviction of being predestined to sanctity, the friar hesitates eternally on the threshold of spiritual progress, looks around perplexed, reaches the point of clothing himself in a psychological form of shame that keeps him ever from talking of God and from mutual encouragement. Who can deny that the very need of speaking about God is absent from the Franciscan household? Who can deny that such an absence is a sure symptom of the disappearance of the desire of holiness?

Noting the conversations of the friars whether in the refectory or during recreation, and arranging the various themes touched upon in an entire year, one would arrive at perhaps some shameful figures. By being strictly statistical we would notice how the theme of the love of God seems a voice

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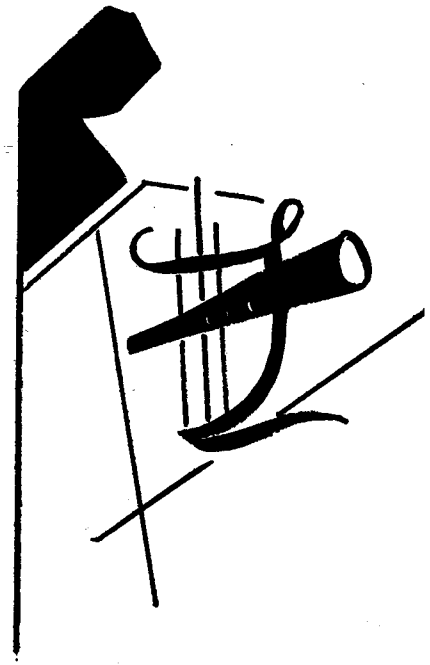
1 As no other saint, Francis knew the value of the love of God and every sincere, genuine love. He knew its power to consolidate, strengthen, and pacify. Had he lived in a nuclear age, he no doubt would have doubled his already great love, convinced that only that way could men be taught to save themselves from mutual annihilation. A simple piece of news such as the following would certainly have caused him intense anxiety: in the 1965 edition of the **Encyclopedia Britannica** thirteen pages are dedicated to the word **atom**, whereas in the 1935 edition it was given only three pages, **Love**, on the other hand, has diminished from eleven pages to one! The atomic age is one of neo-illuminism, preeminence being given to reason, intelligence, science. There is dire need to counterbalance this with a growth of the affective powers; a willful love has to keep in step with an expanding universe (trans. note).



stilled! If we wished to attempt a classified sketch of subjects that rule the order of conversations held in a Franciscan community today, we would have to give first place to facts of a criminal or social type, daily furnished by the reading of newspapers; gossip of a country-sort, hence the questions of political life, the difficulties among the friars and, by no means least, sports; but of God not even a word, not even a sigh. Quite truthfully one could say that we are ashamed of him; that is how far we have gone.

I realize that for writing this there will be smiles of pity; but it does not matter. Have I not come here out of love, just as all the others? The door of the friary is closed to those who might wish to force it from the outside but one easily opens it from within, and if I do not leave, if I do not give up this type of life, is not this because I still hope in love? And if love is the motive for remaining, who is ignorant of the fact that love forces lovers to talk of the good they possess, of the object of their desires, and makes them parrots, yes, but wise ones in their repetition of sweet and foolish words? Surely we know that love also has its moments of secret rapture, its silent contemplations, but such is not at all the motive of our silence. Ours is not a silent ecstasy but a psychological abdication (not to speak of a divorce).

Francis' conversation enkindled his friars, pierced them and drew out their ingenuous acts of bravery. Where has disappeared that old, yet youthful Franciscan community? "Quam bonum et quam iucundum habitare fratres in unum," says the Psalm; where has gone the happiness of all for the joy of one, the need to weep over the Passion of Christ, the need to exult just in mentioning the beauty of Mary? Nine choirs of angels stand before the throne of the Most High and each of us has his guardian angel. Where has gone that simple Brother who kept crying because, try as he would, he could not see his guardian angel? While enjoying a host of Christmas comforts, who is any longer moved at the remembrance of Mary's poverty? What am I

saying! Where is even the thought of it?

Thus we have left solely to the world the glories of love. Only those who love earthly creatures forget their food to live of love. We limit ourselves to a criticism of their foolish affection; we take for a just sign of a deficient brain the silly gestures of their passion, and we do not notice that our seriousness, our moral righteousness is the fruit of the poorness of our heart. We do not notice that worldly lovers are the counterpart, however miserable, of the first Franciscans when, drunk with inner enthusiasm, they upset the comfortable ideas of the well-to-do, scandalizing everyone with their clever improvisations, their wonderful novelties.

You recall the cell on the tree to which Anthony of Padua climbed for prayer, Brother Rufinus' underwear, the cave of Brother Sylvester, the dances at the crossroads, the speeches Francis made to the crows, his mania for not putting out a fire even if it had caught hold of his breeches, his disconcerting sincerity in sewing also on the outside of his habit the fur that had been sewn inside, so as not to play the hypocrite?

You recall their songs, the cavalier names they gave each other, the pieces of black bread they pulled out triumphantly at the table of cardinals, happy to offer the better mouthful, their joy under showers of insults, their medicines based on wild grapes and pigs' feet? What did it matter if the world was scandalized! They were crazy with love and, as we well know, the world forgave them everything for this kind of craziness, turning often to look wide-eyed at the streaming lines of the brethren disappearing down the roads of all Europe.

I realize that today we have become too serious to be bizarre; our age does not allow such pranks, only the kind made up of enriched uranium, and the bigger the fireball the better. Just the same, the rights of love remain immutable; no one can prohibit your using senseless words, like Brother Juniper, if you are enamored of a certain Beauty. We have become serious not because we have progressed in control of ourselves, but rather because joy, the daughter of love, is missing. Thus we have robbed people of a native right, that of having someone to think of loving God for them who most of the time are kept from this by the unavoidable preoccupations of family life. At bottom, the longing for perfection that we should nourish is the most logical and fitting way for us to repay society for having dispensed us from a whole list of earthly duties.

No one ever regarded Francis as a social parasite; one does not

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Father Leonard D. Perotti, O.F.M., a canon penitentiary at St. John Lateran Basilica in Rome, here presents a translation of a provocative article which first appeared in Italian, in the **Vita Minorum** for March-April 1966.

speak of a saint as one might murmur of a lazy good-for-nothing, because moral perfection is something to which all aspire and the virtues of one are in some manner a heritage to the advantage of all.

If the Friar Minor, to come right down to it, were aware of how much he owes to the people in whose midst he lives, he would listen to the universal call to sanctity as a stimulus and duty obliging him to a perfection equal to the vow he uttered at the altar the day of his profession. We cannot be unaware that the human family will be saved by the mediation of a few. "Give me ten just men and I will spare Gomorrah," God said to Abraham. The redemptive plan of Providence is clear: meritorious love and loyalty will save even those who deserve punishment. No one can be a saint on his own, individually, just as no one should be seeking in gospel holiness a kind of selfishness veiled in the intention to save himself alone. We do not save ourselves alone. It was said of Francis that "non sibi soli vivere sed aliis proficere vult Dei zelo ductus." The saint is a person saved by the unique mediation of Christ and he has to repeat the modes of this related interdependence to the advantage of the last sinner to pass through this earth.

This social aspect of sanctity, understood as a moral debt toward all people, could serve to recreate the spiritual forces of the Franciscan family, granted that it once arose, as it actually did, to diffuse on mankind the benefits of penitent love; this all the more today when relations among men in society reverberate with a painful and providential sensibility.

Recalling the tears of Francis for "love that is not loved in return" we can well guess his intention of supplying for the cold omissions of all. The saint who desired to pacify the towns split by hatred, who sang the reconciliation of the creatures with their Creator, was essentially aiming also at the good of everyone in his efforts to be holy. The last two years of his life, though he was already stooped over because of the wounds of La Verna and almost in his agony while still so young, saw him bud forth once again with zeal for the salvation of others souls. For the sake of his brethren he refined his example; for the people he had only the words of a stigmatic. Something devoured him as he thought of men ignorant of Christ crucified.

Well then, considering this side of the moral person of Francis, let us say for our comfort and in the hope of enkindling a spark capable of starting a whole fire of holy desires, that the social aspect of sanctity is a plank in shipwreck for one who knows how to hang onto it, unless we wish to keep deluding the hopes people have in their hands when they open them to share with us their bread. For the rest there is the matter of "thou shalt not steal."

Marginals on *Perfectae Caritatis — VII*

Mother Mary Francis, P. C. C.

Recently an applicant asked me about "blind obedience" and "wise obedience." "What's the difference?" she wanted to know. We could make some interesting speculations about what sort of philosophical or spiritual climate makes it possible for an intelligent woman to ask such a question in all gravity and sincerity. We might comment on the uncommonly good press superficiality is enjoying these days. We could attack past abuses of authority. We might get very excited and make a speech about personal responsibility and individual freedom. But meanwhile the applicant is waiting for an answer.

In the present day preoccupation with accenting the concept of **person** with all its healthy ramifications of freedom, dignity, and individual charisms, there is probably no term so well calculated to set every stew pot in the discussion circle boiling and every printer's pan sizzling as "blind obedience." Mention this and picket lines rise up like genii. Flags fly. Cannons boom. The war is on. And the combatants want no truce or treaty. Unconditional victory is, at least in this area, enthusiastically desired. Obedience is supposed to keep its eyes open. Blind obedience is for pre-Council fossils.

The trouble with these two statements taken as an entity is that they present us with that most insidious of lies: the half-truth. For true obedience decidedly does have its eyes open. But blind obedience is and always was — for no one.

The term "blind obedience" is, along with "particular friendship" and "self-love" one of those misnomers which has persisted through the centuries, often a cause of misunderstanding and confusion and sometimes a source of anguish especially to young religious. Certainly every genuine friendship is by its nature particular. It is strange that so eminently descriptive a term should have been fastened on the grotesque alliance in which two persons engage in a reciprocal devouring process. Again, we know that Christ made it quite plain that we must have a rightly ordered love for ourselves when he gave us this love as the norm of our love for our fellows. "Your neighbor as yourself." Yet, how many venerable tomes have warned us about "self-love" until the term has become synonymous for many a religious with all that precludes her growing in holiness. Self-will, too. Is not my self's will the only will I have? What other will may I claim except my own? It is a pity that we have come down the centuries brandishing verbal clubs against self-love and self-will when we rather obviously really meant psychological gluttony and self-commitment to the extent of self-circumscription.

This same type of narrow thinking has fixed on two antitheses and presented them as an integral concept. At one pole is that servility which is functional to the lazy brain, the irresolute will, the obsequious mentality. At the other pole is that clear-eyed faith which sturdily believes that God can "accomplish" more through one fully human act of submission than through the operation of all the human talents in the world, the faith which understands that it is not always necessary to see reasons so long as one sees God. These pure antitheses are coupled under a false caption: blind obedience. Actually, the first is not obedience at all. The second is the clearest-sighted obedience there is.

In No. 14, "Perfectae Caritatis" speaks of that profession of obedience by which "the religious offers the full surrender of his own will as a sacrifice of himself to God." Now every sacrifice carries the connotation of offering and consummation. If often denotes smoke and blood. It is too urgent for afternoon tea and too vital for the cocktail lounge. We shall have to keep sacrifice in its proper context which is giving, if we are to understand at all what Vatican II has to say to us about obedience.

It is often faith which alone can lend meaning to our giving, and it is faith which fires the love that inspires sacrifice. How splendidly this faith shone in our founder Saint Francis! "I would obey a novice of one day if he were appointed my superior," the seraphic father declared. It may be very important for us to pause in the midst of our dialogues and discussions to ask ourselves a pertinent question: "Would I?"

There is today a very healthy disdain for the sometime notion that the "grace of office" is an

everflowing fountain which rinses from the superior any possible defects left over from the days she was a subject, or a funnel inserted in her head for letting in the illuminations from on high which supply for lack of sense. It is no longer thought reasonable to suppose that holding office is an **ex opere operato** affair which transforms incompetence into ability. However, in these healthy rejections, there is also the seed of destruction as regards obedience. We want to watch for it. For obedience is not a matter of carrying otu the superior's decisions or requests because we consider her wise and the decisions well taken. This is to reduce obedience to a purely natural plane, uprooting it theologically and actually robbing it of its identity.

To subscribe to the superior's views when they happen to coincide with my own is action scarcely meriting the dignity to be called obedience. In the very first line of its section on obedience, "Perfectae Caritatis" sets down the truth of the matter with unequivocal exactness: "In professing obedience religious offer the full surrender of their own will as a sacrifice of themselves to God and so are united permanently and securely to God's salvific will" (No. 14).

It needs to be brought to the attention of young religious and held before the eyes of the elders that the "full surrender" of will made at Profession is a continuing self-donation according to the nature of human surrender which cannot be made once and forever but must be constantly renewed. Just as a woman after marriage may fully surrender her person to her husband and later withdraw her giving, so can a religious make a magnificent act of surrender of will at her profession only to renege in her giving afterward. This is self-evident. It is, in fact, part of the fickleness of human nature that each should tend to do this. The unhappiness and unrest manifest in so many areas of religious life today is often clearly the result of failure to surrender **fully** and constantly to God. A vow of obedience is not a matter of making a decision but of committing oneself to a lifetime of personal decisions. I must each day anew and even in every varying situation **decide** to obey. It is **my** vow, which no one can observe for me. It is a question of **my** surrender which no one else in the world can make but me.

According as the surrender of one's will as a sacrifice to God is limited, unhappiness is increased. We cannot honestly say: I love you with all my heart! while fisting away a good portion of the heart for ourselves. We are always insecure when we are only half given. When our involvement with our vow of obedience is so superficial and precarious that we become disengaged from our commitment by a mere wind of human unreasonableness or a squall of human frustration, we have not the sense of inner permanence so essential to genuine peace. Scripture loves

to compare the religious man to a tree planted by running waters. There is no denying that scorching winds blow against most if not all religious at one time or another, that the months and perhaps years of drouth assail the tree with their threat of destruction. But to have stretched out one's roots into the stream of God's salvific Will is to be a tree that survives the winds and stays green in drouth.

"Perfectae Caritatis" makes this clear. "...and so [they] are united permanently and securely to God's salvific will." No other way. In partial surrender, in reserved obedience lies the sense of impermanence and insecurity which tortures many a religious today. There is, after all, no real permanence without God "changeless and true." He is our only authentic security. If "obedience" is held as a rationalization process, it cannot produce permanence or security, for these dearly prized treasures can never be anything but ephemeral, tenuous, evanescent outside God.

Saint Francis has not been recorded as saying that he did not care a snap whether the wisest of the elder brothers or the most unformed novice was his superior. He is not on record as putting the most unlikely human material into the chair of Moses so that divine illuminations could be more unmistakable, rather in the fashion that children set a candle in a pumpkin head. But he did say that if a novice were made his superior, he would obey him. His reason was not that the novice would have annexed all wisdom and understanding on the day of his installation as superior, but simply that the novice had been installed as superior.

Both Saint Francis and Saint Clare wanted to make obedience easy for their sons and daughters. "Let her [the abbess]," says Clare in her rule and much in advance of her times, "strive to precede the other sisters more by virtue and holy living so that urged on by her example, they obey her not so much from a sense of duty as from love." "Always bear love to me," she asks in her Testament. The supposed "new accent" on superiors positively striving to be lovable to their subjects dates back for Franciscans some seven centuries.

This was to be the normal situation, then: a superior with good hearing, ready to listen, and full of love and compassion; a subject without fear either to speak or to submit. "God often reveals to the least that which is best," wrote the seraphic founders. Before we become too facile in talking of the "medieval mentality" of the founders, we want to ponder the curiously twentieth century ring of so many of their words. Yet, with all

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Mother Mary Francis, P.C.C., Federal Abbess of the Poor Clare Colettines in the United States, is the author of **A Right to Be Merry, Spaces for Silence,** and other books as well as many articles, plays and poetry.

their insistence on openness, as when Saint Clare instructs the abbess to confer at chapter with **all** her daughters about whatever concerns the common good, and as when Saint Francis asks his friars "Does it seem good to you that I should do that?" and then reverses his personal decision, Clare and Francis were always equipped for the extraordinary situation. They had made a **full** surrender of themselves to God in sacrifice and were "permanently and securely united to God's salvific will." They were thus mature enough to practise the obedience necessary in a crisis situation. "I would obey a novice of one day if he were appointed my superior."

It is astonishing sometimes how little we seem able to establish any sense of communication with Christ in personal "obedience crisis." Christ's earthly superiors were an uncommonly sorry lot. Certainly we have all meditated on his respectful replies to spiritual pigmies, his genteelness with the fawning sycophant of the high priest, his docility before ambition-ridden Caiphas and inhumane Annas. These things happen. Small-souled men do sometimes become superiors. Ambition still feeds upon itself today even as it cancerously devours its very associates. Such situations are tragic for such superiors. The same situations may be sufferingly glorious for the subjects. And they **are** extraordinary. It is probably the dreary situation which provokes rebellion and defection more than the scandalous one. Most persons can suffer abuse better than incompetence. Still, the "full surrender of their own will as a sacrifice of themselves to God" is perhaps more blessed in God's eyes when repeated in dreariness than bannered in tragedy.

Saint Francis was refused a bishop's permission to preach in his episcopal precincts. The bishop ought not to have acted like that. People knew Francis was a saint. Jealous of his rights, that bishop! Probably a crochety old authoritarian of no vision who mistrusted anything new. A conservative? Likely enough. For Francis was highly un-conservative in the sense that he was always so intent on conserving the core of spiritual reality that he had necessarily to put aside masses of meaningless trivia. Or, maybe the bishop was even a traditionalist? For Francis was just not the traditional kind of preacher, to say nothing of the traditional type of founder of a religious Order. And Saint Francis, totally dedicated to God and souls, sought no profit, asked only to spend himself on the People of God. The situation is clear by the simplest rationalization process. Probably the action to be taken in the situation would be equally clear to some persons today. However, the fact is that Saint Francis did **not** picket the bishop.

He took action, though. He would not accept this lying down. So, he went around to the back door which he probably considered a more appropriate entrance for the fourth class merchandise he felt

himself to be, and tried again. He did get in. And he did preach. And he probably did quite a bit for the bishop. We only wish we knew more about that bishop, instead of just having to make pleasant conjectures about how he probably went out and started a credit union on the south side of Assisi and began to dialogue like everything with young curates.

P.C. reminds us that "Jesus Christ . . . learned obedience in the school of suffering." We cannot hope to learn it elsewhere. While dialogue between superior and subject is the normal atmosphere in which obedience should operate, and whereas discussion groups can be wonderfully effective in enlarging our concept of obedience and affording us new insights, still it is not in dialogue or discussion or self-development programs that we learn it. This graduate study can be made only in one school, that of suffering. Does not real sacrifice of its nature involve suffering? Abraham was fit to become the father of a great people not through wondrously begetting a son in his wife's old age, but because he was ready to obey the most inhumane and unreasonable command that he kill his son. Rightly should we call the scene of such obedience the Mount of Vision. The Mount of Blind Obedience is not its name.

Who of us has not personally witnessed the marvels God works through that obedience which suffers in faith? Out of the most humanly untoward situations God initiates religious Orders, establishes new foundations, raises up fresh enterprises, sanctifies the souls of his own.

It is patently true that in the past there has often been far too little attention accorded the dignity of the individual, his personal responsibility, and also his talents and individual charism. Surely superiors ought to be aware that the talents of their subjects are clues as to the manner in which God wants to be served by these subjects. He does not give his gifts by mistake or happenstance. Still, when all due praise is accorded the healthier atmosphere of the present and all merited enthusiasm exhibited for the development of personalities and gifts and talents and charisms, we must return to the basic meaning of obedience: a full **surrender** of self as a **sacrifice** to God. Speaking of religious who "under the motion of the Holy Spirit subject themselves in faith to their superiors who hold the place of God," P.C. tells us in #14 that "**so** they are closely bound to the service of the Church and strive to attain the measure of the full manhood of Christ" (Eph. 4: 13). **So**. Not by the measure of their accomplishments do they serve the Church, but by the measure of their faith. But do not the scriptures say that faith without works is dead? They do indeed. It is indeed. But we want to remember that submission is work. It is proving too arduous a work for some these days.

"I, little brother Francis, promise obedience." There is a kind of personal manifesto in these familiar words of our father and founder. I, the insignificant one, the lesser servant of the People of God. I, the one related to everyone in brotherhood. I myself, Francis. I make my glorious commitment. I promise obedience. The important thing about a promise is that we keep it. The really touching thing about a promise is that even when we break it we still desire to keep it.

It is admirable to consume our ink supply in spelling out freedom in all scripts so long as we know what freedom is. Religious "should use both the forces of their intellect and will and the gifts of nature and grace" insists P.C. in words calculated to warm the heart of your local editor. It is just the way that sentence ends which may be disconcerting to some: " . . . to execute the commands and fulfill the duties entrusted to them by superiors." Vatican II wants a deliberate obedience. This is the way Saint Francis envisioned it. He simply **wanted** to obey. He decided to obey and he kept on making decisions until he died.

Young religious must not be allowed to build up false concepts of obedience. It is not a ticket which entitles you to remain in this institution, eat its meals and do its work. It is not a necessary price to pay for remaining in the establishment. It is first an act of maturity and then a continued functioning of maturity in repeated choices and decisions. Saint Francis chose to obey when obedience was pleasant. He decided to obey when obedience was painful. "I, little brother Francis, promise obedience." "I, Clare, prostrate at the feet of Holy Church." Here are two personalities that were not exactly flattened by obedience which sometimes struck at the very core of their hearts. Saint Francis was not reduced to neutral matter by keeping his promise to obey, come whatever weather. Saint Clare obviously did not grow into a pretzel by remaining prostrate at the feet of Holy Church.

In his address to women religious in 1962, Pope John XXIII urged superiors to "make obedience sweet." This is not the same as to make it easy. Hard things are often sweet to do, providing we love the the person for whom we do them. Only the subject can make it easy in a certain sense, and this by faith in full surrender of self. "But if one passes from the respect of the person to the exaltation of the personality and to the affirmation of personalism, the dangers become serious," warns Pope John in that same address. And he shows himself the herald of the Decree on the Renewal of Religious Life with its forthright acknowledgement that obedience is learned in the school of suffering when he adds: "This constant sacrifice of your ego, this annihilation of self can cost much, but it is also true that herein lies the victory, for heavenly graces correspond to this spiritual crucifixion for you and for all humanity." It is I alone who can keep my promise of obedience. But I keep it on behalf of all the People of God and to their credit.

Franciscan Missionaries

Raphael D. Bonanno, O.F.M.

When Saint Francis first sent missionaries of the Order to convert the people to Christ, something new happened in the annals of the Church's missionary activity. The Church since its first hours on Pentecost had always been a missionary church. But when Francis gave his brothers their obediences to mission lands, the Church's missiology took on a new and different coloring.

Saint Francis at that famous Chapter embraced each of his missionary brothers and probably said: "The Lord bless you and keep you. May you bring all possible souls to the love of Him who is not loved! Go, my brothers; go and preach the Word of God to all by speech and by example. Let the Christ of your hearts touch the hearts of your long-lost brothers who know not our King and elder Brother. Be heralds even as I am of the Most High, the Most Lovable, the Most Omnipotent Sovereign of heaven and earth!"

And so they went.

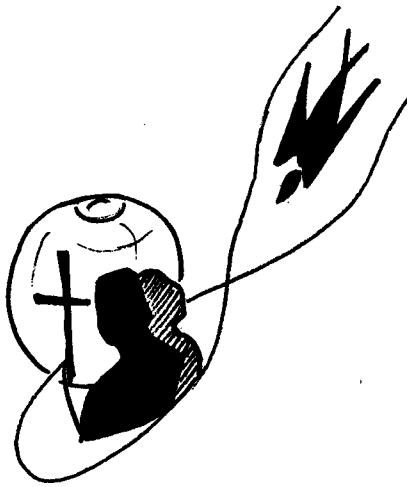
They were missionaries of the Church just like any others in their fundamental purpose. Yet they were also Franciscan missionaries. This mark distinguished them from missionaries of all other orders. This mark must still distinguish us today. This article hopes to probe the truth and meaning of what exactly is a Franciscan missionary.

What, first of all, is a missionary? The answer comes authoritatively from the great mission encyclicals of the popes: **Maximum illud, Rerum ecclesiae,** and **Fidei donum.** They make the point emphatically that the missionary is a person who implants the Church in a culture foreign to his own. Vatican II's Decree on the Missionary Activity of the Church says: "The specific purpose of this missionary activity is evangelization and the planting of the Church among those peoples and groups where she has not yet taken root" (§6). The fundamental objective, then, is to incarnate the Church, to implant it so deeply in a people that nothing can tear it out of them, neither persecution nor sin nor the human weakness our nature is heir to. The missionary must make the Church and its grace a flesh-and-blood reality for his people. His primary virtue need not be great prudence nor great humility nor great poverty, although these are wonderful too, but what he really needs is a great, deep love for the Church. If he has this one virtue, he will have enough; he will also have the other virtues included in this one in due measure.

The missionaries of the past had a great love for the Church. The missionaries who evangelized Poland, for example, must be celebrating in heaven over the thousand years that the Church has flourished there. Also the missionaries who went to Ireland, Spain, Italy, Germany and France made the Church incarnate in varying degrees in those nations.

But what does it mean to implant the Church? Pius XII in **Fidei donum** said in effect that a native clergy is a sign that the Church has taken root. Vatican II repeated this idea: "Thus too, particular native churches, sufficiently provided with a hierarchy of their own which is joined to a faithful people and adequately fitted out with requisites for living a full, Christian life, can make their contribution to the good of the Church universal"(§6). The new native hierarchy in Africa shows that the missionaries' work has borne fruit. On the other hand, the delay in building native clergies in Latin America for centuries has weakened the implantation of the Church there immeasurably.

Furthermore, to implant the Church means to found the **whole** Church, though in miniature, still complete in its essential structure and entire with all its charisms. For example, the Church should have religious life along with a native, secular clergy; it should have active life along with contemplative life. The Poor Clares were invited to Goiás, Brazil, precisely to balance an already very active Church with a prayerful, contemplative side and thus present to the people a picture of the **whole**



Church, acting and praying. Th implantation of the whole Churc means a full hierarchy of nativ priests, bishops, archbishops, and if you will, a few cardinals. It als means implanting, or allowing t blossom, the graces of the Hol Spirit latent in both laity an clergy. These may be graces o charisms of the apostolate, of th Word of God, of preaching, of th **sensus fidelium**, of fraternal love of true lowliness, of authentic po verty, of real community life, an so on. To implant the whol Church therefore does not mea merely to administer the sacra ments but also to develop a ful conscious sacramental life in th people. Nor does it mean t preach merely by word and let th example go by the board. I means that people see and lov the human-divine Church in al its spiritual-physical reality; tha they abandon their ideas of a land ed, moneyed, high-powered Churc to see it anew as the People o

God, the Body of Christ, the Church of faith, hope, and love, serving rich and poor alike, en route as a pilgrim to its heavenly home; that they see Christ in his Church continuing his Incarnation in every century among every race until the end of time.

This is to be a missionary; to incarnate the whole Church in a culture new to it.

But what is it to be a Franciscan missionary? Certainly the friar as a loyal son of the Church does what she commands all her missionaries to do. Nonetheless the friar minor as a son of Saint Francis does this task in his own special way. He does it with seraphic love and fraternity, with true lowliness or humility, and with profound apostolicity. He is a member of a lowly, humble, apostolic brotherhood. He is a friar minor, a little brother. The ramifications of this fact for the missionary are many and vital.

First of all, he comes from a community to found a community. Someone once said that a friar's first apostolate is among his own community. Certainly his learning to live charitably and harmoniously with other friars equips him supremely for the Christian community life he must foster in a mission. A friar must learn brotherhood at home before he can presume to teach it to others. Ignace Lepp says: "I have often noticed that those adults incapable of love are precisely those who have had no chance to apprentice to it in their childhood and adolescence by means of friendship."[1] The friar's community life provides this apprenticeship for his future missionary apostolate.

Secondly, the friar's preference is for the lowly. He is always in touch with the common person. He knows and understands John Q. Public. He loves fraternally the great unwashed of the People of God. The friar minor missionary is always a friend of his people. He is not to be identified with the rich and powerful, though he may at times walk among them. He is not one of the most downtrodden in his parish, though he has a brother's concern for them. He is, very simply, a common person among other common people, trying to love them in an uncommon way.

Third, a friar missionary is apostolic. His apostolicity branches from his sense of seraphic brotherhood and of true lowliness, or, if you will, simplicity and humility. He knows his community life does not stop at the doors of the friary. It reaches beyond to embrace all men. It breathes an apostolic urgency to communicate the Good News of God's love to every brother in a real and palpable way. Being concerned with the lowly and humble in everyman, with the least common denominator in every human being — his creatureliness — the Franciscan missionary seeks apostolically to close the gap between creature and Creator. He is pained at the sight and thought of fellow human beings who separate themselves from God as if He didn't matter, who brashly proclaim the death of their Maker, who perhaps in their religious ignorance stand to forfeit so many of God's loving graces. Apostolicity means zeal and zeal is based on love, as Saint Augustine once said. "Caritas Christi urget nos" was the cry of Saint Paul's apostolic heart. It must be ours too. The God-man closed the gap between creature and Creator by his Incarnation. The apostolic friar hopes to repeat this mystery of the Incarnation in the life of every brother he meets.

A further note of Franciscan apostolicity is its characteristic flexibility. The friar minor is disposed to use any kind of apostolate so as not to hamper the work of the Holy Spirit through him. Cartooning or road-building may be what apostolicity demands in a given time and situation. Another quality that ties in with lowliness is Franciscan willingness to accept apostolates refused by others. The General Constitutions of the First and Third Orders call for this availability, which reflects Saint Francis' desire to take on whatever work the Lord commands. It puts the Order more truly at the service of the Church. It saves the friars from being involved in the so-called glamorous apostolates or succumbing to ecclesiastical status-seeking, which Saint Francis evaded at all costs.

All of these characteristics of a Franciscan missionary are interlaced and, to a degree, interchangeable. Yet the resulting composite is a marvelous combination of virtue and grace that God alone can work in the individual soul. For many centuries God has provided these saints in the annals of Franciscan mission history, in persons like John of Monte Corvino, Junipero Serra, and Francis Solanus. May we see more of them today and in the years to come. God surely wants them. The People of God in every land need them.

1. Lepp, **The Ways of Friendship** (New York: Macmillan, 1966), 50.

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As The Father Has Sent Me

Pascal Foley, O. F. M.

To be an apostle means, simply, to live the apostolic life: i.e., the life lived by the Apostles, shorn, of course, of all the trappings of time and circumstance. The Apostles were men 'sent' or 'commissioned' or, to use the current words, men 'engaged' in or 'committed' to a certain form of living and teaching. This 'live teaching' is frequently called today the 'kerygma,' which is the Greek word for a heralding, a preaching, a proclaiming.[1] In the case of the Apostles, it would be their 'announcing of a new Way of life' given them by Christ together with the command to preach this Way of life to the nations, to all the world.

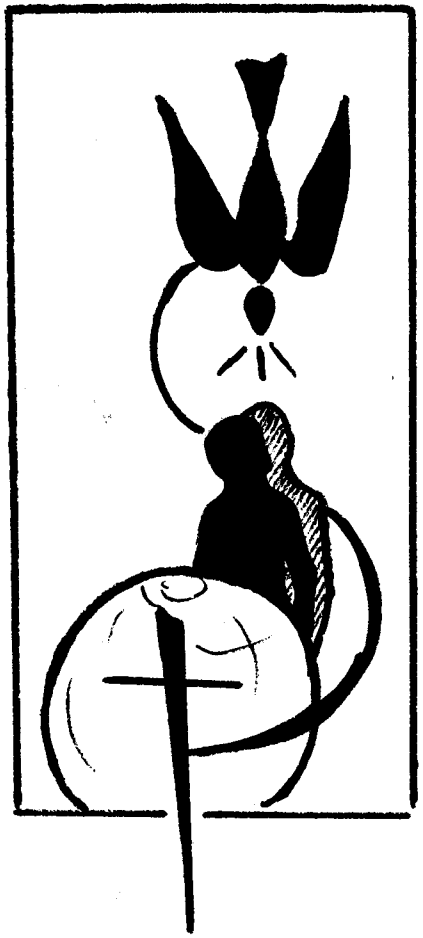
An apostle, by definition (another Greek word!) is 'one who is sent.' The content of the message or preaching of the apostles (whether they be of the first or twentieth century) was and is — the Word of God. Both in the Old and New Testaments, God revealed himself to us, spoke to us, became 'involved' or 'engaged' with us, his chosen people. We have become not only servants but friends of his, in fact and substance his children and heirs. And he has bound himself to us and us to himself "with the bonds of love." We not only are **called** but **are** the children of God (cf. 1 Jn. 3:1).

Christ our Lord, God's Son, Jesus, brought all this to us, bought all this for us. God had made many testaments or covenants[2] with men, beginning with Adam on through Noe, Abraham, etc. But Jesus, in the Father's Name, and in his own Name, as God's only Son, made a new and eternal testament with us and sealed it with his own Blood. Because it is eternal, it is the last, the absolutely ultimate pact that God made with man, and will last forever. All previous testaments and contracts foreshadowed and led up to and explain this Covenant of Christ. If all of God's love for man can be called a 'covenant love,' the love of God our Father for us, manifested and given us freely by Jesus, is par excellence the supreme act of covenant love for that one creature, man, who alone is made in His image and likeness. God had given many **things** before, made many promises to which he was always faithful. But in this final testament, he literally gave us **all**; he gave us himself.

All of Christ, his birth and childhood, manhood, mysteries and miracles, his preaching and teaching and suffering, agony and death, resurrection and ascension into heaven . . . all and everything he **was** and **said** and **did** pointed to one supreme event: Pentecost. At Pentecost, God sent us his own Spirit, the Third Person of the Blessed Trinity. It was this Spirit that overshadowed Mary and gave birth to Christ. This Spirit was poured forth by God into his Church, the gathering of all the faithful. Hence the Church was 'born of the Spirit' at Pentecost, just as Christ was 'born of the Spirit' at Bethlehem.

It was this same Spirit of God that poured into the hearts and minds and souls and bodies of Christ's chosen Twelve, and Mary, and made them all apostles so that "filled with the Spirit they went and preached everywhere the Word of God." It was the identical same Spirit that filled and dwelt in the human soul of Christ, that led him and drove him and impelled him to **be** and **say** and **do** all that he was and did and said in his lifetime. It is this very Spirit that is poured into our souls at Baptism.

This being 'filled with the Spirit' is what makes us Christians, other Christs, and hence apostles. This



pouring forth of the Holy Spirit into **our** minds and hearts and souls and bodies is done, effected, brought about by the almighty power of God at our Baptism.[3] This is the very life of God that is given to us and perfected in us by the remaining sacraments and by prayer (cf., e.g., the prayer at the

[1] **Kerygma**: there is, e.g., kerygmatic theology—a direct linking up of the scriptures with theological thought and reasoning in such a way that the teaching of theology becomes more alive, existential, concrete, phenomenological, an 'engagement' or 'involvement' of men with God.

[2] **Testament**: i.e., a pact, deal, agreement, contract, a bi-lateral treaty.

[3] **Baptism**: the older and much more meaningful word which more accurately and pointedly declares what happens when we are made children of God is 'Christening.'

offertory for the mixing of water and wine; prayer is nothing more than the manifestation and extension of this life in us). Confirmation, as the word itself suggests, strengthens and perfects this life in us. It is this partaking and sharing and living the very life of God himself that makes us "a royal priesthood, a kingly nation" (cf. 1 Pt. 2:9). It is this sharing of his life that makes us **fit** to offer Mass with Christ, this Mass which is the sacrificial offering and loving surrender of the Son to the Father. This Spirit of God, then, received at Baptism, makes us apostles and equips us for the role of apostles.

When we receive our Lord's Body and Blood in Communion, we really do not have a new union with Christ (as though there hadn't been one until or without Christ's sacramental presence). The reception of Communion is, rather, like the consummation of love for the God who is, already, in us by reason of our Baptism.

This seems like a fairly long preamble to explain what an apostle is. But the whole point is this: Once the above is understood, absorbed, **lived**, one is automatically an apostle. How can one understand and love . . . take to his heart . . . the love which God gives us, has for us, **is** for us, and not be an apostle? How is it possible to remain silent and inactive and selfishly hoard this love, as it were, never sharing it with others?

Cardinal Suenens mentions that the Irish and English Hierarchy called in laymen to submit their solution as to why so many 'lost their faith.' Their immediate reply was: "Because they did not spread the Faith." That is, they did not share it, and so did not live it in such a way that others might come to know it and love it. In a word, they lost the Faith because they were not apostles of the Faith.

This can be applied to religious who give a poor 'image,' or, as they say, 'project a poor image' of religious life. Their demeanor, their life, their habits of thought and action do not betray a dedicated or devoted life, a life that has been gladly and willingly surrendered to God. Too many of us, perhaps, "put off the old man and put on the old woman." High among the reasons for the lack of vocations is, I believe, our failure to convince **by our actions** that we have 'tasted and seen that the Lord is sweet' (Ps. 33:9).

To be an apostle, then, is to bring the Good News, the gospel, the meaning of the spiritual life (literally: the life of the Spirit within us) to others. "Others" are everyone: the members of my community, the children I teach, the people I work with, the girls in the office, on the floor, the workmen and women who are associated with me all day every day. And it goes without saying that I will bring this Good News, this life, this Way of living — **not** by being preachy, but best of all by understanding and loving and living it myself. This is done by the surrender to God I made in my profession: my total dedication to and devotion to and love for a Person — Christ. Then, and only then, will I look for means, paths, opportunities, ways of sharing this life, this love. I will **want** to share it because "goodness is diffusive of itself" and because it is of the very nature and essence of love to grow by sharing and giving.

'Routine and mediocrity' are very real threats to any religious. They occur when we lose the ideal, when the thrust of our lives is no longer to God but to self-satisfaction . . . greater or lesser depending which is uppermost. And this happens (gradually, of course) when we cease to **realize** two things: (1) **who and what God is** and his tremendous unbelievable love for us, and (2) **who and what I am** — a child and heir of God my Father, a brother of Christ who redeemed me, a tabernacle of the Holy Spirit.

To repeat: it is the Holy Spirit, substantial Love itself, given to me at Baptism, poured forth into our hearts by the love of God dwelling in us, that has made me a Christian. It is this Spirit, closer to me than I am to myself, making me an integral member of Christ's mystical body, uniting me to Christ as a branch to the vine, that makes me and gives me the equipment to be an apostle. It is for a rebirth of this Spirit in each one of us, and so in the Church, for a "new Pentecost in our times" that the Second Vatican Council was convoked.

To be renewed, to 'begin to live,' is simply to make the Church's teaching a vital, integral, personal part of our lives; in fact, to make that teaching the basis and foundation and building of our entire lives. To make that teaching significant in and to our environment, we must know it, love it, and live it to the hilt ourselves. Then it will grow and flourish and flower — 'run over' into our work, our contacts with people, our hour to hour and day to day living. Only when our encounter, our confrontation with God is a deeply personal relationship, a true friendship, can we be changed and renewed.

This is the only valid meaning of a dialogue with God. If this is achieved and realized (and it can be realized only by humbly asking God for it), then **with** and **in** and **for** God, I can renew not only myself but the face of the earth. I can be God's co-operator in bringing a "new Pentecost in our times" because, being caught up in God, impregnated and filled with a deep personal love for God, I will want to make my love 'known, loved, and served' — this is to be an apostle.

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A REVIEW ARTICLE

The Living Water of Scripture

A Significant New Introduction[1]

Francis X. Miles, O.F.M.

Like the miraculous flow of oil produced by Elijah and Elisha, biblical publications keep pouring out of the presses, and the public continue to drink the contents. This is, indeed, a healthy sign in the modern Catholic biblical movement that Catholics are aware of the need for guidance in the reading of the Bible. However, the mere consumption of many books, although it enlightens the mind, can just as easily confuse the average Catholic who has had no formal training in the scriptures. His mind is filled with unrelated material ranging from Moses to myth, and so, when he picks up the Bible to read, he may rightfully ask: where does he begin, what is important and what is not, how does he go about reading the Bible in an intelligent way?

I find the three-volume work of Fr. Harrington to be the perfect guide for anyone who is perplexed by the plethora of scriptural books and who is looking for a unified and intelligent approach to biblical studies. The distinctive mark of these books is that they offer a simple yet scholarly, well planned introduction to an intelligent reading of the scriptures. Their worth may be measured by the many plaudits from such biblical scholars as Roland de Vaux, Bruce Vawter, Eugene Maly, Robert North, W. L. Moran, and others.

As regards the purpose of his work, Fr. Harrington states in his third volume: "In my Prefaces to the preceding volumes of this series, I have set out the purpose and scope of the whole work: to provide an introduction to the Bible which takes account of modern biblical studies and which might serve the needs both of seminarians and of interested layfolk. Now encouraged by the tenor of many reviews, I make bold to suggest that it may also be of help to pastoral clergy and to Sisters engaged in religious education . . . Since it is meant to be self-explanatory, or largely so, it is hoped that it may also serve as a 'teach yourself' book for those who do not have the advantage of a professor." Although the last two volumes dealing with the Old and New Testament fulfill this purpose exceedingly well, I found the first volume failed to live up to the author's aspirations; it was a great disappointment as compared to the other two, and I frankly found it the most emaciated Introduction to the Bible which I have ever read. The less than one hundred and fifty pages skim through the basics — inerrancy, the formation of the canon, senses of scripture, texts of the Bible, etc. — but the cursory treatment renders this material almost meaningless.

Although the exposition on inspiration is the best part of this book, it consumes one quarter of the total material, and other topics have suffered from this imbalance. There is also an omission of subjects which one should expect to find in a good Introduction. The reader will search in vain for any treatment of Form-Criticism in this volume; however, in the third volume there is a brilliant presentation, probably one of the best in the English language. But, one might ask, is Form-Criticism a New Testament literary tool only? Should not the beginner be introduced to this most important literary discipline so that he may see its fruitful application to the Old Testament as well as the New?

In a book of this type, there should also be included some discussion of biblical interpretation, that is, a history of exegesis from early Jewish times to the present. The problem of hermeneutics is one of the burning issues of the day in biblical studies, yet the reader is left in the dark. He should be given a history of the past to appreciate the present problems of meaning in the scriptures. The reader might think that I am demanding more from this small volume than is justified, and I am. Any Introduction to the Bible, if words have meaning, should run a few hundred pages, **not** less than a hundred and fifty. Also, the cost should be commensurate with the contents; I find the price of this first volume to be totally in excess of the material offered.

I do not find too much to recommend in this volume, and, in fact, I question its very existence as a separate volume. There are certainly better Introductions, and for a few more dollars, the reader could receive three, even four, times the material in this work. If it is to justify its existence as a separate volume, then it should be totally revised, expanding present material and incorporating new topics. These remarks should in no way detract from the other two volumes which are outstanding works; however, as this first volume stands, it detracts from their worth, and that is why I believe a complete revision is in order.

Volume two, **The Record of the Promise: The Old Testament,** is the presentation of the best of modern day scholarship on the Old Testament in an orderly and non-technical way. The first chapter offers a one hundred page history of Israel from ancient times to the end of the Hasmonaean dynasty. The nine maps, various charts and tables supplement the text and make clear what otherwise could be a very confusing and dull topic. This chapter is a gold mine of information and serves as a good reference section for all that is to follow.

In his treatment of the Pentateuch, the author examines the characteristics of the four traditions — Yahwist, Elohist, Deuteronomist, Priestly — which go to make up the Pentateuch, and he shows how their gradual development led to the formation of the first five books of the Bible as we have them today. This second chapter sets the pace for the rest of the volume; the biblical books are analyzed historically and chronologically, and every effort is made to enable the reader to appreciate the development of them in their total significance as Records of the Promise. The chapter ends by offering some doctrinal insights into the Pentateuch: the theology of primeval history, the Exodus as salvation history, and the theology of covenants and law.

Deuteronomical history has always occupied a central position not only in the history of Israel's literary compositions, but also in the history of Israel's faith. Biblical scholars have come to realize its strategic position, and much study of the Old Testament in recent times has been centered on deuteronomical history. In his third chapter, Fr. Harrington has brought to light much of that recent scholarship. In his treatment

[1] **Record of Revelation: The Bible** (1965; pp. v-143; $3.95); **Record of the Promise: The Old Testament** (1965; pp. v-443; $7.50); **Record of the Fulfillment: The New Testament** (1966; pp. v-533; $7.50); by Wilfrid J. Harrington, O.P., published by the Priory Press, 1165 E. 54 Place, Chicago, Illinois 60615.

of Joshua, Judges, Samuel and Kings, he follows the plan laid down for examination of all the books: first a history and division of the book, then a literary analysis of its contents, and finally its composition and redaction. By maintaining this same method throughout this volume, Fr. Harrington enables the reader to approach each book in an orderly way and to make the learning process a treat instead of a treatment. This section is interesting also because it dissolves the rigid separation between the Law and the Prophets. Prophecy has penetrated the deuteronomical traditions, and likewise the legal traditions of deuteronomy have influenced the proclamations of the prophets. This insight serves as a unifying principle for this chapter and also provides a foundation for the next — on the prophetical books.

In chapter four, Fr. Harrington has done a remarkable job of selecting and synthesizing the vast amount of literature on the prophets and presenting it all in seventy pages. Each prophet is placed in his historic setting, and as aids in understanding his message, there is presented an outline diagram of his message as well as its literary form and meaning. This chapter is remarkable for its clarity and avoidance of non-essentials which so often become the main object of study rather than the prophets themselves. I would have liked to see some reference to von Rad's second volume on **Old Testament Theology** as well as Lindblom's **Prophecy In Ancient Israel**, and Heschel's **The Prophets.** There is no mention of these works either in the footnotes or in the bibliography. The chapter closes off with a discussion of Messianism and the Suffering Servant.

Chapter five takes up the study of wisdom literature. Since the discoveries of the Ras Shamra texts, scholars have constantly been adding to our information about ancient Near Eastern religion and the culture in which the Jewish religion developed. Old Testament history bears witness to the fact that the Israelites were influenced by and borrowed from Canaanite culture. Some clear indications of this are found in the poetic and wisdom literature of the Jews. Fr. Harrington opens this chapter with a brief study of this influence, but it is unfortunate that he does not draw on his remarks to highlight the wisdom writings. However, these pages are rich in insights into such works as Proverbs, Job, Qoheleth, etc. These books are presented as an evolutionary development of Israelite thought, a gradual awareness of the wisdom of God which culminates in the book of Wisdom, the bridge to Christ, Wisdom Incarnate.

A separate chapter is devoted to the sapiential book called Psalms; after a preliminary study of the growth of the psalter and meaning of the titles of the psalms, there follows the usual classification of the psalms: supplication, thanksgiving, praise, etc. Within each of these categories, there is given the **Sitz-im-leben,** the structure and composition of the psalms. This approach reflects the study of today which tries to determine the place of the psalms in the liturgical life of Israel. The chapter closes off with a discussion of doctrinal aspects of the psalms — the problem of suffering, the notions of thanksgiving, redemption and creation, and the kingship of Yahweh. This chapter is rather technical and abstract but perhaps such presentation is unavoidable; however, it seems that the closing section could have balanced things off by offering something more concrete and practical, rather than doctrinal considerations. I do not think it would have been out of place to offer a biblical theology of the psalms as Christian prayer, or to suggest proper reading of difficult passages. For example, how does one understand the imprecations of Psalms 22, 108, 136, etc.? This section would have been a good place

to offer possible solutions for practical difficulties.

The Chronicler's History, the Books of Maccabees, and the Writings comprise the last three chapters. The two books of Chronicles are treated as midrash literature. Chapter seven ends with a discussion of midrash as a literary form and there is offered a handy list of characteristics of midrash with illustrations from the biblical books. In the final chapter, there is an analysis of the Writings — Ruth, Jonah, Tobit, Daniel, etc.

The value of this book is enhanced by a select bibliography of over a hundred books, mostly in English and arranged according to chapters. The author also provides an index of biblical references and a general index which is more than adequate.

Volume Three, **Record of the Fulfillment: the New Testament** is an excellent companion to the previous work, and in many ways surpasses it. As in the other book, the author devotes more than sixty pages of introductory material to the history of the New Testament times. This sets the background for the second chapter which deals with the formation of the Synoptic Gospels; I believe that this is the first time a Catholic author has made extensive use of the **Instruction** of the Biblical Commission of 1964 on the historical truth of the Gospels. This section shows how fruitful sane application of form-criticism can be, especially in the search to determine how the Gospels were written. Fr. Harrington makes it quite clear that the Gospel truth is not to be found in a naive literal interpretation of the text. Once we admit that the early Church passed on the words and works of Jesus with "a fuller understanding" and "according to the needs of their listeners," and also that the evangelists (as well as the Gospel writers) made free use of this material, it becomes obvious that Catholics cannot regard the Gospels as transposed tape recordings or movies. This whole chapter is in itself an excellent commentary on the Biblical Commision's **Instruction.** The closing section offers a clear explanation of the Synoptic problem and quite logically leads to the next chapter, the Gospel of St. Mark.

Fr. Harrington's analysis of the Second Gospel is along these lines: first a discussion of authorship of the Gospel, its testimony of tradition and New Testament witnesses, for whom and when it was written. Next, there is the literary construction of the Gospel — its plan, sources, special material particular to the Gospel writer, and the style and interest of the author. Lastly, there is a brief discussion of the doctrine in this Gospel with special attention given to the uniqueness of the author's contribution, e. g., for Mark, his meaning of "Son of Man," and the Messianic Secret. This approach to the Gospel is uniform for the other two, Matthew and Luke, so the reader has before him an orderly and intelligent view of the essential points of interest in each Gospel. Fr. Harrington has amassed a staggering amount of information, yet he has successfully avoided any obtuse scholarly debates and has given only what is necessary for a clear understanding of the Gospels.

While the author certainly has the right to choose and stress material he considers important in the Gospels, it does seem to me to be a glaring omission, in his treatment of St. Matthew's Gospel, to by-pass any discussion of the Infancy Narratives. The same may be said of St. Luke's Gospel; as regards the latter, it simply does not satisfy to say, "It

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is conceivable that Our Lady may have been his informant." If anything is to be said at all, I doubt whether this is a fair statement of things. René Laurentin's rejoinder to such an explanation of Luke's sources for his Infancy Narratives is that, if Mary is his source, why, then, was she so reticent about the rest of the life of her Son? Certainly, the reader is entitled to at least a footnote of insight into the possibility of no source at all, and the whole Infancy narratives being a composition of midrash literature.

Chapter six deals with the Acts of the Apostles, which is probably one of the most widely discussed books in present day New Testament studies. There is almost unanimous agreement among biblical scholars that the author of the Gospel of Luke and Acts is the same; however, the implications of this statement were not fully realized until a number of years ago. Luke and Acts were treated separately and no one bothered asking the obvious question, "Why did he write a sequel to his Gospel?" Today, biblical scholarship is centering its search on the topic of "Luke-Acts." As Fr. Harrington remarks, "Since Acts is the second volume of one work, it cannot be understood except as a continuation of Luke's Gospel." The author goes on to develop this point by revealing Luke's view of the early Church. It appears that his Gospel presentation of Christ's eschatological message has, in Acts, turned into a historical development. The development of this thought is the content of this chapter and the reader will find it the most delightful one in the entire volume.

The whole corpus of Pauline writings are treated in chapter seven, and, again, one finds a wealth of material condensed into about one hundred pages. This is (quite justifiably) the largest section of the volume; there is a well-balanced presentation of the form and content of each epistle, and there is a diagrammed plan of its contents just to make sure the reader does not get lost in the readings. My only criticism here is that there should have been some introduction to Pauline thought: his key ideas, etc., so that the reader could have something to unify all the theological truths presented by Paul. Also a brief outline of the life and journies of Paul would have been helpful to the average reader.

Chapter Eight considers the Catholic Epistles — Peter, James, and Jude; those of St. John are left to a later treatment under the writings of the Evangelist. We seldom hear (or read) these "Catholic Epistles," but Fr. Harrington does much to make them live and cause one to wonder how these epistles ever escaped reading before. The statement by G. E. Wright and R. Fuller that "hardly a scholar outside the Roman communion maintains the Petrine authorship of II Peter," would indeed have to be altered after reading this chapter. This chapter contains some good insights into the authorship and theological content of these epistles.

The final chapter comprises one hundred pages of reflections into the theology of St. John. Almost one half of this material is devoted to the Gospel of John, and Fr. Harrington offers the latest opinions on all aspects of it, from the problem of authorship to its literary construction, John the theologian, the historical problem and the terminology used by its author. The second section deals with the three Johannine epistles and closes off with a discussion of the Apocalypse.

As in the previous volume, there is a bibliography totaling almost two hundred books and also two indexes, one for biblical references and the other for general information. These two volumes are, as mentioned before, invaluable works. The amount of material offered is prodigious; yet the presentation of it is clear, orderly and inviting. The genius of these works is that they give the reader the essentials, the material without which there is no intelligent reading of the Bible; these books would make excellent texts for seminarians and layfolk alike. However, I seriously doubt whether they could be used profitably as texts in a college undergraduate course. At this level of education, I doubt whether a teacher who is not also an exegete could adequately cope with questions asked about material in these volumes. Fr. Harrington does his work so well, that to go beyond him would require some sort of degree in scripture.

As a final point, I would like to add a piece of spiritual advice from Fr. Louis Bouyer. In one of his books, he states that if we desire to remain alive in the spiritual life, we must drink of the living water which is the Word of God. But the mere reading of the Bible does not suffice, for there must be **lectio divina** — an orderly and intelligent reading of the Bible which aids us in the transition from meditation to contemplation. Essential to **lectio divina** is the serious and constant **study** of the Bible. In the works of Fr. Harrington, we have the perfect teacher.

GIVER OF GIFTS
A Song for the Holy Spirit

Mother Mary Francis, P. C. C.

Those were small signs, those burning tongues.
What acts of what apostles shall set down
For sober students of that hour to read
The blue-white spurtings off those riveted hearts?
Wind told the fateful coming, or Wind was
Itself the Comer, Coming, the Arrived.
Let no nice speculations crowd what moment
Old walls of souls go down, thoughts gale away
Out of safe reason, logic's house has not
Stone on a stone, and men are immediate martyrs.
Swiftly the Gift is given with secret fire
Still in our slipping twilight. The almost-night
Knows the Wind coming. Giver with gifts, He comes
Surely, at timidest call, at hand's most feeble
Beckoning from the sucking sands.
Bright giver,
I guess what fatal gifts You bring me! Give me
Some gift to bear Your gifts. Your consolation
Has blown me from the branches of my comforts.

Book Reviews

God in an Evolving Universe. By Olivier Rabut, O. P. Trans. William Springer; New York: Herder and Herder, 1966. Pp. 154. Cloth, $4.95.

If you have read the author's **Dialogue with Teilhard de Chardin** (Sheed, 1961), you will be prepared for this critical and provocatively original effort to come to grips with evolution's implications for natural theology.

Rabut credits Teilhard with being the first to introduce the phenomenon of mind into the scope of evolution and thus helping to focus attention on the main problem to be dealt with in this book: that of **meaning.** He examines briefly but competently the neo-Darwinist solution and concludes that even with the addition of Lamarckian factors, it is insufficient to account for meaning and the mind which perceives and gives meaning. Not even the syntropic wave theory of Meyer suffices to explain the purposiveness we discern in evolution, though Rabut takes a long time to reach this conclusion.

Having set up the possibility that the universe itself may be **instrumental** in its own forward and upward drive, the author concludes his lengthy presentation of the problem with a consideration of the possibility that the universe may after all be absurd — characterized more by indeterminism than by its opposite. It is strange that the translator added no reference to Nogar's recent book on this subject.

P. 10 contains a premonition of what appears **ex professo** on p. 116: the author really does not at all intend to draw an organic connection between the evolutionary data and God's existence. It is hard to avoid the impression that all the erudition displayed in the first two parts of the book is a sort of "come-on." It is as though the author is insisting, "I do so know all about this science business" — only to dismiss the whole scientific approach as, ultimately, irrelevant: "Evolution does not confirm, nor does it directly infirm, a doctrine which has no need of a scientific examination of the cosmos.... Biology has led us to a problem which can be posed without it" (p. 116). But so could the intuition of a Parmenides, a Plato, or an Aristotle have led us to that problem!

The last third of the book is an attempt to reason to the existence of a God who will be the source of all the meaning the author had stressed in the preceding sections. Rabut tries to combine the **Sein** of Heidegger with the existential Act of St. Thomas; but the attempt, unfortunately, does not quite come off. It appears to this reviewer as a highly contrived bit of concordism — far less crude than the older biblical sort, but no more successful. Certainly Rabut gives the impression of knowing his Heidegger; every interpretation is covered with reservations and distinctions — but then he should have known better than to attempt so gratuitous and syncretistic a solution as to make a "subject" of Heidegger's **Sein.**

One wonders why Albert the Great is cited (p. 119) as an instance of one who taught a doctrine of the "universal agent intellect." This, one would think, is the claim to fame of the Arabians; we remember Albert for many things, but not particularly for a universal agent intellect. The twofold citation of Heidegger's **Being and Time** as **Time and Being,** and the misspelling (in Greek characters, p. 106) of **phainesthai,** must likewise be laid to the author's blame. Flaws that may be the translator's fault alone, include the use of **like** for **as, nothing** for **notion** (p. 105), **dispose of** (twice) for something like "have at one's disposal," and "avoiding the injury" (p. 137) which accepting a paradox would inflict on us. Mr. Springer was evidently out of his element when called upon to deal with the **quo est** and **quod est** of medieval theology. After rendering the French sentence perfectly in his English text (p. 121), he adds a "sic" in a footnote and proceeds to supply the French version!

If Rabut was so concerned with science and philosophy (to the exclusion of theology) in treating of God in an evolving universe, his omission of any examination of Whitehead, Hartshorne, and that group is certainly mystifying. Teilhard and St. Thomas would have been relevant, to be sure, in a theological context; but it is difficult to see how Heidegger could be pertinent in any way to any theme treated in this book. The answer to this enigma is not hard to find: Heidegger and St. Thomas fit perfectly into Rabut's design which was not at all to examine science and the data of evolution, but to present in an ingeniously camouflaged way the thomistic argument from design.

— Michael D. Meilach, O.F.M.

Obedience in the Church. By Alois Müller. Trans. and ed. by Hilda Graef; Westminster, Md.: The Newman Press, 1966. Pp. 191. Cloth, $4.50.

On first reading, I earmarked roughly one quarter of the pages of this book for re-reading. And the notation I made on one fourth of these pages was "Good point." Pastors, principals, and prelates ought to read this book. In fact, I think they ought to read it in this way. Note the presupposition operative throughout the work: "Our contemporaries both inside and outside the Church must not be led to believe that being a Christian and being redeemed means chiefly to have entered a relationship of hierarchical obedience. It may be the vocation of an individual or of an Order to represent this mystery in a special

way in their own life. But it can no more be the chief task of the whole Church than the concentration on any other particular mystery" (pp. 165-66). Begin reading with the author's concluding remarks: "...most authors are agreed that today ecclesiastical authority must be limited by freedom.... In our time the problem of obedience is especially urgent, and the attempts to solve it by emphasizing the duty of obedience to its limits are still obviously unsatisfactory" (pp. 169-70). Turn then to Chapter IV (p. 77) and read through to the end, omitting Chapter V (a few pages of extracts about "authority" from the original German). Finally, read chapters I-III in inverse order. Too complicated? Read it from cover to cover then, but do take a peek at the concluding pages first.

Müller lays stress upon the duties of those in command, especially that of being open to correction. The spirit of obedience is not weakened by openly pointing out mistakes, but the spirit of obedience "is primarily destroyed by bad orders and by pretending that bad orders are good orders" (p. 121). Müller is not just discussing the pastor-curate, principal-teacher, or even pastor-bishop relationship, but has in mind the relations of any authorities in the Church to higher authorities. There

can be "a duty to disobey," and not just in the often-discussed, rarely-encountered case in which a command to what is clearly sinful is given. Such disobedience would be called for, when carrying out orders would cause grave harm,, to the faithful or to the authority itself (which, at least, would be embarrassed by a foolish or "bad" order — cf. p. 122). Müller does not illustrate this contention, but Cardinal Gibbons' refusal to publish a Roman decree against the Knights of Labor seems a perfect paradigm. The adjustments of American and other bishops to regulations about the language in which philosophy and theology should be taught are, I believe, also illustrative of Müller's point. Radicals, of course, might push this view of obedience to extremes (as they push any views to extremes), but Müller reminds those under authority that they "have also to show their asceticism by doing their best in the situation in which they find themselves and not neglecting the good that may be done because the better is forbidden" (p. 159). The quoted phrase I believe to be one of the most important in the book, for it expresses what, by-and-large, must be, I believe, the attitude of today's loyal Catholic adult, and they contain in themselves the **raison d'être** for persevering in, rather than abandoning, one's special religious or priestly consecration.

The difficult problem of Church authority in doctrine is treated **ex professo** in Chapter III, without any significant resolution of the difficulty. "Liberals" — in the pejorative sense of the term — could regard this chapter and pages 117ff (from Chapter V, "Obedience and Moral Theology") as a gold mine, but Müller reminds them that it does matter what a Christian believes on matters other than those infallibly **defined** (p. 120). Some confusion to be present in regard to the assent given to non-infallible pronouncements (p. 74) and also with regard to the distinction between doctrinal statements and prudential directives (p. 118).

An imposing selection of scripture texts regarding Church authority and its limitation is found in Chapter II, "A Historical Survey of the Doctrine of Church Authority." The survey, however, as is the wont of surveys, lacks sufficient substantiation (on p. 35 the author cites Ignatius' letters, but seems to impose an arbitrary interpretation on them), and his summary statement on p. 48 accordingly seems astonishing.

Pertinent statements of Pope Pius XII on the matter of obedience are cited in the early part of the book, but they seem to suggest that the crisis of obedience is particularly a matter for those under authority. Perhaps for this reason, Müller draws an unfortunate contrast between Pius XII and John XXIII — unfortunate for the message he wants to get across, since it offends the reader — this reader, anyway. The words of Paul VI about authority as a "service of truth and love" (**Ecclesiam Suam**) plus his call for obedience to the laws of the Church and her authorities (**ibid.**), which Müller cites in his conclusion, might also, as we have said of most of the conclusion, have been placed in the beginning of the book.

Of special value is Müller's distinction between religious obedience (which is not the subject of the book) and ecclesiastical obedience (pp. 115-16). The distinction between an "authentic" spirit of criticism and its perversion is well made (pp. 156-57) but needs elaboration: The nature of the "existential encounter" which a perverse spirit of criticism prevents is **au courant**, but not clear.

Tolle et lege.

— Julian A. Davies, O.F.M.

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COVER AND ILLUSTRATION CREDITS

The cover for the June issue, drawn by Sister Miriam, O.S.F., of St. John the Baptist High School, West Islip, L.I., uses the traditional celtic cross as a symbol for the mission of Irish Christianity to bring the message of Christ to those who have not yet heard it. The photographs on pp. 166-67 are used by courtesy of Father Colmán O Huallacháin, O.F.M.; and the illustrations for this issue were drawn by Sister Marie Monica, O.S.F., of St. Stephen's Mission, St. Stephens, Wyoming.

the CORD

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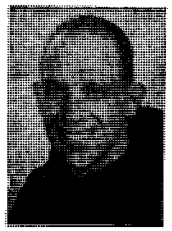
A PRINCE OF THE CHURCH



In the handsome *Teilhard de Chardin Album* recently published by Harper & Row, a facsimile of G.-M. Haardt's last letter to his wife refers to Father Pierre Teilhard de Chardin as "a prince of the Church."[1] The expression, often enough used of Cardinals, startled us somewhat in the present context. On further reflection, it does much more than startle: it suggests some sobering and salutary thoughts. The longer one reflects on it, in fact, the more emphatically does the phrase burn itself into his consciousness.

The immediate context of the words is itself sufficient to give the reader pause: "Père Teilhard de Chardin is a prince of the Church but he has the expeditionary spirit as fully as any man can have it" (p. 114). *But*— the word *but* raises a host of questions. We all know the influence Teilhard's published works have had on Christian spirituality, on our understanding of theology, and on our conception of the Church. But this was 1932; and then it was very much in place to wonder that a "prince of the Church" could have the "expeditionary spirit" at all, still less "as fully as any man can have it."

Many a saint has written the equivalent of the famous passage from *The Future of Man:* "To have experienced and understood, in order to teach others to experience and understand, that all human enrichment is but dross except inasmuch as it becomes the most precious and incorruptible of all things by adding itself to an immortal centre of love: such is the supreme knowledge and the ultimate lesson to be imparted by the Christian educator" (p. 159). What is new in Teilhard is that in him ("by pure chance," he says), the proportion of the two ultra human factors: love of God and faith in the world, happened to be favorable— and to fuse together spontaneously (p. 210).

Is this, perhaps, what made Teilhard a prince of the Church? Can we not say that this fusion of what had for so long seemed to so many to be separated— this unique union in one man of mystical love for God and passionate love for the world, made Teilhard an outstanding symbol of what the Church stands for? What is the Church, after all, but the great Sacrament where the divine encounters the human; and the human (the "worldly"), the divine?

[1] **The Teilhard de Chardin Album**, compiled by Jeanne Mortier and Marie-Louise Auboux, with a preface by Andre George. New York: Harper & Row, 1967. Pp. 223. Profusely illustrated; with index and chronological table. Cloth, $12.95.

The impression of having got at the essence of Teilhard's greatness with this realization, is strengthened by careful and reverent reflection on the rich content of this superb memorial Album. Year by year, the reader watches Teilhard grow: physically, intellectually, spiritually. One sees spread before him in graphic and often splendid photographs, in the recollections of those who knew Teilhard, and in Teilhard's own unforgettable words, the slow but steady development of a man who will surely go down in history as one of our age's most profound and influential thinkers.

To see in this development the maturing of a great scientist, a great philosopher, or a great theologian— a great intellectual in any sense, and nothing more— would be to miss the Album's quintessence. Everywhere, on page after page, Teilhard's priesthood intrudes itself on the reader's consciousness. "As far as I can, *because I am a priest*, I would henceforth be the first to become aware of what the world loves, pursues, suffers, I would be the first to seek, to sympathize, to toil; the first in self-fulfillment, the first in self-denial. For the sake of the world I would be more widely human in my sympathies and more nobly terrestrial in my ambitions than any of the world's servants" (p. 58). To see this priest, dressed in khakis, now trudging along the desert under a broiling sun, now playing with a chipmonk, now wholly absorbed in examining a fossil, now at a desk drafting scientific reports— it all makes one's mind reel.

Many of us have heard of those priests in concentration camps who used their own martyred bodies as altars on which to offer to God the sweet-smelling oblation of the Mass. Martyrdom, to be sure, was not Teilhard's privilege; yet the memory of those concentration-camp scenes comes vividly to mind, and with them the heroic sacrifices of missionary priests in every age, as we think of Teilhard's "Mass on the Altar of the World": his glowing vision of the christification of the cosmos, and his life wholly consecrated to that goal.

A priest is a man, chosen from among men, appointed for men in the things pertaining to God; his priesthood, in Christ, is essentially mediation, reconciliation. Telhard, then, was a priest among priests. His every geological discovery was an act of religion; his every prayer, an act of faith in the world. His every scientific report was a prayer; his every religious observance, a witness to the earth's grandeur. Teilhard's every breath gave eloquent testimony to his priestly heart.

Under the New Law, the Priest is also Victim. This, Theilard understood and lived in a way which cannot afford to be lost on today's priest. Only a visionary with Teilhard's vision can know what it cost him not to be able, during his lifetime, to proclaim it. Only a writer with Teilhard's talent can appreciate the ordeal of being unable to publish a word of his limpid poetry. Someone once asked him why he didn't just "walk out"— leave the Jesuits. His answer: "It would mean cutting myself off from my 'divine milieu'; I should be breaking the thread that binds me to the will of God, and I should no longer be able to entrust myself to its guidance."

This answer does not betray a naive ignorance of what we like to dwell on today as the Church's human dimension. Teilhard also wrote, "What distresses me is not that I am shackled by Christianity, but that Christianity should at the moment be shackled by those who are its official guardians: the same problem that Jesus had to face two thousand years ago."

Shall we, then, indulge in sophomoric glee, that "Teilhard has been vindicated"? Before doing so, let us give due attention to his sober statement to Père Bergounioux: "If the Church fall, all is lost." We need someone, today, to say these words to us. We need someone to teach us the responsibility that comes with our enhanced freedom of expression and action. Teilhard's whole life, a chiaroscuro of crucifixion and transfigured resurrection, must be allowed to speak to us in a modern idiom, one that we understand.

Responsible criticism and a "holy impatience" form a necessary part of our role in the Church today; but Teilhard's life tells us that these cannot exist without a deep love for the Church which penetrates to the very marrow of our being. That is why he is a "prince of the Church."

Fr. Michael D. Meilach, ofm

CAN YOU HELP?

The Collegio de San Bonaventura, well known to scholars throughout the world, was founded in 1877 for the critical editing of the complete works of St. Bonaventure. Since then it has published a host of other critical texts vital for Franciscan scholarship.

In the notorious flood of November 4, 1966, the Book Depository was under 7½ feet of water. The refectory and kitchen were completely ruined. The scholars at the Collegio, in Quaracchi outside Florence, estimate the cost of repairs at $500,000— which does not include the wear and tear on the friars themselves and their inability to continue with further scholarship until the present circumstances are ameliorated.
The Franciscan Institute of St. Bonaventure University, publishers of THE CORD, is intimately involved in this disaster; the entire first printing of the critical edition of the first volume of William of Ockham's works, the fruit of many years of work by scholars at the Institute, was destroyed by the flood. We therefore appeal to you for contributions to the restoration of this "scientific citadel of the Franciscan Order," as A. Masseron has called it. Please send whatever you can to

The Quaracchi Flood Fund
Economato Generale
Curia Generale dei O. F. M.
Via S. Maria Mediatrice, 25
Roma 6, Italia

Languages for Peace and Good

Colman O Huallachain, O. F. M.

Language is a central and integral part of the way people live. Within recent years attitudes towards and activity regarding languages have undergone revolutionary changes. This is due to the "shrinking" of the world (so that people speaking different languages are more easily and frequently in contact), to advances in methods of teaching languages (as a result of developments in linguistics, psychology, pedagogy) and particularly to the discovery of new technical aids to help us select what is to be learned and to present it to the learner more efficiently than was ever before possible.

The results of these changes are seen easily enough already in the school system of many lands. The implications for certain other areas open to the Christian apostolate are worth exploring.

Language Project in Ireland

Attached to the Franciscan College at Gormanston in Ireland there is an institute which has been established to deal with languages in education but which is also influencing other aspects of the apostolate of languages.

The first part of the activity referred to, that of languages in education, is under the patronage of the Irish Government Department of Education which helped the Franciscan Order to found and equip a language centre including research offices, a library and language laboratory. The second aspect depends on an extra laboratory, additional accommodation, and work done independently of Government aid by Franciscans and others associated with the language centre, including the Loyola Foundation, Inc., Washington, D.C., which has given generous financial support.

Languages in Irish Education

A meeting of the European Ministers of Education in Rome, 1962, decided that all possible steps should be taken to ensure that teachers at every level would receive adequate training in the methodics of modern language teaching and that in-service training of qualified teachers would be introduced.

Experts on these aspects of education were brought together by the Council of Europe in Stockholm the following year. They emphasized the urgent necessity of establishing centres of language

study to relate more closely the results of research with work in the schools according to the needs of each country. This work had already begun in Ireland where the Government was helping to provide the Franciscans with equipment and a suitable building at Gormanston, on the understanding that they would assist the State to improve language teaching throughout the national education system.

The language centre thus established has since been concerned with every aspect of language teaching:

1. Research aimed at presenting languages so that they may be taught in the most efficient way possible. One example of this is fundamental Irish (known as **Buntús Gaeilge**), a linguistically-selected minimum amount of the ancestral language which forms the basis for new audio-lingual-visual courses now being produced for all school levels and for adult learners. Another example is an outline plan to provide a scientifically-arranged course in oral English so as to ensure that all Irish school children attain an acceptable standard of educated speech in that language, without losing the characteristics of the variety of English which has been used in Ireland for centuries.

2. Evaluation of school courses, methods, and teaching aids.

3. Preparation and publication of language teaching materials. For instance, special Gaelicized editions of the American high school texts **Écouter et Parler, Verstehen und Sprechen, Entender y Hablar,** have been produced and these are now being used by tens of thousands of Irish school children.

4. Collection and diffusion of information about advances in language instruction in all parts of the world.

5. Vacation workshops and discussion sessions which have already provided in-service training for hundreds of language teachers interested in new methods.

6. Advisory services on problems of language teaching.

7. Cooperation with foreign cultural missions (French, German, Spanish) who are working to promote understanding of their own language and culture.

8. Reception of visitors from abroad who are concerned with language problems or who seek information about language teaching in Ireland.

The Center for Applied Linguistics (Washington, D. C.), the Bureau d'Etude et de Liaison pour l'Enseignement du Français dans le Monde (Paris), and the British Council (London) chose Gormanston as the host institute for their Sixth International Conference on Second Language Problems in 1965.

The Minister of Education, Mr. Donagh O'Malley, announced in the Irish Senate last February that it is now the intention of the Government of Ireland to raise the Gormanston centre (hitherto a government-aided but privately owned concern) to the status of a national institute for languages and that its director (to be appointed by the Government) will be aided by a council representing the universities, the teaching profession, and the Franciscan Order.

From the point of view of the State, therefore, the work already done has fulfilled the hope expressed by the previous Minister of Education who said on the day of the official opening of the centre that the entire nation stood to gain by the research and training to be carried out there.

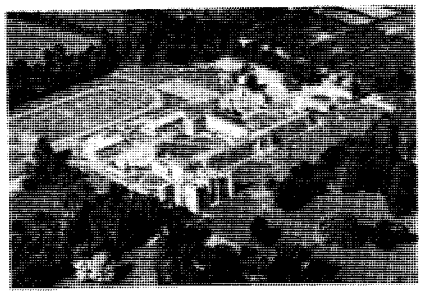
Languages for Use Abroad

The influence already felt throughout the Irish national education system has been viewed by the Franciscans in the perspective of their world-wide apostolate.

Ireland, as the late President John F. Kennedy once remarked, is the first emergent nation of the twentieth century. As well as the ancestral Irish language (which is a distinctive Celtic tongue still spoken by many thousands in daily life and taught in every school) our people have a well established share in the international English language.

These facts provide a foundation for fresh apostolic thinking and action along the lines suggested by Pope John, who wrote, "The wealthier States, while providing various forms of assistance to the poorer, must have the highest possible respect for their national characteristics,[1] and Pope Paul, who reminded us that "Every people should respect and develop its original language, which binds its members together and links them in the chain of generations."[2]

Therefore, the Franciscan Order has added to the Government provisions benefitting education at home an equally well equipped extension to house work on an overseas project with the following aims:



An aerial view of the Franciscan College, Gormanston, on the seacoast near Dublin, Ireland

Father Colman O Huallachain, O.F.M., Ph.D. (Louvain), M.S. in Applied Linguistics (Georgetown) is Adviser on Linguistic Pedagogy to the Government of Ireland and Director of An Teanglann (the language centre) at Gormanston, Co. Meath, Ireland.

[1] **Pacem in Terris** (**Acta Apostolicae Sedis** 55, p. 290).

[2] Address to the International Conference on Second Language Problems (Rome: Easter, 1964).

1. To spread and deepen a realization of the need for **professional** attention to the teaching of languages for the missions in seminaries and training schools for sisters. More efficient use would be made of money and enthusiasm if at least one member of the staff in every such institution were trained to choose competently and to supervise efficiently the use of modern courses and mechanical aids for the spare-time learning of languages.

2. To provide cycles of three long intensive vacation-courses in South American Spanish (and later on, it is hoped, in Portuguese). Such courses should enable seminarians to reach ordination, and sisters the final stage of their preparation at home, with a sufficient grasp of their target-language to be able to do efficient work (either on a permanent or a temporary basis) in Latin America after a short orientation course, if such be available, in the country of their assignment.

The first such intensive vacation-course was given last year under the direction of a teacher brought for the purpose from the Center for Intercultural Formation in Cuernavaca, Mexico, and of an acknowledged expert in modern methods of teaching languages from Granada in Spain. It was attended by seventeen seminarians of the Society of the Divine Word, six Medical Missionaries of Mary, and one Franciscan Father.

The idea is to utilize part of the vacations during training years by giving a change of work from the regular academic year (without affecting the duties of the seminary or training school faculty) so that there may be the least possible waste of time when missionaries go abroad. There can never be question of such courses replacing the ideal of a final linguistic and cultural training of missionaries in the countries of their apostolate, but it should be possible to ensure that the work done on arrival in mission lands be made easier, more rapid, and more effective.

3. To facilitate the study of minority languages by the provision of a course in general missionary linguistics Preparation is being made for this work by studies being done at present by an Irish Franciscan in the United States. He will be fitted to deal with this important aspect of the work on his return to Ireland.

4. To exploit English as an aid to the apostolate. As soon as personnel is available we plan to prepare certain missionaries so as to ensure that due regard is given by Catholic educators to the linguistic aspirations of new nations, and of each of their component communities, while at the same time the missionaries are trained to teach English in the most efficient way through the use of modern techniques. At the moment there are thousands of Irish people concerned with education in Africa and Asia. A special programme to help such people to teach English should have far reaching effects

through their professional activities.

Already we are engaged in the work of teaching technical and oral English to medical personnel who have been recruited from the European continent to work in hospitals of Africa and Asia where English is at present the medium of communication. Special courses have been provided for Austrian, Belgian, Dutch, French, Italian, German and Swiss doctors doing special pre-missionary training under the auspices of **Medicus Mundi** at Our Lady of Lourdes International Training Hospital in Drogheda (seven miles from Gormanston). These young doctors are now working in Burundi, the Cameroons, Kenya, Pakistan and Zambia.

Languages for God's People

The Spirit behind all this varied work for education at home in Ireland and far afield was caught by the Cardinal Primate of All Ireland in the homily he preached before the official opening of the centre two years ago. The occasion coincided with the introduction of the vernacular into the Mass in Ireland. Cardinal Conway alluded to the fact that, gathered around God's altar, with the President of Ireland attending and the entire nation viewing the events on television, the congregation was receiving God's word and responding in the language spoken by our people to God as far back as human memory goes. He mentioned the many foreign countries represented on the occasion and reminded all that Mass was being offered that day in a place which, with God's help, would prepare future missionaries for the task of spreading the light of the words of Christ throughout the world. It is, he said, a place linked with the spirit of unity among human beings and with the propagation of the gospel.

The Franciscans of Gormanston regard respect for each people's language as bearing special importance because it shows respect for the particular dignity of every group in the wide, all-embracing human family. They believe that there is no surer way of being international in a truly cultured human sense than to be thoroughly rooted in one's own national cultural heritage before proceeding to give practical witness of how to love one's neighbor as oneself. They have a deep realization of the fact that there is much more involved in using language for communication with our fellow

A pilot class at work in one of the language laboratories at Gormanston. Right: Colmán O Huallacháin, O.F.M., director of the centre.

"Every new nation knows that Ireland was the first of the small nations in the 20th century to win its struggle for independence, and that the Irish have traditionally sent their doctors and technicians and soldiers and priests to help other lands to keep their liberty alive... Thus Ireland has excellent relations with both the new and the old, the confidence of both sides and an opportunity to act where the actions of greater powers might be looked upon with suspicion."

President John F. Kennedy addressing Oireachtas Eireann (the Irish Parliament), 28th June, 1963.

men than merely exchanging concepts by code. A particular language used in the apostolate may indicate delicate regard for certain minorities and subtle awareness of attitudes and values that would be obscured if due attention were not paid to mastering the most apt medium to reach people's hearts. The Cardinal, as successor of St. Patrick in the See of Armagh, made a telling point when he reminded his hearers that fifteen hundred years ago the Apostle of Ireland (who was a citizen of the Roman Empire) had learned Irish in order to teach the faith to a people who remained outside the vast area where Latin was then understood.

It is well known that a good deal of the success of the Irish in helping the Church in Britain, Australia, and America during the past century was due to their knowledge of English. What is less frequently encountered is a deeper consideration of the matter which might result in a realization that it was not the fact that English was an **international language** which brought success, but that it was the **principal language of the countries concerned.** A thousand years ago the Irish evangelized Europe by learning the language of each particular people. All of us who inherit the benefit of international English today should consider deeply the apostolic need of resisting specious temptations to remain in the cultural rut of self-satisfied and self-deceiving monolingualism.

A bronze made especially by an eminent Irish sculptor for the centre at Gormanston shows the descent of the Holy Spirit, and, symbolically, the union of people around a globe under the protective figure of that Spirit who came upon men with the appearance of fiery tongues, so that people of diverse nations miraculously understood each other's speech. The ideal of a similar unity in diversity, in the order of "peace and good" resulting from Love, can surely be attained today through conviction about its vital importance and by devoted hard work.

The Priestly Heart of Père Teilhard de Chardin

Frederic-Marie Bergonioux, O. F. M.

Translated by Romano S. Almagno, O.F.M.

On July 10, 1956, during the *3e Cours International de Paléontologie* held at Sabadell (Province of Barcelona), a solemn Requiem Liturgy was held in the church of the *Pères des écoles pies* for the repose of the soul of Père Teilhard de Chardin. All the foreign participants (representing thirteen countries) had decided, whatever their own religious convictions, to give homage to a man they faithfully recalled in heart and memory. After the Liturgy, celebrated by Abbé Lavocat of the *Museum d'histoire naturelle de Paris,* Père Bergounioux, O.F.M., gave the eulogy of the beloved deceased.

"On high and onward!" that might very well be the motto of him whose memory has gathered us together this morning before an altar where daily there is mystically renewed the unique Sacrifice of Christ. No better meeting-place could have been selected; because if we do not center our reflection on the fact that Father Teilhard de Chardin was a priest and a religious of the Society of Jesus, then we are in danger of exposing ourselves to an incomplete understanding of the meaning of his life and work.

Without a doubt, all those who came into contact with him, even if they did not belong to his faith, were immediately captivated by the enthusiasm of his welcome, the fidelity of his friendship, and the scope of his knowledge. They immediately sensed that mysterious (and certainly almost indescribable) inspiration which, for us Christians, attests to the presence of the Holy Spirit. And never did one of his brothers in Christ, sharing in the same priesthood, believe that an encounter with such a man was anything other than a grace from God. When they came to understand this, then they were sure that the message which he sought to spread so widely was the one and only objective of his priestly existence. It is impossible to separate the priest and the scientist in the person of Father Teilhard de Chardin. He reflected "cum tota anima" and the

great impression which his conversations made on those who heard him is the gauge of the depth of his thought.

I would simply like to tell you what you already know about him, so as to help you place yourself (with the speed of that Love which placed him) on the roads of research.

Christ was truly the center of his life, and he himself said this with a certain lyricism which indicates the depths of his love for Him:

> Glorious Lord Christ: the divine influence secretly diffused and active in the depths of matter, and the dazzling center where all the innumerable fibres of the manifold meet; power as implacable as the world and as warm as life; you whose forehead is of the whiteness of snow, whose eyes are of fire, and whose feet are brighter than molten gold; you whose hands imprison the stars; you who are the first and the last, the living and the dead and the risen again; you who gather into your exuberant unity every beauty, every affinity, every energy, every mode of existence; it is you to whom my being cried out with a desire as vast as the universe. 'In truth you are my Lord and my God . . . .'
>
> It is to your body in this its fullest extension — that is, to the world become through your power and my faith the glorious living crucible in which everything melts away in order to be born anew; it is to this that I dedicate myself with all the resources which your creative magnetism has brought forth in me; with the all too feeble resources of my scientific knowledge, with my religious vows, with my priesthood, and (most dear to me) with my deepest human convictions. It is in this dedication, Lord Jesus, I desire to live, in this I desire to die. Ordos, Mongolia, 1923.[1]

He would remain faithful to these thoughts through his lifetime. They are the most formal declaration of an irrevocable dedication, and at the same time a theological experience to be one day consummated by Love.

In such a life suffering (which is as a seal of approval from God) could not be missing; and, in fact, he experienced suffering in both his body and soul. But, he accepted this suffering as a friend, or sister (as my Father, Saint Francis of Assisi, would have said).

> The more deeply and incurably the evil is encrusted in my flesh, the more it will be to You that I am harbouring — You as a loving, active principle of purification and detachment. The more the future opens before me like some dizzy abyss or dark tunnel, the more confident I may be — if I venture forward on the strength of your word — of losing myself and surrendering myself in You, of being assimilated by Your body, Jesus.[2]

But his most agonizing trial was to have his ideas and intentions misunderstood, to see himself disclaimed, even practically abandoned. There was sometimes a great sadness in his face, which was generally so confident. I shall never forget the last words he spoke to me. I had met him in New York City in February, 1953, and we had spent a long time together discussing nothing but his own problem. He had been delightfully happy. As we parted, he placed his hands on my shoulders, leaned over me, and (a thing he had never done before) kissed me saying: "Pray for me, that I may not die embittered." I was quite overcome as I left him, and in the aircraft that was taking me to Montreal all sorts of confidences came back to my mind, always unobstrusive, but infinitely moving. From then on, distant from his very many friends, he awaited death — smiling and with his soul at peace. One day he said: "I've always been on the road, and I pray that God will take me while I'm on the road."

What meaning, then, did death have for him? Was it just a change in his state of being — as he once affirmed? Of course; and yet he had written: "Lord, lock me up in the deepest depths of your heart; and then, holding me there, burn me, purify me, set me on fire, sublimate me, till I become utterly what you would have me be, through the utter annihilation of my ego" (1923).[3] So, death was for him the last stage of liberation after which the Vision will dispel all shadows, in which the union with the Beloved will be made complete by the glory of triumphant Love. This communion was something that he longingly desired:

> You are the irresistible and vivifying force, O Lord, and because Yours is the energy, because of the two of us, You are infinitely the stronger, it is on You that falls the part of consuming me in the union that should weld us together. Vouchsafe, therefore, something more precious still than the grace for which all the faithful pray. It is not enough that I should die while communicating. Teach me to treat my death as an act of communion.[4]

Perhaps he even knew that the end was near, that night in March, 1955, when he told one of his nephews: "I would like to die on Easter Sunday." Three weeks later on Easter Sunday afternoon, without any warning or premonition, there took place the supreme encounter, and the soul of our friend beheld at last Him whom he had so strongly and ardently longed for.

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1 Pierre Teilhard de Chardin, "The Mass on the World," **Hymn of the Universe** (New York: Harper and Row, 1961), 34, 37.

2 **Idem, The Divine Milieu** (New York: Harper and Row, 1960), 62.

3 "The Mass on the World," **loc. cit.**, 32.

4 **The Divine Milieu**, 62-63; the last sentence is the translator's own rendition of the French text.

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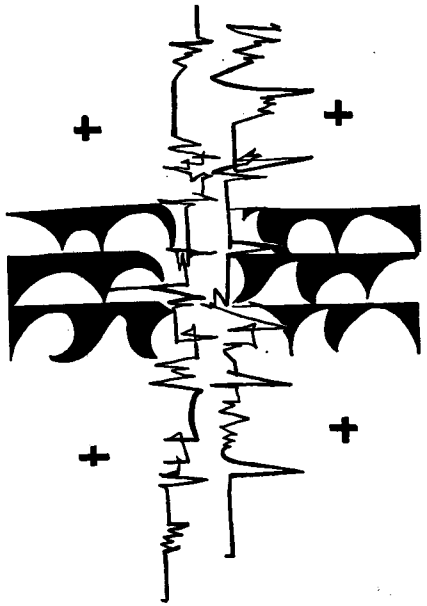


Father Teilhard's spirituality, so lofty, so other-worldly, may astound you. It is, nonetheless, an achievement not of a monk separated from the world, seeking God in a monastic cell — but that of a tireless traveller who wondered, at the end of his life: "Are there other journeys besides those, which enable us to change not our position, but our mode of being, in the Universe?" And he added: "The thin veil of material objects bores me to tears. What I love is no longer visible." In reality this deep interior life was joined wondrously to a very acute sense of the concrete; this mystic had both feet on the ground, like Thérèse of the Child Jesus, like Francis de Sales and so many other really genuine saints. It is just that there had long since been firmly rooted in him the deep conviction of matter's participation in the work of the creative and hallowing Spirit. Did he not confide to one of his associates that, from the age of four or five, he had already "the cosmic awareness of the consistency of the whole"? And it was doubtless this underlying desire to restore Christ to his true place, in a cosmic vision that would develop the thought of Saint Paul, which made him set out on the road of science. We all know with what energy and success he gave himself to his research work.

Although he became a world-renowned expert in the earth-sciences, we must not forget that no field of knowledge was beyond his ken. The vast vision he conceived needed, for its completion, as exact a knowledge of the world as possible. Christ, the firstborn of all creation, the Alpha and Omega of the Divine Alphabet, the Author and Consummator of the Universe, is the key without which one cannot open the gates of knowledge; but it is in the measure in which objects appear in their complex reality that one can find the link joining situations which seem unconnected only to the observer who is insufficiently cognizant of their origin and goal. Christ is in the center of the work which is being realized through love day after day. "If time is not invention," Bergson said, "it is nothing at all." Transposing this sentence into what I feel is his own language, Father Teilhard would have said: "If during the unfolding of the course of time, there cannot be drawn a divine [subject], then the world is really incomprehensible." Therefore without any doubt, apart from that which is research in pure science, the entire literary production of Pierre Teilhard de Chardin is (at first sight) somewhat disconcerting. Those who have read works as **The Divine Milieu,** where the spiritual purpose is obvious, or the **Phenomenon of Man** which is "... an attempt to **see** and to **show** what happens to man, and what conclusions are forced upon us, when he is placed fairly and squarely within the framework of phenomenon and appearances,"[5] cannot be shaken by the convergence of conscious efforts which try to reassemble the Universe into a Person in whom all is recapitulated, or better, all is sublimated and completed. Evolution, as understood by the paleontologists (historians of life) is then only a "moment" — the most important moment, without a doubt, but still a "moment" which is partial and terminal of a genesis which embraces all creation. Thus there was introduced into the vocabulary of the paleontologist the following wonderful expressions (which will be difficult to surpass even in the future): **cosmogenesis, biogenesis,** and **anthropogenesis** — to which corresponds a **biosphere** and above all a **noosphere.** The **noosphere** is the thin layer of thought which envelops the earth and which gives it its meaning and value. Nature, then, as Saint Paul has said, is good, but with the pangs of childbirth it is engaged in the terrible travail of parturition, until the day of the Lord dawns.

This is the plan of his gigantic work, a deeply unified "whole" — a work of which one is able (at times) to grasp the sublime ambition and deep originality of method. We find ourselves before an attempt at a synthesis of the sciences expanded in the dimension of the spiritual. It can rightly be stated that Teilhard lived only for this synthesis; death took the pen from the fingers which were tracing out the last lines of a last essay: **Le Christique.** Teilhard wanted to shatter the divorce between Christian thought and the scientific world; he wanted to reinstate God in His work, more particularly in the heart of man where the most authentic desires, but apparently, the most dangerous deceptions reside, and he wanted to achieve this with the immutable peace of love — the greatest force. "You would not be seeking me if you had not already found me" said Pascal. And his passionate research not only lifted the eyes of Pierre Teilhard de Chardin towards heaven, but it forced him to go forward, all the way, right to the end of the road where there took place the unutterable encounter: "On high and onward!"

Teilhard's interpretation of the various domains of human thought did not take place without grave

[5] Idem, **The Phenomenon of Man** (New York: Harper and Row, 1959), 31.

dangers. Who can boast of possessing a very precise knowledge of all the disciplines — theological, philosophical, scientific — in order to be able to discuss them with the exactness rightly demanded and required by specialists? The greatness of this man resides in the fact that he simply ran the risk of his research, with the certitude that he would collide with contradictions which would never be expressed in amenable terms. The criticisms often advanced against him should not surprise us. When a Catholic theologian finds himself before an intellectual synthesis of such vastness, it is his duty to consider this work in the light of immutable Revelation. If certain traditional positions can be abandoned, the dogmatic truth must, nevertheless, be always safeguarded. And it has been well said that an equivocation can be latent in this conception of **Christogenesis** (the work of the Universe on the march toward point "omega" — a brilliant point of humanity). It is very difficult to conceive how one passes from this sense of creative consciousness to the call to a super-personalization. All these questions may be beyond the possibilities of human intelligence, which finds its grandeur in attaining its own limitations.

Who can doubt that this inability to express the most intimate and deepest convictions of his soul was a constant trial in the life of Pierre Teilhard de Chardin? He fought it right to the very end, for he was convinced that one day his work would triumph, not because of the foolish desire of being right, but rather because he was possessed by the certitude that the world would not emerge from chaos until the day when God, Master of the Universe, would at last be in his true place in the spirit and heart of man. And the Church, guardian of spiritual treasures, represented for him the sole guarantee for a very uncertain future. "If the Church fails," he said to me, "all is lost."

This fidelity to his mission placed him more and more within the framework of the life to which he had been called. When it was suggested to him (and this was the case more than once) that he leave the Society of Jesus, he answered (with a smile) that the Society had been a good mother to him and that it knew better than he, what was best for his soul. When honors came his way (although he never made any effort to obtain them — intrigue was foreign to his nature) he accepted them with that somewhat ironic smile of his. He was beyond the attraction of earthly vanities. Only God and the establishment of the Kingdom counted. He was never so truly at ease as when he was in the midst of his friends among whom he freely let his heart speak.

Really, I am sure that nothing would have pleased him more than the knowledge that one day the participants of a symposium of Paleontology would leave their discussions for a while (if I may be presumptuous) to come to a Church, meditate on his example, and pray for the repose of his soul.

May the God of light open before his servant Pierre Teilhard de Chardin, professed priest of the Society of Jesus, the gates of dazzling Eternity.

Midnight Office:
Feast of the Holy Trinity

Mother Mary Francis, P. C. C.

Fingers against light switches, together, we tore
Some little yellow holes out of the dark,
Enough to read incredibilities
Out of our neat black books.

Somewhere a train
Bellowed its lonely protest at the night,
And homeless winds cursed all our adamant walls.

Sleep was not routed, just subdued, still scratching
Its claims at eyelids, urging its rights against
Scaffold of spine put up on fantastic hour,
When incense took the air into its arms
And kissed it sweet, when clear command rang out,
Come and adore, true One in Three
And Three not falsed in One!

Crazily, moths swung into the yellow holes
Punched in the night, but voices kept insisting:
True God in Trinity One! Come, and adore Him.

Not only where vigilant choirs sing: Holy, holy,
Holy forevermore, outside our cages
Of dwindling days and space, of vanishing faces,
Shall God be told His Name.

The secret rings
Here, against brick, on boards, invests the night
With wildest glory, unhinges the universe
From time, as stunned from sleep these nuns bow heads,
Bend shoulders, tune their throats still flaked with silence,
Crying: *O Beata Trinitas!*

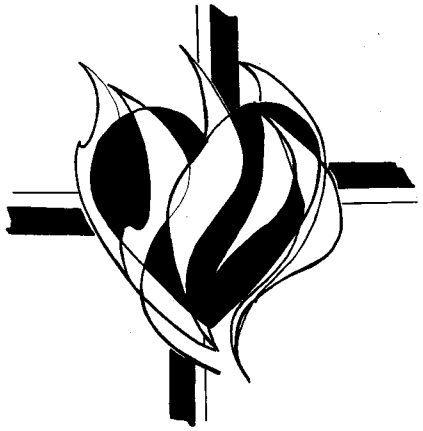
My Peace I Give to You

Reginald M. Kellogg, O. F. M. Conv.

"Blessed are the peacemakers, for they shall be called the children of God" (Mt. 5:9).

This Beatitude is another great appeal to the **anima naturaliter christiana** — that is, to the innate Christianity in man's soul. Yet many distrust the messenger of peace from Nazareth, as they distrust all who cry "Peace, peace." Our age poses a critical question to the believer: Does the promise of "peace on earth" apply to the modern world?

Progressive minds are fixed on destruction. The human intelligence is developing annihilatory weapons of satanic dimensions, capable of extinguishing all life. It seems as if contemporary man cannot escape from the merciless logic of the ruthless power-gamble, and from a pathological fear of war and destruction.



Unrelenting as the situation is, it is still true to say that Jesus Christ embodies the greatest power for peace. Such a claim may sound presumptuous, even foolhardy. The external world-picture contradicts the Christian message of peace with apparently unshakeable arguments.

Christ's Peace

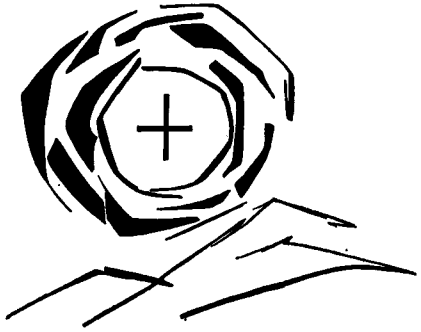
Christ's peace is both more and less than the peace of earth. More, because it is inwardly so deep and so high that no power in the world can reach or destroy it. Less, because it has not yet brought about the much-needed suspension of hostilities, or civil order and welfare. It would be wrong for us to equate the Redeemer's message of peace with our purely temporal and humanly selfish interests. Jesus of Nazareth did not come to make everything comfortable for us. His peace, then, is obviously more than the socio-political state of order and well being. Basically, peace is the creator's gift to men, God's dowry.

The seventh Beatitude and its command to make peace seems very simple. But, as one poet rightly observes: "Even the best man cannot live in peace, if it does not please his wicked neighbor." And from ourselves, we know how turbulent the heart is in everyday life, despite all our resolutions and frequent Communions. But the Preacher on the Mount requires that his disciples have a real change of attitude. His gospel imposes upon us unchangeable criteria for peace. We must, for example, obey God rather than men. No one may betray his conscience in order to win human favour. Basic moral principles are involved here, yes; and they are little things on paper. Yet it is mostly the little things over which we come to blows.

The contemporary debates and studies of moral questions once considered settled will, doubtless, yield many valuable insights and promises for further human progress. But we need have no fear that basic principles will be shaken. They remain forever unchanged; it is man that is the unstable factor.

Personal or Political Peace?

Is the Church interested in political or in personal peace? Today this question reveals a doubt on the part of the questioner, as if he suspected that in certain circumstances the answer would have to be various, and perhaps negative to both parts of the question.



For the Church, personal peace — an individual's peaceful relationship with God and his neighbor — is a matter of conscience. It is a matter, too, which deeply concerns the meaning of her own existence and mission in a world split into East and West. Personal peace is her first concern; and she insists that it is only when a man is at peace with God, that he can be at peace with himself and then go on to communicate this peace to his neighbor.

The Church is also deeply concerned over the question of political peace. Indissolubly one with Christ her head, she has at her command more than mere earthly aids in her work for peace. Her head, the God-man, is the "heir of the nations" and the "possessor of the earth, with its borders." His desire for peace is actualized daily in the peace-offering of the Mass. This sacrifice draws the powers of heaven down upon earth, together with the spirit of concord and brotherly love, and drives out the spirit of discord and hat-

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red. The Church trusts in the sanctifying strength of Christ's sacrifice. In it, then, we too must find the answers to our insistent longing and prayers for peace.

Though apparently unsuccessful, the Church will not cease to lay before mankind the peace-programme of the Preacher on the Mount. Her apparent lack of success is, indeed, attested by the state of the world in this century of unmatched catastrophes. But to paraphrase one of her most renowned modern spokesmen, it is not her message that has proved unworkable after being tried; it is mankind that has failed to take that message to heart. And the Church is convinced that every disturbance of outward peace in any part of the world involves the whole human race. We must be convinced that this menace affords a significant opportunity to the Church's — and **our** — peace-mission. Through us, if we co-operate, the peace-bringing message of Christ and his Church may be more readily heard in the immediate future than in the past era of petty political interests, when one nation could enrich itself at the expense of another.

Six decades of this century which lie behind us prove convincingly that politics must comply with moral standards, and that nations must not let themselves be led by unscrupulous governments into the hazards of a new world war. Can we hear the Spirit's message to the churches — to the Church — to us?

A Meditation on the Confiteor

Sister M. Rafael Tilton, O. S. F.

Confession and pardon of sin — what do these words mean to a person? They can refer to a formula, a vibrant ritual, or a psychological experience. Yet, in the "Confiteor" properly said is an opportunity to coalesce all these and add more to an experiential understanding of what God and the Church give to us in the confession and pardon of sin.

The **performance** of the act is the key to this experiential understanding. The "Confiteor" is said, recited congregationally, at the beginning of a Roman rite Mass if the celebrant waits for the entrance hymn's completion before beginning his prayers. Generally the recitation is accompanied by a slight bow of head and/or body, by a triple striking of the breast, a sign of the cross, and a dialogue situation of some kind. These extra-linguistic features accompanying the words of the prayer are fully as important to the total prayer and the total experience as any concept or logical meaning assigned to the words themselves or to their physical pronunciation.

First, the people are gathered together and after a brief examination of conscience, someone begins: "I confess . . . ." Then follows the litany of those to whom, before whom, confession is made: almighty God, Mary, all the saints. Like those who came to John the Baptist, the gathered people admit a sort of collective as well as an individual guilt, remembering that they speak to the Creator of all, to the confirmed faithful in heaven, and to the assembled faithful in this area of the Church on earth. It is precisely to the faithful that we confess in general our infidelity, which in any case is excessive — "exceeding" all that might be expected of us in the awkward performance of our thoughts, words, and deeds. Therefore, we point out by striking our breasts three times that it is our freedom which led us into such excesses, through our irresponsible exultation in that freedom. We speak for ourselves individually: "I confess." But we do so collectively before each other, recognizing our responsibility to let the light of our fidelity shine like truth before all the others to strengthen them in faith; recognizing our own right to expect fidelity from those who have pledged themselves to be members of us (one another) in Christ, yes, pledged themselves to witness his fidelity in "thought, word, and deed."

How does it come about that we have this guilt to express? There are many reasons — negligence, malice, ignorance, weakness. Therefore, we "beseech Blessed Mary . . .

and all the saints and you" to pray to the Lord for us — "for me." As much right as I have to expect fidelity of others because they have pledged it to Christ publicly in the Church (which is all of us assembled in Christ), it is really God, who alone is faithful and true to his word, who is in a position to take us to account for our lack of faith. We therefore pray for each other before the God who has already judged the prince of this world in unequivocal terms.

Someone from among the assembly then voices the prayer to which all respond in answer to that collective plea: "May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting." The common "Amen" confirms the intention that each person had in making this plea through the lips of one spokesman. The mercy of God for the sinner (the unfaithful) must be in the forgiveness of his infidelity and in the restoration of the destiny he has in common with the rest of the faithful — everlasting life.

But the final section of the Confiteor is its crowning dynamic and dramatic glory, as a spokesman pronounces the immediate response of God Almighty, granting, indeed, that mercy which is asked. While the words of forgiveness are spoken the congregation with one accord makes the sign of the cross, each on his own person, but by that very token over the entire Church with which the assembly faces God in the person of his sinless Son. With that collective sign of the cross the faithful once more announce their identification with the Crucified and their participation in his total love-offering to the Father. The sign is given at the instigation of the words of mercy.

Publishers who print prayers with rubrics have not always been careful to indicate the blocking with which actions accompany words in the liturgy. But a majority have placed the tiny cross that accompanies the words of blessings along with the words in a rather consistent fashion. Throughout the blessings and rituals of the Church a certain emphasis has always been given to the timing of words and actions. The water of baptism is to be poured **while** the words are spoken and the stream of water makes the sign of the cross on the head of the person. In the blessings of

ashes, palm, rosaries the motion of the hand accompanies the word "bless." The absolution is given in the name of the Father and of the Son and of the Holy Spirit as the cross is traced out in accordance with carefully adhered-to order: top of the cross — "Father"; foot of the cross — "Son"; arms of the cross — "Holy Spirit." The same might be said for the blessing we give ourselves by making "The Sign of the Cross."

Surely there must be significance in traditions so carefully maintained over the centuries. Therefore the manner in which the sign of the cross accompanies the words in the final part of the Confiteor must have significance. The words which have traditionally accompanied this action are the **"indulgentiam, absolutionem, et remissionem peccatorum nostrorum"** of the Latin. These words in the new English translation appear toward the end of the formula, whereas in the Latin they came first. It was the rare priest who did not develop some kind of swing that identified the sign of the cross position thus: **"Indulgentiam** — Father: **"absolutionem"** — Son; **"remissionem peccatorum nostrorum"** — Holy Spirit. Both habit and the spacing of the words dictated the spatial association. There is no reason why the same thing should not be true of the English "pardon, absolution, and remission . . . ." Printers who bother to print the customary indication of the sign of the cross place the signal before the translated words and not at random.

It is precisely in the **action** of the sign of the cross that the inner experience of the words of forgiveness becomes clear. In the lifting of the hand to the forehead is signified our acceptance of the authority that must be appealed to for pardon and our adherence to the principle (signified by a movement to the forehead) that he is indeed "indulgent" as the Latin so discreetly showed. As indulgent father he pardons, declares that he forgets, and concedes the point that we are weak. We understand this because we know that governors of states and fathers of families in the natural sphere pardon offenses against their just decrees. The sign applied to the forehead, then, shows our **belief as intellectual acceptance** in the kind Father who waives a punishment out of love, in recognition of sorrow.

The movement to the heart and the foot of the cross signifies our humanly **affective** acceptance of the washing given us by the Son in his own blood poured out upon the cross, in the water flowing from his side, in the waters of

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baptism in his name. The tide of his human love cleanses us of stain, of the spot that rankles, the wound to our inner integrity gritty with our adherence to the kingdom of the prince of this world of darkness. We apply the sign to our heart in token of our readiness to love the faithfulness we have pledged and to ward off all inclination to the infidelity that breaches and breaks the integrity of our pledged and promised relationship to God the Father in Christ Jesus his Son, whom he sent to speak to us and to show forth his faithfulness by a life lived out in response to the promises of prophecy.

But the healing is not final without the action of the Holy Spirit, the strength and shoulders of the renewal of the face of the earth. It is he who acts in remission, in re-sending the spirit of faith, the spirit of obedience and love. With his healing, his breathing over the waters of nature, the breach is rebuilt, the bond of love forged anew, the valley of infidelity filled in. The sign of the cross is completed, and we are truly lifting to God the Father the face of Christ. All this is accomplished under the sign of the sweep of a hand from shoulder to shoulder. It is fully and existentially accomplished because one spirit of love and faith moves all those hands in unison and one voice cries "Amen" as heads are lifted in the hope of life to come, in the reality of life present.

But the climax is lost when the sign is not translated from the Latin along with the words. If some theologians can consider so important a sign as baptism invalid when the timing is off, how much more will the effect of the sacramental be reduced if one's interior disposition is not attuned to God's operation by simultaneous words and action?

OUR REVIEWERS

Father Claude Kean, formerly a Professor of English in the internal schools of Holy Name Province, is a retreat master now stationed at St. Anthony's Friary, Butler, N. J.

Mr. Hugh Bredin is, since the Fall term of 1966, assistant lecturer in the Department of Scholastic Philosophy, The Queens University, Belfast, Ireland. He recently spent two years studying aesthetics for a Ph.D. at the University of Rome.

Father John Francis Claro, O.F.M., has just completed his studies for the priesthood at Mount Alvernia Seminary, Wappingers Falls, N. Y., where he was ordained this month.

Miss Mary Kay Softcheck is a journalism major at St. Francis College, Joliet, Illinois.

Father Stephen F. Brown, O.F.M., who holds a doctorate in philosophy from the University of Louvain, is chairman of the department of philosophy at St. Bonaventure University; Father is also Assistant Director of the Franciscan Institute, engaged in the publication of the critical text of the works of William of Ockham.

Book Reviews

Suffering. By Louis Evely. Trans. Marie-Claude Thompson. New York: Herder and Herder, 1937. Pp. 160. Cloth, $3.95.

Like countless men before him, Father Evely has pondered the deep, dark mystery of human suffering, and has asked the age-old questions: "What does it mean? Why must men suffer? How must they suffer?" His answers, drawn from Holy Writ, are the substance of this book.

Father Evely begins by refuting the faulty notion that, as Job's companions averred, suffering is a penalty for the sufferer's sin. Usually, says Father Evely, the exact opposite is true: the sufferer suffers not for his own sins, but for the sins of others. This thesis of vicarious atonement is the dominant thesis of Father Evely's book, and he offers full and cogent proof for it.

"We know," he writes, "since the ignominious execution of the most Just, that the Just must be treated as a sinner for the sinner to be treated as just." So God's plan has ordained from the beginning of human history: "Abel: the first man to be hurt through no fault of his own, the first man who got into trouble without deserving it, the first man whose inexplicable suffering atoned for the sin of another. For Cain will be marked with a sign which will protect him, and the New Testament insinuated that this sign was Abel's blood."

There can be, Father Evely maintains, no true love, either for God or for man, without self-sacrifice, without suffering. Through suffering love is purified, and enriched, and ennobled, and validated. That is why the man who seriously seeks to love God can expect suffering for his role. "Whom the Lord loves, he chastises."

Is suffering necessarily and automatically meritorious? Not at all, the author answers. It is meritorious only when the sufferer sanctifies it with love. Saint Paul warned: "If I deliver my body to be burned, yet do not have charity, it profits me nothing." Lacking love, the martyr has simply comitted himself to meaningless cremation.

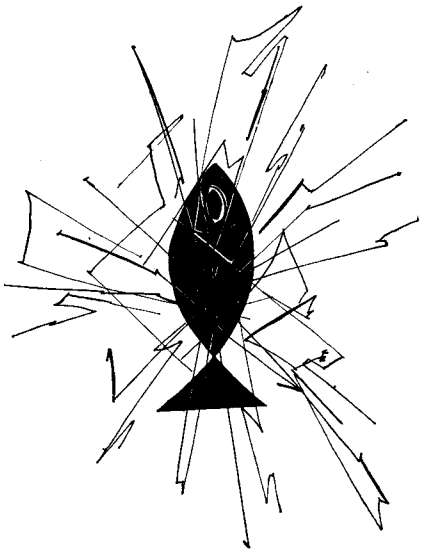
What must be the sufferer's attitude towards his suffering? Not, says Father Evely, the attitude of the stoic, who sneers, "Suffering, you are but a word!" Not the attitude of the rebel who cries out, "I will not tolerate this!" The sufferer's attitude must be, rather, an attitude of gratefulness, even of joy; a realization that his suffering is a pledge of God's special love for him, and a means by which he in return can specially prove his love for God.

Though the theme of this book is somewhat less than cheerful, a strong current of optimism runs through the author's treatment of it. Even in the chapter on "The Prince of This World," when he cites such ghastly examples of man's inhumanity to man as the multiple murders in the Dachau and Buchenwald gas chambers of World War II, he does not despair of mankind. "Evil is not yet defeated," he grants; "but, like the redemption, the solution of the problem of evil is at work in the heart of each of us." And again: "As long as the last saint has not yet said his last prayer, it is not yet sure that all men will not be saved."

So much, in brief, for Father Evely's theme and his treatment of it. And what of his language? This

reviewer must, in truth, say of it what St. Peter said of St. Paul's writing: it contains "certain things hard to be understood." To cite but a few of numerous instances that might be cited: "It is when you are most unhappy that you will find yourselves most happy." (And when you are most happy that you will find yourselves most unhappy?) "Happiness is like a fire, it is impossible to create one which will be only good for our personal use. We have to produce enough heat to warm up a world before being able, like the last of our poor, to come and sit down by the fire we have offered to others." (Must the solitary camper turn the whole woods into a campfire before he can fry his fish and heat his beans?) "Happiness is like a wake, it faithfully follows him who does not pursue it." (Which seems tantamount to saying that a dog's tail follows him if he does not chase it.) And on and on the thoughts move, blurred in the fog.

Now, it is entirely possible that the French original of this book reads easily, intelligibly. It is certain



that the English version does not. It reads more like a transliteration than a translation. It is English with a French accent, or vice versa. Its idioms are Gallic. Its milieu is not London Bridge or the Empire State Building, as that of an English version should be; its milieu is the Eifel Tower.

It speaks, for example, of the cross that God "parcels out" to us — as though in splinters? It says that we are to "hook on" our sufferings to those of Christ — as though for some free ride? It tells us that little by little God "familiarizes" us — though it does not say with whom or what. It calls walking with penitential stones in one's socks a "gesture" — a form of gesturing unknown to our Webster, whose "gestures" are all above the waistline. After we have read Georges Bernanos' exquisite English preface to this book, we feel, when reading the book itself, that we have suddenly been transported from England to some unnamed colony where a strange patois is the language.

Nor is the language of this book assisted by the punctuation, which is highly original and erratic. Conventional English punctuation (this reviewer knows nothing of conventional Arabic or Hebraic) employs dots to indicate an omission in a quotation: three dots for words omitted in the course of a sentence, four dots for a sentence or sentences omitted. This version of Father Evely's book, however, uses dots for no apparent reason other than a sheer fascination with dots — while consistently eschewing semicolons when clarity in comma-cluttered sentences demands them.

The following two quotations from the book instance most of the faults that we find in it, or at least in this English version of it:

"The Son 'made man,' made earthly, made heaviness [?] 'made sin,' Saint Paul says, but still the Son, that is, all 'elan,' all return to the Father, this [?] gives... the cross, the quartering [?]."

"Do not collect 'merits' either... They are part of these 'strange virtues' like poverty, suffering, humility: 'You think you have it [?], and then, lo and behold, you have it no longer!' As soon as we seek them [?] they slip away. By definition [of what?]. You act through self-love if you seek **your perfecting** in **your** suffering. Love — and suffer as you like. (Don't worry: you won't miss out on it [?]... if you love)."

Are there any more questions?

Apart from Father Evely's commendable treatment of his topic, we opine that this book, at least in its English version, warrants its title, **Suffering.** That is, it is guaranteed to make any reader at all conversant with the English language constantly blink and frown and wince and squirm and grunt and even groan as he reads: especially if he himself has paid $3.95 for what he reads.

— Claude Kean, O.F.M.

Golden Words: The Sayings of Blessed Giles of Assisi, translated by Ivo O'Sullivan, O.F.M. Franciscan Herald Press, Chicago, 1966. Pp. !59. Cloth, $3.95.

There are two possible courses of action that a competent translator may follow: either he may aim at a literal translation, or he may aim at an idiomatic one; only geniuses can expect to achieve both. Nothing, of course, is to prevent anyone from trying to achieve both, as Ivo O'Sullivan does in the most recent version of Brother Giles' **Dicta Aurea.** The best known English version previous to this has been Paschal Robinson's, and even a cursory comparison of the two brings out their considerable differences. Robinson's is a scholar's translation, based on the Latin original and equipped with footnotes, and written in a pseudo-Douai, "devout" style of language. Fr. O'Sullivan's, by contrast, is based on Nello Vian's Italian translation of 1964, has a minimum of footnotes, and is rendered in a "contemporary" style. It is a popular translation, aimed at a wide reading public both clerical and lay.

Generally speaking, Fr. O'Sullivan's translation is better at accuracy than at being idiomatic. The only real error is on p. 50, where he translates **dirittamente** as "right away" instead of "honestly" — though I would also question whether "bear with" (p. 59) is the best rendering of **compatire** (to sympathize with). Apart from these, the only jarring note as far as accuracy is concerned is the awkward transliteration "science" (p. 52 and p. 125) for scienza (which **in these contexts** indicates knowledge or learning.

But it is churlish to mention occasional lapses like these. For much of the time, Fr. O'Sullivan's "modern" style of English succeeds in achieving both the lucidity (e. g. where Robinson has written: "Man hath as much knowledge as he worketh good and no more" (p. 53), Fr. O'Sullivan writes instead: "A man has as much wisdom as he puts to good use and no more" (p. 90) and pungency (e. g. where he writes "The crack of doom" (p. 143) for "the end of the world). Moreover, he shows great skill in rendering Brother Giles' proverbs into English, as when he translates **è parola che dove ferisce ferisce** as "where the cap fits, wear it" (p. 73). Brother Giles' style of speech was like this — positively Kruschevian, gaining its effects by the pithy saying and the striking simile. His is essentially a **preacher's** voice, and clearly there would have been no need to chasten him with his own sly little remark, "I appreciate it when a wise preacher preaches more to himself than to others." His own is a "distilled" wisdom in the best sense of the word, redolent of experience

rather than the midnight oil. It is a pity, however, that Fr. O'Sullivan did not take the opportunity of unhollowing the tradition of the centuries by a complete rearrangement of the material. Thus, the sayings directed specifically at the Franciscan Order could be put in a section by themselves, and a complete revision of the existing chapters would remove many anomalies. The last third of Chapter 12, on prayer, has nothing to do with prayer at all, and similar examples can be picked out almost at will.

As far as accuracy, lucidity and pungency are concerned, then, this translation is a good one. But it fails to be a great or definitive version because instead of being idiomatic it is colloquial. In this particular case, this refers to its disturbingly frequent Americanisms, by which I mean turns of speech whose meaning is not immediately obvious to those who are unfamiliar with American society. Thus we find such expressions as "hanker after," "griping," "quitters," "boresome." We find "taller" used in the sense of "greater," and "tough labor" for "hard work". We are even expected to hear Brother Giles' voice in, "the road to victory is Defeat Street" (p. 60). It seems, too, that when the average American experiences his own nothingness before God, he feels himself to be, as the blurb puts it, "a great big, hollow, emptied out **Zero!**" In one of the sayings (p. 102) a rather obscure expression for "medicine" is given as "penicillin," and in order to preserve consistency the contrasting term "poison" becomes "virus." At this point the merely bathetic turns into the ridiculous. Not so risible, however, is the consistent use of "happiness" to express what Brother Giles meant when he spoke of "good," and of "unhappiness" for evil — surely a case of theological (and human) disembowelment.

It is difficult for anyone who is not an American to comment relevantly on linguistic usages such as these. It is also, perhaps, rather unfair; after all, the book was printed and published in America and is aimed presumably at a largely American audience. But I cannot help noting the paternalism of such usages: that the translator is bringing it down to our level in case we miss the point. In fact, the main objection is that it makes us **conscious** of the translator, as a middleman handing the original on to us. A good translator should be invisible. Unless he is, we are not getting a translation but an interpretation. Fr. O'Sullivan gives us Giles' **type** of voice, but he does not give us Brother Giles.

Criticisms aside, however, the final judgment must be that this English version is the best we have. It is better than Paschal Robinson's because it is just as accurate and it is more readable. Nello Vian's delightful biography precedes the text, and it is a praiseworthy idea to number the **Dicta** themselves. The index is clear and comprehensive, and the type and layout make the book a pleasure to read.

— Hugh Bredin

Christocentered Spirituality. By Sergius Wroblewski, O.F.M. Staten Island, New York: Alba House, 1967. Pp. 120. Cloth, $3.95.

In this book on the spiritual life, the more pertinent insights and practices which have best expressed and formulated the ascetical life in the various ages of the Christian tradition have been gathered together in an orderly presentation. The application of psychological findings to the interpretation and analysis of the effects which certain spiritual practices work on the individual's interior is invaluable and rich with insight. The author is well-read and eclectic; and, while he displays a certain breadth of mind, the reader will be baffled by some rather restricted ideas occasioned, perhaps, by the presence of concepts drawn from and based upon a more traditional theology and pious devotion.

Being like the scribe of the Gospel who tries to bring forth from his treasure both the old and the new inevitably has catastrophic results when one attempts to put new wine into old skins and some of these weaknesses appear in the book.

First, the evaluation of certain historical situations in their cause-and-effect relationship is misleading and oversimplified. To state so simply of the Protestant Reformers, "They caused a schism, . . . etc.," is a half truth, a generalization, offensive to say the least, and seems to have largely overlooked the well-known and popular catharsis that has brought about a great deal of soul searching on the part of Catholics to make them conscious of their share in the division of Christ's Church. Again, anyone even remotely acquainted with the liturgical thought of the Reformers knows that it was not the intention of the major reformers that the faithful should "be cut off from the altar or dissuaded from getting too close to it." They may have kept the unworthy from the Lord's table, but certainly not the faithful. On the contrary, it was they who abhorred the abuse of infrequent reception of the Lord's Body and Blood in the Roman Church. If, on the one hand, we maintain that "the Reformation had severed half the European population from the altar," then we must also be honest enough not to lay all the blame on the same side of the fence and admit that the Roman Church severed the other half of the European population from the Word.

Second, the following statement is unwarranted. "It goes without saying that Scholastic theology which articulates the fundamentals of the Catholic faith in term of the perennial philosophy, must remain the rock foundation of the spiritual life." What are we to say of the spiritual life of the Church in the centuries before the advent of scholasticism? Certainly we are questioning the very Catholicism of the Eastern Churches who are surely as Catholic and as spiritual as we, but who express their faith in systems of thought other than scholasticism. The gospel alone — categorical, independent, and in many cases beyond reason — neither favors nor needs any one system of thought to bring Christ to men. To canonize scholasticism or any other philosophy stifles and fossilizes Christian progress in a set form that is utterly foreign to the very mystery of the gospel itself.

Third, the Marian doctrine here presented is really no improvement over the Mariolatry of the past. The Blessed Virgin is presented as Mediatrix of all grace, and her place in redemptive history is grossly exaggerated with arguments and proofs which, at best, are pious. While deploring both the deficient outlook which fails to give sufficient recognition to the Virgin's role in salvation history and excessive Roman devotion which makes her more than she is, one is wearied to plead that only when the proponents of these two unrealistic extremes of Protestant defect and Roman excess abandon their intransigent positions, will we be able to look forward to an understanding of the Nazarene maiden which is solidly based on the Scriptures themselves and not on the fantastic imaginations of men.

Christcentered Spirituality is to be recommended to the cautious and discerning spiritual director.

— John-Francis Claro, O.F.M.

Héloïse. By Elizabeth Hamilton. New York: Doubleday and Company, 1967. Pp. 234. Cloth, $4.95.

Henry Adams, perhaps hyperbolically, once wrote that "the twelfth century with all its sparkle, would be dull without Abélard and Hé-

loïse." Their drama has already attracted the talented pens of François Villon, Henry Pope, George Moore, Helen Waddell, Charles de Rémusat, Charlotte Charrier and Etienne Gilson. One would wonder how there could be room for yet another work. Miss Hamilton proves that there is, for she has been wise enough to realize the truth of Gilson's words: "When all is said and done, the Correspondence is the only work which it is really necessary to read in order to understand the drama."

What Miss Hamilton has done in her work on Héloïse (she follows Abélard's story, "in so far as it impinged on that of Héloïse") is to give us the background to illuminate the Correspondence. She is aware of the difficulties: "Letters, particularly those that belong to a past remote from that of a reader, raise a problem. A poem or essay or a narrative intended (as is normally the case) for a general public, though it does not disclose the full depth of its meaning to every reader, is to a greater or lesser degree self-explanatory. In a letter, on the other hand, written usually to be read by one person, words can have a private meaning and carry with them associations intelligible only to those immediately concerned" (p. 113). With great caution and care Miss Hamilton employs her historical and psychological sense to give us a well-balanced introduction to and appreciation of the letters. She avoids debate in order to preserve balance; yet it is difficult not to suspect that she really is attempting to shake Charlotte Charrier's unbalanced judgment against Abélard in her **Héloïse dans l'Histoire et dans la Légende.** Miss Charrier, as Gilson so aptly put it, "took the part of the woman against the man and avenged, in the name of her sex, the unfortunate victim of Abélard." Miss Hamilton concludes, paradoxically in her Prelude, with the calm evaluation: "And did Abélard love her"? "Yes, he did — in his own way."

— Stephen F. Brown, O.F.M.

Living Community. By Sister Helen Marie Beha, O.S.F. Milwaukee: Bruce, 1967. Pp. 208. Cloth, $4.50.

Vatican II is reweaving every fibre of the Church's life. Religious communities, in particular, have felt the need to re-examine themselves, to re-evaluate their role in today's church and today's world. And it is with this spirit of re-evaluation that Sister Helen Marie Beha, O.S.F., has authored **Living Community.**

Aimed primarily for vowed religious, this work holds almost equal value for all members of the Christian community. If, indeed, the religious community is to be a sign of "the human community and the Church," it is of prime importance that **all** members of the Church understand this sign.

It is the meaning of community which forms the heart of the book. The author begins the development of community life with man's inherent need for others, and his search to find the meaning of his own life in its relation to these others. Each member of a religious community, participating in a "common love response to Christ" must assume responsibility for the entire community, and for the growth of each individual member. This is a constant giving, an ever-renewed love, a continual growth.

Sister Helen Marie delves into commitment to community, showing that profession of vows is not merely the offering of the self now present, but the pledge of fidelity on behalf of a self who will emerge after years of community life. She discusses the difficult idea of obedience, freedom and responsibility within the community, emphasizing the necessity of maintaining freedom to be open to others, to react in the light of new ideas and criticisms and not merely from a set pattern.

The vowed virginity of the religious "must be seen as a loving gift and as a sign pointing beyond itself" if it is to hold meaning both for the religious and for the Church. Love is the keynote here, for virginity must be viewed not as giving something up, but as the positive expression of love, of chosen response to the love of God. Poverty in community is viewed, not only as a lack of material goods, but as a willingness to share whatever one has, an expression of "total availability." In this community context, dialogue is seen as the primary community exercise. And all other exercises are judged in the light of the principle, "Whatever builds the individual, builds the community, and whatever builds the community, builds the individual.

Finally, community apostolate is discussed as a function which must be re-evaluated in the light of the common good. Are some communities reserving functions to themselves, each community operating separate facilities where combined forces might be more beneficial? Are the religious working together with the members of the parish, or is theirs merely a side-by-side exterior. co-operation? This is perhaps a dominant note throughout the work — the idea that exterior expression must come from an interior disposition, not from a mechanical function.

This is a depth study, to be sure, but one which all members of the Christian community would find beneficial. It is not a difficult dissertation, but rather a clarification, an evaluation of community life which, without renewed love and critical re-evaluation might become stagnant. But if the dangers are seen by some and communicated to others, there can be only the growth and love which Sister Helen Marie has projected as the true living community. **— Mary Kay Softcheck**

God's Grace in History. By Charles Davis. New York: Sheed and Ward, 1967. Pp. 128. Cloth, $3.50.

After reading this series of three brilliant, forceful, and clear lectures, one cannot refrain from wistful reflection on the loss to Catholic renewal caused by the recent departure of Charles Davis. Some will doubtless read into this book premonitions of what was to come, since there are several discussions of the "institutional Church," the "anonymous Christian," etc. But the discussions are very much the work of one writing from within, with sincere solicitude for the welfare of the visible, Roman Church. The book, moreover, is thoroughly orthodox, and it bears the imprimatur of Bishop Craven, the Vicar General of Westminster. It is a pregnant book, filled with so many of those lucid and highly quotable Davis-isms that, despite its brevity, it will scarcely be possible to do it justice in the scope of this review.

The first of the three lectures, on "The Sacred and the Secular," deals mainly with the historical process of secularization. "Christianity introduced, and doctrinally requires, a radical distinction between the two realms [of secular and sacred]. It unites the secular and the sacred in a unity of order, but it refuses to identify them" (p. 23). Thus those are deftly put in their place who "proclaim that Christianity has abolished the distinction between the secular and the sacred." It is not without reservation and distinction that the author accepts the validity and value of the secularization process; but accept and welcome it he does. Among other benefits it has brought, "it challenges Christians to purify their concept of the sacred and achieve a unity of secular and sacred which does not confuse but clearly differentiates them" (p. 27). It has meant the desacralization of nature, the birth and rise of science, and the growth of technology — not

to mention the clarification and enhancing of the notion of God's transcendence. Worthy of special mention, here, is Fr. Davis' insistence that life as such is not a sacred mystery, but is open to the same "secular" grasp and control as other natural processes (p. 34). My only misgiving in reading this first lecture was the apparently arbitrary selection of "intelligibility for man" as the criterion of the secular as opposed to the sacred; this choice is explicitly affirmed, though not justified, at the beginning of the second lecture. Before turning to it, however, I should like to point out a final major point involved in the first one: viz., the fruitful distinction drawn between the State (which must ensure **public order** — peace, justice, public morality, and material welfare) and society (which is wider in scope and must seek the **common good**). The former need not — indeed, should not — be specifically Christian; the latter, it seems, should be, at least ideally.

In the third lecture, however, on "The Mission of the Church," secular society is recognized as a "kairos" (p. 108), an opportune time created by divine decision, a necessary stage in man's development, in which Christians can "scrutinize the signs of the times... [and] eagerly grasp what opportunity God gives them." To understand this elucidation fully, of course, one must have read the intervening, second, lecture, on "The Sacred and the Holy," where a deft distinction is made between what is genuinely "other" — God and the supernatural order, as well as elements of the secular sphere which have been removed from it and set apart for cult — and what is truly secular but can and must be **sanctified** (**not** "consecrated"!). Anticipating the clarification mentioned at the beginning of this paragraph, the author says (p. 84-85): "To deplore secular society and work for its immediate replacement by a Christian society is to misjudge the present moment of history."

In dealing with the Church's mission, Fr. Davis advocates the formation of "primary groups" in the sociological sense—"groups of Christians where the members personally know one another and are involved in an intimate, face-to-face association and co-operation" (p. 95). These are explicitly contrasted with Eucharistic assembles, which are general gatherings of Christians united in faith and public worship but lack the immediacy needed for the maturing of the Christian faith in our age.

We are to see a double movement, then, of the sacred in history: (1) the explicit revelation of the presence of the mystery, of which the Church is the visible expression and effectual sign; and (2) its "latent presence through the working of grace in the consciences of all men" (p. 106). And the Church, then, has a twofold mission: in the narrower sense, it must evangelize directly — call men to conversion and build up the visible community of God's People; in the wider sense. it must help to solve human problems and strengthen human values, thus showing respect for the secular as such and encouraging its development. The institutional Church must, therefore, be seen as a means, not an end; it has an indispensable role, but dare not compromise its mission "to save its institutional existence" (p. 122).

God's Grace in History is an immensely valuable contribution, on the Catholic side, to the contemporary dialogue on secularization. It is little short of tragic that as so much of what it says begins to appear in the thought and practice of the Church, that same Church is deprived of the eloquent witness of its gifted author.

— Michael D. Meilach, O.F.M.

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COVER AND ILLUSTRATION CREDITS

This month's cover, utilizing the traditional symbolism of Byzantine and Franciscan art, was drawn by Sister Miriam, O.S.F., of St. John the Baptist High School, West Islip, L.I., New York. The illustration for "Marginals on *Perfectae Caritatis*" was drawn by Father Francis X. Miles, O.F.M., of St. Bonaventure University's Theology Department; those for "Byzantine Franciscanism" are used with the courtesy of *Kenosis* magazine.

the CORD

July, 1967 Vol. XVII, No. 7

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The "Human Church" Is Divine

Of the many levels and dimensions of mystery in the Church, perhaps the most fundamental is the union, in its nature, of the divine and the human. It is precisely this divine-human unity, which characterizes every aspect of the Church, that is missed by both types of extremist so much in evidence today. For want of better terms, let us call them the "conservative" and the "liberal."

For the "conservative," the Church is simply divine. The human beings that are somehow "in" it, do not really go to make it up; so the embarrassing mistakes can be laid to them, while "the Church" enjoys absolute immunity from even the most incidental error.

The "conservative" always begins by attributing to the "infallible Church" every pronouncement or decree made by one of its spokesmen. Whereas this works well for solemn definitions, it raises difficulties with regard to other pronouncements which must be weighed to determine their force. The "conservative" rightly accepts the genuine authority of the ordinary magisterium, but he makes no provision for finding within its statements positions which are really only incidental to the core of faith. Then, when such an incidental position is later abandoned, or shown incompatible with valid theological or pastoral developments, he attributes it to "fallible" men, who are not "the Church."

But was it not "the Church" that sacrificed the intelligibility of the liturgy to protect the faithful from heretical Eucharist doctrine? Was it not "the Church" that called attention to the Hebrew Patriarchs' joy over our Lady's Immaculate Conception? Was it not "the Church" that recently issued a decree (in Italian!) prescribing the use of Latin in seminary classes where it will never be understood?

To the extent that the "conservative" insists upon giving a negative answer to these questions, he fails to grasp the divine-*human* unity of the Church. He fails to do justice to the reality of human ingenuity (and human fallibility) in the Church's own development of its life and teaching. But sound theology, not to mention the most fundamental sort of honesty, demands that such a "conservative" admit that, though the Church cannot lead the faithful astray in an essential matter, it does issue a fair share of less than ideal statements in its constant search for deeper understanding of the Truth and Life it has been founded to mediate to men.

For the "liberal," the Church is simply human. The human beings that it comprises, exhaust its reality; so their past errors must be ruthlessly exposed to public view (with the implication that the Church enjoys precious little divine assistance); the corruption of individuals makes the Church a corrupt institution; and the immediate goals of particular "prophets" become the primary mission of the Church.

The "liberal" begins by distinguishing solemn definitions from other ecclesiastical statements. He then relegates the former to the realm of the vacuous: he accepts such definitions as that of the Assumption only to dismiss them as hardly relevant to human life. Then he is free to make his own judgment on all other statements. He wants Church authority to be severely limited, so that he may be unencumbered in executing what he conceives to be the "real" mission of the Church.

But was it not "the Church" that received the commission from Christ to safeguard the deposit of faith (or doesn't this imply *judicious* investigation by the local bishop of university teachings in his diocese)? Was it not "the Church" that was appointed by God to bind and to loose (or doesn't this include marital as well as economic life)? Was it not "the Church" that Christ promised to build on Peter (or wouldn't this preclude calling it a "corrupt institution")?

To the extent that the "liberal" has to hedge, or feels embarrassed, when confronted with questions like these, he fails to grasp the *divine*-human unity of the Church. He fails to do justice to the Church's genuine authority, not only to formulate solemn dogmatic definitions which have a real bearing on human life, but also to regulate that practical daily life itself in accord with Christ's teaching. Here again, sound theology and basic honesty demand that such a "liberal" admit that, though the Church does make its fair share of less than ideal statements, it has indeed been founded to communicate to men Truth and Life on Christ's— not their— terms.

A mature Christian outlook can be found in neither heresy-hunting nor bland libertarianism. It is, like Aristotle's virtue, somewhere in the middle— in the chiaroscuro of mystery in which the Christian is called to live. To attempt in either "conservative" or "liberal" fashion to separate the divine from the human in the Church is, ultimately, to deny that God has become man. It is, in crypto-docetist fashion, to seek a *simpliste* answer to the problem of attaining a meaningful stance in the Church of the twentieth century. And it is to fail to meet Christ's challenge to us as his mature, intelligent disciples.

Conversely, to accept this challenge and try to live with it— i.e., to see the finger of God in the most human aspects of the Church, and to see the hand of man in its most divine facets: this is to embrace the cross, to become a sign of contradiction. This is to become a stumbling block to the "conservative" and foolishness to the "liberal." But it is only by accepting this challenge and trying to live with it, that we can be either truly con-

servative: conservers of what is best in our tradition; or truly liberal: free to embrace the sacrament of the present moment in which Christ speaks to us.

Fr. Michael D. Meilach, ofm

Riposte: THE CORD— Offensive To Pious Ears?

Some of your recent editorials have expressed an ultra-liberal attitude which had me wondering for a while about your identity as a Catholic, no less Franciscan, magazine. Then this month [June] you come out with a new one praising Father Chardin for being so submissive to the Church! I still want to write you, because I don't feel that the other editorials should be allowed to pass without some comment.

I'm referring to "The Aftermath of Modernism" [Dec. 1966], "The Future of Belief" [Jan. 1967], and "The Truth Will Make Us Free" [Apr. 1967]. What disturbs me about these brief essays is a quite un-Franciscan tone of reckless, often negative and biting criticism of the Church and certain traditional teachings and practices. We need change, and we are witnessing a lot of it already. But will your impatient tone help to consolidate and further this process of beneficial development?

Name Withheld

We are grateful to our correspondent for this opportunity to clarify the stand we have taken with what we hoped was a high degree of consistency. That it is not a stand calculated to win friends and influence people should be apparent from this month's editorial. But we do gladly admit that we used some terms in the earlier editorials which are so badly in need of clarification and developed explanation that, as they stand, they are best retracted. Thus we wish to retract the statements that "the Church has taught superficially heretical doctrine," that "the Church has repeatedly acted in a way that she now condemns as immoral," and that we shall witness "the demise of historical orthodoxy," all in "The Aftermath of Modernism."

We do not, however, regret our enthusiastic welcome of Leslie Dewart's book **The Future of Belief** in the editorial of the same title. Critics aplenty have been anything but reluctant to point out the book's weak points, of which we agree the book has a plethora. But we think Dewart has stated an important thesis which is, in general, wholly valid. We anticipate eagerly the efforts of others to produce a more tightly reasoned and historically accurate case for that thesis.

In "The Truth Will Make Us Free," we rejected the idea of prior censorship as impractical and out of harmony with our increased awareness of human rights and dignity; and we pleaded for genuine academic freedom in Catholic institutions. These positions we still maintain while admitting (as we did in the editorial in question) that many distinctions and reservations are in order.

Except for the cryptic and ambiguous expressions retracted above, however, we see no inconsistency between the stand taken in the earlier editorials and that taken last month when we praised Teilhard for his life-long, often painful submissoin to the holy Roman Church. We trust that our position has been clarified further and sufficiently by this month's editorial. — **Ed.**

Byzantine Franciscanism

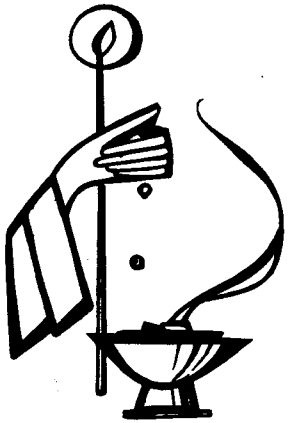
Brother George, O. F. M.

Franciscans of the Byzantine rite are not new. Friars have worked among the peoples of the Byzantine church for many, many years. There were many such friars in Yugoslavia and other places who, generally, labored as "bi-ritual" priests. What is new is that a custody — a socially unified and clearly identifiable body — was organized only twenty years ago: on November 27, 1947. Unlike the previous bands of Franciscans who served in the Byzantine church, this new group was constantly guided toward the practice of one rite, with a resulting depth of spirit and authenticity that are surely exceptional in the annals of modern Christianity. Bi-ritualism is never truly authentic; at best it is pastorally expedient or practical, and it is crucial to understand this if one is to appreciate the new body of Byzantine Franciscans. We shall return to the point later.

At the behest of the Roman See, Father Matthias Faust, O.F.M., undertook to establish a body of Byzantine Franciscans. Exercising his powers as Delegate General for North and Central America, he began the work. The first novice came in the person of Father Emil Ananevych, who took the name Josaphat at his entrance into our order. He was formerly a priest of the Byzantine diocese of Philadelphia. This was 1944: three years before the body politic was actually organized.

The second member of the movement was Father Francis Duchala, O.F.M., an alumnus of the Commissariat of the Most Holy Savior. Being native to the Latin Church, Father Francis functioned as a bi-ritual priest. He was instrumental in obtaining the first monastery of the new organization; located in Sybertsville, Pennsylvania, it is today known as Holy Dormition Monastery. The new foundation was located immediately in "Dutch" country; the area, however, was heavily peopled with Byzantine Catholics. Even to this day there is good call for our services in that area. The financial aid necessary to obtain the property came from the Metropolitan of

Brother George, a Franciscan of Holy Protection Monastery, New Canaan, Conn., studied with distinction at Immaculate Conception College of Philosophy at Troy, N.Y., serving for part of that time as editor of the college publication, Scotian. *He is presently working for a bachelor's degree in divinity from St. Mary's Seminary, Norwalk, Conn. Brother George is a staff member of* Kenosis, *the magazine of the Byzantine Franciscans, and is presently engaged in the preparation of liturgical books and related material.*



Emblem of the evening office.

Philadelphia, Kyr Constantine Bohachevsky, who was to play an important role in the early history of the brothers. Father Francis then became the superior of that monastery. He was soon joined by Father Albert Martin, O.F.M., an alumnus of Holy Name Province.

In an arrangement with Kyr Constantine, two friars were sent to teach at the minor seminary of the Byzantine diocese with a view to making us known to the future clergy. These two prominent figures were Father Malachy Wall, O.F.M., and Father Leonard Kelly, O.F.M. The two priests set up a house near the seminary in Stamford, Connecticut, which was later moved to a more suitable location in New Canaan, Connecticut. Today the monastery is known as Holy Protection. It was shortly after this — two houses and a handful of men later — that the Roman See approved the formation of the Custody of Saint Mary of the Angels for the Byzantine church. The first commissary provincial was Father Charles Tallarico, O.F.M., an alumnus of Immaculate Conception Province. He was in turn succeeded by Father Damascene Janco, O.F.M., Father Malachy Wall, O.F.M., and Father Aloysius Moran, O.F.M. — all alumni of Holy Name Province.

It should be clear by now that the new foundation was being prepared under varied influences. With one native priest, the new custody was staffed by many provinces — Santa Barbara in California, and Saint Francis of Bolzano in Italy, among the others already named. These various provinces, of course, added elements from different national lines to the mainstream of the movement. More important, the new custody was being established by friars of the Latin church. What effect would this have?

In 1958 the custody was raised to the status of an autonomous custody. In 1960 a definite change in direction came about. With the election of Father Theodore to the post of autonomous custos, a new source of energy was injected into the group. Father Theodore had come up in the custody from the ranks, as a student; he was native born to the rite and interested in seeing it renewed.

It is at this point that we must interrupt for a moment and make some observations regarding the nature and essence of the Byzantine church, and the influence of bi-ritualism on the development of the Byzantine Franciscans.

The Bi-Ritual Anomaly

It is very difficult to say exactly what the early pioneers thought their mission to be. Definitely the idea of "going back to Russia" was the mainspring. But what did this missionary motive demand? To many it was simply the ability to carry out the ceremonies of the Byzantine ritual. Such an idea is defective. There is a definite spirit among the various Slav nations that permeates their religious thinking. This spirit must be understood and appreciated by anyone who would make himself spiritual father to them. At least at the New Canaan foundation, the celebration of Latin ceremonies and customs continued along with those of the Byzantine. There are, in the photographic files of that monastery, records of various events, some of which are quite indicative of this early situation and its mixed ethnic character.

But we must not jump to conclusions nor pass an unwarranted judgment on these pioneers. If anything, they deserve praise for what they did accomplish, because they fought a multitude of obstacles. They started from scratch, for example: they did not know the language, and the situation prevented their learning it. They hoped that eventually the new generation would be able to accomplish this. Furthermore, they were not perfectly familiar with the customs; of west European extraction, they had been raised as Latins. These men did what they could. Not even God can ask for more. But the fact remains that this situation had a real effect on the emotional tone of the custody. The effects of bi-ritualism were seen, as well, in the prayer book prepared for our use. It was simply a translation of that used in one of the Latin provinces. Again, we can see what caused this final effect, but more important is the fact that the custody was not yet sufficiently aware of the difference between Latin and Greek theology, which is expressed in the prayer life of the two churches. But to continue: when the rubrics for various other incidentals were decided upon, the Western influence could be clearly seen. Coming at a time when the whole Byzantine church in this country was in a state of immigration from Europe and the near East (and consequently not functioning at its very best), these early members were deprived of the tutorial example of the secular and religious clergy of the rite. The early Franciscans of the Byzantine custody were truly starting from scratch! When they needed to turn to more prac-

The double-headed eagle of Byzantium: a traditional symbol.

tical norms for daily living, they turned to the stability of the Latin customs they knew already — trusting, I am sure, that better and more integral ones would replace them once the custody (and the Byzantine church in this country) got on its feet.

The Value of the Churches

It is not without reason that several churches exist within the Catholic communion. The great patriarchal churches of Rome, Alexandria, Antioch, and Constantinople themselves branch out into other daughter communities. The development of the patriarchate of Moscow adds to this. Why keep these separate churches? The answer is simple: Truth is dedeposited within the whole Church. Each member church holds fast to the kerygma, and then surrounds it with peripheral dogma. It is a commonly accepted fact that theological approaches differ from church to church within the Catholic communion. Each church, in this way, keeps the one Church aware that there are areas of speculation as well as kerygma and charismatic faith. Each church, then, is a living commentary on the basic kerygmatic faith. Each church is an effective balancing agent for the others. Each church is an authentic source of theology.

If any of the churches were to perish, kerygma wouls not fail, but we would lose a great source of theological comment. In this regard we must remember that a church can disappear physically or psychically. When a church becomes adulterated with too heavy an inclusion of unassimilated and foreign material, it ceases to be an authentic source of theology. This is the danger in "Latinization" or "Byzantinization" of any other church. Yet this is not to say that elements from one church cannot pass into the structure of another. When the Greek church first diffused itself throughout the Russias, it produced a different religious ethnic of separate and lasting value. Today the genius of the transformation can be seen in the patriarchal see which has been established at Moscow.

Under Patriarch Nicon, a restoration of the Russian church took place which emphasized again that elements of other churches can indeed be successfully transplanted and ingrained. The key, however, is authentic transplantation. When foreign materials are incorporated in a coarse manner, or in violation of the tradition of a particular church, the result is ethnic and spiritual death for that church. This is why we, as Franciscans, made and are making an attempt to preserve the Byzantine religious genius as closely conformed to the roots of that heritage as possible. We see it as essential to the further development of the Byzantine church.

The Slav Influence and Matrix

The custody as such was instituted for the Slav-Byzantine rite. Perhaps a word of explanation is in order. The Byzantine church is subdivided into about four major recensions: the Greek proper of Hellenic, the Melchite, the Russian, and the Ruthenian. In determining a sphere of influence, and after considering the needs of the people, it was decided that the custody would be established for work among the Slavs. Considering the small number of Russian Catholics in this country, and the fact that the Society of Jesus maintains a group of Russian rite priests, our labors were centered on the Ruthenians especially. This comprises chiefly the Ukrainians and the Rusins.

To be vital, however, living contact must be maintained with the roots of the tradition, and this means Greek religious thought. It is beyond doubt that the Greek religious ideal, as it passed into the Slav nations under Vladimir the Great, underwent a change. This change produced a religious disposition that both preserved the basic Greek ideas and incorporated a profound Slav orientation. A metamorphosis of this nature is what the Franciscans hope to help the Byzantine church achieve in this country. The Slav-Byzantine tradition must pass authentically into the American way of life. Without losing touch with our national past and its roots, we must open new horizons and cautiously experiment with the Americanization of the Byzantine church.

The Franciscans, to this end, have been disposed toward the introduction of English as the vernacular, and therefore the liturgical language, of the American Byzantine community. But pastoral cares make it absolutely necessary that close contact with Church Slavonic (a literary and liturgical language) be maintained, especially for those Christian communities who are accustomed to use Rusin or Ukrainian for their vernacular language in this country. Up to this time, the Byzantine Franciscans have published text and music for Byzantine liturgical services in both English and Church Slavonic. This is just part of our effort to be a living and vital aid to the Byzantine church.

An effort to discern the peculiar and particular mentality of the Greek religious tradition is best begun, perhaps, with a consideration of its architecture. Although it is a great simplification, I ask you to zero in on the spire and the dome as the chief architectural communications of the Latin and Greek spirits. The Gothic spire looms up with a thrust... pointed, forward, direct, clean... the Greek dome gathers together in one embrace... clasping, homogenizing, interweaving, unmoving! These are the very real attributes of the two churches. The Latin church may be conceived as linear

in theology, while the Greek church is spherical. The Latin church is caught up in salvation history with all the rich nuance of movement, while the Greek church concentrates on nature and events in terms of **ecumenia**; meditating and contemplating on the transfiguration of the **this**. The church of Rome structured her magnificent systems of theology on positive foundations, while, closer to the oriental mentality, the Greek church is awed by contradiction, and seeks to express her theology in terms of the union of opposites. But perhaps an example will serve better to bring out the difference. Here are the orisons of several important feasts. One can notice a great similarity (kerygma) but also a difference: a subtle nuance which exemplifies what I have tried to articulate:

ROMAN	BYZANTINE
Annunciation: O God who willed that your Word should take flesh at the message of an angel in the womb of the blessed virgin Mary, grant that we may be helped by her intercession whom we believe to be truly the Mother of God.	Today is the beginning of our salvation and the revelation of the mystery hidden from eternity. The Son of God becomes the Son of a virgin, and Gabriel brings good news. Therefore let us sing to the Mother of God with him: Hail, full of grace, the Lord is with you!
Christmas: O God who has enlightened this most holy night by the radiance of the true light, grant we beseech you, that we may enjoy in heaven the delights of Him whose mystical light we have known on earth.	Your nativity enlightened the world, Christ our God. Those who worshipped the stars were led by a star to worship you, the Sun of justice; and to know you, the Dawn from heaven. Glory to you, O Lord.
Easter: O God who vanquished death on this day through your only-begotten Son, and unlocked the gate of eternity, help us to attain the desires to which you have led us by your inspirations.	Christ is risen from the dead, conquering death by death, and to those in the grave, bestowing life!
Pentecost: O God who instructed the hearts of the faithful by the light of the Holy Spirit on this day, grant us, by the same Spirit, to relish what is right and ever to rejoice in His consolation.	Blessed are you, Christ our God, for you have given wisdom to fishermen. Sending down your Holy Spirit you catch the whole world in a net through them. O Lover of man: glory to you!

Notice the common theme, for example, at the Annunciation: the divine assumption of flesh. While in the Latin prayer it is treated as a fact which leads to a moral implication (yet to be realized), the Greek troparion treats it as the revelation of the eternally hidden message. To the Greeks it is a **now** — and so the command is for the present: let us sing to the Mother of God.

There is, of course, no concrete ideal — no static image — which we can copy. We would violate the very Byzantine spirit if we held the doctrine that we had to be a perfect replica of Athonite asceticism, or another Hagia Sophia in liturgy. There is only an idea and an emotional tone which one has to capture, and anything as ephemeral as this is difficult to capture in words, let alone to express in law. To be Byzantine means to think like a Greek, and to act accordingly.

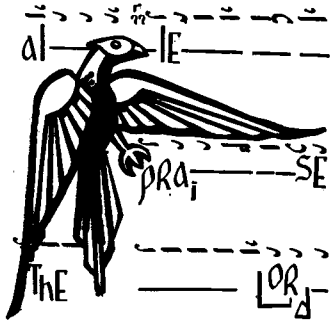
To be totally committed to an ideal demands that certain acceptance which affects the mind as well as the emotions. Incense and phelonia do not an oriental make! True Byzantine spirit must come from the mind and heart. In the case of the Franciscans, where our origin as a religious body lies in the West, where we were organized by Latin friars, and where some of our members are transfers from the Roman church, reading and study, especially of the sources of Byzantine tradition, is an absolute must. And read and study we did! Soon the effects of this growth were felt and seen more clearly.

Very markedly under Father Theodore's leadership (and to a certain point even before him) the elan of the custody took a straighter course East. Slowly we began to rectify many of those customs and practices which were not — or which we believed were not — in conformity with the Byzantine ideal as we came to understand it more clearly. Previously for example, we had chanted the whole office antiphonally after the fashion of the Latin friars. There was no precedent in the Byzantine rite for this, to the best of my knowledge. So, re-examining the situation, we decided to reinstate in our monasteries the traditional choral office. The choral liturgy, as the ordinary manner of celebrating the Eucharist was also revived. The prayer book was revised, and although the second form was far from being totally Byzantine (as we see from hindsight), it was a definite step in the right direction. More important, perhaps, was the ruling on obligation to say the divine hours. To this point we had followed the traditional Latin Franciscan usage, which was, of course parallel to the general Roman norms. Here we had to make a decision: retain these norms or revert to the Byzantine canons. This was no easy decision, because it appeared to many that the Byzantine legislation compromised the Rule. Which would it be? But this leads us immediately into another consideration: that of the Rule and Byzantium.

The Rule and Byzantium

There were many from the beginning who believed that the Rule could be lived only with difficulty by members of the Byzantine church — or, for that matter, of any other oriental church. It was told me that many Franciscan leaders were displeased at the idea of oriental Franciscans, feeling that since the Rule pledged fealty to the Roman church, the Catholic churches which did not fall strictly within the pale of the patriarchal power of the Roman Pontiff could not fulfill the Rule. To some extent they were right. A strictly literal interpretation of the Rule could not be practiced by the Byzantine church without doing violence to the norms of that community.

The most glaring of these problems, but by no means the worst, was the recitation of the office that I mentioned a moment ago. The decree **Exivi de Paradiso** of Clement V imposed the **ordo** of the Holy Roman Church on the friars for their recitation of the canonical hours. This **ordo** could not mean the actual text of the office, or else the Rule would truly be limited only to Latin Catholics. But the common opinion of the founding fathers held that this **ordo** should be interpreted as **command.** Thus, the Byzantine Franciscans must say the office as commanded by the Roman Church. This included, they held, the private recitation of the hours. According to ancient tradition and accepted legitimate custom, however, there is no such thing as an obligation to private recitation of the office in the Byzantine discipline. This is easy to understand in view of the fact that the horologion is a choral office which opts for the ministry of a priest at the more important hours. Furthermore, the obligation of the office rests upon the church as the physical symbol of the Christian people in community.



Choral emblem shows the musical notation of the Greek church. The text is from the Communion psalm of Sunday.

With the development of a more definite spirit of renewal and restoration among the Byzantine Franciscans, this practice was changed or at least broadened. Using the same (perhaps inaccurate) interpretation of **command,** it was decided that since the Byzantine church did not impose a private office but only a choral one, then the Church — even by the Rule — imposed only the choral office. This sufficed to give the movement its initial impetus. But now the problem has been opened again. With the whole Franciscan Brotherhood taking very definite steps for aggiornamento, the question of choral office for the Franciscans has been raised. Now if it is abolished for the brotherhood the world over — what are the Byzantines to do? We shall see more of these problems shortly.

It appears that the problem of monastic influence must be solved separately by the Byzantine, the Latin, and the Coptic Franciscans.

There are other areas where this acclimatization of the Rule to the East is still a touchy problem. One of the more startling (but superficial) facts of the Byzantine Franciscans is that many of them are accustomed to call themselves monks. In the Western church the word **monk** usually connotes someone who lives a deeply cenobitic and hardly pastoral life. When we hear the word **monk** we usually think immediately of Trappists and Benedictines. In the authentic Byzantine tradition, however, all religious are in reality monks and nuns. There is simply no other existential possibility, for **religious** and **monk** are interchangeable terms. The distinction between monk and mendicant or friar as it is supposed to exist in the Roman church has no existence in the East. A man who denies he is a monk in Byzantium, denies that he is a religious: a person given over to eschatological consecration and public evangelical perfection. This problem would have reached solution much more easily had not the aggiornamento arrived at this time. Under the circumstances and within the framework of the order as it existed when the Byzantine contingent was established, it meant only a change in terminology. However, now there seems to be a movement afoot to divest the brotherhood of clericalism and monasticism. Of course, this means monasticism as it is understood in the West. Does it mean the concept of monasticism or the trappings of monasticism? If it were a battle against monastic (religious) consecration or perfection, the solution would be fairly simple. Rather, the agitation is caused by a revolt against monastic discipline, which is not perfectly parallel in Western and Eastern traditions. It appears that the problem of monastic influence must be solved separately by the Byzantine, the Latin and the Coptic Franciscans. But the problem is in a state of development, and we cannot expect an immediate answer.

Let us turn to still another point. According to religious tradition in the Byzantine church, there is one habit for all religious. In fact, it is also the same for

men and women with slightly minor adjustments! But what of the Franciscans who have a recognized form of religious garb? Here again we are still working for a solution to the question. One or two months ago I would have expected the answer in the near future, but with this current movement of renewal and re-identification, I venture to say it will take quite some time.

With these few incidentals to serve as illustrations, I would like to pass on to a much more important idea: what this acceptance of oriental Franciscanism implies for the whole brotherhood. Father Matthias actually struck a blow for a more liberal interpretation of the Rule, and in this regard he follows the path trodden by Saint Bonaventure. Father Matthias opened the door to making Franciscanism truly universal. If the so-called stricter faction had held the line, Franciscanism would have been forever a phenomenon of one circumscribed church. But the Franciscan brotherhood is an ecclesiola, or church in miniature. With its branching into the Byzantine and Alexandrine churches, it has become a more perfect ecclesiola — it has become truly a miniature of the one Church with its member churches. For this the order can be justly proud. Today, with a very noticeable decentralization afoot in the whole order, this is more easily accepted.

One of the contributions of Byzantine Franciscanism to the West is the demonstration of what is **not** essentially Franciscan. Having to deal with the problem of externals and trappings, the Byzantines (and the Copts, too) are attempting to extract the spirit of fraternity and insignificance (the very hallmarks of the brotherhood) from the Latin expressions and to reinject them into their own peculiar customs. From now on, studies of comparative ritual between Latin and Greek Franciscan scholars will shed new light on the spirit and meaning of Saint Francis. Yet the problem remains sticky. The need for critical study and meditation remains acute. Can a humanly developed Rule remain unchanged for seven hundred years? It did not. It will not. And now we are discovering that indeed it shall not! But the answer to how it will be reapplied to new ages and new circumstances is still sought at the present moment. In fact, swift currents of change are becoming noticeable within the brotherhood the world over. What effect this will finally have on us, we do not know.

Pastoral and Prophetic Charisms

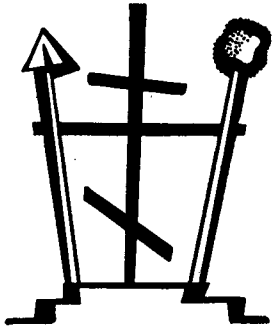
To speak of pastoral cares brings us to another point for emphasis. While the original custodial fathers were very strongly bent on pastoral ministry, this movement was balanced with a new spirit of prophetic mission. Early in the sixties, this new trend began to be seen publicly. Our lives as Franciscans were not to be those of

substitute pastors. We moved closer to living the ideal of witness. This is exceedingly difficult to sculpt in words, but any sensitive man can distinguish it immediately. The old Byzantine theological notion of the **ecumenia** was strongly emphasized again (even if not in that word). Personal development was stressed with newer and more vital liturgical endeavors. Excessive (and sometimes even alien) private and public devotions were abolished. The concept of **ecumenia** — that the world is like a cup which must be filled with God, that the world is a house which must be inhabited properly — took deeper root, and was centered in liturgical worship. Meditation was again made a private affair. The matinal office became our morning prayer again. For evening prayer we turned simply to the office. The horologion became in fact as well as in theory the prayer book of the community. The canonical hours, for the most part, were restored to their proper time in the day. Here, where the whole Church prays, we took our strength. Outside these times, we prayed as the Spirit directed. And when we look around now, we see that many segments of the brotherhood were doing the very same thing — independently. Dare we hope that this is a sign of the Spirit's own labor?

There are other symptomatic indications of this change in attitude. At Holy Protection Monastery, for example, there is now one common recreation room. All meals

Likeness of the custodial seal, Byzantine Franciscan Custody of St. Mary of the Angels.

are taken together. All of this was done with an eye to professing in witness that all who have joined the brotherhood are brothers in fact, not fiction. Now when we look around we see that the whole order is moving in the same direction! The order is also moving to accomplish several ideals which we had decided upon within the custody. For example, there is added emphasis that the younger members be formed within the real atmosphere of the world they will function in. Children in a family, or apprentices at a trade, are not taught outside the boundaries of the family or the guild. They eat and live with the entire family. They work in the same shops. Children are not fed and housed in separate accomodations. They live with the entire family. This, we came to believe, should be the guiding norm for all Franciscan formation. The idea of a truly common board and a truly communal recreation room is a



Cross with instruments of the Passion — a favorite of Byzantine monks.

living witness that we must all pull together if we are to achieve our goals. And we are continuing our development along these lines. We see in this personal development and personal responsibility for the entire community a way of improving the caliber of our pastoral mission. This prophetic Franciscan witness, bonded to pastoral zeal, forms an unbeatable team. The remarkable fact is that this balanced life is clearly the Franciscan ideal of active contemplation. But more than that, it is also the basic **modus vivendi et agendi** of the Byzantine monastic tradition. By enriching our lives with deeper, cleaner spirituality on a personal basis, we accomplish the demands of both our church and our order. And while we are working independently along these lines from a point of departure in Byzantium, the final product is definitely recognizable as Franciscan — which means that Franciscanism can take root and flower in the East. It means that Francis is truly the apostolic man! The catholic man!

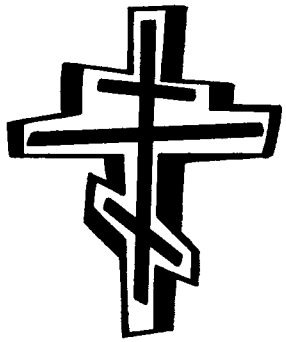
Oriental monks have always been the traditional guides of souls in the Eastern churches. They are pastoral as well as prophetic. When the Franciscans spread into the East, they already possessed that basic Byzantine spirit of active contemplation. It remains but to delineate this Franciscan message and spirit in the terminology of the Byzantine rite so that it can be recognized as authentic by the faithful of that body. The remarks passed earlier, regarding the use of the term **monk** and the habit are all tied up in this matter of pastoral and prophetic charisms; and this is a problem which still engages us.

The Problem of Law

Our problems are compounded by the existing code of canon law for the East. I consider it something of a failure with regard to the canons dealing with religious, and I know for fact that I am not alone in this opinion. Yet here too we must not be excessively harsh. Coming at the time it did, it concretized and froze the physical situation then existing. Because many religious bodies like the Franciscans were just beginning to penetrate into the East, its attitude was one which reflected the existing situtaion, not the ideal.

Wishing to encourage Western rite clergy to serve in the East to relieve the acute shortages, the law permitted them to act as priests of the Byzantine rite and still keep the internal government of the Western body from which they came. The reason was just: realizing that men become attached to material expressions of religion, the Roman See, under whose aegis this law was enacted, pledged that any who served in the East need only adopt the parochial usage. They were thus free to keep their Western structure, habit, customs, etc., when these did not directly violate parochial usage. But what of those groups, like the Franciscans, who decided to become totally integrated and fully Byzantine? The law provides for no accomodation. Rather, because the text deals only with the case of those "attached" to the Eastern church, it has become a hindrance. Those who wish to become **part** — who want to move into the very "center" of the Byzantine church — are thus pressured to remain simply "attached".

The law is so careful to preserve the original oriental monasticism, in fact, that it denies the title of monk (in legal terminology) to any except those who "live according to the traditions of the ancient East." This is so phrased that a Benedictine, who



Traditional Byzantine ("three-barred") cross.

is a monk in the Latin code, is not a monk in the Eastern code! So one can see how much work needs to be done along these lines. The law simply does not correspond to reality as tradition presents it. It seems, however, that the Roman See is cognizant of this, and willingly permits dispensations from the terms of these canons, and allows development along lines more in accord with tradition. It is because of this permissive attitude that we, as Franciscans have advanced as far as we have in returning to the root-ideals of Byzantium. Clearly the law must be rewritten, and I am sure that eventually it will be. But with the current movements in the field of canon law, we do not know just how this will materialize. In any event, it will have a deep effect on us.

Conclusion

Seeing that we are only sinking deeper into a quagmire of unsolved problems, I will end my short history and analysis of the Byzantine Franciscans. At this point we think we know where

we must go, and how we should move. We are confident that once we have achieved a more stable and concrete self-identity, God will increase our ranks which are small at this moment.

Perhaps the traditional symbol and emblem of Byzantium is also the most appropriate for the Byzantine Franciscans of Saint Mary of the Angels. That symbol is the double-headed eagle. With one head it looks westward, and with one head it looks eastward. With the first it looks back in time to the roots of Saint Francis and Byzantium, while the other gazes out over the future and the world!

Two Poems

THE MOUNTAIN

Fred Geisler, O. F. M. Cap.

Life is a climb
Up life's mountain
Crags, stones, boulders,
Thorned low brush, and
Swapping tree branches,
Little level stretches.
Climb. Climb. Climb.
Will an angel
Be there to stop
The knife?
And will a ram
Be there to take
My place?

LIFE-CLIMB

Robin Heim, O. F. M. Cap.

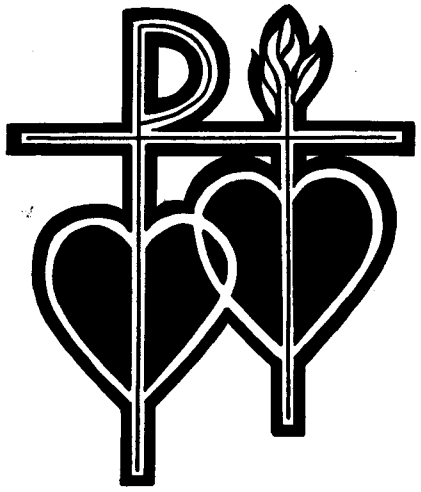
There on the top of the mountain
No Abraham's angel alarmed,
No blood-rusty ram was readied,
Only his youth outstretched, unarmed,
Only "My God, my God, why?"
No answering God appeared
from a merciful machina,
For God was dead.
He had tested his own faith and won,
Formulated a frightful faith,
Created a cruel creed.

Marginals on *Perfectae Caritatis — VIII*

Mother Mary Francis, P. C. C.

A vocation, unlike an angel, is not pure spirit without body. Vocations come packaged in persons. It is strange that in this era of such heavy underscorings of **person,** we still speak so frequently of **vocations** as though of disembodied responses to a call.

There is not, after all, question of "a call" but of someone called. If there is at present a crisis in this area, it is not a "vocation crisis." For vocations do not have crises; people do. "Are you getting vocations?" we inquire of orders and congregations. Of course, they are not. They never did. They received persons with vocations. And one of the several reasons that we may not be getting so many persons with vocations now is that we have handled both pre-entrance and post-entrance persons with something of that statistical approach so dear to the American mentality. We are the world's most enthusiastic surveytakers, graphists and pollists. This talent will inevitably make its presence known in areas where it is actually better not exercised — such as in the mystery of community life.



How many "vocations" are coming into religious houses has no particular meaning of itself. In fact, nowhere are numbers **per se** more misleading. "Too many friars minor," mourned our Father Saint Francis, "too many friars minor! Would that the world could marvel at their fewness." On the other hand, the calibre of persons presently attracted to the religious life and what it is that attracts them (that is, what instrumentality God's grace uses to attract them): this is extremely important. However, we cannot directly measure the compulsion of hearts. For

this is required the Divine Statistician, the Holy Spirit.

More important still, in humbly probing the mystery of community life, is the attempt to discover what holds people in religious life. God's grace, to be sure. But God's grace made manifest in human love. For altogether too long we have used this "vocation" phraseology instead of the phraseology of person. We have good vocations, or we lack vocations. We are losing vocations, or we are getting vocations. Even that expression "getting" betrays a certain poverty of concept. Communities are not recruiting centers where we "get" vocations. Rather, communities are meant to be the capitol cities in God's kingdom of love into whose warm citizenry we receive young people who are to be fed upon this love and thus become strong to contribute to this love.

Our blessed Lord did not recruit twelve vocations. He called twelve men, one of whom apostatized from his indubitably authentic vocation. That a true vocation can be lost, a sure call fail after a time to evoke a continuing response is thus evident from the beginning of community life in the Church. Happily, there is today a strong pull away from the concept of disembodiment. However, as might be expected with strong pulls on an old rope, a number of persons have pulled so hard at the idea of "person" as contraposed to the idea of "vocation" that they have fallen over backwards.

One evidence of this has already been touched upon in another marginal: the personal fulfilment cult. The reaction against certain and perhaps even prolific past errors of allowing the God-given talents of religious to atrophy or in some few areas even attempting to stifle them as though the gifts of God were something to be held in suspicion if found in a religious, must not be the establishing of a personality cult. Nor may we attribute this preoccupation with self-fulfilment to the type of young persons casting conventward glances these days as though they themselves had initiated it. Youth is invariably characterized by a great desire to give. When this becomes a desire to get, it is usually because those who should have supplied inspiration to youth have failed. When not enough is asked of young people, they tend to become lethargic about giving anything. The high idealism of: "How much can I give?" degenerates easily enough into the familiar: "What's in it for me?"

Actually, even when we have driven youth to such a substratum approach to life, all is not lost. We can still come up at the eleventh vocational hour (which the present hour may well be) and give at last the right answer to the wrong question. "What's in religious life for me?" It is up to us, whether we are going to answer by our own manner of living: "Why! — membership in a reputable club and complete social security"; or: "What's in it for

you? — Why, a chance to spend yourself on God and his people, to empty yourself and wear yourself out and give every ounce of your love and your energy until you are ushered into eternal rest!" It may make a great difference in the quality of subjects we receive how we decide to answer that question. It may also make a great difference whether we communicate to young people the attitude and atmosphere of giving or of getting after they have entered religious life.

It is a heinous crime to deprive youth of its need to sacrifice itself in love for a great ideal. We need take no pains to explain to young people that one is automatically fulfilled by giving oneself to others. They experience this. Maybe we are talking too much about these things. It requires considerable imaginational gymnastics to picture Saint Francis pondering his personal fulfilment. He was, for one thing, too busy. Like all the saints he became a perfectly fulfilled person, but it is a safe wager that he never once in his religious life gave a thought to personal fulfilment. True personal fulfilment is a natural phenomenon of sacrificial love which occurs, not a course of action which has to be planned.

The community always needs to grow, however, in the consciousness that it is receiving not vocations but persons whom it believes to have vocations. Thus, when we receive a young subject into religious life we receive her as she is. We agree to accept her (and this in the sense of receive, not in the sense of tolerate) with all her deficiencies, her blind spots, her rough edges, as well as with her gifts, her talents, and her charm. Then, during the novitiate period we endeavor with the gentle instruments of love, compassion, and inspiration to educate the young religious in the ways of self-knowledge which will make her both aware of curable deficiencies and appreciative of curative measures, which will bring increasing vision into the blind spots, and soften the rough edges in the way that water wears away the sharpness of a stone rather than after the fashion of a pumice or a file.

We discourse so much these days on community as an institution to be improved, whereas it is really a mystery of love to be pondered. "Common life," says P. C. in §15, is "fashioned on the model of the early Church where the body of believers was united in heart and soul, and given new force by the teaching of the gospel, the sacred liturgy and especially the Eucharist." The Fathers add that it "should continue to be lived in prayer and the communion of the same spirit." "Com-

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Mother Mary Francis, P.C.C., author of Strange Gods before Me, A Right to Be Merry, Spaces for Silence, *as well as numerous poems published in THE CORD and other publications, is Abbess of the Poor Clare Monastery of Our Lady of Guadalupe, Roswell, N.M., and Federal Abbess of the Poor Clare Collettine Federation in the U.S.*

munion" appears to be the key word in that final phrase. How truly it has been said that community life and community spirit are learned by osmosis. We do not teach love and unity; we communicate them. We establish them as an atmosphere. We preach them by our attitude without noise of words.

"The community," continues P. C. "as a true family gathered together in the name of the Lord by God's love which has flooded the hearts of its members through the Holy Spirit, rejoices because he is present among them." It will be quite useless to instruct young religious in charity if we do not offer them an atmosphere of charity in which to study and to grow. We cannot delineate the ideals of the order or congregation so as to inspire real efforts to attain them if our novices are not able to see those ideals incarnated in the professed religious. This is not to say that all professed religious must be or even could be perfect incarnations of the ideals of their institute. But it is to maintain that the true incarnation of an ideal is quite readily recognizable by the terrible perspicacity of youth even when it sees only a very imperfect incarnational setting. Young religious are seldom repelled by human weakness. They are always repulsed by falseness.

A rewarding paradox of community life is that the more we are concerned with maintaining in love the union in heart and soul of which P. C. speaks, the less need we be taken up with uniformity of action. Such quasi-uniformity as is necessary for upholding the discipline always proper to a religious house seems spontaneously to appear out of the unity of hearts which prevails among the religious. And this may be our surest guiding norm about how much external uniformity is desirable.

As with the "vocation vs. person" problems of the past which presently generate the extremism of the personality cultists, so can the chafing of many persons under rigid external uniformity produce a certain spirit of anarchy in regard to all external discipline. We need to work down to the roots of the situation. Where uniformity **per se** has been the ideal, we shall not be surprised to discover present-day youth rejecting it and even rebelling against it. They are justified, for such uniformity is false and contrived. We shall never supply for a lack of the only meaningful unity, which is the unity of hearts and souls in a common love of God and one another under a common inspiration, by an imposed uniformity of performance. Equally untenable, however, is the position that all uniformity is undesirable and an indication of rigidity. This is, in fact, not so much position as posturing.

An angular external discipline in a religious house whose life is not arched with love can only be forbidding, a hollow and brittle thing. There is, nonetheless, a certain

uniformity which issues out of unity, and to deny this is to attack the validity of that very spontaneity our age is so eager to defend. Because we may have tended in the past to prize uniformity for its own sake and even as an end, we can presently become nervous and self-conscious about any uniformity at all. I do not, after all, have to wind my veil into a turban to prove I am a free adult religious woman and not enslaved to institutional uniformity. It would be rather a pity if I could not conceptually isolate my sense of personal identity except by studiously doing the opposite of the nun in the next choir stall. There is no particular reason based on faith, morals, or radical religious discipline why religious in choir cannot cradle their breviaries on their knees and read from them with their heads propped on bent elbow supports, nor for that matter that they cannot cross their knees or even put their feet up on the stalls. But it would be altogether too sad if I had to adopt one of their departures from the traditional uniformity of holding my breviary with dignity in order to prove I have not been made grist for the mill of the establishment.

It is noticeable both in history and on the testimony of current events that the really great independent spirits did not fret and chafe about uniformity but understood it as a sometimes valid expression of unity, an all-times very minor part of realism, and a no-times ultimate goal.

Unity of hearts and souls in a religious community does not and should not produce uniformity of taste any more than it produces uniformity of complexions, height or girth. The superior who attempts to form her community according to her own preferences in non-essentials is obviously aborting her subjects' growth according to the spirit as well as according to nature since the former raises its edifice on the latter. On the other hand, it is perfectly normal and to be expected that the superior will leave her mark on the community and that subjects will be in some way influenced by her tastes. We shall seldom see a monastery or convent which does not reflect either the artistic bad taste or good taste of the superior, and there is surely no need to begin inveighing against structure, establishment and maternalism because this is so.

In our praiseworthy efforts to underscore the individual these days, we must be aware of the hazard of community self-consciousness which threatens us. There has certainly been in some quarters of religious life a paternalism and maternalism calculated to keep adult persons at child level. We want to recognize and deplore this, and to take the measures readily enough indicated that such situations do not endure or recur. However, we do not want to fly into a nervous frenzy about it, so that we declare the natural to be the contrived and condemn normalcy as neurosis.

We may notice a specific peculiarity in this field as regards emotion. We are talking a very great deal about love these days. Which is all very good, so long as we are loving as well as talking. But it is strange how suspicious we sometimes become of the perfectly normal manifestations of love. We deplore the sometimes lack of communication between superiors and subjects in the past and the loveless relationship between them. Yet, when we discover unmistakable evidences of warm affection between superior and subjects, we can swoop down upon these manifestations with loud cries of "maternalism!" and "infantilism!" It is probably only part of the larger and familiar picture of well-meaning persons hopelessly or at least helplessly entangled today in jargon. We can go to quite elaborate lengths to prepare the accoutrements of an agape meal in a religious house only to become very agitated if the community exhibits any emotion over the illness of the superior, her departure from them, the surprises she prepares for them.

We seem especially nervous about tears, as though there were something undignified in them. To be sure, tears can be undignified in the same way that laughter can. It all depends on the person who sheds them or raises it. Nothing is so mawkish and degrading in a grown person as sentimental, infantile tears, unless it is hollow and forced laughter. P. C. speaks of the community as a true family in which love has flooded the hearts of the members. Now a flood is by its nature something which overflows the banks. Smiles of pleasure, frowns of disappointment, tears in sorrow or poignancy — these are part of the apparatūs of love, to be always controlled but never condemned. It is poor taste to wear one's heart on one's sleeve. It is poor Christianity to wear one's heart under a bullet-proof vest of subemotionality. The great stone face is not the face of Christ.

The heart-flooding love of which P. C. speaks will necessarily produce by its irrigation all which is proper to united hearts: shared joys and shared sorrows, deep and sincere interest in one another, real concern for one another. Perhaps we must acknowledge a certain tendency in the past to fail in inculcating a family spirit among our young members by an oversolicitude for their emotional and spiritual equilibrium so that we were eager to share all the joys of community with them but solicitous to spare them the sorrows of community life.

Actually, young people do not generally react gratefully to such overprotectiveness. It is certainly true that postulants and novices have a right to expect inspiration from the older members and that the professed religious have a duty to provide incarnational inspiration for the beginners in religious life. But if this is done unselfconsciously and is simply a natural issue of sincerely supernatural living, the young will be prepared to look with compassion on weakness and with acceptance on occasional aberrations. It is anyhow useless to be perpetually trying to hide from the young the obvious deficiencies in the community. Every family has its sorrows, and religious families are no exception. P. C. reminds us that the members of a religious family are "to bear each other's burdens," and normally high-minded and idealistic young religious are more content and more gratified to be allowed to help bear the elders' burdens than to be fenced off from them.

It is important in the normal process of maturation which belongs to the whole period of religious formation that the young religious have that advantage of true family life which arises from the intermingling of age groups. How many times has it happened in the past that novices, kept in strict isolation from all the religious save their own group, are then cast out after profession into a more normal family grouping in which they find themselves quite lost. Again let us agree that it will always be desirable to have postulants and novices separated in some sense from the professed religious, but we suspect there has been too much rigor in the interpretation of this separation in the past.

Cloisters admittedly have an advantage here. Because of their architectural smallness as well as their always limited numbers in relation to the institutions of active apostolate, there will be of necessity a closer bond between age groups. This is a boon they will not want to lose. One can usually determine the calibre of a community by its general attitude toward the aged. Where the retired elders are held in genuine esteem by the young; where the little eccentricities of old age are regarded with indulgent affection and the sense of communal indebtedness to the aged fostered; and where the exuberant junior members are warmly cherished by the aged, their extravagances accepted and their rawness clothed with understanding — there we have community. There also we have that "source of great apostolic energy" to which P. C. refers.

No one will deny that love is the most energizing force in the world. We forget exhaustion, we forget ourselves in an effort to please one who has made us important by his love for us, but are languid and apathetic when unsparked by affection. We are full of ideas when we are loved and loving, dull when we seem unappreciated and unwanted.

One of our difficulties about communal recreation which has led to the presently exaggerated emphasis on the "hobby groups," may be that we have tried to simulate an interest in the uninteresting **interests** of others and have failed miserably, whereas we really needed only to be interested in **others** to have succeeded gloriously in plotting out a vast acreage of conviviality. We can certainly not always be interested in what another religious says, but we can always be interested in another religious. The

idea is family. Community. Mystery of love.

In a stirring reference to Saint John, P. C. in §15 declares that "the unity of the brethren is a visible pledge that Christ will return." Dom Columba Marmion has remarked that the love which reigns among the members of a community is the surest sign of Christ's protection of that community. There is no need then to be nervous about community, to be self-conscious or agitated in examining the mystery of community. We do not wish to lurk around the hedges of our own communal life prepared to shout: "Structure!" if someone opens a door for the superior, or to cry: "Maternalism!" if the superior acknowledges the love of her daughters with a smart under her eyelids. Who would dare call Saint Clare maternalistic when she crept about cold San Damiano at nights to make sure her sleeping daughters were properly blanketed? Or who would presume to execrate the relationship between Saint Francis and Brother Leo, "little sheep of God," as precious or darling instead of beautifully virile?

What a moving picture of community life our Franciscan forebears offer us! And what psychological balance it displayed! We find them convivial and eremetical, singing and laughing and praying together and going to caves alone, conscious each of his separate identity how differently Francis dealt with the many personalities God put under his care and fostering!), and of his part in community. Above all, the Franciscans of the Eden days of the Order were completely natural in their supernatural living. Quite a few serpentine ideas have slithered into that Eden, but the "love which floods the hearts of the members" (P. C. §15) of Francis' and Clare's numerous progeny can still drown any nymber of snakes.

Saint Francis cried because "Love was not loved," he "bleated" with tenderness at Greccio's crib, he fiddled with two sticks to relieve his joy, sang because he had a Father in heaven, asked for almond cookies in his last illness, and got an angel to play him the violin when such revelry was considered inappropriate by the friars. Completely unaffected, Francis found laughter and tears equally valid functions of the love that flooded his heart. He was a superior so perfect as to share with his subjects the simple awareness of his own imperfections. He was a genuine community man.

Book Reviews

The Crisis of the Reformation. By Norman Sykes. New York: W. W. Norton, 1967. Pp. 122. Cloth, $4.00; paper, $1.25.

It is encouraging to see that important works on the Reformation are now available in paperback. A recent addition to this growing list is the paperback reprint of Norman Sykes' **The Crisis of the Reformation,** first published in 1938.

As a concise study (122 pp.) of the Protestant Reformation and the Counter-Reformation up to the Council of Trent, this well written survey is an excellent complement to Reformation study. Among the well-known developments, the author has woven interesting and meaningful facts.

The most serious weakness of this work is that the author does not put the Reformation in proper perspective as regards its relationship to humanism and humanist attempts at reconciliation. It seems to me that Sykes' interpretation of the Reformation as a revolution does not receive an accurate explanation if he then analyzes Luther as basically conservative.

If the two movements were examined as processes of recovery and discovery, the relationship of humanism to Protestantism could be appraised. The process of recovery that stimulated humanistic thought and the **studia humanitatis** also stimulated the **renovari** and **reformari** programs of both Erasmus and Luther.

Erasmus and Luther work within this humanist process of recovery and use the philology of the humanists in their critical examination of the ancient texts. Contrary to Sykes, Luther had a wide and firm knowledge of the Latin classics with a good working knowledge of Greek and Hebrew. In preparing his famous studies on the Epistles of St. Paul and the works of St. Augustine, Luther used Erasmus' Greek translation of the New Testament.

Regardless of the fact that Luther was not a humanist and stood on the side of Augustine rather than Jerome, there was something of Erasmus in him. His enormous respect for the authority of the text, his insistence on getting back to the original sources, his eagerness to restore the spirit of apostolic Christianity in a corrupt age — all of this was shared by Erasmus and the Christian Humanists.

The recovery of the ancient legacy and of original sources was no for purposes of onrament but, for Erasmus and Luther, intellectual tools which would help Christians restore the Church to its pristine purity. The process of recovery, therefore, was injected with a sense of movement, and this movement is that process of discovery which can be termed revolutionary.

Sykes overlooks the fact that Luther inherited the humanist historical perspective and turned it to his uses. This historical self-consciousness constituted one of the most significant changes in the Renaissance. Luther's keen interest in history and its profound meaning for a Christian gave him a new alignment. A sense of time and expectancy was one of the important dimensions of his thinking.

The recent biographers of Luther do not limit the significance and innovation of his work as Sykes is inclined to do. The principles of Protestantism were basically reflected in the person of Martin Luther, and if Protestantism was revolutionary, Luther must be regarded as within this process of discovery.

— Peter F. Macaluso

The Church and Civilization. By Jerome D'Souza, S.J. Garden City, N. Y.: Doubleday, 1967. Pp. 191. Cloth, $4.50.

This book is expressly a personal essay reflecting on the Church as she has confronted various civiliza-

tions and cultures through her history. The personality of the author himself seems to be the best clue to appreciating the book. Fr. D'Souza is a native of India, and he is presently assistant to the Jesuit General superior in Rome. He is also a former delegate of India to the United Nations. Hence he is intensely aware of and indeed shares the aspirations of non-European peoples toward mature roles in the world. It is evident from the book that Vatican II has filled him with enthusiasm. He sees the Church moving decisively toward a real rapport with all the peoples of the world. And so his optimism and his warm love for this universal Church form the spirit of this book.

Basing himself on the truth that Christ took to himself the whole human world with its diversity (short of sin), Father D'Souza examines four major eras in the Church's history where she has faced the challenge to live up to that universality, to resist becoming tied down to one culture or nation. The beginning of the Church saw her struggle to liberate herself from Judaism and go out to the Greco-Roman world. Then with the decay of Rome, the Church brought the barbarians to live in peace and fostered the growth of national cultures. In the sixteenth century there came the double challenge of the Renaissance and the vast missionary efforts in Asia, Africa, and America. Finally the present century challenges the Church to form her relation to a secular and cosmopolitan world.

Fr. D'Souza's evaluation of the Church's response to these eras of challenge tends to be very optimistic. However, the failure of the Renaissance and Modern cultures to form an amicable relationship with the Church is discussed at length, and with sorrow. But one gets the impression that the failure was pretty heavily the fault of those cultures, not of the men of the Church. Undoubtedly things were more complicated than that. Fr. D'Souza does tend to oversimplify. But this tendency does not really detract from the book, for it was intended to be a personal essay and not a scientific study of history.

The force and value of the book lie in its faith and loving optimism in the midst of the **present** challenging era that evidently inspired the book in the first place. Fr. D'Souza joyfully recounts the worldwide concern of Paul VI, and the pace-setting work of the Council. He closes with the hope that the current ecumenical exchanges will deepen into a vital mutual influence between the Church and the human cultures that enrich the world. His optimism and enthusiasm are catching. **— Lester Bowman, O.F.M.**

The Missionary Dimension: Vatican II and the World Apostolate. By Calvert Alexander, S.J. Milwaukee: Bruce, 1967. Pp. 117. Paper, $2.95.

The author comments on Vatican II's world vision and apostolate. In an historico-theological commentary, at times reminiscent of Xavier Rynne, he explains the universal and missionary dimension of such Council documents as the Constitution on the Church (chapters 1 and 2), the Declaration on the Relationship of the Church to the Non-Chrsitian Religions (chapter 3), the Pastoral Constitution on the Church in the Modern World (chapter 4), and finally, the Decree on the Missionary Activity of the Church (chapter 5).

The full text of the Missionary decree appears in an Appendix. The style of the commentary is interesting and readable with rather long citations of the conciliar documents. The book is the first of its kind and therefore important. Only **Concilium** (March, 1966) and a few scattered articles in various theological journals have tried a commentary on the decree **Ad Gentes** or considered Vatican II's profound missionary aspect. Father Alexander deserves credit for having put his hand to the plow. He performs a real service in probing the theological currents that led up to the documents.

This work is a good introduction, however brief, to future and more extensive commentaries. One wishes that the second edition may include the relative importance of Pope Paul's visit to the **aula** on behalf of the Mission decree, his missionary visits to the Holy Land, India, and the U. N., and their effect on Vatican II's world vision and apostolate, his important talk to the Directors of Mission-Aid Societies in May, 1965, and, finally, the norms of "Ecclesiae Sanctae" (August, 1966) to the application of the decree **Ad Gentes** to the daily life of the Church.

— Raphael D. Bonanno, O.F.M.

Christ and Original Sin. By Peter De Rosa. Milwaukee: Bruce, 1967. Pp. xiv-146. Cloth, $3.95.

This book presents the thought of contemporary Catholic theologians on current issues in Christology and original sin. It is a glimpse into theology in the making. "My wish," the author says, "is that the reader, like myself, should witness the thrilling sight of scholars at work exploring our faith." In the course of the book, the reader observes the thought of such scholars as Rahner, Congar, Schoonenberg, Tresmontant, Dubarle, von Balthasar. However, the book is neither a technical analysis of positions nor a mere marshaling of opinions. Rather the author grasps issues at their core and allows them to unfold with their own energy and force, as the theologians attempt to explore their depth. As a result, the reader is drawn into the theological process and experiences something of the thrill of theology in the making.

Through contemporary theology, the author draws the reader into Scripture: "The major aim of my approach has been to send the Christian teacher racing back to the Bible itself and not first of all to catechisms or textbooks where the immediacy of Christ's presence has been lost." Through a theology grounded in Scripture and in dialogue with modern culture, the author strives for a depth-understanding of the mysteries of faith, which has been obscured by certain trends in classical theology.

By emphasizing the divinity of Christ, traditional theology has tended to obscure his humanity. It has made his life static and unhistorical and obscured the dynamic Trinitarian nature of his revelation of the Father. "This is probably the prime task of theology today: to convince the faithful that God's Son is truly a man among men and not God in fancy dress." In this context the author studies at some length the question of Christ's consciousness and points to a trend among theologians to acknowledge a development in Christ's consciousness that makes him more genuinely human.

In dealing with original sin, the author examines the difficulties arising out of classical theology in view of critical Biblical studies and the modern scientific world-view. Theologians are seeking a position that does justice to the tradition and is at the same time relevant to our age. Original sin is examined as the sinful condition in which all men share and to whose history they contribute. Evolution leads to the reading of much of traditional theology in a forward-looking orientation.

The book closes with a treatment of cosmic Christology. Classical theology emphasized that Christ was the restorer of a fallen world; but modern theologians, by contrast, are emphasizing the fact that Christ is also the fulfillment of creation. Such a theme is especially relevant to modern science.

The book is most readable and recommended for teachers and for anyone who wishes to come alive to current theological issues. The problems emerge in sharp formulation, yet remain dynamic. The reader can

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acquire a sense of their movement, a familiarity with the theologians and a guide to their chief works.

However, in emphasizing the contrast between "classical theology" and modern developments, the author may be contributing to an unfortunate stereotype. The history of theology has had deeper wellsprings and richer wisdom than has been captured in textbooks and catechisms. For example, cosmic Christology has had a long and fruitful history, although it has been submerged in the West in more recent times. It is true that theology must break with the rigid formalism of its recent past and integrate more vitally into developing culture. But in so doing, it might well tap the resources of its own history as a dynamic part of its on-going process. — **Ewert Cousins**

The Historical Jesus in the Gospel of St. John, Quaestiones Disputatae, Vol. 19. By Franz Mussner. Trans. W. J. O'Hara; New York: Herder and Herder, 1967. Pp. 115. Paper, $2.50.

The Gospels are not neutral stories about the life of Christ. They were written by men of faith who were convinced that Jesus was the Savior of the world. Since the historical information we have about Jesus ultimately comes from a kerygmatic account written by men of faith, a serious question arises: Do we really meet the historical Jesus in the Gospels? Or do we meet only the Christ of faith — the interpretation of Jesus by the early Church? As exegetes have pointed out, our faith must find an answer in history and not only in the kerygma. There are, in fact, historical criteria in the Gospels which do enable us to determine that Jesus was an actual historical figure. The apostolic preaching was definitely interested in the historical Jesus, and the Gospels reflect a Jesus of history. They too show an interest in the historical Jesus.

Mussner's book is not concerned with the problem of the historical Jesus as such; the aim of his writing is to point out that, even though John offers a new image of the historical Jesus in contrast to the Synoptics, John is concerned with the Jesus of history in a unique way. He wrote to offset the docetist-gnostic Christological heresies, and he did this by identifying the historical Jesus with the heavenly Redeemer. The whole of John's Gospel is concerned with showing the splendor of the divine Logos in the incarnate Jesus of Nazareth: "And the Word became flesh and dwelt among us."

It is in this way that John's Gospel is so different from the Synoptics, because John contrasts his vision of Christ-present with the synoptic tradition. Since John takes a different view of Christ than the other Evangelists, there is a distinctive interpretation of the words and deeds of Jesus. What Mussner reveals to the reader is the nature of that distinctive point of view; the Evangelist helps the believer understand Jesus by his use of gnoseological or "epiphany" terms — "to see," "to hear," "to come to know," "to know," "to testify," "to remember." In order to help one appreciate this Johannine terminology, Mussner has drawn upon the insights of Martin Heidegger. In fact, one may sum up this book as a Heideggerian analysis of the Johannine mode of vision.

The author opens up his study with a presentation of the problem, the "Johannine problem." There is no doubt that in John's Gospel Christ speaks differently than in the Synoptics. In the Fourth Gospel, Christ speaks John's language. "To what extent is the Johannine Christ 'identical' with the historical Jesus of Nazareth?" Mussner thinks that there is no solution to be found by considering the Johannine problem a literary one, that is, a search into the sources or traditions used in John's Gospel. For the author, the problem is a hermeneutical one, and by that he means that one must investigate the Fourth Gospel in the light of John's "mode of vision" or "perspective" and in the light of a developing of theology in the early Church.

Mussner initiates his study by analyzing John's "historical reason," which is the mode of vision of the fourth evangelist; it is concerned with the way in which an historian envisages his subject, and in this case, how John views Christ. Here the author examines the gnoseological terminology of John and shows how his mode of presentation offers an answer to the Christological questions asked at the time of composition of the Fourth Gospel. John does not give us a "past-Christ" but rather a Christ-present. In this sense, John's Gospel is an interpretative anamnesis of the life of Jesus; it is a "rendering present" of the authentically historical Jesus living in the Church. By hearing the words of John, the Christian community "shares in the sacred writer's original 'act of vision' which produces 'knowledge'; in the words of the Gospel the Lord himself comes before them and speaks to them through the Paraclete and the latter through the evangelist. His words and works are actualized in this, and in the case of John's Gospel to such a degree it is no longer the 'historical Jesus' who stands before the congregation but the glorified Christ . . . This goes so far in the fourth gospel that the inspired mouthpiece of the glorified Christ, the sacred writer, lends him his tongue, so that Christ speaks to the Christian community in Johannine language." This statement by Mussner might seem to be an exaggeration, but it can be appreciated only by fitting it into the whole of his thesis.

In order to understand Mussner's insights, we have to grasp the totality of his thoughts on those factors which made up the Johannine act of vision. John has an "historical reason"; he views Christ by gnoseological concepts. By doing so, he offers the reader an interpretative anamnesis of the life of Christ. But John was a privileged disciple, the beloved disciple of our Lord, and he was well qualified to "see and to "know" Jesus and to attest in the Church this knowledge conferred by the love of Christ. However, John also realized that he was a charismatic interpreter of Christ's history, and that he was guided in his work by the Paraclete. The Paraclete is the ground and cause, the principle of the Johannine act of vision. It is the Paraclete who shapes the act of vision in such a way that it leads to a true knowledge (gnosis) of Christ. As Mussner states, the Spirit "guides the seeing, remembering, knowing, coming to know and hearing witness of the witnesses in such a way that they can make Jesus's **doxa** powerfully shine forth in their

testimony in the Church and before the world. The Johannine mode of vision and the work of the Paraclete belong inseparably together." These are some of the key, unifying ideas which go into the making of the Johannine vision and also into a proper understanding of this book. Only by understanding how John sees or views Christ can the reader properly see the Fourth Gospel in relation to the Synoptics and the early tradition of the Church.

Since John's Gospel is certainly an interpretation of the life and teaching of Jesus, it is, as an interpretation, in line with the other three interpretations of Matthew, Mark, and Luke. However, difficulties do remain when we make comparisons: there is the time-interval, since John's writing is much later than the others. There is also the changed life of the Church at the time of St. John; and, finally, there is the fact that John writes the history of Christ in his own terminology, which is different from the Synoptics. And, since this occurs not only in the narrative portions but also in the discourses of the Johannine Christ, the question of the **ipsissima verba Christi** becomes almost meaningless in the Fourth Gospel.

This, of course, gets the reader back to the starting-point of Mussner's study — what is the relation between the words of the Johannine Christ and those of the Jesus of history? While it is true to say that the words of the Johannine Christ are the words that have been interpreted with the assistance of the Paraclete, this does not give an adequate answer. It would seem that the language and mode of speech in John's Gospel is connected with the Johannine mode of vision. According to Johannine Christology, Jesus is the Logos who has come from God's eternity and who, after his death, returns to the eternal glory of the Father. For John, there is no break either in the Incarnation of the Logos or in Jesus's death. There is one continuous line from pre-existence, through Incarnation and death to glorification. "This is the ontological ground which ultimately permits the evangelist to cause the glorified Christ to speak in the pre-paschal Jesus. Consequently we are justified in saying that in John's gospel Christ proclaims himself." There is clete now living on in the Church also the added factor that the Para- enables the evangelist to speak in the name of Christ. It is Christ speak ing in Johannine language and giving answers to the questions which had arisen in the Church at the time the Gospel was composed.

When all is said and done, there still remains the final problem of reconciling the Johannine mode of vision and inspiration. "How is the fact that John makes his Christ speak Johannine language compatible with inspiration? Mussner sees no difficulty, since the Paraclete wills that the Johannine Christ speak John's language and also calls to mind for the evangelist all that Jesus has said. There is also the fact that, since the Church received the Fourth Gospel into the canon of writings, it "recognized and acknowledged that in it too the early Church's consciousness of its faith had received a regulative expression, behind which there stands the inspiration of the Spirit of God."

Mussner's work certainly stands as an invaluable contribution to the corpus of Johannine literature. It answers, in a scholarly manner, so many of the haunting doubts concerning the Fourth Gospel; the answers given are the product of excellent exegesis and synthesis of various authors. The only drawback of the work is that it is obviously not written on a popular level. However, the labor that is required to read this little book will be well worth the effort. The earnest reader will certainly finish this book with a deeper insight into the historical Jesus in the Gospel of St. John.

— Francis X. Miles, O.F.M.

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COVER AND ILLUSTRATION CREDITS

This month's cover, drawn by Father Francis X. Miles, O.F.M., of St. Bonaventure University's theology department, depicts Saint Francis examining the Gospel Book, from which he drew his inspiration for the gospel life to be led by his followers. The remaining illustrations for this issue are also by Father Francis, except for those on pp. 227 and 228, which were drawn by Sister Marie Monica, O.S.F., of St. Stephen's Mission, St. Stephen's, Wyoming.

the CORD

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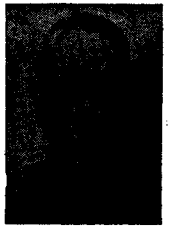
the CORD is a monthly review devoted to Franciscan spirituality and published with the approval of ecclesiastical superiors by the Franciscan Institute of St. Bonaventure University. Indexed in the Catholic Periodical Index. Editor: Michael D. Meilach, O.F.M. Circulation Manager: Mrs. Joseph Cucchiaro. Second class postage paid at St. Bonaventure, New York, 14778, and at additional mailing offices. Subscription rates: $3.00 a year; 30 cents a copy.

Unanimity in Pluralism



Readers of THE CORD are likely to recall the two-part article by Damian McElrath, O.F.M., on the life and work of the Frères of Taizé (Jan.-Feb. 1966). Whatever the source of their knowledge, however, they are certainly aware of the eloquent witness these religious are giving to Christ and to Christian unity. *Unanimity in Pluralism* is the latest of the works by Prior Roger Schutz to appear in English, and it will doubtless be read with great profit by all English-speaking readers interested in plumbing the living depths of the religious life.

This is an extremely concise, almost aphoristic exhortation to the Taizé community in which their Prior accomplishes two centrally important things even as he makes a good number of other significant point in passing. First, he portrays their life as a living out of the Paschal mystery, with the Risen Christ as its core; and secondly, he stresses the need to concentrate on essentials. The ideal is not to seek large numbers of members, not to lower ideals so as to buy unity cheaply, and certainly not to seek refuge in safe, comfortable structures which then require endless effort for their maintenance. It is to live a life of utter openness to the present Christ, and to understand and live the vows in a full, positive way which will make them fruitful in themselves and a credible witness to others.

Roger Schutz sounds, quite often, like a modern Francis of Assisi; and this book seems to stand in relation to the Rule of Taizé almost as the Poverello's Testament did to the Franciscan Rule. The idiom is, moreover, contemporary— very much in line with the best of what Vatican II has recommended for Roman Catholic religious. Its message is one that cannot afford to be lost on us, and the Franciscan Herald Press has put us all very much in its debt by making it available in an attractive and readable translation.

Fr. Michael D. Meilach, ofm

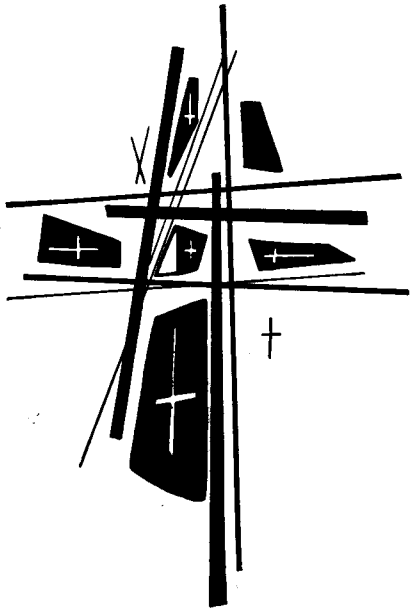
Roger Schutz, Unanimity in Pluralism. Chicago: Franciscan Herald Press, 1967. Pp. 124. Cloth, $2.50.

Persecuted Truth

Reginald M. Kellogg, O. F. M. Conv.

"Blessed are they who suffer persecution for justice' sake, for theirs is the kingdom of heaven" (Mt. 5:10).

This Beatitude presents a strange variation in the tone of the Beatitudes in general. These are hard words, in spite of the 'blessed,' in spite of 'heaven,' in spite of this promise of a great reward. Here suffering in the form of persecution is proclaimed as an historical law of the kingdom of God. So important a law is it, in fact, that it is repeated, the Preacher emphasizing and strengthening it with the words: "Blessed are you when men reproach you, and persecute you, and, speaking falsely, say all manner of evil against you, for my sake. Rejoice and exult, because your reward is great in heaven; for so did they persecute the prophets who were before you" (Mt. 5:11).



The obscurity of this prophecy is clarified in the light of two facts. First, inseparably bound with Christ's coming is a certain claim; secondly, that claim meets with human opposition. Genuine claims compel men to decide. Our sensitivity and touchiness come to the fore when anyone approaches us with a request that makes a demand on us in such a way that we cannot escape listening to it. We must take a stand. With his claim, the other person grips us as firmly as hooked fish. The state, for example, claims the right to tax its citizens. A national government requires military service from a young man for the protection of his own country — or that of a continent. A wife's claims on her husband invalidate

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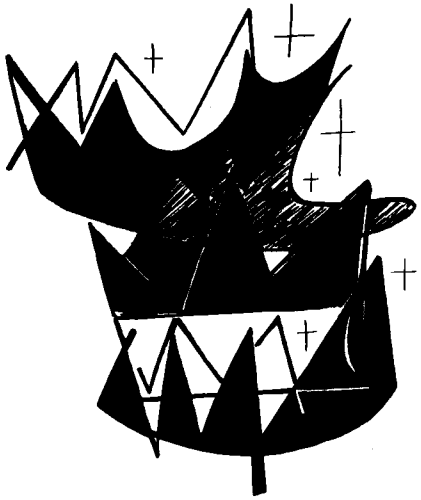
whatever pretensions an unlawful intruder in the marriage may entertain.

Christ appears before men with a claim which is literally unique. The Gospels, the Acts of the Apostles, the Epistles of Saint Paul, the persecution of Christians and the whole history of the Church can be understood only on the basis of Christ's saying: "This is the work of God, that you believe in him whom he has sent" (Jn. 6:29).

Christ lays claim to the truth. This means that he wants men to hear and accept his message. He wants faith. Here he is vindicating a right which surpasses the limits of man's mind. He is claiming our spirit for himself, and our assent to the words of God. His position among mankind's great thinkers and prophets is not that of 'primus inter pares.' He is absolute. In himself he embodies the complete truth about God, the meaning of life, and the origins of evil. None of the great teachers of humanity has even equalled the boy who sat among the wise men and teachers in the Temple, asking the wise men and teachers in the immediate circle, various questions and giving information in a way that astonished all his hearers.

This Christ is the earthly manifestation of divine Truth. Otherwise the proclamation, "I am the way, and the truth, and the life" (Jn. 14:6) would be a monstrous blasphemy — or, at the very least, an indication of an unbridled imagination.



The Lord's destiny was fulfilled under Pontius Pilate and the high priests Annas and Caiphas. Through the centuries down to our own time his destiny has continued to be decided. Christ lives in us. Christ in us continues to suffer for the sake of truth. It is not as if his cause were a hopeless one, damned by the pressure of the powers of evil. Because he speaks the truth, he is attacked, persecuted, and hated. Whoever confesses to Christ's words does confess to his person also, and must be prepared for his faith's sake to share in Christ's destiny.

To be persecuted therefore for the sake of justice means to oppose that segment of humanity which refuses to hear Christ's words. Why will they not listen? The Lord says: because their works are evil, because they do not want to see and have pledged themselves to reject the demands Christianity makes on their way of life. They will not be bound. Some reject the word of God because they fear it will be to their disadvantage; others will not acknowledge that Jesus' words enlighten life and open a real and greater world to those who seek.

Christ's claim on men's faith will always encounter this world's opposition. Man will not let himself be disturbed by this claim. In the eighth Beatitude, Christ foretells the Church's difficult position in the world. Despite every attempt to gainsay it, the Church, acting in Christ's name, lays claim to the truth. Because man's fulfillment and spiritual freedom depend on it, she will never cease to do so. Freedom exists only as long as man's thoughts and life dwell in the truth of Christ.

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The Lord's Own Peace — I

A Study in Franciscan Spirituality

Sister M. Carol Frances Jegen, B. V. M.

Christian spirituality will always be capable of speaking the mystery of Christ in various culture patterns and in different periods of history. Because Christian spirituality is an expression of the mystery of Christ, of his limitless love for his Father, for all mankind, for the entire universe, it can never be contained in one particular pattern or mode of expression. One way to consider the various schools of spirituality in the Church is to see them as providentially ordained and instituted to help man participate in mystery, the mystery of God's love for us.[1] Infinite as this mystery is, man cannot begin to grasp its fulness all at once. Only gradually can man encounter the mystery of God as it is revealed in Jesus Christ living on in his Church. Of necessity there will be variety of expression in the Church, a variety which flows from and culminates in the love of Christ.[2]

Franciscan spirituality is rightfully considered an authentic form of Christian spirituality. Perhaps the first characteristic of the Franciscan heritage which comes to mind is that of poverty, one of its main treasures. Or perhaps joy might be stressed as being a predominant Franciscan virtue. A love which is nothing less than "seraphic" is another way of synthesizing the Franciscan spirit. But in our times, the way which seems most pertinent for us, is the way of peace. Two significant events in this very decade have focused attention on Francis of Assisi as a Saint of peace — the Lord's own peace.

On the feast of Saint Francis, October 4, 1962, Pope John XXIII traveled to Assisi to pray for the Second Vatican Council which would convene in just one week. In his prayerful address on that pilgrimage Pope John sounded the keynote of his great encyclical, **Pacem in Terris.** After referring to Saint Francis as one who teaches us "how to set a proper value on events and how to communicate with God and with our fellowmen,"[3] this universally loved Pontiff laid special emphasis on the theme of peace.

> This true greatness of practicing virtue and of ardently desiring holiness is what enables man to use the gift of liberty properly in order to realize justice, to preserve and to build peace.[4]

His address finally reached its climax in a prayer for peace.

> May there be peace among peoples and nations and families in the name of Christ Our Lord and by his power; and may peace lead to a sharing by all in the longed-for spiritual and material prosperity that becomes the joy of minds and an encouragement toward an ever more serene and noble life.[5]

This particular visit of Pope John to Assisi may not be well known, important as it was. But the visit of Pope Paul VI to the United Nations on the feast of Saint Francis, 1965, will never be forgotten. Whether the world was impressed with the fact that Our Holy Father chose October 4 for his history-making visit matters little. There are some things that our world finds hard to appreciate. But the fact that Pope Paul came on a mission of peace is all-important. And in his own mind, he wanted his plea for peace to be under the special patronage of a great Saint of peace whether the world recognized and understood that fact or not.[6]

Is the association of peace with Saint Francis and with Franciscan spirituality in general, a new phenomenon in our times? If so, it would be rather hard to explain how this particular characteristic belongs to the heart of Franciscan life. To answer this question, we must examine the life and teachings of Saint Francis himself, and there the evidence is overwhelming.

First of all, it is important to know something of the thirteenth century world in which Saint Francis lived. It was a time of great social change with the rise of the cities and towns, the decline of feudalism, the spread of vernacular languages, and many other factors which seemed to point to a breakdown of whatever unity Europe had achieved.[7] It was

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[1] The providential aspect of the unity and diversity of the various schools of spirituality in the Church with a particular view to Franciscan spirituality is discussed in Philibert Ramstetter's, OFM, "Introduction to a Franciscan Spirituality," **Franciscan Studies** 2 (1942), 326-27.

[2] Today's emphasis on ecumenism makes it more imperative than ever that we appreciate variety of expression in the Christian community.

[3] Pope John XXIII, "On St. Francis," **The Pope Speaks** 8 (1963), 279.

[4] **Ibid.**

[5] **Ibid.** p. 280.

[6] On the medals which Pope Paul distributed were inscribed the words, "Make me an instrument of your peace," words of the **Prayer for Peace** usually attributed to St. Francis.

[7] Agostino Gemelli, OFM, **The Franciscan Message to the World**, trans. and adapted, H. L. Hughes (London, 1934), 2-3.

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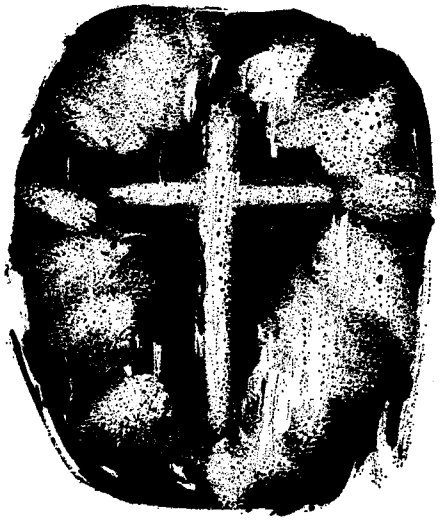

a time of tension within and without, because not unlike our own time, it was a time of new life, a time of growth.[8] The influence of Saint Francis in bringing genuine peace to his fast-changing world, particularly to his own beloved Italy was not a small one, as history testifies.[9] Interestingly enough, the earliest known portrait of Saint Francis, now found on the wall of Sacro Speco at Subiaco, shows him holding in his left hand a scroll on which these significant words are inscribed, "Pax huic domui."[10] And one of the great treasures at Assisi is a parchment written at Alverno and signed by Saint Francis after he dictated the message to Brother Leo — that well-known blessing, "... may God turn his face towards thee, and give thee peace."[11]

But even more important are the testimonies found in the few extant writings of Saint Francis. Some insight into his understanding of peace is found in a brief "commentary" on the beatitudes:

> Blessed are the peacemakers, for they shall be called the children of God. They are truly peacemakers, who amidst all they suffer in this world, maintain peace in soul and body for the love of our Lord Jesus Christ.[12]

Much more familiar and prominent is Saint Francis' injunction to his friars as it is now

[8] In G. K. Chesterton's exhilarating biography, **St. Francis of Assisi** (New York, 1946), he remarks that "the historic importance of St. Francis and the transition from the twelfth to the thirteenth century, lies in the fact that they marked the end of this expiation" (the period of the Dark Ages). p. 44. "For it was the end of a long and stern night, a night of vigil, not univisited by stars. He [Francis] stood with his hands uplifted, as in so many statues and pictures, and about him was a burst of birds singing; and behind him was the break of day." p. 52.

[9] Dietrich Von Hildebrand, **Not As the World Gives** (Chicago, 1963), 47.

[10] "Peace be to this house." See Sister Mary Anthony Brown, OSF, "Early Portraiture of Saint Francis," **Franciscan Studies** 21 (1961), 94. The frontispiece of Von Hildebrand's book is a copy of this portrait. However, the dates given in both references do not agree. Sister claims 1228 for the painting; the frontispiece claims 1222.

[11] J. R. Chapman, **Saint Francis of Assisi and Giotto His Interpreter** (Chicago, 1916), 127.

[12] **Ibid.**, 201. The author refers to the early Wadding collection of 1623 as the source for this quotation. E. Grau & C. Esser, **The Marrow of the Gospel**, trans. and ed. Ignatius Brady, OFM (Chicago, 1958).

found in the third chapter of their Rule: "Into whatever house they enter, let them first say: Peace to this house."[13] In his **Testament,** it is recorded that St. Francis considered this greeting as a God-given sign of the Franciscan mission of peace: "The Lord revealed to me the words of greeting we were to use: May the Lord give thee peace!"[14]

Saint Bonaventure bears witness to this same fact in his **Life of St. Francis,** the **Legenda Maior,** when he comments on the power of his spiritual father's preaching. The words of Francis brought tidings of genuine peace because they were filled with the power of the Holy Spirit.

> From this time forward, the man of God began, by divine impulse, to become a jealous imitator of Gospel poverty, and to invite others unto penitence. His words were not empty, nor meet for laughter, but full of the might of the Holy Spirit penetrating the heart's core and smiting all that heard them with mighty amaze. In all his preaching, he would bring tidings of peace, saying, "The Lord give you peace," and thus he would greet the folk at the beginning of his discourses. This greeting he had learnt by revelation from the Lord, even as he himself did afterward testify. Whence it befell, according unto the prophet's words, that he — himself inspired by the spirit of the prophets — brought tidings of peace, and preached salvation, and by salutary admonitions allied many unto the true peace who aforetime were at enmity with Christ, far from salvation. (Ch. III, 2).[15]

In this particular passage Saint Bonaventure is careful to point out the source of Francis' concern for peace in the world — he had begun to live the life of the Gospel. Everything Saint Francis did depended on that fact.

[13] Grau & Esser, 135. All quotations from the Franciscan Rule are taken from this source unless otherwise noted.

[14] **Ibid.**, 140. Pierre Pourrat, **Christian Spirituality**, Vol. II, trans. S. P. Jacques (Baltimore, 1953), 166.

[15] Seraphici Doctoris S. Bonaventurae **Legendae Duae de Vita S. Francisi Seraphici**, Edit. A. PP. Collegii S. Bonaventurae, Ad Claras Aquas, (Florence, 1923). The English translation is that of E. Gurney Salter, New York, 1910, reprinted in 1931.

The **Legenda Maior** is used throughout this paper by preference although the **Legend of the Three Companions, The Little Flowers of St. Francis** (The Fioretti) and **The Mirror of Perfection** and various extracts from the writings of Thomas Celano were also consulted. The problem of "demythologizing" St. Francis is a great and complex one because of the many legends which developed about this greatly loved Saint. A General Chapter requested St. Bonaventure to write this biography in an attempt to straighten out many of the conflicting currents of thought which had arisen concerning St. Francis and the Franciscan way of life. At that time, the other "lives" including the biographical writings of Thomas of Celano were suppressed. In many ways the **Legenda Maior** is a key to the thought-life of St. Bonaventure. Without his profound penetration into the person of St. Francis, the philosophy and theology of the Seraphic Doctor would have been quite different.

"To Observe the Holy Gospel of Our Lord Jesus Christ"[16]

Before describing a key episode in the life of Saint Francis, an episode which was the beginning of his life according to the Gospel, St. Bonaventure makes an interesting comment:

> Now Francis, the servant of God, abiding at the church of the Virgin Mother of God, with continuous sighing besought her that had conceived the **Word full of grace and truth** that she would deign to become his advocate; and, by the merits of the Mother of Mercy, he did himself conceive and give birth unto the spirit of Gospel truth (Ch. III, 1).

In this particular passage, a parallelism is found which is quite characteristic of Bonaventure's entire biography of Saint Francis. As will be indicated more fully later, Saint Bonaventure highlights quite often a similarity of pattern between key events in what we call, today, salvation history. Although some of Saint Bonaventure's comparisons may strike us as somewhat strained and forced, he is quite faithful to an important characteristic of medieval exegesis. In their own way, the medieval Scripture scholars frequently adverted to the continuity of God's saving action throughout history, even though their examples were sometimes rather artificial.[17] It is not surprising to find this trait quite marked in this particular biography, considering the challenge presented to Saint Bonaventure at the time of its writing. As Father General in a time of great unrest, he strove to show the development of the true Franciscan spirit, a development which must not lose the essentials of its life, but must also show different signs of growth if its life would continue to be lived at all.[18] In other words, Saint Bonaventure and his friars needed some sense of history, of sacred history, and of their own part in it.

But let us return to this key episode which "gave birth to the spirit of Gospel truth." God's grace worked in a special way as Saint Francis listened to the Gospel on the feast of Saint Matthias, in the year 1209.[19] The particular passage which impressed Francis most was Mt. 10:9. In giving instructions to his Twelve, Jesus had said, "Take no gold, nor silver, nor copper in your belts, no bag for your journey not two tunics, nor sandals, nor a staff; for the laborer deserves his food." Although Saint Bonaventure highlights only this one verse in recounting the episode, it might be significant to point out that another instruction of Jesus recorded in this text from Matthew is that of the greeting of peace. "As you enter the house, salute it. And if the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you" (Mt. 10:12, 13).

To strengthen the impact of this particular gospel teaching, Saint Francis is said to have undergone another experience with his first faithful follower, Brother Bernard. Saint Bonaventure relates that on the very next morning Francis opened the Book of Gospels three times and read the following texts which were to form the core of his first rule. Again Bonaventure stresses certain phrases from the texts: "If you would be perfect, go, sell what you possess and give to the poor" (Mt. 19:21); "Take nothing for your journey" (Lk. 9:3); "If any man would come after me, let him deny himself and take up his cross and follow me" (Mt. 16: 24). Then Saint Bonaventure adds that Francis, the "vir sanctus," called these gospel texts the rule and life of his followers (Ch. III, 3).

To live the gospel and to help others live it was the vocation of Saint Francis.[20] Perhaps we sometimes take this fact for granted and do not realize its centrality and uniqueness in Franciscan life. Actually no religious founder prior to Saint Francis had founded his Rule so directly on the gospel, strange as that may seem in the history of Christian religious life. It was his tenacious clinging to this gospel which prevented Saint Francis from borrowing directives from other religious rules or from combining his order with that of Saint Dominic.[21] Perhaps it is only in our time of renewal and reform in the Christian community, including its religious life, that due appreciation will at last be given to the revolutionary character of Saint Francis of Assisi and his life according to the gospel. Vatican II's **Decree on Religious Life** has a special affinity to Franciscan spirituality in its emphasis on the "following of

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[16] Grau & Esser, 107. This quotation is taken from the first chapter of the present Franciscan Rule, much of which goes back to the writings of St. Francis.

[17] Jean Leclerq, OSB, **The Love of Learning and the Desire for God**, trans. Catherine Misrahi (New York, 1962), 90.

[18] Anton C. Pegis, "St. Bonaventure, St. Francis and Philosophy," **Medieval Studies** 15 (1953), 2.

[19] Hilarin Felder OFM Cap., **The Ideals of St. Francis of Assisi**, trans. Berchmans Bittle, OFM Cap. (New York, 1925), 7. The episode is described in **Legenda Maior**, Ch. III, 1.

[20] No biographer, medieval or modern could miss this point. Cf. Felder, Gemelli, Brady, as well as Celano and St. Bonaventure. See also **Masterpieces of Catholic Literature**, edit. Frank N. Magill (New York, 1964), Vol. 1: **The Extant Writings of St. Francis of Assisi**, 350.

[21] Felder, 14f.

Christ as proposed by the gospel" as "the fundamental norm of religious life" (§2).

However, from our twentieth-century vantage point with its resurgence of scripture scholarship, certain difficulties arise when we try to understand life according to the gospel as St. Francis did. Only a careful study of his teachings exemplified in his own life can begin to give us some understanding comparable to his. Here, "comparable" may be taken in two ways: similar to his, but also, commensurate with his. In many ways, we have advantages in understanding the gospel which Francis did not have in his medieval world. On the other hand, his oneness with Christ enabled him to grasp the inner meaning of revelation in ways that most modern men may never equal in this life. Saint Francis may have known little or nothing about the technical meaning of the **sensus litteralis** of Scripture as we find it exalted in **Divino Afflante Spiritu,** but he was convinced that a literal following of the gospel was a great need in his time, and always would be. Perhaps he was too "literal", too extreme.[22] On the other hand, maybe there was no other way to convince the thirteenth-century world of the good tidings of Jesus Christ — his love, his concern, his gift of peace.

Saint Bonaventure continually points out how Francis lived according to the gospel.

> Howbeit, when he went forth abroad, he adapted himself — as the Gospel biddeth — unto them that entertained him, in the quality of their meats, yet only so as that, on his return unto his own abode, he strictly observed the sparing frugality of abstinence. In this wise he showed himself harsh toward his own self, gracious toward his neighbor, and in all things subject unto the Gospel of Christ, and did thus set an example of edification, not alone by his abstinence, but even in what he ate. (Ch. V, 1).

Continuing his description of the gospel life of Saint Francis, Bonaventure explains the little poor man's attitude toward clothes: "He abhorred softness in clothing, and loved harshness, declaring that for this John the Baptist had been praised by the divine lips" (Ch. V, 2).

The very name of the Order and the role of authority in it are based on gospel texts.

> From this same reason of humility, Francis was minded that his Brethren should be called by the name of **Minors** (Mt. 25:45), and that the rulers of his Order should be called **Ministers,** that thus he might employ the very words of the Gospel that he had vowed to observe, and that his followers might learn from their very name that they had come to learn humility in the school of the humble Christ. For that Teacher of humility, Christ Jesus, when He would teach His disciples what was perfect humility, said, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant (Mt. 20:26)" (Ch. VI, 5).

Many other similar examples could be cited not only from the account of Saint Bonaventure but from the **Legend of the Three Companions, The Fioretti,** and **The Mirror of Perfection,** along with the writings of Thomas of Celano. After giving one example after another, Saint Bonaventure devotes part of a separate chapter to an explanation of Saint Francis' deep penetration into Scripture without having had any formal study to speak of.

> Nor was it unfitting that the holy man should receive from God an understanding of the Scriptures, seeing that by the imitation of Christ he fulfilled and set forth in his deeds their perfect truth, and by the abundant anointing of the Holy Spirit had within him, in his own heart, an instructor therein (Ch. XI, 2).

The "a Deo intellectum acceperat" (he received understanding from God) seems to refer to an Augustinian theory of knowledge. However, the question of "gestaret perfectam veritatem" (fulfilled perfect truth) through his action, indicates a knowledge gained by experience. Furthermore the working of the Holy Spirit in the life of Saint Francis is a point of major importance, one which Saint Bonaventure does not fail to emphasize.

To understand Saint Francis as a man dominated by the Holy Spirit, Saint Bonaventure makes several interesting comparisons with the great leaders of the Old Testament, men possessed by the Spirit of Yahweh. In the account of Saint Francis miraculously aiding a man dying from thirst by causing water to flow from a rock, specific reference is made to Moses: "... thus it may be clearly seen that the servant of God Almighty, as he was made like unto Moses in the drawing of water from the rock..." (Ch. VII, 13). Referring to a mysterious vision of Saint Francis seen in a chariot of fire, Saint Bonaventure explains the meaning for the Brothers who witnessed this extraordinary event: "... so that they, as Israelites indeed, might follow after him who,

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[22] Karl Rahner makes an important observation in this regard. **Spiritual Exercises**, trans. Kenneth Baker, SJ (New York, 1965), 118-19. "For in the history of the Church there have been attempts to copy the life of Jesus in the most literal way, for example in the Franciscan dispute about the nature of Christian poverty.

"The true following of Christ, therefore, which is a life with Him consists in allowing the inner structure of His life to work itself out in new and different personal situations. Only when we really carry on His life in our own way, and not by trying to produce a poor literal copy, is the following of Christ worth living, does it really interest God, and does it have power to win eternity with the elevated Son of Man Who sits at the right hand of God." The more I try to penetrate into the life of St. Francis, the more I think he was in accord with Rahner's thinking here— letting the inner structure of the Christlife within him find a new expression, even though he often seemed to be almost overly concerned with a somewhat external imitation.

like another Elias, had been made by God the chariot and the horseman of spiritual men" (Ch. IV).

Saint Francis' spirit of prophecy, enabling him to know future events, as well as the secrets of men's hearts made him like another Elisha: "... whereby he so foreknew the issue of future events that he could search even the secret things of men's consciences, having obtained, like another Elisha, a double portion of the spirit of Elias" (Ch. XI, 6). In his final excruciating sufferings, his strength of spirit makes Saint Francis like Job: "Thus he seemed unto the Brethren like another Job, whose powers of mind increased even as his bodily weakness increased" (Ch. XIV, 2).

In all of these examples and in others like them, Saint Bonaventure seems to be using a genre somewhat similar to midrash. He employs a certain degree of imagination in connecting two events in salvation history in order to impress his readers with the significance of the second one, because of its parallel features with the first happening. In other words, Saint Francis is shown to be one of God's great leaders, a man truly led by the Holy Spirit.

In his own way, St. Bonaventure tries to help us understand that Saint Francis' living of the gospel was not only according to the letter, but above all, according to the spirit, actually, the Holy Spirit.[23] To Saint Francis, the gospel was Christ. Whenever a new decision had to be made, the action of Christ in the gospel provided the norm. The whole question of the balance between a life of contemplation and one of action was settled on the basis of the meaning of the Incarnation. Saint Francis was a Christian through and through.

> The truly faithful servant and minister of Christ, Francis, that he might faithfully and perfectly fulfil all things, strove most chiefly to exercise those virtues that he knew, by the guidance of the Holy Spirit, were most pleasing unto his God. "... the only-begotten Son of God, Who is the highest wisdom, left His Father's bosom for the salvation of souls, that, instructing the world by His example, He might preach the word of salvation unto men, whom He both redeemed at the cost of His sacred blood, and cleansed in a laver and gave them to drink, keeping back naught of Himself, but for our salvation freely bestowing all. And forasmuch as we ought to do all things after the pattern of those things that was shown us in Him as on the lofty mount, it seemeth that it might be more acceptable unto God, that, laying aside leisure, I should go forth unto the work" (Ch. XII, 1).

This particular excerpt also throws light on Saint Bonaventure himself. Here we find an explicit statement illustrating his awareness of exemplarity. As will be indicated later, exemplar causality holds a central place in Saint Bonaventure's thought. The exemplarity of Christ, and also of Saint Francis are a veritable foundation on which Saint Bonaventure builds a masterful synthesis.

How significant it is that one of the gospel passages dearest to the heart of Saint Francis was the one he asked to be read to him as he lay dying — the Last Discourse of Saint John's Gospel.

> When he had made an end of gentle exhortation after this wise, this man most beloved of God asked them to bring him the book of the Gospels, and to read unto him from the Gospel according unto John, beginning at that place, "Before the feast of the Passover" (Ch. XIV, 5).

It is in this discourse that we find some of the most beautiful passages concerning the peace of Christ: "Peace I leave with you; my peace I give to you; not as the world gives do I give to you" (Jn. 14:27). Furthermore, this discourse reveals the Fatherhood of God in ways unsurpassed in any other place in scripture. Saint Francis would soon know the fullness of our Lord's own peace, because soon he would be home with his Father.

In chapter 22 of the First Rule (1221), Saint Francis had quoted verbatim several sections from John 17: "Let us ... hold fast the words, the life and doctrine, and the Gospel of Him Who deigned to speak to His Father for us and to manifest His name to us saying: 'Father, I have manifested Thy name to the men whom Thou hast given Me.... Holy Father, keep in Thy name those whom Thou hast given Me, that they may be one even as We are.... These things I speak in the world in order that they may have joy made full in themselves.... I have made known to them Thy name... that the love with which Thou hast loved Me may be in them, and I in them.' "[24]

The Fatherhood of God can be considered the unifying dogma of Franciscan spirituality.[25] Saint Francis' deep awareness of God as his Father could have come only from his deep union with the Father's only-begotten Son. Francis lived and enjoyed the reality of adoptive sonship.

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[23] Ramstetter, p. 338. St. Francis often quoted 2 Cor. 3:6, "...for the written code kills, but the Spirit gives life."

[24] **Ibid.**, 345, as found in **Opuscula**, 56ff.

[25] **Ibid.**, 343.

Sister M. Angela, O. S: F.

Man

Knowing —
burst;
A swollen seed,
fertile in the
core of need,
and found
that life,
once begun —
goes on to live,
even in death
a bit of him
adds somehow
to his brother;
each song he
sings will ring
someway, someday
in another;
. . . till the
whole is charged
with potent glory
and time ends
to begin
an eternal story
as man discovers
himself, emerged
One— as his Brother
forever, become.

Gone

The surging of
a thousand hours
beats against
the battered shore,
while it sobs
in silent anguish
just to be
alone.
The hope of
someone
in the something
that it rests,
is morning vapor,
vanished —
by the sun's heat,
banished —
by Him desires
vanquished —
lie as dead men
shrivelled
on the earth
from which
they bled
while
the empty plains
breathe a quiet
half-
regret.

To a Franciscan Brother

You are something extraordinary; you don't realize it because you are a plain man. But you are truly something extraordinary. Your presence makes a deep impression; your life is an unnatural life in the sense that it is supernatural, since it responds to a privileged calling, a true vocation.

The gift which has been given to you, in our eyes, is a greater thing than seeing the sun stand still. A man who gives up a family and directs the affections of his heart on a supernatural level, is an exceptional case, so that we who have our families, thinking about you, are struck with great admiration.

Having a family is not a compromise for weak men; no, the family is not an institution for weak men, but for real men: it is a good thing. And you have given up a good thing for a better. Therefore your sacrifice is a bloody sacrifice which distinguishes you, sets you apart; and the Lord had to call you individually, one by one, to make of you something beyond human powers.

The fact of renouncing a family and sharing the whole human family as your own, does not make your heart sterile, which would be egoism; on the contrary, your heart remains large and generous. Only this largeness and generosity, instead of centering on a few things, goes out to all men. And here you have the reason why your situation in this world is grand; it is because God has made it grand.

From what we can see, the lay Brother's vocation is a more exceptional one than the priest's. That there should be individuals who recognize the celebration of Mass, the hearing of Confessions— in a word, the fact of being a priest— as something so sublime that it is worth the sacrifice of everything, we can understand. But that there should be people who, without the priestly office, remaining simple lay friars, find within themselves the strength to leave everything and to live alone, in the service of others, this is truly an exceptional thing.

Your whole life in the service of others: this is no small matter. You are content with humbler occupations, satisfied to serve your brothers. You have transformed your life; you have made it valuable. You too must have this conviction; it is not pride but a proper regard for yourselves. The more a man loves himself, in a right sense, the more he will know how to love others and God. When we want to know if an individual is mentally balanced, we try to see what he thinks of himself.

An individual can be humble before God and at the same time recognize his gifts. In recognizing our gifts from God, our personality acquires value and security. Therefore it is very important that you have an authentic concept of yourself. And the right concept is this: the Lord has created a tremendous grace, unique for you. At a certain moment he has turned his benevolent gaze upon you, in preference to all other men: this is what it means to be a religious.

From an address by Professor Francesco Canova, Director of the C.U.A.M in Padua, published in Vita Minorum *(Venice).*

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I Could Be a More Meaningful *Sign of Franciscanism*

Sister Mary Maristell, O. S. F.

To determine whether one could be a more meaningful sign of Franciscanism one must consider first the meaning of the word **sign** and secondly the essence of Franciscanism which is to be signified.

A sign, according to Saint Augustine, is something which when known calls attention to something else. It may be a natural sign like smoke, which calls attention to the fire that produces it; or, it may be an arbitrary sign like a red light — something upon which men have agreed to use to call attention to certain realities. Sometimes arbitrary signs merge with natural signs as in our handshake. To reach out to a friend is a natural response. That for us a handshake has special significance is a convention of our particular culture. But whatever may be the type of sign, the aspect that is proper to sign as such is the aspect of its suggesting, representing, pointing elsewhere. If I am to be a sign, then I must be such that when I am seen and known, the attention of the see-er and know-er is called to something else. If I am to signify Franciscanism, the mind and heart of the person who sees and knows me must go beyond me to that reality which

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is named Franciscanism. Moreover, because I am a person, I must freely choose to determine the meaning of my being. If my God-given vocation is to be a sign of Franciscanism, then I can become such a being only if I know what Franciscanism is and what choices will so shape me that others will recognize that to which my being points.

To begin the probe for an understanding of my vocation, a working definition of Franciscanism could be: A particular mode of the witnessing which makes visible a love that reaches out in believing hope.[1] This working definition implies the entire gamut of the meaning of my being. Having been created on the level of personal being, I am made for God. By an act of his merciful love I have been caught up in the Body of the Redeemed and Redeeming Christ, filled with his love, yet waiting in believing hope for the final moment when he turns over his kingdom to the Father. In that Body he has marked me with the character of his priesthood and has elected me to bring to light the eschatological transcendence of love by presenting tangibly through my vows that the Church lives in the world. Called to be a religious, I am called to show that the Church is not of this world and that its life can only be scandal and foolishness when measured by worldly standards.[2] But living as a religious is not an abstraction. It is concretized in multiple variations according to the modalities with which finite nature receives the gifts of participating the Infinite. While any accepted religious habit can make visible the eschatological Church, it can not signify the special Franciscan mode of that witnessng

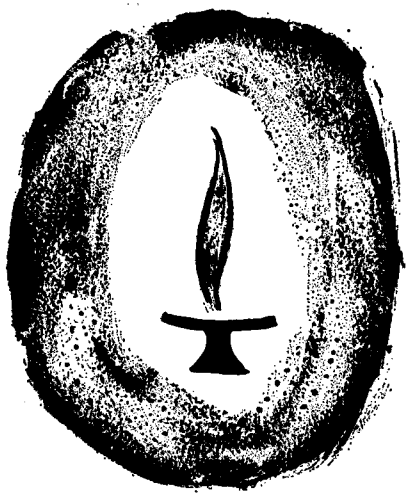
Urged by Vatican II, the Order of Friars Minor has sought to discover the particular concrete modality that should distinguish our Franciscan life in the Church. Their conclusion is that we have betrayed our heritage by yielding to a monastic tradition. We have accepted the motto of "fuga mundi" instead of undergoing a metanoia that emerges in embracing the world with a love that desires to share and make perfect. We must return to expressing the two characteristics which especially signify the Franciscan modality: fraternity and littleness.[3] Sharing in the vision of the Community of the Blessed, sharing in the life that animates each in Christ, we are to be brothers in a unity of mind and heart — the visible sign on earth of that final unity in glory. Conscious of our creatureliness, of our dependence, we must portray the contingency of earthly life. Here is no lasting home, no security in things. We must

[1] Cf. Karl Rahner, SJ, "Theology of Renunciation," **Sister Formation Bulletin**, Winter, 1966.

[2] **Ibid.**

[3] Cf. **Introductory Notes to Understand the Renewal in the Franciscan Order**, available from the Provincial Office in Oakland, California.

belong to the **anawim** — in **fact** — to those poor and lowly ones whose openness to God made possible the insertion of the Word Incarnate into human history — to those poor and lowly ones whose openness to God makes possible the fulfillment of his plan to extend his Power of salvation to the nations. This love, characterized by fraternity and littleness, reveals simplicity, sincerity, confidence, joy, and peace—the qualities that through seven centuries have drawn countless men to find the Supreme Reality of life.



Everywhere today the Spirit of the Lord is prompting us to reexamine our vocation. We are living through one of those critical moments in the history of the universe — moments of "leap," of "mutation" from old forms to new. Like the Jews of the Exile, the Christians of Jerusalem, the Catholics of the Post-Reformation, we hear the Prophetic Voice asking us to broaden our understanding of the community of charity that includes all men in varying dimensions of faith. To this voice I must respond as a Franciscan and thus give tangible evidence to those who do not hear, that, being converted, they also may become with me the Suffering Servant through whom all mankind may be raised up to that humanness which is found perfect in Christ.

My response is always a personal response, yet it is to some extent determined by reason of my relation to the Congregation to which I belong. Within community I can make this response to a radical metanoia from a life more and more characterized by bigness, stability, status, conformity to worldly values and standards to a life characterized by littleness, insecurity, dependence, universal brotherhood, and the wisdom of the Cross only if my community also envisions the extended boundaries of our time, envisions the role of religious, of Franciscans, as one of inspiring, encouraging, leading others to this same vision, and lives by this vision. Our response to this need of our day is conditioned by our faith, our hope, our love, but the force of these gifts in our lives is in turn conditioned by the self-emptying that holds us in total readiness to the Spirit. Only if we turn from the idols of this world that now engage our hearts, only if we silence the clamor of self-imposed needs

crying out for satisfaction can we hear the thunderous voice of the hidden God speaking in the events of our time: You are no longer a sign, because your meaning is obscured for your own little world by the value system you have adopted. You are no longer a sign, because the limitations you set upon your meaning are incommensurate with the reality to which man's attention must be called today. Turn to me, you proud and mighty ones. Look upon my poor, my despised, my hungry and suffering ones all over the world. Give up **bigness** in all its manifestations; give up **properties** that identify you with money and power; give up **institutional forms** that obscure your true identity; give up all that binds you to a complacent, self-contained society. Live little and poor in brotherly love. Then you will be truly sacramental — an effective sign upon whom others, looking and seeing, will be possessed of the Vision that bears the Power of Transformation. Then you will be living the Franciscan heritage: the utter, open, kenotic availability to the service of Christ through the power of his Spirit in the Church; the joyous heralding of the Father's message proclaiming salvation in Christ; the simple delight of living in truth and love with all men; the peace that belongs to the Sons of God. Then you will be fulfilling your God-given vocation: signifying through fraternal love and littleness the Kingdom that is to come.

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Book Reviews

The Restless Believers: Problems of Faith on the American Campus. By John J. Kirvan, C.S.P. Glen Rock, N. J.: Paulist Press, 1966. Pp. ix-109. Paper, $0.95.

Though the cover of this excellent little paperback describes its contents as "the problems of faith on the American campus," its theme is really "problems of faith in the American community." Father Kirvan describes the crises of faith which not only the young, but even the older go through. He prefers to call such crises "turning-points," emphasizing that they are really opportunities for achieving — with the grace of God — a more mature faith.

The Restless Believers is not a book of answers. In fact, the author takes pains to point out that there are no "pat answers" to problems of faith. Repeating slogans like "A thousand difficulties do not make a doubt," "Straighten out your moral (read, sexual) life, and the faith will take care of itself," will be of little help to the young man or woman who is asking questions. What he or she really wants to hear is why you, the counsellor, **personally** believe.

Twentieth-century Americans want a religion which will enable them to affirm the values of life: respect for the individual person, in particular, and service of man, and the Church must take care to provide those values which she, first of all, has taught to men. The Church must continue to be willing to change, as Vatican II has so clearly shown, if she is to speak to the men of today.

In the last analysis, however, faith still demands faith. And the center of faith is Christ, for to whom else can we go?

— **Julian A. Davies, O.F.M.**

Sacramental Liturgy. By Frederick R. McManus. New York: Herder and Herder, 1967. Pp. 256. Cloth, $5.50.

Upon opening this book, I must admit, I experienced no little fear and apprehension — another work on the Liturgical Constitution of Vatican II — what could this latest of a seemingly endless stream of publications on the Liturgy possibly contribute to our liturgical formation? Had not it all been stated already?

Fortunately, and happily too, I might add, after reading Father McManus' article by article commentary, I can state emphatically "No"; all had not been said before. This latest book **does** shed new light on the Conciliar document; it provides us with the necessary background for appreciating properly the history-making decree that is the Constitution on the Sacred Liturgy.

The author, an eminent canonist and leader of the liturgical apostolate, enables one to catch the nuances latent in the very careful

phrasing of the Constitution: e. g., that a homily is an integral part of the Mass, not an interruption (art. 52); or the subtlety contained in the very title of Chapter III of the Constitution. "The Other Sacraments and Sacramentals" — for Chapter II had treated of the whole Eucharistic Mystery, Sacrifice and Sacrament, and Chapter III continues on to discuss the other Sacraments, all of which are related to the Eucharist and derive their power from It.

As might be expected, the articles dealing with the vernacular (36 and 54) receive the largest commentary by the author. This section best illustrates the middle ground adhered to by the framers of the Constitution. On the one hand, there were some Fathers who wished the entire Mass in the vernacular, while on the opposite side, there were many who, for one reason or the other, wanted little or no vernacular. And so, article 54 gives carte blanche permission for the vernacular in the Scripture readings and prayer of the faithful. It then becomes more restrictive; the parts pertaining to the congregation **may** be recited in the vernacular according to the decision of the local Bishops' Conference. Finally, it decrees that further use of the vernacular — in those parts belonging to the celebrant — can be granted with the approval of the Holy See, thereby leaving much of the vernacular question to the discretion of the local hierarchy and not imposing one form or the other. This leeway allowed to the national Bishops indciates a radical breakthrough; up till the present, the Liturgy had been strictly supervised from Rome.

The reason which Father McManus gives for the Council requesting that the faithful be taught to recite or sing in Latin the Ordinary parts of the Mass (art. 54, par. 2), is not altogether convincing, at least to this reviewer.

On several occasions, the author's learned commentary proves to be prophetic. For example, when Father McManus speaks of further simplifications needed in the Mass rite to render it more intelligible (art. 50), he specifically mentions the elimination of the multiple signs of the Cross over the oblata and the numerous genuflections — which omissions have been sanctioned by the latest Decree. A second instance is found in his treatment of the expanded or more varied use of Scripture readings at Mass (art. 51); the author notes that one way of providing this could be a system of new Biblical readings on week-days — and since April 3 in the U. S., we have had this "supplementary lectionary."

Part Two of this book offers a well thought out review of the new Mass rite, incorporating the changes promulgated by the Instruction of September 26, 1964, and the **Ordo Missae** of January 27, 1965. The author mentions here the trend away from excessive rubricism so familiar to many priests from their seminary training; rather than pinpointing every move, the recent **Ordo** leaves much to the celebrant's choice and good judgment, particularly in the Liturgy of the Word.

My one criticism of this book concerns its composition. The Liturgical Constitution is published at the back of the book; would it not have been more convenient for the reader, if each article were printed in the body of the work, followed by the author's commentary?

The very title of this book, **Sacramental Liturgy,** is not without significance, for it underscores Father McManus' purpose. A sacrament is an efficacious sign of a supernatural realtiy; as such, it should be intelligible. Quoting the author: "Nothing in worship should be done without meaning and awareness, nothing merely because it is prescribed" (p. 218). The Liturgical Constitution was deliberately pastoral in purpose, avoiding any theological extreme or the taking of sides in

controversial topics (e. g. the value of a Mass said by an individual priest and a concelebrated Mass offered by several priests, art. 57; or the more suitable age for Confirmation, art. 71). And the intention of Father McManus, which I believe he succeeds in accomplishing, was to provide a pastorally-oriented exposé of the Constitution, sprinkled with the necessary references to the history of Church practices and to the present Code of Canon Law.

This book is a valuable addition to one's personal library, to be not only read and consulted frequently, but also utilized as a source of sermon material (pardon the word, homily I mean) and as a meditation guide. As you can judge by now, any apprehension I felt upon opening this book has been laid aside by a careful reading of its contents.

— Vincent B. Grogan, O.F.M.

Signs of Contradiction: Religious Life in a Time of Change. By Anselm W. Romb, O.F.M. Conv. St. Louis: B. Herder Book Co., 1967. Pp. 215. Cloth, $4.75.

Signs of Contradiction is a traditional approach to religious life spiced up with reams of concrete examples and sharp criticisms which a few years ago would not have been heard outside a retreat. Although the author claims, in his conclusion, that he has not explored the religious life of sisters in the twentieth century, he has searched around enough to find that too often double standards are used in the granting of permissions to travel, that financial considerations play a disproportionate role in the policy decisions of superiors, that there are still some ridiculous customs around, like asking permission to eat (not outside, but at table!), and asking permission to ask permission. He offers the thought that the lack of vocations might be due to the failure to heed the Spirit and Vatican II in making necessary adjustments in religious life.

Father Romb's chapters on charity, while pungent — as is much of the book — are, I believe, his best. He has a good account of friendship, marred, however, by the casual remark, "A mature friendship in religion is the best sbstitute for a sinful relation outside it!" He makes some sense on mortification and rightly flogs what I hope is the dying horse of puritanism. His remarks about the morning prayer-cycle give me pause. I for one, and many others like me, meet Christ pretty regularly in the a. m., though we don't have the type of experience he describes as a "contact" or "encounter."

Father Romb suggests that his book could be used as supplementary reading in the training of young religious. I disagree. Superiors, for one thing, come off rather badly in this book, and so, at times, do religious groups themselves (he speaks of "second rate" and "third rate" Orders).

The religious with his or her feet on the ground will profit from **Signs of Contradiction.** On the whole, however, it is a book better read for information than for edification.

— Julian A. Davies, O.F.M.

Memoirs of Father Samuel Mazzuchelli, O.P. With a foreword by Bishop James P. Shannon. Trans. Sister Maria Michele Armato, O.P., and Sister Mary Jeremy Finnegan, O.P.; Chicago: Priory Press, 1967. Pp. xxi-329. Cloth, $10.00.

To the missionary, the historian, to anyone interested in the history of the middlewest states of Wisconsin, Illinois, Iowa and Michigan, this book will have a great appeal.

Father Mazzuchelli's life and missionary activity are admirably summed up in Bishop Shannon's foreword. The translators' note gives us a good insight into the type of material and style of writing we meet in this publication. Two pages, "To the Reader," indicate clearly the pur-

poses of the memoirs, one of which is to contribute documentary information on the beginnings of the dioceses of Detroit, Milwaukee, and Dubuque.

The Memoirs are divided into three books: book one covers the missions in Canada, Wisconsin and Michigan; book two those of Iowa, Wisconsin and Illinois; and book three is a summary in seven chapters on Protestantism and Catholicism in the United States. It also includes helpful information on the status of the priest and religious sister in our country during the middle of the nineteenth century.

Throughout the narratives the author writes of himself in the third person, but the lively anecdotes leave no doubt as to who he is. The style is distinctly mid-nineteenth century; some accounts read like the former third-nocturn legends in the Divine Office. In spite of this the reader will be surprised at the ecumenical ideas expressed, the author's recognition of the value of a vernacular liturgy, his outlook on the mission. In chapter thirty-eight, Book one he says: "The true friend of the Indian must be content to bring him to the knowledge of the truths of the Gospel which, as experience teaches, are within the grasp of his intelligence and are practicable in the physical and social conditions in which divine Wisdom has placed him." This is precisely the tenor of the document on the missions from Vatican II.

The opening chapters of Book I are devoted to the development of the vocation, ordination, and departure of Father Mazzuchelli for his work in America. He began his missionary career on Mackinac Island, Michigan, in a little village of five hundred Canadians and Indians. Then follow accounts of the evangelization of his flock, and difficulties with other denominations, the hardships of the northern life and the trading life of his parishioners. Moral admonitions are interspersed throughout the writing of Father Mazzuchelli, but these are in no way monotonous or offensive. Missions in Green Bay, missions among the Menominee Indians, those in the territories north and west, all supply material for fascinating reading. Chapter nine relates some of the physical and moral conditions of the Indian tribes, grave difficulties and dangers faced by the new converts, tribal customs, medicine men, hours of discouragement, lapse of converts, savagery of the Indians, cold, snow, long distances, floating ice blockades, swollen rivers, and the like. Chapter 81 gives a vivid description of the first mission to the Winnebago tribe in 1833, whose members were ferocious, addicted to drunkenness and immorality, with a language entirely unlike that of any neighboring tribes. By his gentleness and persuasion, Father Mazuchelli was able to win them to a Christian way of life. He succeeded in writing a prayerbook for them in their own language and had it printed in 1833. Chapter twenty-two continues to give us interesting accounts of the Indians' confessions through interpreters, their reception of the sacraments, and the building of their churches. Several maps, placed at convenient places in the narrative, help the reader considerably.

The government of the United States was always a source of admiration for Father Mazzuchelli, and he shows frequently that Church and State can function side by side independently. We can learn much from his writings on the manner in which land was obtained by settlers and on the fate of the dispossessed Indian tribes.

This book covers an important era of American history, and it proves to be a true history with penetrating insights into the various developments of Church and State. It has achieved a great purpose, and it is a valuable document contributing toward the history of the Catholic Church in America.

— Sister M. Josephine, O.S.F.

Johannes Steiner, **Therese Neumann.** A Portrait based on authentic accounts, journals and documents. Alba House, $4.50.

In these last years immediately before and after her death comparatively little has been heard about Therese Neumann, the stigmatic of Konnersreuth; now a new book has just appeared in an English translation which purports to be "A Portrait based on authentic accounts...". The author has certainly used a large amount of material and done considerable research, but his claim to have written "the authentic story of Konnersreuth" and "an objective statement of facts" can certainly not be sustained.

For he takes his material exclusively from completely uncritical sources such as Fr. Naber, Therese's confessor, and her own family, who really cannot be considered objective, and makes not the slightest effort at a critical evaluation. Thus he accepts the "miraculous" cures of Therese's early illnesses without any further discussion and does the same for her strange states of dissociation which he considers supernatural, though these are well-known in mediums and hysterical subjects.

It is regrettable that so many members of our Catholic public including writers on such sensational subjects as Therese Neumann are still completely unaware of parapsychological states which are to be found not only in many Catholics exhibiting peculiar phenomena but also in mediums and ecstatics of other religions. The present author certainly shows himself very ignorant on the subject. Strangely enough, he violently attacks my own critical book on Therese Neumann, without, of course, even attempting to refute my main arguments, but not the book by Fr. Siwek, S.J., and the detailed medical study of Dr. Poray-Madeyski (could it perhaps be because a lay woman is easier to attack than a Jesuit or a medical doctor whose book carries a Roman Imprimatur?)

Herr Steiner also leaves out the more questionable visions of the Passion in which Therese wants to "save" Christ from the Cross and contents himself with a few rather summary descriptions. He makes one uncorroborated statement after the other, such as that Therese never courted publicly, which is simply untrue (she signed for example thousands of holy pictures for the GIs, which is certainly not in keeping with the author's portrait of a retiring mystic), and he repeats the objection often raised against my own book that only someone who had known Therese for years is at all qualified to judge the phenomena — which would incidentally disqualify any beatification commission, as its members have normally never so much as seen the subjects whose virtues and miracles they have to judge.

The book contains a large number of pictures, some of them quite ghastly, particularly the coloured ones showing Therese and her bedclothes covered all over with blood, others very much touched up "like a saint ought to look," rather in the manner of the touched-up photographs of St. Teresa of Lisieux. It is strange that in our time, when so many of our approved devotions and even the traditional expression of certain doctrines are under criticism, such completely uncritical books which only pander to sensationalism should still be published and find a large public. The blurb calls the book a scientific and heavily documented study" — one can only hope that not too many readers will be taken in by such a misleading description.

— Hilda Graef

The Council Fathers and Atheism: Interventions at the Fourth Session of Vatican Council II. Introd. and ed. by Peter Hebblethwaite, S. J. Glen Rock, N. J.: Paulist Press, 1967. Pp. 110. Paper, $0.95.

Readers familiar with I. Lepp's **Atheism in Our Time,** J. Lacroix'

The Meaning of Modern Atheism, G. Vahanian's trilogy, and the many other profound and sympathetic studies of contemporary atheism will find this little paperback worth its weight in gold. Perhaps the above bibliographical presentation is misleading: this is not a bare presentation of documents with a few edifying words by way of introduction; it is a skillfully organized and deeply provocative presentation of a burning question, to which (1) the intervention texts form an indispensable reference-appendix, and (2) an insightful commentary on the pertinent section of the Pastoral Constitution on the Church in the Modern World forms a brilliant climax.

There is not a redundant word in the book; the author has packed an incredible amount of facts, as well as interpretation, into its pages. Beginning with Bishop de Smedt's first protest against the imminent danger of turning the Council into a banal discussion of scholastic distinctions, Father Hebblethwaite continues his historical analysis with an account of the important developments made possible by **Pacem in Terris** and **Ecclesiam Suam** (for once, Pope Paul is not stupidly portrayed as a "Hamlet," but is given due credit for pastoral and theological concern). Then the organic development apparent in the interventions (the texts of which are presented later) is deftly traced, and the "introduction" is, as was mentioned above, climaxed with a commentary (not meant to be definitive) of the text of the Constitution.

It is difficult to select high-points in a book so consistently excellent, but surely nothing is so badly needed today as the author's insistence on the Council's concrete, personalist, and pastoral approach to the question of atheism in particular — an approach most evident, perhaps, in Archbishop Marty's intervention, "Atheism Is People." It most certainly is important to realize that Vatican II did not deal with abstract and philosophical matters — that in the particular case of atheism, the ideological issue was seen above all in its concrete relationship to the fundamental realities of nature-grace, creation-redemption, and spiritual-temporal (p. 30).

Not only does **The Council Fathers and Atheism** furnish a graphic description of the intimate workings of a General Council, but it provides excellent insight into the attitude of the contemporary Church toward, not so much "atheism" as **people** who are sincerely unable to welcome the light and truth of Christ. Though obviously meant primarily to inform, it will also, happily, serve to foster personal understanding and concern.

— Michael D. Meilach, O.F.M.

Searchings. By Garbriel Marcel. Glen Rock: Newman Press, 1967. Pp. 118. Cloth, $3.75.

Searchings is the apt and significant title of Gabriel Marcel's most recent publication. For Gabriel Marcel, man is essentially **homo viator** — the way-farer whose very nature is to be involved not merely in fulfilling a fate or destiny but in transforming and recreating it from within. Such creative development implies a search, for the pilgrim road man follows is revealed only in time and only to the sincere, intelligent seeker. This small volume comprises six brief lectures delivered at Freiburg University during the years 1959 to 1965. The tone is rather that of an audible meditation than a classical lecture. Marcel's meditative search into such themes as truth and justice, death and immortality, science and wisdom, the sacral and technology is worked out within the framework of a concrete, intersubjective metaphysics. The insights he develops here are an overflow of his important speculative work **The Mystery of Being** in which he devoted considerable attention to similar themes.

Perhaps it seems strange for a professional philosopher to grapple with some of the problems Marcel takes in hand. It is not so strange if one reflects on the very basic character of Marcel's thought. He habitually avoids abstractions and argumentative demonstrations in favor of a direct exploration into concrete experience. Hence such notions as hope, fidelity, and justice, for example, emerge not as mere abstractions but as the very substance of a vocation to which man must in some way respond. With this as the character of his speculative thought, it is not at all surprising to find Marcel a very successful dramatist. In the lecture on his dramatic works, however, Marcel himself is quick to point out that his dramas are not a mere dramatization in some form or other of the thought presented in his philosophical works. Rather the two modes of expression must be seen as two streams of creative activity bursting from a single spring. The particular, concrete situation of man in time provides a common source for both modes of thought and expression, and the motivating force is surely akin to what St. Augustine called the "restless heart."

The key insight which provides a sort of basic unity to Marcel's thought in this volume appears to be that of "intersubjectivity." Especially is this clear in his essay on the philosophical anthropology of Martin Buber where he explores to some extent the "I-Thou" relationship developed by Buber. Marcel's deep humility is a pervading characteristic of these brief meditations: and he shows himself once again as man the way-farer, nearing the end of his journey but ever in the search for truth.

— Van Fehrenbach, O.F.M.

On Earth As It Is in Heaven. By Paul De Haes. Trans. Martin W. Schoenberg, O.S.C.; Notre Dame, Ind.: Fides, 1966. Cloth, $5.95.

The title indicates the purpose of this excellent book: to bridge the gap between earth and heaven, to portray earth as heaven's vestibule, the way God planned it from the begining. By becoming man Christ made of himself a bridge linknig earth with heaven. In his own words: "I am the way, the truth and the life."

The author blames Jansenistic and Manichaeistic errors for influencing modern Christians to build a wall between heaven and earth, for tricking some of us into thinking in opposites: natural-supernatural. These he proves, are not opposites at all but rather complements. "The Christian contrast is not: natural-supernatural, but sin-holiness." (p. 43).

The book is divided into three parts. Part I considers man's relationship with God who entrusts his work to man. Man cooperates by transforming earth into the vestibule of heaven. God's generosity and providence are graphically described; man's response to God's generosity through prayer is outlined in a brief but brilliant analysis of what prayer should be (pp. 52-59).

Part II treats of man's relationship with Christ. Our faith is an acceptance of Christ, an encounter with the Lord. Properly understood, our religion is neither a catalogue of doctrines nor a list of commands and prohibitions. Rather, "Our Christianity is fundamentally a Person, a living Someone: Christ Jesus, the Son of the living God.... Our faith is primarily an encounter with Christ (p. 78).

Using the Samaritan woman who met Christ at Jacob's well as an example, the author proposes the thesis that every encounter necessarily includes a conversion. From here he goes on to point out that our deepest encounter with Christ takes place in the confessional. Having truly encountered Christ here, the "converted" Christian finds himself impelled to witness him to all the world.

Part III is about the peace, joy and liberty which characterize every dedicated follower of Christ. Poverty is the touchstone of man's peace and joy, a necessary condition for gen-

uine prayer. Rather than a negative "giving up," poverty is actually a receiving. As St. Francis of Assisi put it so succinctly in his peace prayer: "It is in giving that we receive." By poverty man establishes his dependence on God his Father. The way to do this is clearly outlined in the life of Christ: He very deliberately chose to live poverty, he called himself the Servant of God who came not to be served but to serve. His Mother walked the same road before her Son was born. That is why she said: "Behold the handmaid of the Lord, be it done to me according to Thy word." The **fiat** of Christ and the **fiat** of Mary are high points of prayer.

When a man is truly poor he has firmly established his independence in God. He then is in a position to enjoy real freedom. Father De Haes explores the notion of freedom from every conceivable angle: pagan and Christian, personal and collective, internal and external, political and institutional. It would be difficult, if not impossible, to improve on the masterful examples that illustrate his points. Living as we are in an age that is much concerned about freedom, we strongly recommend a serious study of Chapter VIII. It could well dispel much of the muddled thinking on the subject both on the right and on the left.

There is a triple — and curiously progressive — anti-climax in the book. The last chapter in Part I, the last two chapters in Part II and the last three chapters in Part III could be eliminated and never be missed. Not that these six chapters are not worth reading, but they just do not fit into the plan of the work as outlined by the author in his introduction (pp. x, xi). One is led to surmise that these chapters were previously and separately written (for magazines?). We recommend that on his first trip through the book the reader skip Chapter III in Part I — it will be excellent reading around the time of Trinity Sunday; pass over Chapters V and VI in Part II — they are well suited for Advent and Christmas; and save Chapters IX, X, and XI in Part III — they are ideal for May, and in them Mary is lyrically portrayed as the exemplar of all pilgrims.

— Gordon Krahe, O.F.M.

Christ and Church: A Theology of Mystery. By M. J. Le Guillou, O. P. Trans. Charles E. Schaldenbrand New York: Desclee, 1966. Pp. 375. Cloth, $6.75.

Fr. Le Guillou's book attempts to trace the theme of Wisdom from the Bible, through the Fathers, to the theology of St. Thomas. His express intention is to represent the theology of St. Thomas in all its biblical orientation.

The development of the theme of Wisdom offers an integrating perspective. After taking some initial clues from the Old Testament, the author shows the reworking of this theme in the Gospels and in the Epistles of Paul and John. This is followed by a description of the theme in the Fathers, with greater emphasis given the Eastern tradition. With this initial work done, Fr. Le Guillou proceeds to present St. Thomas' theology precisely as a systematic reworking of the biblical theme of Wisdom. For a moment, one recalls the exciting work of Fr. Mersch on the historical development of the doctrine of the Mystical Body. Unlike Fr. Mersch, our author has chosen to focus his efforts on St. Thomas, a focus which takes over half the book.

Yet it is precisely in the major effort that the book offers an exceptionally important contribution. In attempting to concentrate on the biblical theme of Wisdom as a way of entering into the mystery of Christ and Church, Fr. Le Guillou has recovered that theme in its three distinct modes: biblical, patristic, and scholastic.

The value of this accomplishment is double. In the first place, it offers a paradigm of a scholastic theology which brnigs to conceptual expression a theme found in more concrete modes of presentation (biblical, patristic).

In the second place, it attempts to uncover an aspect of St. Thomas' work which will offer a common bond for Protestant and Catholic theology: its scriptural orientation.

By doing this, Fr. Le Guillou's work points up what may well be a serious deficiency in certain forms of contemporary philosophical theology. This deficiency is illuminated in the question: Can a philosophical theology be fruitfully developed which neglects scriptural and patristic data? Thus certain attempts to construct what is termed an "existential" theology may eventually be judged not so much in what they offer, but in what they neglect — a true biblical-patristic orientation.

Fr. Le Guillou is well within the tradition of a Mersch, a de Lubac, a Congar, who rethink the presence of Christ in his Church by focussing on biblical and patristic data. And what is more, by presenting St. Thomas in the light he has, Fr. Le Guillou counters a solidly established myth that scholastic theology tends to lack a biblical orientation.

— Carl M. Pasquale, O.F.M.

New Dictionary of the Liturgy. By Gerhard Podhradsky. Preface by Joseph Jungmann, S.J.; Foreword by Clifford Howell, S.J.; Eng. ed. by Lancelot Sheppard; New York: Alba House, 1967. Pp. 208. Cloth, $6.95.

It is a commonplace that the biblical revival has given rise to a proliferation of "Dictionaries of the Bible"; far less effort seems to have been devoted to providing the layman with equivalent "Dictionaries of the Liturgy," although there are some good reference books available in the field. This is a welcome addition, particularly inasmuch as it is generally oriented to pastoral needs. It represents a prodigious amount of research and is therefore, as the product of a single author, certainly an outstanding achievement.

To keep a dictionary down to this size, however, and give anything like an adequate treatment to an adequate number of subjcets, is asking the impossible. It is hardly to be wondered at, therefore, that some of the entries are skimpy — almost enigmatic (e. g., under "Arianism," "**III. In art** there are many representations of Christ as judge." Period). Despite space limitations, moreover, one wonders how there could be an entry on Hippolytus without one on Justin Martyr; how there could be one on "Apology" in the Gallican Liturgy without one on Justin's **Apology.**

Is the Roman Liturgy (with its Gallican derivatives) of such exclusive concern to educated readers in the West that no mention at all could be made of the Byzantine, Coptic, or Greek Rites? I rather think that more people would be inclined to look for explanations of these rites than for such entries as "Missa cum populo activo," "Deus in Adjutorium," and "Photizomenate," though this is not to say that the rare sort of person given to reading dictionaries from cover to cover would not learn something from such entries as the latter group.

All criteria for such anthologies as this are doubtless to some extent arbitrary; but I do think that the key articles, "Roman Liturgy" and "Sacrament" could have been better developed; and some effort could have been made to be more fair to the Reformers.

The **Dictionary** remains, nonetheless, a valuable research instrument within its limits. Its presentation is enhanced by the inclusion of 32 well chosen, full-page photographs, and it places at the fingertips of pastors, students, and anyone else interested in liturgical doctrine, history, and legislation, a wealth of highly useful information.

— Michael D. Meilach, O.F.M.

Books in Brief

Theological Investigations. Volume IV; More Recent Writings. By Karl Rahner, S.J. Trans. Kevin Smyth; Baltimore: Helicon (London: Darton, Longman, and Todd), 1966. Pp. x-421. Cloth, $8.50. In this fourth volume of Rahner's major work, he returns to probe more deeply the fundamental problems that continue to fascinate him; the development of dogma, Christology, grace, eschatology, and the significance of the everyday life of the Christian. He discusses the development of dogma within Scripture itself as the "authenticated exemplary instance of such development in general, explores the concept of mystery to show that "the mysteries" are really only facets of the one mystery with which Christian revelation confronts mankind, treats of the consequences of our neglect of the Trinity, and investigates the ontology of symbolic reality. He continues with reflections on poetry and the Christian, and concludes by discussing two problems we face today: What is the meaning of work and leisure within the context of the five-day week? And what do we discover about power when we view it in light of the reality of God?

Theological Investigations. Volume V: Later Writings. By Karl Rahner, S.J. Trans. Karl-H. Kruger; Baltimore: Helicon (London: Darton, Longman and Todd), 1966. Pp. vi-525. Cloth, $8.50. Every chapter of this book is related to contemporary concerns in the Church. The author assimilates all the various facets and discoveries of modern investigations insofar as their truth can help to explicate the divinely revealed truths of Christianity. The volume is divided into five sections, discussing Questions of Fundamental Theology and Theological Method, Questions on the Theology of History, Christology, Ecclesiology, and The Christian Life. Part V concerns itself with Some Theses on Prayer 'in the Name of the Church.' The Commandment of Love in Relation to the Other Commandments, The Saving Force and Healing Power of Faith, and, lastly, What is Heresy?

Divorce and Remarriage: towards a New Catholic Teaching. By Victor J. Pospishil. New York: Herder and Herder, 1967. Pp. 217. Cloth, $4.95. This book embodies the first detailed argument by an American canon lawyer for remarriage in the Church. To support his claim that the Church should use its authority (now used to bind Catholics in marriage) to release them from that bond, the author presents a historical argument against the modern understanding of the biblical and doctrinal assumptions that seem to forbid remarriage after divorce. He concludes that like the Eastern Churches, Rome too would be more faithful to the spirit of the Gospel and the early Fathers if she encouraged permanent marriage but (for a variety of reasons) allowed divorce and remarriage in particular cases.

The Eucharist: Pasch of God's People. By J.M.R. Tillard, O.P. Trans. Dennis L. Wienk; New York: Alba House, 1967. Pp. 316. Cloth, $4.95. This book sets out to give us a more integrated and total appreciation of the Eucharist. Avoiding technical terminology as far as possible, it clarifies the biblical notions of salvation and the Church as a community. From this vantage point it proceeds to dwell on the transforming effects of the Eucharist in the life of the Church. It probes the scriptures and brings out their rich nuances; it sifts the extraordinary insights of the Eastern and Western Fathers; it brings the living tradition of the Church into theological perspective — and the modern reader is enabled to view the sacrament of salvation in a fresh and vital light.

Prophets of Salvation. By Eugene H. Maly. New York: Herder and Herder, 1967. Pp. 191. Cloth, $4.50. In this, the only recent popular treatment by a Catholic biblical scholar to examine the entire history of biblical prophecy, Father Mary discusses each of the major non-writing and all of the writing prophets. He shows them not as unrealistic dreamers whose only concern was for the distant future, but as man of their times deeply involved in the issues of their day. Burdened with God's warning to a sinning people, the prophets when fulfilling their divine mandate faced king, priest, and commoner with complete equanimity and absolute confidence in the power of the word which they delivered to Israel. This account of the nature of biblical prophecy and its history is a credit to Father Maly, an Old Testament scholar and popular teacher of unusual stature.

OUR REVIEWERS

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Father Michael D. Meilach, O.F.M., is the editor of this Review.

COVER AND ILLUSTRATION CREDITS

This month's issue of THE CORD marks the beginning of the new academic year with an editorial, an article, and some reviews devoted to matters academic. As we begin the year, we invoke the blessing of St. Francis, who understood so well the value of studies pursued with the proper perspective. The striking study of our Father was drawn by Father Francis X. Miles, O.F.M., of St. Bonaventure's theology department. The illustrations on pp. 263 and 265 were also drawn by Father Francis.

the CORD

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A REVIEW EDITORIAL

"Religion" Courses in a Catholic College?

Every Catholic institution of higher learning has a philosophy department and a theology department. Clerical religious institutes have a "house" devoted to the teaching of each subject as a major, and the colleges and universities, until recently, modelled their philosophy and theology curricula rather closely after the pattern established by long-standing tradition in those "houses" and in diocesan seminaries. In each case (philosophy and theology), electives were few and required courses comprised a thorough, systematic presentation of the whole gamut of scholastic thought viewed from the standpoint of "natural reason" (philosophy) or of "divine revelation" (theology).

There is evidently much to be said for this traditional approach, such as the points made in *America* magazine's State of the Question feature some months ago. It ensures a thorough grounding in a respectable, safe, and coherent tradition of thought— one which has served the Church admirably for centuries; and it provides a genuinely profound insight into the ultimate nature of reality and the ultimate meaning of life, no trifling achievement from the collegian's standpoint, coming as it does at a stage in his life when he is most in need of this sort of insightful, unifying influence in his mental and spiritual development.

It was no student rebellion, but rather a parallel recognition on the part of both faculty-administration and student body of the need for change,[1] which has actually brought about the beginnings of a real renewal in the philosophy and theology curricula. Discarding (in varying degrees) what Father Donald Gelpi has referred to as the "nominalist" approach,[2] professors in both areas now seek to communicate to a greater extent than formerly an appreciation of both the genuinely historical and the creatively speculative aspects of philosophical and theological disciplines.

Where does "religion" fit into this set-up? Is it just one more phenomenon (specifically, one more area of human behaviour) to be investigated among and on an equal level with others? No Catholic could accept this sort of interpretation, of course, and it is significantly rejected with clear

[1] See the fine account of this by Michael Sheridan, S.J., in the May 6 issue of **America**.

[2] Donald L. Gelpi, S.J., **Functional Asceticism** (New York: Sheed and Ward, 1966), 51-79; this whole chapter is a fine discussion of the point we are making briefly here.

emphasis by Dr. J. Clayton Feaver in the first essay of a remarkable book recently published by the D. Van Nostrand Company: *Religion in Philosophical and Cultural Perspective*.[3] On the contrary, Dr. Feaver points out, religion puts forth claims to ultimate truth and seeks to permeate every other aspect of human knowledge and endeavor with its insights and ideals.

Yet, Dr. Feaver goes on to say, it is the philosophical attitude, with its passionate detachment that differentiates it from the religious attitude, which is "particularly apt for the task of clarification and interpretation" of religion (p. 7). Such considerations as this suggest that the philosophy department may be better suited than the theology, for the teaching of such courses as philosophy of religion, comparative religion, etc.

We are not advocating an utter theological relativism; on the contrary, we are suggesting that the theology department should concern itself with as cogent, relevant, and attractive a presentation as possible of the Catholic manner of viewing God, the Church, man, and the world. But such an approach, we maintain, may make the theology department a less than ideal place to pursue the investigation of "reliigon" as such, other religions, or the relationship between religion and culture or philosophy.

These editorial comments are not prompted by the actual scene at any Catholic institution or group of institutions (and certainly not by any impulse to indulge in negative or destructive criticism of existing conditions). They are meant to be a wholly positive response to the challenge presented by the Feaver-Horosz anthology mentioned above.

Religion in Philosophical and Cultural Perspective cannot be too highly recommended to any educated reader interested in a broader appreciation of religion and its relationship to the general culture and practical, day-to-day living. It scarcely needs to be said that neither the book, nor this editorial, pretends that such a cultural and practical appreciation will be a substitute for the more concentrated attention each individual must devote to his own denominational heritage and its contemporary demands. But this is not to say that a serious study of other traditions will not prove extremely helpful both as a source of insight and motivation, and as a culturally broadening influence in the continued effort better to understand and implement one's own religious heritage.

The book is divided into two unequal sections in which religion is considered, respectively, from the viewpoint of ten philosophical approaches and from that of six aspects of contemporary culture. Inasmuch as it will be impossible, here, to discuss all these excellent contributions, it is all the

[3] J. Clayton Feaver and William Horosz (eds.), **Religion in Philosophical and Cultural Persepctive: a Cross Disciplinary Approach** (Princeton, N. J.: The D. Van Nostrand Company, 1967); pp. xiv-504; Cloth, $8.95.

more important at least to indicate the fields covered.

The philosophies (and some of these titles head articles in which needed distinctions among sub-types are competently drawn) are Idealism, Naturalism, Realism, Neo-scholasticism, Existentialism, Phenomenology, Linguistic Philosophy, Process Philosophy, and Dialectical Philosophy. Each article is a complete treatment of its own field, laden with helpful references and expertly developed by an adherent of the particular philosophy under consideration.

Part Two includes discussions of religion in the light of modern culture, scientific humanism, psychoanalysis, anthropology, history, and political and economic responsibilty. Bibliographies and discussion questions follow each chapter-article. A highly useful index of names and an inadequate index of subjects appear at the end of the book.

We have said that this book will prove most rewarding reading for the general, educated audience; but what we want to stress here is its singular qualifications for use as a textbook in an undergraduate "philosophy of religion" or simply "religion" course. There is no evidence, in any of the articles, of that tendency often found in neo-scholastic philosophy and theology textbooks, to talk down to the student. Each viewpoint is presented sympathetically; but more importantly, in many cases problems are pointed out which call for further study. J. F. Ross' presentation of "Religion in the Neo-scholastic Tradition" is especially welcome in this regard, as an unusually frank and balanced evaluation of that tradition.

The discussion questions are on the whole well suited to foster the personal involvement of the student. The bibliographies, while not very extensive, certainly provide a good beginning, probably one that is adequate for the undergraduate level. And finally, it would be impossible to overemphasize the advantage of the sympathetic presentation made possible by allowing a representative of each field to speak for himself on its implications for religion.

Theology must evidently continue to be taught, and its curriculum continue to be improved and made even more vitally attractive, in Catholic colleges and universities. The better our theological instruction becomes, however, the more pressing the need for a philosophical approach to religion which will match it in breadth of sources and quality of presentation. *Religion in Philosophical and Cultural Perspective* furnishes the best indication to date of the feasibility of such an approach.

Fr. Michael D. Meilach, ofm

Christian Commitment and the Intellectual Life

Edward Martin, C. M.

Our age is seeing the popularization of the slogan "God is dead." Educators frequently find themselves discussing various consequences and manifestations of the crisis of faith syndrome. Even seminary faculties and those engaged in religious formation find themselves challenged by a modified version of the same phenomenon. There is much talk abroad about Christian secularity, social commitment, incarnational spirituality. For anyone actively engaged in the apostolate the question almost invariably arises: "What's going on?" or "Where are we going?"

Perhaps we wish we were living and working in another world, but whether we like it or not, there appears to be too much evidence for the fact that this is our world. Thus, we are faced with the decision of whether or not we are going to see our vocation in the Church as demanding that we be contemporary. If the dedication of our lives is to speak to the world around us, it must be a world we recognize for what it is. To write it off as hopelessly alien to Christianity would be tantamount to giving up any meaning for our lives.

For those who accept the view that the vocation to the priesthood and religious life is one of official witness, one who speaks to the world of Christ's transforming presence, as a special service to the Church, it follows that he ought to have an idea of what he is thereby saying to the world as well as what this world is, to which he is trying to speak. This essay, therefore, is not a detached statement of either the glories or vicissitudes of the intellectual life for its own sake. If a better term for intellectual life could be thought of it would be preferred, lest anyone get the impression that what is being advocated is some sort of idyllic, mostly sterile, speculation, which furthermore, is generally agreed to be the production of a leisure class. Rather, what is herein promoted is the dedication of a regular and consistent amount of one's time to serious study and reflection in order to better recognize and, hopefully, correspond to the workings of the Holy Spirit in the Church.

Looked at with a narrow understanding of the spiritual life, the old axiom "know thyself" as a foundation never was an easy matter. Let's not kid ourselves into thinking that we as contemporary persons are less, or even no more complicated than our forbears. Why we think and act the way we do very frequently has roots in the kind of world in which we grow up, from which we came, and

in which we now live. According to Father Greeley's social analysis contemporary spirituality is finding meaning more in terms of function than intrinsic worth, in active engagement rather than exercises of piety, in group dynamics rather than interior solitude, in discussion rather than silence.

The contemporary mentality appears to be one advocating far more utilization of spontaneity, informality and the reinforcement of the emotions. Perhaps never before has there been such a widespread commitment to a this-wordliness which leaves those initiated in a former era or mentality wondering where the traditional Christian emphases on the transcendent and the eschatological fit in.

Look beyond ourselves and the problem is further complicated by the kind of work God calls us to perform. It is a truism that preachers can't hope to be effective without knowing the people to whom they are proclaiming God's word — not to mention the ever present strain to really know God's word. Teachers likewise must know their students. Religious must know their brothers and sisters with whom they are sharing their life. All of us must know Christ Jesus as the source of all meaning

The somewhat singleminded issue raised by this essay is therefore: how can anyone hope truly to "be in the world" of this era without by that very fact being forced to recognize the urgent responsibility to seek whatever intellectual understanding we are capable of at this time?

No, this essay is not an appeal to the type of intellectual life which we might describe as fragmentative, biting off a small morsel of reality, delving into minutiae, losing oneself in the realm of the esoteric. Such an ideal presupposed that there was a synthesis generally accepted into which the minutiae could be absorbed, or at least it passed on the baton to others to produce the demanded synthesis. But now, if anything is evident, it is the lack of a generally accepted synthetic view of reality. We have to do a lot of hard thinking to piece meanings together. No doubt the world has never lacked thinkers who have accepted this responsibility. In fact, there was a time when the synthesis was a rather comprehensive Christian one. But who would claim that the present situation is one which impresses anyone as having placed the glorious Christ in his primal place for more than a handful? In fact, isn't there considerable evidence that we have frequently given lip service to the doctrine of the primacy of Christ and never quite gotten around to the pursuit of the implications? Furthermore, the very pursuit of such implications will inevitably involve a lifetime of reflection, groping for light,

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searching for wisdom. Yet, will anyone deny that pursue we must? Or should we prefer to bury the master's coin until he returns? What do we think about the contemporary moralists' claim that the refusal to develop is the essence of all sin?

No one would deny that a great deal is being said by so-called Catholic thinkers these days. It is a statistical fact that more, quantity-wise, is being said than ever before. Too often, however, one gets the well-founded suspicion that the level goes no further than jargon. For example, the terminology of Heidegger, Sartre or Teilhard is readily bantered about without their avid users ever having been caught up in the vortex of the ontological struggles which gave birth to those terms. Is this being intellectually honest, or is it sloganeering? One wonders, moreover, how many times communications have broken down between the so-called new breed and the old guard because one or the other, if not both, were talking from the insecurity of their ignorance, not having taken the time to investigate the factors which molded the other's thought, or perhaps not having done sufficient homework to verify one's own thought.

Traditionally, the intellectual life has been considered (e. g. by Sertillanges) to be an ascetical discipline. But asceticism seems to be a strategy which moderns shy away from. Yet no one can hope to do any more than scratch the surface unless he truly studies and

reflects and studies some more. Contemporary man gives a great deal of lip service to the endeavor; but in reality, anyone who tries, is committed to a life of considerable sacrifice and mortification from without as well as from within. He finds himself beset with handicaps. For instance, the electronics age has ushered in the sense image with such an impact that it may be wondered if it is not becoming more difficult than ever before to penetrate beyond it. We are addicted sentimentalists who many times find ourselves severely hampered from deeper reflection by this sentimentalism. In addition, we frequently must live and work with that brand of American pragmatism which exhibits a very low tolerance for time spent in reflection and personal study. Teachers are allowed to prepare for class, yes; and students are allowed to earn degrees, and preachers are allotted a few moments at the end of the day to search for a word to speak.

But this is hardly enough. Even for those, and perhaps especially for those, who are very actively engaged in the apostolate, there must be a determined allotment of some time daily for study. Study must become a habit in every sense of that word. This automatically implies a great deal of self discipline and perseverance. But it also requires opportunity. Others must allow us to withdraw temporarily, must allow us the seclusion, the tranquility, the silence (What could be said about the need to do without noise!) to cultivate inner silence.

If it can be said that contemporary man seeks meaning, can we be so sure that we have meaning unless we are willing to enter into grips with the real issues of life? Can this be done without thought? Or, to put it another way, if missionaries and catechists have always recognized that people must be raised to a truly human level before there can be much hope of christianizing them, why should we stop there? Are we being truly human if we simply accept the material prerequisites without using them as a springboard for the spiritual activity which is unique to what is specifically human about us? This goes both for ourselves and for those whom we serve. In some degree, according to our abilities, genuine intellectual pursuit is incumbent upon everyone who claims a life dedicated to the service of Christ. We must begin to consider this more seriously than we give the impression of having done in the past. Certainly, this means at its very least that we have got to stop glorifying that type of simplicity which is little more than a disguise for ignorance. We've got to stop exercising an ipso facto suspicion of those who invest their time and talents in intellectual endeavor. We ought to be less quick to label them dangerous when they stop pattering the old platitudes. We ought to try to be big enough to stop complaining that they are not doing their share of the "work." But eventually, we ought to be serious enough about our vocation to get back to the books and reflection ourselves.

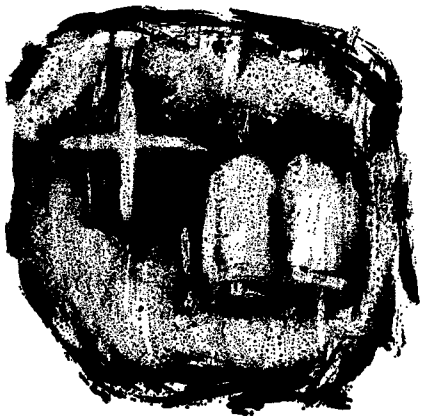
MONTHLY CONFERENCE

Marginals on *Perfectae Caritatis* — IX

Mother Mary Francis, P. C. C.

At the end of the ceremonies of solemn vows for a Poor Clare nun, the bishop turns from the last blessing over the newly professed and gives the abbess a large assignment. "Take this spouse of God under your care and direction," he commands. Then he enjoins two other directives: "Keep her consecrated. Present her spotless at the tribunal of God to whom you must render an account for her soul."

Now, each of us has at least one talent for running in the wrong direction or even in several directions at once. Some have five talents for this. There are those who have ten. We would none of us be so foolish as to deny that even consecrated souls have a facility for performing quite unconsecratedly in trying circumstances. And it is often difficult to fight off the depression that comes of seeing how frightfully spotty we are. It seems our outstanding annexation as we trudge along the way of perfection is — more spots.



So how, precisely, does one little being take such care of another person and direct her so surely that she remains stable in consecration, and at death offers the angels a spotless burden to sweep up to God? Even God refuses to impose his omnipotence on the human will which he has created free. So, it is immediately clear that the superior is not set to "make" a subject holy. Her love and solicitude and her example are not meant to be a kind of spiritual energine, a glorified spot-remover. It must be rather that by her humility before the deep and delicate mystery which each person is, the superior is in some way to identify herself with her subjects, and by her compassionate understanding of them inspire in them a desire to relinquish the muddy comfort of spots in favor of the only effective cleansing agent, which is the love of God.

But this is hardly enough. Even for those, and perhaps especially for those, who are very actively engaged in the apostolate, there must be a determined allotment of some time daily for study. Study must become a habit in every sense of that word. This automatically implies a great deal of self discipline and perseverance. But it also requires opportunity. Others must allow us to withdraw temporarily, must allow us the seclusion, the tranquility, the silence (What could be said about the need to do without noise!) to cultivate inner silence.

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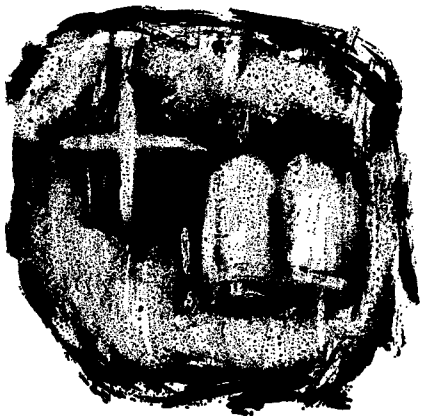
Now, each of us has at least one talent for running in the wrong direction or even in several directions at once. Some have five talents for this. There are those who have ten. We would none of us be so foolish as to deny that even consecrated souls have a facility for performing quite unconsecratedly in trying circumstances. And it is often difficult to fight off the depression that comes of seeing how frightfully spotty we are. It seems our outstanding annexation as we trudge along the way of perfection is — more spots.



So how, precisely, does one little being take such care of another person and direct her so surely that she remains stable in consecration, and at death offers the angels a spotless burden to sweep up to God? Even God refuses to impose his omnipotence on the human will which he has created free. So, it is immediately clear that the superior is not set to "make" a subject holy. Her love and solicitude and her example are not meant to be a kind of spiritual energine, a glorified spot-remover. It must be rather that by her humility before the deep and delicate mystery which each person is, the superior is in some way to identify herself with her subjects, and by her compassionate understanding of them inspire in them a desire to relinquish the muddy comfort of spots in favor of the only effective cleansing agent, which is the love of God.

§14 of "Perfectae Caritatis" is quite in accord with the above quoted injunction of the ritual, as are both with the words of Saint Paul in Heb. 13:17, in saying that superiors are "those who are to give an account of the souls entrusted to them." And P. C. continues that, because of such an accounting to be made to such a Higher Superior, earthly superiors "should fulfill their office in a way responsive to God's will." This is actually to say that their best methodology in the direction of souls is no human methodology at all but a personal openness to God.

If anyone in a community is threatened with the cluttering of soul which multiple concerns can engender, it is the superior. Yet, it is precisely the superior who must above all remain uncluttered in soul so that the inspirations of grace may find her accessible rather than occupied. And so God gives superiors a precious gift to accelerate the emptying out process. It is the prize of helplessness before souls.

It is certainly necessary and perhaps even imperative that a superior have a firm understanding and working knowledge of the psychology of human behavior. She has to learn by experience how theories of typical human behavior patterns appear in practice. And a valid religious existentialism must vitalize the classicism of her principles. Yet with all of these, plus possible high intelligence and even wisdom, she will invariably experience the human helplessness of one person confronted by the mystery of another person. In this very realization of her limitations and even powerlessness, the superior should find her realest security.

It is needful to experience one's finitude in order to be prepared for the influx of Infinitude which one who holds office and has been given the care of souls has every right to expect from God. If, however, the superior hopes to find within herself even the means to cope with all situations much less the wisdom to deal with souls, she is already militating against her own and the community's spiritual interests. A servant is essentially a dependent. We shall preserve ourselves from mere glibness about service and ministry if we seriously ponder the dependent state which superiorship indicates.

A superior never knows what is coming next. She, more than any of her sisters, **must** live from hour to hour, intent upon God and utterly dependent upon him. It is desirable that an abbess have qualities of leadership, but it is essential that she have a sense of dependence and servitude. All her education and experience and even all her prayer and her spirituality should serve only to accentuate her awareness of her dependence upon God. There is no conceptual conflict between the idea of a superior giving herself utterly to her community and the idea of the superior's obligation

to give only Christ to the community. She can live in the happy awareness that she can do all things in Christ. But she finds her security in the realization that she can do nothing at all apart from Christ. And what do we mean by "in" Christ, if not that she has plunged her entire being into Christ? He is not "with" her, but she is "in" him. In this awareness of her mission to serve, and of service as dependence, the superior discovers her special vocation to poverty.

The abbess ought to keep nothing of herself for herself. Her health, her energy, her time, her talent, her love are to be squandered upon the sisters. "They should exercise their authority out of a spirit of service to the brethren, expressing in this way the love with which God loves their subjects." (P. C. §14). And how does God love them? "He so loved the world as to give his only-begotten Son" (1 Jn. 4:9). He "emptied Himself, taking the form of a servant" (Phil. 2:7). He "came not to be served but to serve" (Mt. 20:28).

Canon Law tells us how old the superior should be. Constitutions will let us know how long she needs to have been professed. But since maturity is a relative and highly subjective matter, sometimes quite disproportionate to either age or religious experience; and since we may seek dispensations in the matters of both age and profession, we shall want immediately to look far beyond these relativisms to find the absolutisms to be sought in a superior.

Let us look at two superiors who were most faithful servants, who left a mark not only on their communities but on the world society even to our own day, Saint Francis and Saint Clare. Here are two totally committed persons. But they are committed to God and community not with the outthrust mental jaw of some modern "committants," but with the easy joy of the children of God. Healthwise, neither was a very imposing physical specimen. Francis was a slight man who had stomach trouble and increasingly poor vision. Clare had nearly invalided herself by early indiscretions in austerity, which fact caused her much chagrin and humiliation later on, and made her wish she had had a superior instead of being one. Their mental health, however, was indeed imposing. Their emotional health was exuberant. Is this not what we must look for in choosing superiors?

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Clare and Francis were utterly real. They laughed and they wept, they became depressed and they grew ecstatic. They were capable of extravagance (Saint Francis' hilarity was not always appreciated by some of his staid sons) and of high-handedness (St. Clare told the friars that if they would not instruct her nuns in the spiritual life, they could just keep their food, too!). They made mistakes (Clare damaged her health and Francis imposed too harsh a penance on Brother Rufino) which they acknowledged. They never attempted to create an authority image and were obviously not preoccupied with their positions. It was their wonderful humanity, their healthy approach to the world as well as to God, which created for them and for us its own image of warm, accessible love.

"Let her (the abbess) strive to precede the other sisters more by virtue and holy behavior than by her office, so that touched by her example, the sisters may obey her not so much from a sense of duty as from love." Certainly Saint Clare was centuries ahead not only of her own time but of all the ensuing hard-lipped eras which canonized "dutiful" obedience when she wrote those shocking words! Too often obedience has been presented to young religious as a matter of setting your lips, lowering your head, and bravely pushing on toward misery's eternal reward, this latter obviously being the only pleasant concept related to obedience. "Perfectae Caritatis" specifically, however, enjoins on the superior the duty to make subordination of their wills easier for subjects. This is entirely in accord with the spirit of Saint Francis and Saint Clare. How many treatises of unreal spirituality have delineated the superior as a dour power figure set to make subjects holy by breaking their wills and flattening their humanity. In fact, the more remote and uncharming the superior is, the better for the subjects who will thus grow more sturdily in faith, detachment, and corresponding inhumanity (though this last area of growth was, understandably, not mentioned).

Saint Clare was aware that love, like service, must be not only exercised but experienced. A woman simply cannot be fully herself unless she is loved. And the religious superior of women remains herself a woman with the same basic needs of womanhood felt by her sisters. It is a very good thing that we are so conscious these days of the subject's need to be loved. It is rather widely overlooked, however, that the superior also needs to be loved. A potentially excellent leader can be rendered powerless by the incooperativeness or disloyalty of those she is set to lead. An essentially lovable superior can be limited in her expression of love because she is not loved. There is, as a matter of fact, nothing quite so emotionally debilitating for a superior as to have her love rejected. And the rejection and disloyalty of the few can weaken the superior's contribution to the many. An unloved woman cannot give herself fully for the simple reason that she is rendered less herself by being unloved. This is equally true of the religious woman, superior as well as sister.

No superior can fully exercise her office of servant unless her service is wanted and (at least ultimately) valued. Service necessarily implies not only a servant, but persons who wish to be served. Actually, a superior can serve only as she is allowed to serve, work only where she is permitted to work, and strengthen and sustain love in the community only in the measure that she is loved by the community. That this may be read backwards as well as forwards is only part of the enduring mystery of love. Thus, the sisters will be well served only by someone who really desires to serve them, helped only by one equipped to help them; and they will be able to love in the measure that they are loved.

And then there is compassion. "Let her (the abbess) console the sorrowful and be the last refuge of the troubled, lest the weak if they find not comfort at her hands be overcome by the sadness of despair" (Rule of Saint Clare). True consolation does not come from without. It requires a genuine entering-in to the area of another's suffering, even into that other. This is hardly possible for someone who has not suffered herself. It is invariably one who has personally experienced weakness who is qualified to help the weak. "He bore our infirmities." God become man could have empirical knowledge of hunger, thirst, fatigue. We may say that the superior needs in the psychological sense to become the suffering sister in order to bear the sister's infirmity.

It could be hazardous to have for superior one who has never been ill, never had a headache, never been embalmed by fatigue. Such a person could have only speculative knowledge of the depression, irritability, peevishness, and all that inglorious train which usually accompany physical infirmity. How much less can a superior be understanding of impatience, tension, frustration, insecurity and the rest if she does not experience these destructive forces within herself? There is such a thing as a superior who is too serene, too detached, even — yes — too perfect. "To the weak I became weak that I might gain the weak" (1 Cor. 9:22). It is good, probably necessary, possibly even essential that superiors be empowered to exercise compassion in that deeply relational manner of one who has herself known infirmity. And so God invariably sees to it that the office of superior carries with it a generous measure of humiliations which, rightly appreciated, may engender humility.

The group dynamics method of analyzing the superior's faults and shortcomings may seem a lit-

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tle amusing and certainly superfluous to superiors who have discovered that of all the charges they have ever held in religious life, that of being superior is unquestionably the most humiliating. What can make one so painfully aware of one's own spotted condition as to be commissioned to present other persons unspotted to God? What discovers so profoundly to a soul her own talent for taking the wrong direction as to be entrusted with the direction of others? But such humiliations are not only salutary for the superior but contributive to the quality of her service to others. The person unaware of her own weakness will scarcely be compassionate to the weakness of others. And the person too strong to be weak is seldom the person to bring strength to the weak.

Happily, we all seem to be acutely aware these days of service being the office of the superior. We want, however, to carry Christ's idea of service to its limits. For he came not only "to serve" but "to give his life as a ransom for many." It is a lesson we must be repeatedly taught but which brings superiors a unique consolation when it is remembered: that, especially for a sister weak in virtue or wavering in her vocation to high holiness, the superior must add to exhortation, to compassion, to correction, to appeal, the final measure of herself which is suffering unto death. Sometimes the only way to reach a frustrated sister is to suffer the frustration of not being able to reach her.

The best way to steady the insecure may be to suffer the insecurity of not knowing how to help them. There are many ways for the superior to offer her life as a ransom for her daughters, none of which allow her the repose of physical death.

"The last refuge of the troubled" is Saint Clare's description of the abbess. Refuge, place of shelter, warmth, security. These are functions proper to a mother. It is strange that in these days of accent on religious community as a family, we seem to be simultaneously rejecting any underscoring of "mother." What kind of family do we envision? A household of orphans? There is something very odd about the decrying in some quarters of the mother-daughter relationship as maternalism-infantalism. The implication would be that mothers never have daughters except in perambulators. Is it not true that mothers have grown daughters on whom they depend, who share their responsibilities, who suggest and advise? It is indeed ironic that in an age of such insistence on love rather than legalism, we should have become uneasy about the title of mother.

"Superiors should gladly listen to their subjects," counsels "Perfectae Caritatis." Saint Clare pointed out seven centuries ago in that terse style she always employed when mentioning the obvious: "The Lord often reveals to the least that which is best." That we are presently emphasizing the importance of the superior's listening to her sisters is

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not a matter of having discovered a new concept of superior-subject relationships, but may well be a matter of admitting we have sometimes failed to do what is obviously required if the superior is to "foster harmony among them (subjects) for the good of the community and the Church" and "govern these as sons of God, respecting their human dignity" (P.C. §14).

God reveals what is best not exclusively nor necessarily directly to the superior, but through a communal listening for his inspirations and a communal sharing of them. And the superior's duty "to decide and command" (**ibid.**) cannot be adequately, lovingly, or even intelligently discharged except by her attentiveness to the charisms he gives to subjects. But as the sisters help the superior by revealing to her what God has revealed to them, the superior in her turn must reveal something to the sisters. One thing she must constantly reveal is vocational identity.

In this period of greater care in screening subjects, it may be important to remember that superiors, too, need to be screened. Above all, with the help of the Holy Spirit, they need to screen themselves. We are anxious about the multiplying uncertainties and insecurity in religious communities. We have so many religious unsure of themselves, unsure of their place in the Church, unsure of the meaning of their vocation. There are various and complex reasons for this, but one reason not usually much dwelt upon in discussions is the unsureness of superiors. If they do not have a strong, sure, unshakable sense of **vocation**, it is inevitable that the community, too, will be riddled with anxiety and insecurity. Is it not to a deepening of our sense not only of personal identity but of communal identity that the Decree on Renewal in Religious Life invites us? "The gifts which communities possess differ according to the grace which is allotted to them" (P.C. §8). "The members (in the Mystical Body of Christ) do not all have the same function" (P. C. §7; Rom. 12:4).

We live in a searching age. And a searcher is a very good sort of person to be. It is folly to pretend we have found the **fullness** of truth and recognized the boundaries of vocation, rather after the manner of a land surveyor. Actually, all religious are meant to be specialists in seeking the truth which to them, as to the apostles before them, is revealed in the measure they have become capable of receiving it. "I have many things to tell you, but you cannot bear them now" (Jn. 16:12). And it is radical to the meaning of vocation that it has no boundaries, is not static, certainly is not rigid and inflexible. The same vocation is **expressed** differently in variant social milieux, ages, and even situations. Styles change not less in the expression of religious life than in literature, art and architecture. But essence

> One cannot. . . live in crisis forever. You either have to die or get well. True, a third dreary choice would be to elect permanent invalidism.

does not change. And so an outstanding duty of the superior is to reveal to her sisters the essence of their common vocation. Obviously, she cannot do this if she does not know or is not sure what that essence is.

The oneness of the people of God is not ensured by the uncertainties of the members as to their own proper role in salvation history. Yet, it almost appears that identity crises are being accepted if not actually pursued by some as an enduring mode of expression. One cannot, however, live in crisis forever. You either have to die or get well. True, a third dreary choice would be to elect permanent invalidism.

To change the expression of a truth while preserving the integrity of truth, we must be absolutely sure of that truth and educated to deal with it. "Perfectae Caritatis" reminds us of this in various numbers and very strikingly in §7 which deals with the cloistered communities entirely dedicated to contemplation. "Their manner of living should be revised according to the principles and criteria of adaptation and renewal mentioned above. However, their withdrawal from the world and the exercises proper to the contemplative life should be preserved with the utmost care." Contemplatives are thus urged in the Decree to be anchored in the truth that withdrawal from the world (a positive attitude opposed to a negative escapism or flight) is so radical to their vocation as to call for preservation "with the utmost care." Withdrawal, they must understand as a face-on backing up process, as the kind of thing one does to get a proper perspective for appraisal and appreciation. The turning of one's back on a thing and running away from it is a different procedure entirely and hardly praiseworthy if the thing involved is the world. It has nothing to do with withdrawal. So, understanding the meaning of withdrawal and with a clear knowledge of what the "exercises proper to contemplative life" are, contemplatives are equipped to use the light of the Holy Spirit revealed in prayer and also in discussions and mutual sharing to "revise their manner of living."

This is only one example of a principle touching upon every form of religious life, a principle with which "Perfectae Caritatis" is thoroughly imbued. The kind of conviction it demands is a certainty not at all inconsistent with searching or with our universal state of becoming. And if the superior lacks this conviction and this basic certitude, it will not normally characterize her community, either.

It is delightful to discover how many of our fresh new concepts of community life are as old as our Order! "Medieval" Saint Clare condensed a workshopful of ideas on the accessibility, serviceability and approachability of the superior in one paragraph of her Rule: "Let her be affable and courteous, so that the sisters may, without fear, make known to her their wants and have recourse to her with confidence at all hours, whenever it shall seem expedient to them, both on their own account as well as for the sake of their sisters."

When we spread out that condensation we have a considerable knowledge of what subjects need in a superior. She is to be courteous ("respecting their human dignity," P.C. §14), and easy to get along with ("expressing the love with which God loves their subjects," **ibid.**). Even the "master listener" of our present discovery would probably be allowed office hours, but Saint Clare invites her daughters to "have recourse to her with confidence at **all** hours." If that is not plain enough, she rephrases it: "whenever it shall seem expedient to them." "Superiors should gladly listen to their subjects" (P.C. §14). Clare insists that the abbess must do this anytime at all that the sisters have something to say.

The sisters are to come to the superior "both on their own account as well as for the sake of their sisters" (Rule of Saint Clare). Superiors should . . . foster harmony among them [subjects] for the good of the community" (P.C. §14). The Franciscan ideal envisioned by Saint Francis and entrusted by him to Saint Clare had nothing at all of isolationism about it. There was no trace of the "me and my perfection" attitude at Rivo Torto or San Damiano. To have one's gaze fixed on God was not understood to mean letting one's companions shift for themselves.

But with all her emphasizing of humble service and accessibility as characteristic of a good superior, Saint Clare takes care to remind subjects that "for the love of God they have renounced their own wills; hence I desire that they obey their mother as they have freely promised their Lord to do." She accents freedom, the freedom with which responsible religious women have decided to subordinate their wills and obey.

"And she, seeing their charity, humility and concord, shall find the burdens of her office easier to bear, and shall through their holy living find her troubles and sorrows turned into joys." Saint Clare was thus not above asking her sisters to help her, just as she wished to help them.

It was a strong family spirit that characterized early Franciscans. The ministering superiors even in the friaries were asked by Saint Francis to be "mothers" to their subjects. No wonder that the Decree on Renewal in Religious Life urges us to return to the spirit of our founders.

The Lord's Own Peace — II

A Study in Franciscan Spirituality

Sister M. Carol Frances Jegen, B. V. M.

Brother and Sister Creatures

Because of Saint Francis' well-known **Canticle of the Sun**, modern readers might think first of Brother Sun, Sister Water, and Brother Fire as evidence of the Saint's penetration into the doctrine of the divine Fatherhood.[26] But this canticle comes as a climax to a life of awareness of the mystery of Fatherhood rooted in a complete sharing of the mystery of sonship. Nothing was beyond the scope of the love of Saint Francis, because nothing could be beyond the love of the Word Incarnate. All creatures were included, but, as far as the animal kingdom was concerned, those creatures who had special meaning in the life of the Son of God were particularly precious.[27] In this regard Francis shows a scriptural-sacramental mentality, perhaps somewhat different from ours in many respects, but possessing many a grain of truth.

It is interesting to see how carefully Saint Bonaventure explains this attitude of Saint Francis toward creatures. Here we find a summary of one of the main tenets of the Seraphic Doctor's mystical theology.[28]

> That he might by all things be stirred up unto the divine love, he triumphed in all the works of the Lord's hands, and through the sight of their joy was uplifted unto their life-giving cause and origin. He beheld in fair things Him Who is the most fair, and through the traces of Himself that He hath imprinted on His creatures, he everywhere followed on to reach the Beloved, making of all things a ladder for himself whereby he might ascend to lay hold on Him Who is the altogether lovely. For by the impulse of his unexampled devotion he tast-

[26] Pourrat, 170f.

[27] Felder, 419f. The entire chapter on "Francis and Nature" is very helpful. Magill, 352.

[28] Pegis, 12. A brief but helpful explanation is given of the significance of created **vestige** and **image** in the thought of St. Bonaventure.

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ed that fountain of goodness that streameth forth, as in rivulets, in every created thing, and he perceived as it were an heavenly harmony in the concord of the virtues and actions granted unto them by God, and did sweetly exhort them to praise the Lord, even as the Prophet David had done (Ch. IX, 1).

Saint Bonaventure gives considerable attention to the reason why Saint Francis called even the small animals, brothers and sisters. To illustrate how Francis loved in a special way those creatures which Scripture considers a type of Christ, he makes special mention of the Seraphic Father's attitude toward lambs:

> When he bethought him of the first beginning of all things, he was filled with a yet more overflowing charity, and would call the dumb animals, howsoever small, by the names of **brother** and **sister**, forasmuch as he recognised in them the same origin as in himself. Yet he loved with an especial warmth and tenderness those creatures that do set forth by the likeness of their nature the holy gentleness of Christ, and in the interpretation of Scripture are a type of Him. Oftimes he would buy back lambs that were being taken to be killed, in remembrance of that most gentle Lamb Who brooked to be brought unto the slaughter for the redemption of sinners (Ch. VIII, 6).

The special power of Saint Francis over animals is seen by Saint Bonaventure as an indication of the great holiness of this man of God who restores the peace and order throughout creation which was lost when man refused friendship with God. Even in the world of brute creation, Saint Francis is peacemaker.

> With holy affection, then, must we think on the holiness of this blessed man, that was of such wondrous sweetness and might as that it conquered wild beasts, tamed woodland creatures, and taught tame ones, and inclined the nature of the brutes, that had revolted from fallen man, to obey him. For of a truth it is this piety which, allying all creatures unto itself, is profitable unto all things, having promise of the life that now is, and of that which is to come (Ch. VIII, 11).

Although Bonaventure does not include the glorious **Canticle of the Sun** in his biography, he does give indications of its major themes in addition to those already mentioned. Among the creatures included in this symphony of praise to the "Most high, omnipotent, good Lord," are sufferings of weakness and tribulation, even Sister Death.

> Praised be my Lord for those who for Thy love forgive
> And weakness bear and tribulation,
> Blessed are those who shall in peace endure,
> For by Thee, Most High, they shall be crowned.
> Praised be my Lord for our Sister, the bodily Death,
> From the which no living man can flee.[29]

[29] As quoted in Felder, 427. Chesterton makes extremely interesting observations on the **Canticle**, 132f.

The Lord's Own Peace

Recently Dietrich von Hildebrand remarked, "His [Francis'] was a crystal-clear and soaring holy joy that was filled with the peace of Jesus Christ."[30] For Saint Bonaventure it was clear that genuine peace had come to Saint Francis through his union with Jesus Christ and him crucified.[31] On this theme the biography of Saint Francis comes to a close, as Saint Bonaventure uses the Exodus imagery to relate his death to Christ's death and entrance into glory. It was his prayerful study of the life of Saint Francis which convinced Bonaventure that union with Christ was the great aim in life.[32] Union with Christ meant the enjoyment of peace in the divine embrace.[33] Love of Christ was the only thing which gave intelligibility to the Franciscan way of life.[34] Christ crucified was truly the way to the Father.

> "I give Thee thanks, O Lord God, for all these my pains, and I beseech Thee, my Lord, that, if it please Thee, Thou wilt add unto them an hundredfold; for this will be most acceptable unto me if laying sorrow upon me Thou dost not spare, since the fulfilling of Thy holy will is unto me an overflowing solace" (Ch. XIV, 2).

The Exodus theme is found not only at the end of Saint Bonaventure's **Legenda Maior**, but also in his great summary treatise on mystical theology, **Itinerarium Mentis in Deum**.[35]

> Whoever looks upon the propitiatory and turns his face fully toward the Crucified, with faith, hope, and love, with devotion, admiration, and exultation, with appreciation, praise, and joy, makes the pasch, that is, the passover, in the company of Christ. By the staff of the cross, he enters the Red Sea, on his way out of Egypt to the desert; there he tastes the **hidden manna**, and with Christ he lies in the tomb, apparently dead to the world, but all the while experiencing in himself, as much as is possible in the present state of wayfaring, what was said on the cross to the robber who confessed Christ: **"Amen, I say to thee, this day thou shalt be with Me in paradise."**
>
> This was shown likewise to blessed Francis on the height of the mountain (where I thought out the things I have written here) when, in a rapture of contemplation, he had the vision of a six-winged Seraph attached to a cross; as I

[30] Von Hildebrand, 36.

[31] Felder, 395.

[32] Cuthbert Gumbinger, OFM Cap., "The Primacy of Charity in Franciscan Theology," **Franciscan Studies** 3 (1943), 221.

[33] **Ibid.**, 223.

[34] **Ibid.**, 219.

[35] Césaire De Tours, OFM Cap., **Franciscan Perfection**, trans. P. Barrett, OFM Cap. (Westminster, 1956), 166. The text of the **Itinerarium** is taken from **S. Bonaventurae, Opera Omnia** XII (Parisiis, 1868). All English translations of the mystical writings of St. Bonaventure used in this study are taken from **The Works of St. Bonaventure**, trans. Jose de Vinck, Vol. I, **Mystical Opuscula** (Paterson, 1960).

and several others were told, at that very place, by the companion who had been with him at the time. There, carried out of himself, he passed over to God, becoming a model of perfect contemplation — another Jacob now become Israel — so that, in this way and through him, God might invite all truly spiritual men, rather by example than by word, to the same passing over and the same ravishment of soul (Ch. VII, 2, 3).

It is on Alverno that Francis and Bonaventure really meet in the seraphic love of Christ crucified.[36] In the mystical writings of Saint Bonaventure great emphasis is placed on the passion and death of our Lord. One entire treatise, **Vitis Mystica,** is devoted to the passion. There, in a striking passage, Jesus crucified longs to embrace the faithful soul with his kiss of peace.

> The One so good and so great desires you to embrace Him and is waiting to embrace you. He inclines toward you the flower of His head, pierced with many thorns, and calls you to receive the kiss of peace, as if saying: See how I was disfigured, transfixed, and beaten in order that I might place you upon My shoulder, My straying sheep, and bring you back to the paradise of heavenly pastures (Ch. XXIV, 3).[37]

On the keynote of peace, Saint Bonaventure, Prince of the Mystics, introduced his great mystical treatise on the mind's journey to God, the **Itinerarium Mentis in Deum.**[38]

> Give light to the eyes of our mind, **guide our feet into the way of peace;** that peace **which surpasses all understanding;** that peace announced and given to us by our Lord Jesus Christ, and preached again by our father Francis. For he proclaimed peace at the beginning and at the end of every sermon; he offered his wish of peace in every greeting; he longed for ecstatic peace in every contemplation, as a dweller of that Jerusalem of which the Man of Peace says — he who was peaceable with them that hated peace: **Pray for the peace of Jerusalem.** For he knew that the throne of Solomon would not stand except in peace, as it is written: **And his place is in peace: and his abode in Sion** (Prologue, 1).

Saint Bonaventure develops this treatise in his own philosophical-theological way. It is largely through the work of this Doctor of the Church that philosophy is really integrated into Franciscan thought and life. Although much misunderstanding exists[39] concerning Saint Francis' attitude toward the intellectual life it took a Saint Bonaventure to show clearly how the Franciscan way of life is not incompatible with a life of learning. In fact, learning has been essential to its growth and development. Saint Bonaventure reconciled study with the cherished Franciscan spirit of poverty and work by pointing out the more spiritual and difficult nature of study, its requirements of more physical and mental energy, its demands for heavier sacrifices, and its poorly remunerated efforts.[40]

The philosophy of Saint Bonaventure is a devout one, whose term is contemplation on Alverno. Philosophy became a "religious instrument in the ascent of the soul to the ecstatic contemplation of God."[41] Saint Bonaventure's deeply Platonic and Augustinian background are in evidence throughout the **Itinerarium Mentis in Deum.**[42] Saint Augustine is quoted quite frequently. (The trinitarian references and divisions of this work show the influence of Augustine's **De Trinitate**, one of Saint Bonaventure's main sources for Chapter III, "On Contemplating God Through That Image of Him Which Is Distinguished By Natural Faculties").[43] Interestingly enough, Aristotle is also quoted rather frequently in this chapter. Pegis indicates why this could be: "Aristotelianizing St. Francis (if I may dare use such scandalous language) was possible only because St. Bonaventure aimed also at Franciscanizing Aristotle."[44]

Time does not permit, nor does this article demand a thorough study of the philosophy of Saint Bonaventure. Here, Gilson's **The Philosophy of St. Bonaventure** would be indispensable. However, it is essential for our purposes to be aware of the Christocentric aspects of Saint Bonaventure's thinking. And his Christocentric thought must be understood in the light of the exemplarism of his metaphysics.[45]

To say that Christ is the center of a philosophy may mean to some that whatever we are talking about, it could not be **philosophy.** How could Christ be the center? Faith, not reason, or at least, faith with reason is in the picture.[46] But Saint Bonaventure would say both must be there because there is no intelligibility to **reality** — the reality of this universe or any other one, for that matter — without Christ, who is the **Word** of the Father, the Word Incarnate. How could genuine philosophy fail to include Christ? He is the

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[36] Pegis, 3.

[37] Text as found in S. Bonaventurae, **Opera Omnia VIII, Opuscula Varia ad Theologiam Mystica,** (Quaracchi, 1898). DeVinck translation, 204.

[38] Pegis, 3. Leo XIII gave St. Bonaventure the title, Prince of the Mystics. Cf. **The Works of St. Bonaventure,** trans. Jose de Vinck, Vol. I, v.

[39] Sometimes St. Francis is considered as completely anti-intellectual. Cf. Pourrat, 152; Anne Fremantle, **The Age of Belief** (New York, 1963) 139. However, this view is rather one-sided, as more careful studies of St. Francis indicate. Cf. Ignatius Brady, OFM, "Commentary — Recent Works on Saint Francis," **Franciscan Studies** 13 (1953), 202.

[40] Gemelli, 51.

[41] Pegis, 13.

[42] **Ibid.,** 13; Etienne Gilson, **The Philosophy of St. Bonaventure,** trans. Trethowan and Sheed (Paterson, 1965), 427, 437, 445.

[43] Quotations from **De Trinitate,** VII, IX, X, XIV, as listed on p. 259 of Jose de Vinck's translation.

[44] Pegis, 6. Gilson, 444.

[45] Gilson, 429.

[46] **Ibid.,** 438.

"image of the invisible God, the firstborn of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities — all things were created through him and for him" (Col. 1:15, 16). Granted, philosophy as philosophy cannot begin with Christ, but how can philosophy for a man of Christian faith be pursued completely apart from Christ?[47] Such a question was a pertinent one not only for Saint Bonaventure, but for any Christian who engages in serious philosophical thought. On this point, Gilson's comment bears repetition:

> Thus philosophy may either despair of things and of itself, or seek the explanation of the universe where it is to be found; but it cannot choose this latter part unless it sees, as the essential object of its effort, the discovery and the elaboration of that element of the divine implied by nature. This is precisely the work St. Bonaventure set himself to accomplish. With a delicate logic which in the extent of its exigencies will never be surpassed, he develops the complete philosophy of that supernatural apart from which nature and man would remain insoluble enigmas. This is the glory that shall not be taken from him.[48]

It was not only the exemplarism of Christ, but in a way, an exemplarity also provided by Saint Francis, which inspired Saint Bonaventure. Alverno certainly was a major factor in drawing Saint Bonaventure to an awareness of Jesus crucified as the way to mystical union. This had been the way for his father, Francis, and for him, too, this was the way to the Lord's own peace.

From our twentieth-century vantage point, well might we ask the question about the place of the resurrection in Franciscan thought. Today with our emphasis on the risen Christ, we might be inclined to associate Christ's peace much more with the mystery of the resurrection, than with that of the passion. Surely the gospel stress on the risen Christ is that of peace. How frequently is the greeting given, "Peace be with you" (Jn. 20:19, 21, 26). Actually there is not a conflict here, but there is a different point of emphasis.

Saint Bonaventure does devote a considerable portion of his treatise, **Lignum Vitae** to the mystery of the risen Christ. When he considers Jesus as triumphant King and Prince, the theme of peace is given some prominence.

> And He, indeed, is King who wears **on His garment and on His thigh a name written: King of kings and Lord of lords;** whose **power is an everlasting power that shall not be taken away;** whose kingdom shall never be destroyed; and whom nations and peoples and tongues shall serve throughout eternity. And He is truly **Peaceable,** upon whose countenance all heaven and earth desire to look.
>
> Oh, how glorious is the kingdom of this lofty King where all the just share the reign with God! Its laws are truth, peace, love, life, and eternity (Ch. III, 45).[49]

Furthermore, in some of his sermons on the resurrection, St. Bonaventure develops an interesting theology of the resurrection as sign, not only in the head but also in the members of the Church (On the Resurrection of the Lord, Sermon III).[50] Although there is much to be explored in the resurrection theology of Saint Bonaventure, in most of his spiritual writings there seems to be a more consistent stress on the mystery of the passion as the way to peace in Christ.[51] Certainly this is the emphasis in the **Legenda Maior.**

Does this emphasis on peace, a peace achieved through union with Christ crucified, really make any sense to our world? Does it have anything to do with peace demonstrations, non-violent resistance, torn-up draft cards, even human torches? Does modern man know what he means by peace? Is peace merely cessation from war and from the struggle over social justice because justice will have overcome? Or is peace deeper than that? Or do we really know?

Our Lord's own peace is "not as the world gives" (Jn. 14:27). That we do know. But what we do not seem to realize is that his peace is found in the mystery of suffering and death in union with Christ and the Christian community — this is the only way to risen life. Of all the Christian paradoxes, peace in the midst of the struggle against evil, peace by means of the struggle against evil, is one of the hardest to understand. This understanding is the kind that can come only through experience, and so it was the experience of Saint Francis on which Saint Bonaventure relied, because he knew that that experience was a deep participation in the experience of Jesus Christ.

The peace of mystical union may not be the peace for which most men think they're striving. Nor may it be the peace most men will reach in this life. But the peace of the divine embrace of our Father is the peace for which all men are destined. This is the ultimate peace for man won through Jesus crucified.

In so far as man strives for peace with God, to that extent will there be genuine peace on earth, especially in the struggle against evil. True peace cannot be had apart from Christ. In a special way, Franciscan spirituality witnesses to this fact. May today's followers of Saint Francis find more and better ways to speak the message of peace to our century.

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[47] **Ibid.,** 439.
[48] **Ibid.,** 448.

[49] **Lignum Vitae** as found in the Paris edition, 82. De Vinck translation, 140f.
[50] Tomus XIII of the Paris Edition, 216.
[51] Another indication of St. Bonaventure's stress on the passion is found in his **De Perfectione Vitae ad Sorores.** The entire chapter VI is devoted to the "Passion of Jesus," XII, 221f. In de Vinck's translation, 239f. Scarcely any mention is made of the resurrection in the entire work.

Book Reviews

The Vision of Paul Tillich. By Carl J. Armbruster, S.J. New York: Sheed and Ward, 1967. Pp. 328. Cloth, $6.95.

The Fabric of Paul Tillich's Theology. By David H. Kelsey. New Haven: Yale University Press, 1967. Pp. 202. Cloth, $6.00.

When Paul Tillich came to the United States more than thirty years ago, he introduced a style of theology that was unfamiliar in this country. It was a philosophical theology, and its concepts and language, drawn from the European philosophical tradition, contrasted with the more pragmatic and social interpretations of Christianity that have been characteristic of American Protestantism. Tillich himself has expressed the contrast in these words: "The European danger is a lack of horizontal actualization; the American danger is a lack of vertical depth." But he himself in a remarkable way united in his own work these divergent interests. He was no mere theoretician, and it is worth remembering that he came to this country precisely because his political views had led to his dismissal from his German chair at the hands of the Nazi regime.

Tillich's work made a profound impression on the American theological world, but one must ask how permanent this impression will be. Some of the younger American theologians, returning to the pragmatic tradition, have turned away from Tillich's philosophical interests. One thinks, for instance, of Harvey Cox's harsh dismissal of Tillich as irrelevant and out of date. But there are encouraging signs that some other young theologians are finding much of interest in Tillich's work, and are also clear that no serious theology can avoid the ontological questions that lie at the foundation of Christian faith.

The two books under review are both excellent contributions toward the serious exploration and evaluation of Tillich's thought. They show that he is far from being irrelevant to the theological problems of our time.

Father Armbruster's book is concerned with the elucidation of the idea of a theology of culture in Tillich. The principal value of the book lies in its careful exposition of Tillich's ideas, drawn from the whole body of his writings. Tillich himself sometimes wrote obscurely, and his thought needs the kind of clarification and articulation that it receives in this book. For instance, the important notion of "theonomy" is not easily understood, and Father Armbruster's patient researches into what Tillich has said on this theme are most helpful.

In saying that the chief value of Father Armbruster's book lies in its exposition, it is not implied that the book merely reports Tillich's ideas, though it does indeed serve as a first-class introduction to his writings. One must say further that this is creative exposition. The significance of Tillich's ideas is brought out in such a way that one sees the possibility of their further development.

Father Armbruster is appreciative of the ontological elements in Tillich's thought. He points out rightly that this ontology is not based on metaphysical speculation but on reflection about man; and he claims that by his ontological approach, Tillich brings God into the heart of the cosmos, and avoids Bonhoeffer's complaint about a God who is out on the edges.

On the other hand, Tillich's christology is subjected to searching criticism. The major complaint is that the notion of New Being gets separated from the concrete reality of our Lord, with the result that the New Being is depersonalized and our Lord himself is rendered irrelevant.

Incidentally, this book also shows the role which a mediating theology such as Tillich's can play in the ecumenical discussion. Tillich has much to say to Protestants and Catholics alike, and in the exploration of his work common ground can be discovered and bonds strengthened.

Dr. Kelsey's book is shorter, but more specialized. It deals with Tillich's method, and with the way in which the various strands constituting his thought are related to one another. Dr. Kelsey sets up a somewhat artificial scheme, based on some ideas drawn from Stephen Toulmin, for the evaluation of Tillich's method. He has a less firm grasp than Father Armbruster of the place of ontology in Tillich's thought. But once again, the most telling criticisms of Tillich come in the discussion of his christology.

The biblical "picture" of Jesus as the Christ, so it is claimed, is used by Tillich in two unconnected ways: formally, as a symbol which opens up levels of meaning, and also as a power working on us subjectively as the New Being. Questions of truth and revelation are confused with questions about the healing and renewing of the human spirit. A good point is made too when it is asked whether, if everything in the picture is crucified (so that the symbol annuls itself), it can point beyond itself in any illuminating way.

These books cannot fail to stimulate further study of Tillich, and and they show that there is much here deserving of study.

— **John Macquarrie.**

Academic Freedom and the Catholic University. Edited by Edward Manier and John Houck. Notre Dame: Fides Publishers, Inc. 1967. Pp. xi-225. Cloth, $4.95.

It is the task of the University to address itself to the problems of its time; its function is to educate its students in such a way that they will be able to flourish, to find their happiness and fulfil their personalities in a world whose currents are always shifting and often treacherous; to produce a mature human person, free from fear and insecurity, who will in turn influence his or her culture, who will bring to it the best and most noble human insights — a genuine concern for their fellow man. The vision of the University then, is always focused on the future, always trying to read in the present, the clues by which it may grasp, even if only dimly, the world in which its present student body will live, and the new problems they will have to face. This might have been a relatively simple task forty or fifty years ago when the situation was stable enough for people to presume that the world would remain basically the same within the lifetime of its generation. This is no longer the case in our time. The generations have shortened their time span to such an extent that we characterize them by only decades. We know that the world of the 50's is not that of the 60's, and we have the conviction that human society will be even less similar in the 70's. Most educators would agree that they can hardly imagine the kind of world that the very young people today will have to face in their mature years, and yet the University community cannot forget that it will be their task to some day prepare them for that world.

In the light of this then it seems obvious that the University must itself change, and this change must be reflected in the policies and daily living of the University community. If this fact is causing difficulties in American higher education in general, it has provoked a veritable crisis in Catholic higher education of such

dimensions that not only is the continued existence of many Catholic institutions of higher learning highly questionable but their very reason for existence is no longer evident. It was in the light of this crisis that a group of scholars gathered together at the University of Notre Dame for a symposium entitled, "Academic Freedom and the Catholic University." This book contains the addresses of these scholars with an excellent Introduction and comments by the editors. In this symposium they attempted to address themselves to every dimension of what can now be considered the "Problem of Catholic Education."

The Catholic University can no longer offer its undergraduates a narrow but secure, a limited although comfortable world vision which, however beautiful and consistent it may be, bears no relation to the world in which they must live. For in our time we know that freedom is not something which is given but something which must be won and can be won only through a struggle, sometimes violent; our young men and women today can achieve their maturity, their freedom only through a great intellectual, psychological, moral and spiritual effort. The Catholic University must bring to its forum the tremendous wealth of new knowledge, must allow all ideas and points of view to be entertained and discussed — with the conviction that the best human insights and values will finally grip the minds and heart of our young people. The Catholic University can no longer regard its structure as that of a family, in relation to which the administration functions as parents. The student body must be regarded as a community of young adults who need, not substitute mothers and fathers, but rather leaders who will guide, counsel, exhort and grow together with them in wisdom and Christian living.

The Catholic University, furthermore, must take into consideration the character of the present generation of college students — so different from that their parents — for it is certainly true that the success of the University enterprise in the end depends on the personality and character of the students who come to it. Many educators feel a growing alarm as they hear of the views and activities of students across the country. Some of them consider the situation so serious that they speak of a "crisis in authority." In any case it represents a growing concern for a rising mood of restlessness among the younger generation, a mood of impatience and intolerance, which no longer accepts the exhortation to be seen and not heard, but rather reserves to itself the right to question all and to cast out anything which it considers meaningless — with a smugness and aplomb which frightens the older generation. The undergraduate student body is more restless, more independent, more demanding, more outspoken and articulate than at any time in the past.

Are their demands and aspirations really so mysterious to us whose task it is to guide these young people? A careful and enlightened evaluation of the situation suggests that the current student atmosphere does not reflect an angry and embittered generation. Rather it reflects all of the desires and high idealism of the very young who have not yet known frustration, compromise, sell-outs, that settling for the realizable rather than the unattainable ideal. Civic, academic and religious leaders have called on our students to become active, to become "involved" in the great problems facing our society and they have responded beyond the expectations of most, from the war they are fighting in Viet Nam to the furthest outpost of the Peace Corps. In return for this activity, this involvement, the new student generation asks that it be heard, that its ideas and feelings be consulted in all the high councils, that it be allowed to make its mistakes — feeling that while it will not always be right, activity and involvement do, after all, offer more hope for a better world than apathy and indifference. We must admit, also, as we consider the education of our young people that we are bequeathing to them a rather unhappy world: war has followed war, and injustice, suspicion, poverty and hatred are still rampant. We have left to them an advanced science and mighty technology, but not the values by which they might turn the instruments of this technology from war to peace. We must honestly admit that we look to them to find the answers to questions and problems that we have not been able to solve.

How then can we more effectively guide and prepare our students for their world? What does Catholic higher education bring to the task of training an articulate group of young leaders who will bring their critical minds and their rich heritage to bear on the unsolved problems of our times? All of these questions are discussed in depth by the scholars whose addresses are contained in this excellent volume. No where else will Catholic educators and university administrators find such a wealth of material as they ponder these very problems within themselves. They will not always like what they read, but read them they must. There is no question that many of the present Catholic colleges and universities will not survive, but any administrator of a Catholic college who will not face the issues presented in this volume has already condemned his or her institution to extinction.

— **Angelus Gambatese, O.F.M.**

The Testimony of St. Mark. By Beda Rigaux, O.F.M. Trans. Malachy Carroll. Chicago: Franciscan Herald Press, 1966. Pp. xvi-138. Cloth, $3.95.

This is the first in a new series to be known as the **Herald Scriptural Library,** which, the dust jacket attests, aims to bring the results of scientific research to the man in the street. Similar works on the Gospel according to Matthew, Luke, and John will also appear. In the preface to this book, Msgr. Lucien Cerfaux vouches for the quality of Rigaux' scholarship as well as his ability to bridge the gap between the professional exegete and the public. However, unless the reader has some previous training, much of this book may be difficult to understand, since it is technical. For example, the third chapter is interesting and informative. It introduces and discusses the fundamental contributions to Gospel study of two famous German scholars, R. Bultmann and M. Dibelius. But, in order to appreciate the work of these famous exegetes, some previous knowledge of their methodology would seem to be necessary. Besides, terms such as Urmarkus, Synoptic Problem, Proto-

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Matthew hardly seem to be directed to the general reading public. Furthermore, a familiarity regarding the biblical notion of messianism and the meaning of the theological concept of eschatology is prerequisite to the understanding of other sections of this book. Rigaux is an acknowledged scholar, exegete, and historian. He has presented us an excellent synthesis of the new approach to the Gospels, but this work seems to be too heavy for the man in the street.

Although a copy of the original French edition of this book is not available so as to make a precise comparison between the texts, it is most evident that the translation is very poor. On page 4, the text reads: "He uses to the semitic spirit and to the territory of Palestine. The preach some vague formulas to introduce his accounts and also as a means of abbreviating them." Another specimen of poor translation is evident on page 7: "Since a biographical form is in question, the historian tends to establish first of all the geographical and chronological setting of the narrative. Let us see if our author is carried on these two wings of history." One final example of slavish translation found on page 127 reads: "We know him especially by his methods of composition and by his theological ideas. The materials which he passes on to us are as important as the casket which contains them if not more so, and it is by them that we must judge the work itself and use it." These few examples demonstrate the general character of this book.

I could not recommend that anyone pay $3.95 for a book that not only is a very poor translation, but also swarms with poor English grammar and misspellings. It is hard to understand how these were not caught by the proofreader's eye. This book certainly depreciates the outstanding scholarship for which R. is universally acclaimed.

— Cassian F. Corcoran, O.F.M.

Nuns, Community Prayer and Change. By Sister Rosemarie Hudon, S.O.S. Preface by B. Haring; New York: Alba House, 1967. Pp. 183. Cloth, $3.95.

As Father Bernard Haring, C.SS.R states in the preface to **Nuns, Community Prayer and Change,** "an appropriate renewal of the religious life has to begin above all with the renewal of prayer life" and "religious communities must be radiating centers and schools of prayer for the whole people of God." As he also observes, forms of prayer which do not manifest and foster fresh life must be done away with. This is exactly the task to be undertaken as renewal and adaptation in this fundamental area. Those particularly interested in this area of renewal may find insights in the historical approach to prayer life that is well documented by Sister Rosemarie. There is a consideration of the prayer life of the Old Testament, the teaching of Christ pertinent to prayer, customs of prayer in the primitive Christian community and then that of the early monks, and, prayer in religious life as we are most familiar with it.

Some principles of renewal that are cited are based on a rather detailed analysis of the **Constitution on the Liturgy,** stressing that all sisters have the duty to "take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects." Various aspects of the liturgy are considered separately, including elements of active participation, the use of the vernacular, the role of singing as well as of silence. The Eucharistic Sacrifice is given a special study and many practical points are discussed with an emphasis on the value of study of Scripture and private prayer as vitalizing liturgical prayer. Sprritual reading is also treated meaningfully.

For those interested in new approaches to the chapter of faults that has become for so many of us an empty formalism, a number of suggestions are given in the chapter on para-liturgical prayer where the exercise is considered as a "revision of life." Ideas and opinions regarding adaptations of other spiritual exercises can be found in a report on communication with some three hundred sisters of various communities again treating of many practical aspects. However, to some extent there is repetition of these same ideas in the chapter entitled "Suggestions for Community Prayers," although the treatment of mental prayer makes the chapter worthwhile.

As a source of varied approaches to adaptation for those vitally conscious of the need for renewal in the area of prayer life, **Nuns, Community Prayer and Change** has much to offer.

— Sister Marie Clement Edrich, S.F.P.

The Shepherd of My Soul: Meditations for all. By Wilfred J. LeSage, S. J. Staten Island, N. Y.: Alba House, 1967. Pp. 263. Cloth, $2.95.

Even though the author indicates in his introduction that his book is written primarily for beginners in meditation he provides much food for thought for those already familiar with mental prayer. The work naturally will have its greatest appeal for those proficient in or inclined to the Ignatian method. But again, those who favor other forms of meditation will find much of value for their prayer life.

The first of the four weeks into which the book is divided deals with the end of man, sin, judgment, hell and repentance. The last three weeks are devoted to the fifteen decades of the rosary. Following the normal pattern of most books of meditation Fr. LeSage describes a scene, makes application to the life of the reader and suggests — without obviously trying to force — resolutions that might flow from the meditation. For the most part he makes practical applications and suggests concrete resolutions.

Franciscans will not be in complete agreement with the chapter on indifference to creatures (pp. 27ff). Though the end result is much the same, the point of departure for the Franciscan view of the universe is quite different and does lead to a uniquely distinctive appreciation of creation.

Nor is anything gained by the author's leaning so heavily on a theological opinion about the necessity of an Infinite Redeemer (pp. 86-87), another point where Franciscan theology differs from other schools. That God **did** send his Son to redeem us is a dogmatic fact. That He **had to** is theological opinion and adds no weight to the dogma.

Unfortunately Fr. LeSage is scripturally dated where he presumes the historicity of the New Testament where it cannot in fact be demonstrated — viz., the **magnificat,** wise men, sermon on the mount, etc. (pp. 93, 101, 139, etc.).

These, however, are minor points which do not actually detract from the basic excellence of the work. Knowledgeable readers will automatically make whatever mental adjustments are necessary. Finally, a sort of small bonus: doodlers and notetakers will appreciate the eleven blank pages at the end of the book.

— Gordon Krahe, O.F.M.

Whitehead's Philosophy of Organism. By Dorothy Emmet. 2nd edition; New York: St. Martin's Press, 1966 Pp. xlii-291. Cloth, $6.00.

Anyone with any experience teaching contemporary collegians philosophy, has certainly encountered the difficulty of making ancient and medieval metaphysical concepts meaningful to people endemic to a new and different cultural milieu. It would be wrong to conclude from this that knowledge of earlier systems of thought is unnecessary; but

on the other hand, many a teacher doubtless wishes that the needed grounding in traditional metaphysics could issue in something more contemporary (which would nevertheless retain an organic continuity with the noble past).

That "something" is available in the thought of Alfred North Whitehead, and it is made both attractive and intelligible in Miss Dorothy Emmet's competent and literary presentation. This book's main advantage, however, may paradoxically be likewise its major disadvantage: viz., it was written by one of Whitehead's own students shortly after the publication of the master's properly metaphysical works. I call this an advantage because of the student's obvious enthusiasm (not to mention the authenticity imparted to the book by Whitehead's own approval of it); a disadvantage, because of Miss Emmet's youth and because of the further clarification Whitehead himself was to give his philosophy (e.g., in **Modes of Thought** and "Immortality"). Nevertheless, the book remains one of the best explanations of Whitehead's thought available today (immeasurably better, for example, than that of Wolfe Mays). The author has provided a long preface to the new edition, in which she explains that, were she writing the book today, she would certainly be more critical of some aspects of Whitehead's thought— notably his doctrine on God and his insistence on a uniform structure in the world; but the gain from a more critical stance in these areas, I think, would have been something less than essential. More to the point, perhaps, is Miss Emmet's hope (cf. pp. xxxvi, 149) that we have seen an end of basic exegetical work on Whitehead, and the beginning of a new era in which his fundamental concepts will be put to work more creatively — as, e.g., in Cobb's book (**A Christian Natural Theology**, which will be reviewed next month).

Whitehead's Philosophy of Organism is an orderly presentation of the key ideas in that system of thought, written, as the author points out, more from the humanist than from the scientific viewpoint. The opening chapters are as pertinent today, in their defense of a moderate and critical trust in reason, as they were in 1932, when the original edition was published. And the final chapter, on applications in Natural Theology, contains many an observation that our contemporaries would do well to take to heart: the need for solitude in which there emerges an awareness of value, the new cogency given traditional cosmological arguments for God's existence by the understanding of reality as process, and (of all things) the relevance of patristic trinitarian theology.

By way of minor criticism, I may perhaps be allowed to point out that creativity is not a "notion," nor does it seem best characterized as both activity and "prime matter" (pp. 72-73). The "Mr. Hill" of note 1, p. 127, is presumably Everett W. Hall. And there seems to be no justification for Miss Emmet's insistence on the form "categorical" where Whitehead used "categoreal" (until p. 145, where the latter form receives a "sic" and is thenceforth used sporadically instead of the former).

This is a very valuable book. One can only speculate on the still greater value a genuinely new edition would have enjoyed; as it is, we can be grateful to Miss Emmet for consenting to the reprinting of this important classic despite her own reservations on many of its accidental features.

— Michael D. Meilach, O.F.M.

BOOKS RECEIVED

Congar, Yves, O.P., **A Gospel Priesthood** (tr. P.J. Hepburne-Scott; New York: Herder & Herder, 1967). Pp. 250. Cloth, $5.95.

Grelot, Pierre, **Introduction to the Bible** (tr. G. Patrick Campbell; New York: Herder & Herder, 1967). Pp. 436 + maps. Cloth, $7.50.

Hinnebusch, Paul, O.P., **The Signs of the Times and the Religious Life** (New York: Sheed & Ward, 1967). Pp. xvii-302. Cloth, $5.95.

Johnston, William, **The Mysticism of The Cloud of Unknowing** (foreword by Thomas Merton; New York: Desclee, 1967). Pp. xvi-285. Cloth, $5.50.

Madden, Richard R., **Father Madden's Life of Christ** (Milwaukee: Bruce, 1967). Pp. viii-161. Paper, $1.75.

Wroblewski, Sergius, O.F.M., **Bonaventurian Theology of Prayer** (Pulaski, Wis.: Franciscan Publishers, 1967). Pp. 143. Paper, $0.95.

Wroblewski, Sergius, O.F.M., **The Real Francis** (Pulaski, Wis.: Franciscan Publishers, 1967). Pp. 128. Paper, $0.95.

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COVER AND ILLUSTRATION CREDITS

This month's cover, drawn by Sister Mary Constance, O.S.F., of St. Catherine's School, Pelham, N. Y., captures symbolically the message recently given to all Franciscans by Pope Paul VI, during his visit to their Chapter in Assisi: "Christ must be the center of all Franciscan Renewal." The illustrations for this issue were drawn by Father Francis X. Miles, O.F.M., of St. Bonaventure University's theology department.

the CORD

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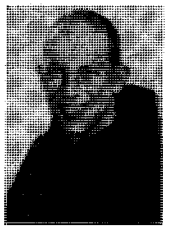
Light from a Lamp



It is oddly paradoxical that, in an age when Protestant theologians are producing some fine marian theology, the Blessed Virgin should be all but forgotten in certain Roman Catholic quarters. It cannot be denied, of course, that the devotion of some Roman Catholics to our Lady has sometimes bordered on the superstitious and the idolatrous; yet we suspect that there is some application here of the old maxim, "Corruptio optimi pessima"; we think that the Virgin Mary is so central to Catholic life and teaching that serious thought should be given to (1) her true role in God's plan, and (2) concrete means of ensuring continued,, solid Catholic devotion to her.

Mary does matter. She is the Mother of God, the Mother of the Church, and our foremost patron in heaven. In our day of Christian renewal, many tend to forget that through her God set about his goal of renewing all things. In our day of "incarnational spirituality," we forget that but for her there would have been no Incarnation. In our day of "involvement," we fail, at times, to bear in mind that it was through Mary that God "became involved" in the bloody and glorious business of saving mankind and leading the world to its consummation in his own Son.

In clarifying our understanding of Mary's place in our lives, we might meditate on the striking comparison drawn by Pope Paul in his sermon at the parish church of Castelgandolfo three years ago: "We must not separate devotion to Mary from that which we have to pay to her divine Son . . . It would otherwise be like wanting to look at a lamp without paying any attention to the light that it brings with it."

"The lamp is beautiful if it has light," Pope Paul continues; "and Mary's light is Christ, whom she bore and generated for us." This month we celebrate the feast of Christ the King. Some people have tried to demythologize the mystery commemorated on this feast, but until they succeed in furnishing another title for One who is our Lord, our Lawgiver, and our Judge, we must reject their attempts as futile. And if Mary is the lamp who radiates Christ, we must likewise reject as futile certain attempts which have been made to minimize devotion to her. The thoughts are not new; but they bear repeating and serious consideration.

Fr. Michael D. Meilach, ofm

Gospel Simplicity

Some Suggestions for the Updating of the Franciscan Order through an Analysis of Its Origins

Bertin Miller, O. F. M.

> The appropriate renewal of religious life involves two simultaneous processes: First, a continuous return to the sources of all Christianity and to the original insipration behind a given community; second, an adjustment of the community to the changed conditions of the times.[1]

The Vatican II Document on Religious Life then delineates what the Fathers had in mind about renewal for religious communities:

> Since the fundamental norm of the religious life is a following of Christ as proposed by the Gospel, such is to be regarded by all communities as their supreme law. It serves the best interests of the Church for communities to have their own special character and purpose. Therefore loyal recognition and safekeeping should be accorded to the spirit of founders, as also to all the particular goals and wholesome traditions which constitute the heritage of each community.[2]

Two areas to be considered in religious renewal are scripture and the spirit of the founders. In the renewal of Franciscan life we must search the scriptural bases and Saint Francis' particular character and spirit which stamped the mark of distinction on the Order of Friars Minor. What particular and distinctive way of life can be gleaned from the Rule of 1223?

> The Rule and life of the Friars Minor is this: namely, to observe the holy Gospel of our Lord Jesus Christ, by living in obedience, without property, and in chastity.[3]

In the first sentence of the Rule approved by Pope Honorius III it is apparent that Francis' founding vision was a scriptural one: the gospel. This founding vision, Francis testifies, was inspired by God: "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." What appears to be distinctive

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1 **Decree on the Appropriate Renewal of the Religious Life, §2.**
2 **Ibid.**
3 B. Fahy and Placid Hermann, O.F.M. (eds.), **The Writings of St. Francis of Assisi** (Chicago: Franciscan Herald Press, 1963), 31.

about Francis' spirit is the simple and literal interpretation of the gospel life to be applied to all who would follow Francis as Minor Friars. Following this inspiration from God, Francis takes the words of the gospel as his rule of life:

> The Rule and life of the friars is to live in obedience, in chastity and without property, following the teaching and the footsteps of our Lord Jesus Christ who says, "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me" (Mt. 19: 21); and, "If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me" (Mt. 16:24). Elsewhere he says, "If anyone comes to me and does not hate his father and mother, and wife and children, and brothers and sisters, yes, and even his own life, he cannot be my disciple" (Lk. 14:26). "And everyone who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall possess life everlasting" (Mt. 19:29).[4]

This is more evident in the Rule of 1221 wherein we find each chapter built around one or several scriptural passages. And this same Rule of 1221 was superseded by a second rule of 1223 only because the first Rule did not meet the more precise demands of the scholar and the law. The abbreviated precision of the Rule of 1223 seen in the light of the Rule of 1221 still retains its specific characteristic of literal simplicity even though many of the scriptural references have been deleted.

The basic question of this essay is this: Has the Franciscan Order retained the spirit of its founder, Saint Francis? Do we still rejoice in the literal simplicity of a gospel life as envisioned by our Father Francis and inspired by the Most High? If over two hundred pages of modifying and complicating constitutions are to speak for themselves, they would say that we do not. But they would say just as quickly that their reason for existence is the complexity of the world and the number of those who would follow Francis. Is this a valid reason: complexity? Modifying influences?

The modifying influences on the vision of Saint Francis were evident even at the very time when the Saint first requested verbal approval for his little band. Pope Innocent, fearful that Saint Francis' vision was not practical enough to be lived as a rule of life, and influenced by caution prompted by the existence of the heretical band of Waldenses at that time, tried

[4] Ibid.

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to persuade Francis to join an established Order or at least follow a way of life already tried and proven for centuries. But Francis pleaded that he was not called by God to found an order of monks but was called by our Lord himself to repair the crumbling Church of Christ by a distinct way of life shown to him by the Lord — simply living the gospel life literally. A sceptical pope granted hesitant approval to be tested by time. The date on which Francis received this approval was April 16, 1209. During the next twelve years, the band of twelve grew in numbers. Twice a year they came together in general chapters. There they discussed problems and adopted solutions. Some of these solutions became additions to the first primitive Rule of 1209. They are found in the revisions of 1221, and are finally seen in the Rule of 1223.

But even before the 1221 revision of the Rule, contradictory innovations appeared in the form of certain constitutions initiated by the two Vicars, Matthew of Narni and Gregory of Naples. This matter caused Francis to hasten from the Orient to salvage his threatened Order and Rule.

The needs of the growing Brotherhood and the necessity to forestall any further revisions of his Rule by contradictory innovators caused Francis, with the help of God and his band of friars, to set down a more precise rule, the Rule of 1221, to guide the growing band. These modifications were approved by the founder seemingly without any real threat to his original spirit found in the Rule of 1209.

But another source of modifying influence is found after Francis handed control of the Order over to his Vicar, Elias. Many contradictory statements and legends may be found concerning the character of Saint Francis' Vicar during his last years on earth. Elias, the second Minister General, seems to have been a turbulent figure who was questionable in his motives and was found guilty of sinful independence in the final stages of his proud life. Nevertheless, Elias influenced the Order deeply.

Elias modified directly and indirectly the spirit of the literal simplicity of Saint Francis. Directly he influenced a very fundamental modification concerning how the friars would live in common. Elias, the visionary of order and centralization of power, established large monasteries wherein the friars would live, pray, work, and study. This was approved by the Papacy.

At this point there is a possible area of further investigation. Was the relationship of Elias and the Papacy one of friendship only? Granted that Elias was personable to many within and without the Order, could it not have been the case that the ecclesiastical authorities might have found Elias a welcome friend insofar as they could use him to lessen the likelihood of the Order of Francis going astray — i. e., protect the Order by cultivating monastic

trends within its ranks? (Remember that the Papacy was apprehensive about establishing a new order unstructured in the familiar mores).

Already the literal simplicity of the Rule was contradicted in essence, i. e., in the ideal that the friars possess nothing themselves or in common:

> The friars are to appropriate nothing for themselves, neither a house, nor a place, nor anything else. As strangers and pilgrims (1 Pet. 2:11) in this world, who serve God in poverty and humility, they should beg alms trustingly. And there is no reason why they should be ashamed, because God made himself poor for us in this world.
> 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. This should be your portion, because it leads to the land of the living. And to this poverty, my beloved brothers, you must cling with all your heart, and wish never to have anything else under heaven, for the sake of our Lord Jesus Christ.[5]

According to Francis' literal interpretation of the gospel, he should have no place whereon to lay his head, and he should wander from place to place serving the people. But indirectly Elias and his band of supporters had modified this simple spirit, and even the counter-movement against Elias' group accepted the established violation of the sixth chapter as the only practical way of life.

Thus points of indistinguishable similarity between the established Orders of Monks and the infant Friars' Order began to show. The monks possessed their property in common. The friars claimed that they did not possess in common, but they lived according to "Quo elongati," the papal Bull of 1230.

> With regard to the question of poverty, it was stated that the Friars could possess nothing at all, neither personally nor as a community; however, they had the use of household furnishings, books, and necessary residences. The property right of immovable goods remained with the donors, and the alienation of movable goods is invalid without the express authorization of the cardinal protector.[6]

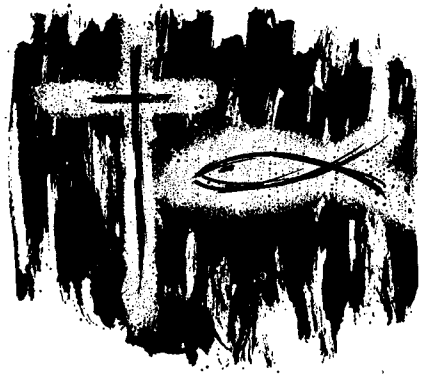
In this Bull, moreover, the Pope and the leaders of the Order concurred that the Testament of Saint Francis had no binding force, "since Francis, considered in himself, had no power **to make laws.**"[7] Thus the prohibition of our founder concerning laws and **interpretation** of the Rule could be safely disregarded, and the literal simplicity of the gospel life was bent and modified into a complexity that rivals that of the **Rule of**

[5] **Ibid., 61.**
[6] H. Holzapfel, O.F.M., **The History of the Franciscan Order** (Teutopolis, Ill.: St. Joseph's Seminary, 1948), 19.
[7] **Ibid.**

Benedict, with a resulting loss of the spirit of our founder.

Bonaventure, saint, scholar, and Doctor, became the second founder of the Franciscan Order when he founded anew, not the Order founded by Saint Francis, but an order modified by ecclesiastical privileges and dispensations and recreated in the Elias mold and counter-reformed by men like Saint Anthony and all the other renovators and modifiers after Francis. Bonaventure did not continue the spirit of literal simplicity of the gospel life established by Francis. The Order that has evolved into the triplet of today actually used Saint Francis as the model of life in founding a new Order. It seems apparent that the spirit of each renovator has left essentially deeper modifying marks of influence on Franciscan living than has the influence of our father Francis. Why today the tremendous struggle to find a distinct Franciscan spirit? Why the problems with integrating the active and contemplative life (terms that are not Franciscan but monastic)? Why the problem of bringing our Order up to the expectations of Mother Church as set forth by Vatican II? Why the difficulties as to the role of obedience to local Ordinaries versus religious exemption? These are problems belonging to an Order foreign to the literal and simple gospel life.

Saint Francis pursued a course of service and love of Mother Church and Christ uncomplicated by human legalism and spirited simply by the life of Christ, the



lover and servant of mankind. Those who would follow Francis were expected to know and understand this Christian life and follow it literally in its love and service. Their external identity was seen in their lack of possessions and poor appearance. The Rule of 1223 in the fourth, fifth, and sixth chapters further emphasized poverty in possessions, specifically in money.

The question to be asked is this: Was Saint Francis' theory and way of life beyond the grasp of ordinary men? We must be very careful in attempting to formulate an answer. If we say "yes," we run the risk of saying that Christ's example was too ideal and attainable only by a select few. If we say "no," Christ's example is not beyond the grasp of those who would dedicate their lives to him. But then we must go on to ask, Is the present structure called the Franciscan Order the literally simple gospel life that Francis founded? Perhaps, but if anyone sought to live the gospel literally, would he adopt the Franciscan

life as his rule of literal gospel living? Would Francis recognize this simple, literal gospel life in his Order today?

I wonder. Suppose we dare to surmise how a literally simple gospel life would be led today according to the pattern drawn up by Saint Francis. Would it be practical and feasible, or would it be considered too idealistic because of accepted structures and traditions?

If our life were like the literal and simple gospel life, this author would envision the candidate prepared in a seminary on the secondary level in which studies are taken in common with other students. Residence would be in a friary wherein the Franciscan life is taught by word and example. The friar, having completed his training in this way, would be assigned to a Franciscan center, which would resemble the Portiuncula in its purpose. It would be a place where the friars could congregate for the spiritual and fraternal revitalization which Saint Francis so often encouraged. At this place the friars would pray, recreate, and confer in common. Each of these friars' centers would have a local superior whose function would be to encourage, advise, and support the friars in their Franciscan and spiritual life.

In our province, because of its size and geographical extent, five or six such centers would seem to be necessary. Each center would accomodate over a hundred friars. These centers would be the only "houses" or friaries in the province and the only guardianates. From these friaries the friars would go out into the world and diocese, home and abroad, to preach the gospel the way they think would best please our Lord God and follow in his footsteps in poverty.

Simply put, this would mean that each individual would respond to the call of Christ through Francis to preach the gospel life by word and example. Each would assess his proper talents and God-given gifts and then, in the spirit of the first disciples of Christ, use them as he saw fit before God, applying himself to the apostolic needs to which he is drawn with the blessing of Obedience. Francis himself gave this advice to Brother Leo when he wrote:

> As a mother to her child, I speak to you, my son. In this one word, this one piece of advice, I want to sum up all that we said on our journey, and, in case hereafter you still find it necessary to come to me for advice, I want to say this to you: In whatever way you think you will best please our Lord God and follow in his footsteps and in poverty, take that way with the Lord God's blessing and my obedience. And if you find it necessary for your peace of soul or your own consolation and you want to come to me, Leo, then come.[8]

This statement of Francis seems to capture the whole spirit of the Franciscan vocation as God had inspired Francis to live and lead others to live: "In whatever way you think you will best please our Lord God and follow in his footsteps and in poverty, take that way with the Lord God's blessing and my obedience. And if you find it necessary for your peace of soul, or your own consolation, and you want to come to me, Leo, then come."

The friars would go out after assessing the talents and abilities as confirmed by the Minister Provincial personally or through his local Guardian. These men would go forth into the world to preach, to teach, to assist pastors and bishops according to the needs of time and place, and according to the call God has placed in their individual hearts and has supported by his gifts and grace. The friars would be under obedience to the Ordinary of the place in which they labor, and there would be no privilege of exemption. The only clause or condition would be that the Ordinary respect the relationship the friar owes to his own superiors, and his right to return to a Franciscan Center as spiritual and Franciscan needs dictate.

The friars, having donated their time and their talents to the needs of the bishops, would live where they work, but would not assume administrative roles unless special necessities arose and their own superiors allowed it. Therefore no "Franciscan" parishes, high schools, or other institutions would be found.

When they are no longer needed in a particular apostolate, the friars should withdraw easily and look for places that do have a need. They should live on the salary, room and board provided as wages for their labor. No labor — no wages. They should send back the abundance to their Centers to provide for the sick and retired friars according to the sixth chapter of the Rule of 1223. The friars should return to their Centers at least once a year for a period needed to replenish worn spirits with the grace of God and the encouragement of the Fraternity. No specific time need be legislated as a general norm.

What should be noted in the above is this: that the individual friar will work in accord with his talent and training. He will be responsible to the Ordinary of the territory as a cleric; he will be responsible to himself for his support; he will be responsible to the Fraternity for his behavior and loyalty. He will be unique in his vocation, hardly distinguishable in his position. His garb will reflect the status of the common man, and by his example people will know that he is a follower of Christ.

If a friar were to fail to live up to the trust placed in him, he would be recalled to discipline at the Friar Center, and if he turned out to be persistent in his error, he would be discharged from the Fraternity without delay before his obstinacy became an obstacle to the perfection and growth of his Fraternity.

[8] Fahy and Hermann, 118-19.

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When a friar had exhausted himself in the work of the apostolate, he would return to his Center to retire among his contemporaries and assume labor according to his lessened capacities.

The life of the friar would have to be one of individuality, simplicity, and humility. Ambition for power and position would not be part of his life. Service and love would be the Rule as Christ taught and lived. His possessions would be like Christ's, the barest essentials dependent upon his work. The abundance earned by his labors would be the support of his brothers at home, and his work would concern the needs, the real needs, of the Church.

Such a life evidently demands a maximum of responsible maturity because it is led, for the most part, under the watchful eye of Christ and the guiding inspiration of the Paraclete. The Guardian of the Fraternity would have to rely upon the good will of each individual who assumed the Franciscan rule of life, just as Christ relied upon the good will of his early disciples to found and spread his kingdom. Thus the Order would comply with Francis' wish that its members simply follow the gospel life literally.

There are many areas that could be expanded in this brief treatise on the life of literal simplicity, but the gospel itself would constitute the additional material. There are many risks involved in this way of life, but no more than those assumed by those who set out to follow Christ during his life on earth. The greatest risk would be that entailed in defying a tradition that has over fifteen hundred years of tried existence. Francis tried to resist that tradition in his day, but he seems to have been overcome by his immediate followers. Can Vatican II give the Franciscan way of life the impetus it needs to become the literal and simple gospel life that the Poor Man of Umbria so much loved and imitated?

Let us pray that such ideas and ideals as have been presented here may inspire men to find a practical synthesis of all that is good and Franciscan in the Order now and in the original spirit of Saint Francis.

The Spirit of Francis and Renewal

Scott Seethaler, O. F. M. Cap.

Change in the Church today necessarily affects every type of life within the structure of the Church. Religious in general, and the Franciscan family in particular have found the need to reconsider their role in the Church today. When a person takes a long, serious look at himself this usually involves some moments of fear and uncertainty. With the call for the renewal of our Franciscan way of life, we are also experiencing moments of uncertainty. One guideline that the Council Fathers have given to religious orders in their attempt to update, is that they must sincerely try to understand the mind of their founder and to maintain always that distinctive spirit he has passed on to his community.

The Legacy of Francis

There is real value for us Franciscans in looking to the life of Saint Francis in this time of change in the Order. For in many ways we can see history repeating itself. The last few years of Francis' life were marked by pain, doubt, darkness, and then finally the calm after the storm. They were marked with the struggle between the idealists and the pragmatists. It seemed a time when Francis' whole dream was crumpling about him, but in time the struggle showed itself to be a necessary adaption needed for vitality. And on the very human, the very personal level, it was a time of great suffering for Francis, suffering that had a purifying effect.

After handing over the leadership of the Order to others, Francis retreats to Mt. Alverno and spends a long winter in which nature itself seems to reflect the agony he is going through. He feels utterly alone. This combined with the great physical torments that he is suffering leads him to the brink of despair. But the Lord's grace is sufficient, and slowly he finds the peace of mind he enjoyed in the early days of the Order. One by one he answers the questions that haunt him.

Francis time and again faced the problem of adaption. He recognized the very human need for security and stability, yet knew well that when these needs are overemphasized they can produce stagnation and rigidity. It would have been so easy for him to settle his brothers in large houses, but then he would have had to protect them with guards and a giant wall. His friars were to be like the Lord's disciples, preaching

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the good news. He never wanted his brothers to have a special mission in the Church. He said he wasn't called to fight the heretics, or reform and defend anything in the Holy Church. The Lord revealed to him how he should live; after the manner of the Holy Gospels. To live, yes simply to live, but to live the life of Christ by following him in humility and poverty. Not worrying about ownership, power, or prestige. Never concerned whether the Church noticed and praised his work. "I know Christ poor and crucified, that is enough for me."

Yet Francis answered a serious need of the Church at his time. He answered it with a mobile and flexible brotherhood. The monastic rule and its tight organization couldn't be applied to his way of life without stifling it. To live the authentic life of Christ might never produce a powerful order, but his brothers would be able to follow the Lord, never setting limits on their search for Christ. And the Spirit of the Lord could breathe in them as he pleased.

The brothers of Francis would be like the anawim of the Old Testament, poor but joyful, suffering and bearing all for love of God. Never bringing attention to themselves, but decreasing so that Christ could increase in them. Willing to be moved and changed at the Lord's wish. Always sensitive to the will of God whether expressed through their ministers, the Church of their fellow brothers. Never owning enough to complain when asked to move. Never settled so comfortably that they lost contact with the people. They took the good points of the Humiliati and the Waldenses, and won the people's hearts.

This is the heritage that Francis left his Order. A revolution in an age of change. Answering the call of Christ for someone to prove that the gospel life could be lived. The poor men of Assisi, how could the Lord not bless them? They depended completely on him.

The Order Today

The Order today is being questioned from all sides. The perceptive friar finds himself faced with the question of the ideals vs. the practical adaption in the modern world. He sees friars leaving, and the number of vocations dwindling. He finds many areas of uneasiness, and often feels uncertain about the direction in which the Order is heading. This friar, I feel, can find the questions that he is asking himself answered in the life of Francis.

We have seen that for Francis, life remained vital and real as long as it was open to the call of God. Such a thought can soothe the troubled hearts of the friars today, because we will learn that our impatience can sometimes spring from a neglect of listening to the Spirit of the Lord. Many of the problems that we face, must be closely analyzed to see if there are any traces of pride and desire to be like the other Orders. Francis wanted us to be radically different, and if we lose all of our differences, then what is the reason for our existence? Yet our difference is not a uniqueness but rather a recapturing of the spirit of the anawim.

Is the spirit of the gospel still a vital part of our life? Do we still depend on the Lord, or has our need for security and stability made us rigid? The Vatican Council called the Church a pilgrim Church, a Church on the move. Franciscans should be happy to be in the ranks of the pilgrims; they should feel right at home. The danger of living in an affluent society is the chance of becoming attached to the little comforts of life. Yet this was Francis' greatest fear. Once the friars grow attached to anything, be it books, land or benefices, they lose their flexibility, they become sluggish and insensitive to the call of God.

Christ is again calling on someone to prove that the gospel life can be lived. Are we Franciscans willing to answer the call today as our namesake did in the thirteenth century? This is the question that we friars must ask ourselves as we face renewal. Once we answer it, we won't allow ourselves to get confused about changing our Constitutions, or reconsidering our apostolates.

Our Constitutions are meant to supply us with the norms for living a vital, meaningful life in the

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Church. They are to be rich in the spirit of Francis, yet understanding the problems of the Church today. We know that our Order was meant to be flexible and mobile. So if the legislation of our Constitutions becomes burdensome with minute details we are stifling ourselves. This is particularly true of an Order that is international, containing many cultures, and attempting to render many services in the Church. If we get bogged down in legalism,

then God and man will no longer seem to speak the same language. Legalism has the tendency to make a man small-minded, introverted; and this would be a tragedy in a world that cries out for help.

Of all the problems of renewal facing the religious orders, the problem of reconsidering their apostolates is mentioned most often. This is perhaps due to the challenge that the world is giving to religious orders. "Come out of your monasteries, and help the people in their struggle to find God." Often this problem is oversimplified and exaggerated; but no one can deny that it is a real problem. Fortunately, the Franciscan Order does not have one particular work or mission in the Church. For if we found that this work was no longer necessary, we would experience a real crisis. Yet we Franciscans must take a careful look at the work we do. Is it harmful to a spirit of detachment? Is the vitality of our spiritual life, our prayer life in danger? Some may feel that these questions are irrelevant, that a friar's work is his prayer life. Here we can have a real tragedy. A man may feel that he is pleasing God with all the work he does, yet he can suffer from an **ex opere operato** spirituality in which his religious life is reduced to the bare minimum. All the good work that a friar may do will not necessarily bring him closer to God. For he may in reality be hiding behind his work and never really communicating with his God.

The Achilles' heel of the Franciscan Order will be its approach to serving the poor. Francis wanted his Order to take care of the poor. The poor in Francis' day were the lepers. And although it took a great effort for Francis to overcome his physical repulsion for them, he nevertheless recognized Christ in them. Are we Franciscans committed to the poor of our time? As a matter of fact a large percentage of the poor of our country are the Negroes. We must take seriously our obligation to serve these people. The Franciscan should be among the leaders in the cause of social justice and human rights. Granted that our society has hundreds of organizations to take care of today's poor, still, are we giving them the personal love and service that has been characteristic of our Order in the past? Not bringing attention to ourselves, but humbly serving the needs of the poor. Like the anawim, we will be willing to serve wherever the Church needs us.

Conclusion

There are no simple solutions for our problems as we face renewal. But it will help if we take time out to consider what is the basis of our desire to change. As Francis did, so I honestly think that there is a need for us to suffer, in the very positive sense of the word. Our Lord demands of us a purification of our life so that we reject anything that does not lead us straight to him. If there is darkness experienced, and we sincerely continue in our effort, we will find the peace of Francis. Idealistic? For only a few? No; each of us must be honest in our endeavor to lead the Order along the road to sanctity. And this becomes imperative when we have such a loose framework guiding us. The friars cannot fall back on the Franciscan rule of life to enable them to breeze through life. Our rule of life is simply the gospel; and the gospel demands that we strive for sanctity.

If we make these thoughts the basis of our attempt at renewal, then the Franciscan Order will retain the inner dynamism which was so characteristic of Francis. It will manifest to the world a dynamism that receives its force from love — love of God and love of God's people.

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Richard Poillucci

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where all the birds are searching
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lemon yellow rocks melting
in the fury of existence
grubs and grubs beneath each stone
and twig and leaf and beetles
by the numbers eating leaves
and thorns in rose's blood
and there is a rock garden
on that green hill and I am that green hill.

"Transitus"

Hugoline Sabatino, O. F. M.

lark voices
bleeding wounds
from charismatic light beams
Brothers Leo and Jacoba
a family together
as only a death bed
can bind
candle light
of unending October third evenings
feet in dust —
and in the clouds
a slow brown whirlwind
stealing our souls

The Liturgy

Wellspring of Franciscan Love

Pius Teixeira, O. F. M. Cap.

Shortly after his coronation, Pope Saint Pius X issued a Motu Proprio on Sacred Music in Church

> in which Our people assemble for the one purpose of acquiring that spirit [the true Christian spirit] from its first and indispensable source, namely, their own active participation in the sacred mysteries and in the solemn public prayer of the Church.

These only now famous words are over sixty-three years old.

I. The True Christian Spirit

For the religious, who is called to be an exemplary Christian, the liturgy is even more indispensable. No religious can ever fulfill his purpose without being immersed in the spirit of the liturgy. The Church's sacramental life is the source of all her strength, and the summit grace to be full Christians, to be true religious, therefore flows from the liturgy.

In the recent past, the liturgy and the religious life had become increasingly separated. Even mystics and devout Catholics began to neglect the liturgy. They sought a more direct contact with God without vague symbolism. We can understand this if we realize the mystics' consciousness of Christ acting compared to the many embellishments that had then alienated the Christian laity from the liturgy — especially the Mass.

Quietism also aided the divorce. To combat this heresy theologians, notably an Italian Jesuit, Scaramelli, began to split spirituality into the unnatural dichotomy of ascetical and mystical theology. The reason for this was to isolate mysticism somewhere on the nebulous periphery of Christian perfection. Religious were no longer to be full Christians, but ascetics or mystics! Imagine how Christ's action in his Community was obscured by this unfortunate development.

But the liturgy and religious life belong inseparably together. To live an exemplary Christian life is impossible without involvement and identification with the central act of Christ's Church. The blunt truth is that the degree to which we possess the Holy Spirit — the degree to which we are more or less one with the will of Christ — is the degree to which we are devoted to the Church. Saint Paul sums up the will of Christ in the following words: "Christ showed

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love to the Church when he gave himself up on its behalf" (Eph. 5:25-27). We must follow this example.

Neither liturgy nor religious life is a game. They are living witnesses today of the presence of the kingdom of God. They are the union of the heavenly and pilgrim Jerusalem. They are mainsprings of the divine plan. No one can touch them without touching the essential Christian mystery of God manifesting himself in history.

II. Come, Lord Jesus!

"There are not two liturgies, any more than there are two Churches."[1] The liturgy of the earthly people of God is essentially the same as that of its heavenly counterpart. Our liturgy is a presence through time of the timeless self-giving of the Son of God climaxed in the Incarnation. The liturgy of the pilgrim Church is the heavenly sacrifice of praise sung on earth.

Christ forever loved the Father. He therefore instituted the Church to manifest with him his love for the Father and to lead all things into the kingdom of his Father. The Church truly manifests her nature in the liturgy, showing herself to be Christ's everlasting sacrifice of praise to the Father. It is here that the children of God respond to their baptismal consecration to make themselves a "living sacrifice" (Rom. 12:1). And the whole purpose of sacrifice is the union of God and man by man's open acceptance of God's transcendent Reality and his own dependence.

In the liturgy the Church confesses with Christ her dedication to the Father. She acts as one completely given over to God and the things of God, as realizing already on this earth an eschatological preoccupation with the glorification of the Father. The witness of foretasting the glory of Christ is the core of liturgy.

Oneness with the praise of the heavenly Jerusalem is also seen in the very congregation of the people of God. Joined with the heavenly Church, Christians on earth express their common devotion to God in personal freedom. We on earth who "remain in communion with one another in mutual charity and in one praise of the most holy Trinity... are... partaking in a foretaste of the liturgy of consummate glory."[2]

All this is true whether a Pope, bishop, poor pastor, or layman is praising in love. Where do religious fit in? Addressing religious nuns in Milan, the Archbishop — now Paul VI —once referred to them as "the Church in her most genuine, most authentic, most complete, and most vibrant expression."[3]

[1] I. H. Dalmais, O.P., **Introduction to the Liturgy** (Baltimore, 1961), 49.
[2] Dogmatic Constitution on the Church, §51.
[3] Pope Paul VI, "Discourse to Sisters, Feb. 11, 1961," **Sisters' Formation Bulletin** 10 (1963), 3; cited in Paul Hinnebusch, O.P., **Religious Life: a Living Liturgy** (New York, 1965), 3.

Religious, as vibrant expressions of the Church, are special living sacrifices of Christ. By their vows in union with the holocaust of their profession Mass, they have given themselves over with him in martyrdom. This concept dates back to early Christianity when the martyr was the epitome of Christian perfection in the Church, a witness of complete mystical transformation into Christ. After the persecutions ended, martyrdom was still the only complete sanctity. Religious life sprung, then, from the desire to accomplish an unbloody martyrdom. Religious were to become, like the Church, a sign of the sacrificial love of Christ.

Not the extension of himself but rather the density of his involvement in the life of Christ's Church is what matters to the religious. He signifies the primacy of the divine, an essential other-worldliness in this world. Anticipating the Last Things and the kingdom to come, he cries, "God is my life!" And the holy witness of his life, weak human life, becomes a sign of hope in the power of the Paschal Spirit to make "all things new" (Apoc. 21:5). He is a prophecy and reality of the resurrected life.[4]

"Come, Lord Jesus!" (Apoc. 22: 20) is the call of the religious united to the life of the Spouse. His vows are far from a flight from day-to-day commitment. By his poverty, he places his heart in his one treasure-house: Christ. By devoted chastity, he is able, like the Apocalyptic virgins, to follow Christ wherever he goes. By his obedience, he destroys himself to be paradoxically more fully alive. The religious lives for and in the Parousia.

Religious life, as community, is pre-eminently a presence of the communal love of the blessed in heaven. It is a minor sacrament of **agape.** A few Christians have been called together to live their life to the full **publicly.** They must live in union, in a fraternal spirit impossible without Love. As such they are a sign to all — within and without their immediate community — of the peace and love to come.

The liturgy is the Whole Christ's commitment to the Father. Religious life has no meaning outside of its union with the liturgy, for it is but the exemplar of full active participation in the Paschal Mystery. "The profession of the

[4] Dogmatic Constitution on the Church, §44.

evangelical counsels, then, appears as a sign which can and ought to attract all the members of the Church to an effective and prompt fulfillment of the duties of their Christian vocation."[5]

III. Given for You

Christ accomplished his transitus from **sarx** to **pneuma** through submission to the Father. "In its actual content his human life becomes the religious expression of his abiding submission to the Holy Will of the Father.... This is the **whole** content of his human life... Christ as man realizes his divine sonship in his living human form."[6]

Since Christ performed this act on our behalf, we have become sons of God, new creatures. Revelation is accomplished in Christ. Our High-Priest has already entered the sanctuary. Jesus is the Kyrios, dwelling in the glory of the Father. These are the Last Times; the kingdom of God is among us now. Yet Saint Paul also says that he helps "to pay off the debt which the afflictions of Christ still leave to be paid" (Col. 1:24).

The debt Saint Paul refers to is that of submission unto the salvation of men. The Constitution on the Sacred Liturgy assures us that "liturgy is considered as the exercise of the priestly office of Jesus Christ." It also adds three articles later that through the liturgy "the sanctification of men in Christ and the glorification of God, to which all other activities of the Church are directed as towards their goal, are most powerfully achieved" (Art. 10). The Church's liturgy is, then, the primary way to put the finishing touches to Christ's mission of renewing mankind. This is the essential Christian mystery that "the Church is his body, the completion of him who everywhere and in all things in complete" (Eph. 1:23).

The Christian, caught up in this mystery of Christ, must celebrate the liturgy. He must work for the accomplishment of Christ's mission in the world. This he does by immersing himself more fully into the liturgical act of Christ's saving submission. Through a real encounter with the Lord in his Paschal Mystery he reinforces his sonship with the Father. By acting as another Christ, he also sanctifies the world in his own life. The communal act of Christian worship is a source of continuous sanctification for the world.

Every Christian shares in the Priesthood of Christ. By his share, he becomes a priest of the New Law, consecrated for man, a priest whose fullest expression is in the liturgy. But of course there are different degrees of sharing in the one priesthood. The layman, ordained priest, and bishop represent three degrees of this sharing.

Religious, called from the laity and hierarchy, have their peculiar share in the priesthood, the essence of the Christian vocation. "Religious life, by its total consecration made to God in the Church, clearly manifests and signifies the essential nature of the Christian vocation."[7] The Church, moreover, places religious consecration within the liturgical celebration to impress the religious with his role in the Church. As the liturgy is a means of dispensing the saving mystery-graces of Christ, so should the religious "be devoted to the welfare of the whole Church. Thence arises their duty of working to implant and strengthen the kingdom of Christ in souls...."[8]

The work of the religious, as the major sacramental, is the perfecting of God's plan: universal salvation, cosmic consecration under Christ. He must realize that he is no static sign. Like Christ, he has been placed in the eye of the forces of Life and Death. He too has been "given for you" (Lk. 22: 19). For he has come close to the God who "sent his only-begotten Son into the world, so that we might have life through him" (1 Jn. 4:9). Christ has embraced creation forever. The religious must do likewise.

Religious strive to be especially identified with Christ. They must therefore live a life of Christian adulthood, of selflessness, of openness, of self-giving, of "being-with," of tolerance. They must feel in the heart of their soul the words that God became man "so that they may have life, and have it more abundantly" (Jn. 10:10). They must deny that Christianity is an addition to full human life, but affirm its meaning as the answer to the Fall, the divine return to the humanness God intended for us in the very beginning. They must love men, love and cherish their being, because it merits love as Christ proved in his Incarnation. Christ came to make men more fully men, the world more truly secular. Religious must be signs of that Church that is the sacrament of the Lover of mankind. They must love the world, for it is Christ's.

In the liturgy the religious exercises his own degree of priesthood. He praises the Father with Christ. He sanctifies the world in Christ. Praise and sanctification, his total responsibility, have become to him one reality. For what greater praise of the Father is there than uniting all to the love of Christ through his Spirit, than saving men? Dostoevsky's Zossima of **The Brothers Karamazov** has an insight intended originally for the Russian monk: "... there is one means of salvation, then take yourself and make yourself responsible for all men's sins...."

IV. My God and My All!

What then is the relation of liturgy to religious life? First of all, liturgy must be seen as the source and at the same time sum-

[5] **Ibid.**

[6] E. Schillebeeckx, O.P., **Christ the Sacrament of the Encounter with God** (New York, 1963), 29.

[7] Clementinus of Vlissingen, O.F.M.Cap., **On the Increase of Missionary Work in the Order** (Rome, 1966), 3.

[8] Dogmatic Constitution on the Church, §44.

mit of the Christian life. It follows that the religious, consecrated in a special manner to perfecting his Christianity, cannot ever succeed without being preoccupied with the liturgy.

Liturgy is the mystery-presence of Christ's life-worship. It is also in its communal aspects a sign of the glory and the joyous union of the blessed praising God. Religious life is also a presence of the glorified Christ in his Church. And the religious imitates, by his consecration, the complete dedication of Christ and his saints now joined together in the joy of glory.

In the liturgy Christ's priesthood is especially exercized. Men are saved by the sacramental mystery of the transforming power of the Christ-Action. Grace is given for the salvation of many others. Specially consecrated to perfect his essential Christian character as a visible, historical sign-witness of the grace of Christ, the religious must perpetuate in his own way the divine mission. He must draw the strength and grace to renew all things in Christ from the liturgy. Then with his every act, his prayer, his ministry, his works of love, he reveals and imparts Christ.

But what, you may rightly ask, would our Father Francis say about this? We can have no doubt that Franciscan devotion is centered in the Eucharistic liturgy. At Mass Francis met the Christ who daily lowered himself into a white wafer to bring God's love to men. This tremendous humility and love of Christ won Francis' heart and was his salvation. Celano tells us, "Every fibre of the heart of Francis was aglow with love for the sacrament of the Body of Christ, and with exceeding great admiration he marvelled at the loving condescension and the condescending love of the Lord. He considered it an unpardonable negligence not to attend Mass every day whenever possible" (II, 201).

Francis strove to be transformed into the submissive Christ by renouncing all things in most simple poverty. No one can look on the Poverello and not see the other-worldliness that made him a brilliant sign of his All. The same Francis founded his Order of "little brothers" to live in holiness and childlike freedom, afire with the presence of a heavenly reality.

The Christ in the liturgy also taught Francis an eloquent compassion for men. Francis preached by word and especially by example the gospel of **metanoia,** for he knew men's needs. Vitally aware of the pains of the leper, the hunger of the poor, the weakness of man, he knew Christ as the only answer and hope in man's quest for life. His desire to save as Christ saved, to be one with the salvific sacrifice of Christ, was wonderfully consummated on Mount Alvernia.

Where did Francis draw his spirit? From Christ's dynamic act of love: the liturgy. Here Francis received the grace to love God and all creation as God loves. Though

Francis lived seven hundred years ago, the Mass was to him a real encounter, a true commitment to love. The twentieth-century Franciscan, as a member of the sublime "mixed life" of action and contemplation, has special need for the beacon of his Father's example in these times of **aggiornamento.** Were Francis alive today, speaking our language of **eschaton** and salvation history, what a revelation he would be!

Vatican II has these closing words in article 47 of its Dogmatic Constitution on the Church:

> Let all who have been called to the profession of the vows take painstaking care to persevere and excel increasingly in the vocation to which God has called them. Let their purpose be a more vigorous flowering of the Church's holiness and the greater glory of the one and undivided Trinity, which in Christ and through Christ is the fountain and the wellspring of all holiness.

They are, surely, the words of Christ and Francis addressed directly to the Franciscan religious of today.

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Book Reviews

Compelled to Speak. By Cassian J. Yuhaus, C.P. Glen Rock, N. J.: Newman, 1967. Pp. 343. Cloth, $5.95.

For his painstaking research into original sources and for his remarkable ability to synthesize the material, Fr. Yuhaus was given the 1966 Gold Medal Award in History from Gregorian Pontifical University, Rome. Even if there were no other compelling features, **Compelled to Speak** could be recommended as a sampler on "How to Write History." Full-treatment footnotes indicate that it is a reworked doctoral thesis, but these are undistracting and even interesting. In the text itself there is only one flaw: the sometimes sicening (sic) use of the parenthetical "sic" breaking up the flow of a quotation (p. 257 has five of these in one paragraph!). The title sounds rather triumphalistic and the title page will probably seem somewhat parochial — a centenary edition, concerning the origin and apostolate of the Passionists in America (something like an anecdotal yearbook which could be of interest only to old grads).

It is not that way at all. Triumphalism is sentenced to the prison of hard facts. There are real people involved in the difficult, and often discouraging, charge of setting up a new religious order in United States during the zenith of **No-nothingism** and the span of the Civil War (c. 1852-66). The men who figured most prominently — the Bishop of Pittsburgh, the General of the Passionists, the four religious who began the project, the first Superior and the outstanding missionary — are displayed with judicious honesty in their successes and shortcomings, jealous unselfishness and quarrelsome opinions.

The book is not an historical novel, although Fr. Yuhaus' command of language and the way in which he embodies history in believable personalities give much of the book the flow of a bestseller. The subheads, in particular, are a pleasure to read — for example: **The Nuncio says "No", From Leavenworth with Candor, Showdown at the Widow Swinds, Rush to the Epistle Side, From Rome — Accelerated Confusion, An Eloquent Thorn, — Demons and Commotion in Connecticut, A Clear Call at Clarion.**

There are limitations. The history covers a bare fifteen years as experienced by a handful of people founding a specific religious order for their particular apostolate in a few pockets of North America, a hundred years ago. But the crisis that developed and that called for provisional solutions was the same one that is currently challenging the whole Church — how to adapt to the demand for apostolic relevance in a changing culture and still keep the essential spirit of Christian witness.

There are consolations to history and lessons to be learned from it. **Compelled to Speak** is a case in both points. Progressives and conservatives locked horns long before our post-conciliar 1960's. They even used the same language, within the same patterns of persuasion. It is interesting to learn what happened, and who won, and how it worked out, and why. It is profitable to learn about it, too; sometimes it is more profitable to take a little section of history where landmarks are familiar, personalities easy to follow, debates about adaptation adaptable to all religious orders even now. Fr. Yuhaus has written a book that candidly deals with a mini-history which has an index finger on one of the maxi-crises of today.

— Isaias Powers, C.P.

The Religion of Teilhard de Chardin. By Henri de Lubac, S. J. Trans. René Hague; New York: Desclee, 1967. Pp. 380. Cloth, $5.95.

"...I am a little too absorbed to be able to philosophize much; but the more I look into myself the more I find myself possessed by the conviction that it is only the science of Christ running through all things, that is to say true mystical science, that really matters" (**Letters from a Traveller**, 83-84). It was just forty-five years ago this August 26th that Teilhard de Chardin wrote these words while on his first field trip with Pere Licent, S. J., on the way to the Ordos plateau in Western Mongolia.

Father Henri de Lubac, S. J., finds in this quote "...the very soul of [Teilhard's] soul," and "...what constitutes the essential core of his work." And so he has written this 380-page study entitled **The Religion of Teilhard de Chardin** — a study wherein he concentrates "on the spiritual teaching of Pere Teilhard de Chardin" (p. 15).

Among all those who set about to write on Teilhard's life and work, few come to the task as well prepared as Father de Lubac. This courteous and respectable gentleman, this thought-provoking and penetrating French Jesuit had the opportunity of reading and commenting on many of Teilhard's works that are still not easily available. For more than thirty years he shared in Teilhard's ideas either through correspondence or conversation. Teilhard asked him for his helpful comments and criticisms and de Lubac responded in the openness and frankness which is so common to the French and so sought after by the really open and humble scholar.

De Lubac wrote this book to present Teilhard's spiritual teaching, and it is therefore more expository than interpretative. The author is in the exceptional position of being able to clear up certain areas of Teilhard's thought (better than many other scholars) because it was he who helped and advised Teilhard on so many matters — and heard Teilhard's personal explanation in so many areas. De Lubac feels that Teilhard's spiritual teaching is the necessary prolegomenon for any understanding of Teilhard's thought. In view of the expository nature of the work the author quotes profusely from Teilhard's major and minor, published and unpublished works. These quotations, which find their place in both text and notes, may seem excessive to some, but the reader should recall that de Lubac is a scholar of uncommon erudition; his strong historical bent, which served him so well in patristic studies, would naturally lead him to make ample use of citations.

Father de Lubac makes a number of important points in this study which are worth pointing out here. First, he distinguishes two "classes" of Teilhard's writings. The first class contains writings of a scientific (philosophical) nature and are developed from the data of experimental science (central to this group is **The Phenomenon of Man**). The second "class" is composed of writings of a mystical and religious nature, based on the data of Christian Revelation (central to this group is **The Divine Milieu**). The author stresses that any attempt to reconstruct Teilhard's religious thought from "Class 1" alone, must result in a mutilation and even a falsification of his work. For "Class 1" is incomplete without "Class 2". Teil-

hard "continually endeavored, sometimes with more success, sometimes with less, to bring the two together without confusing one with the other; and it is in fact the transition from one to the other that raises the nicest problems in interpretation" (p. 12).

In chapter II, "Nature and Grace," de Lubac raises a second important point: the interplay of the natural and supernatural forces. The reader will recall that the whole question of **"l'affaire surnaturel"** came about through Father de Lubac's **Surnaturel, études historiques** (Paris, 1946). De Lubac received an uncommon and even unexpected amount of criticism both personal and otherwise. Many claim, in fact, that he was the object of one of Pius XII's censures in **Humani generis.** This chapter is interesting not only because of **l'affaire surnaturel,** however, but also because of Eulalio R. Baltazar's **Teilhard and the Supernatural,** published last year by Helicon. One might read de Lubac's chapter II and then go back to all that Baltazar has to say, especially on pp. 48-49, and 73.

Lastly, Father de Lubac gives a well needed warning (in view of certain interpretations) and insight into the Point Omega question. For Teilhard, evolution is headed toward fulfillment in the now famous Point Omega. But, Point Omega does not always have the same meaning in Teilhard's writings. In point of fact it has one of three meanings: (1) Omega is a point of arrival, the climax of the world's maturation. (2) Omega is the point of encounter between the universe that has reached the limit of centration and another, transcendent Center. (3) It is this Center itself, the absolute, ultimate, self-subsisting principle, the Alpha and Omega of Sacred Scripture.

Although not enough praise can be given to Father Henri de Lubac for this excellent work, still there are one or two points which deserve mention (if not criticism). First, this book was written in 1962 and followed, in 1964, with **La prière du P. Teilhard de Chardin** (English, **Teilhard, the Man and His Meaning).** From what the author says in this book, **The Religion . . .,** i. e., "our attention will be concentrated on the spiritual teaching of Pere Teilhard de Chardin. (A study of his spiritual life can be attempted only later)," it is clearly evident that he meant his works to be read in a chronological order. Yet this earlier book has appeared, here in the United States, two years after the later one.

Secondly, although René Hague deserves much credit for translating both these significant volumes, still we wish that the publishers had included in the American edition that beautiful photograph of Teilhard which appears between pp. 16 and 17 in the French edition, a photo which is not even included in the **Teilhard de Chardin Album.**

This book cannot be too highly praised or recommended. Anything that comes from Father de Lubac's masterful pen (and there is still much more that he wrote on Teilhard which awaits translation) is of the utmost importance to all serious Teilhardian scholars and students.

— Romano S. Almagno, O.F.M.

The Vision of the Past. By Pierre de Chardin, S.J. Trans. J. M. Cohen; New York: Harper and Row, 1966. Pp. 285. Cloth, $5.00.

This is the ninth book by Teilhard de Chardin published by Harper and Row. It is an English translation of the French version **La Vision du Passé** published in 1957 by Editions du Seuil. Like several others in the series, it is a collection of essays by Teilhard, some of which were never published by him. This particular collection includes 21 essays on various aspects of evolution, a few very short. Of course they do not exhaust Teilhard's contributions to the topic of evolution. Evolution plays a cardinal role in most of his writings.

The essay "Hominization" written in 1923 gives the essential ideas which 15 years later Teilhard expanded into his masterwork **The Phenomenon of Man.** In two essays, "How the Transformist Question Presents Itself Today," and "What Should We Think of Tranformism," Teilhard explains and defends the essential ideas of evolution in terms still very relevant. If there remain any Christian intellectuals who do not see the validity of the concept of evolution, they should read these two essays, especially the second. The essay "The Natural Units of Humanity" gives a profound and original treatment of the nature of race, considered first as a biological phenomenon and then in its sublimated state in man. This essay was written (1939) just at the time when the Nazis with their emphasis on the purity of the "Aryan" race were at the height of their power. Teilhard is able to be optimistic and to see progress toward eventual amicable union of the peoples despite the dissensions of his day. For he conceived that progress toward synthesis would for a long time inevitably involve alternations of divergence and convergence. His long-range view is certainly a consoling one to bear in mind as we experience our current international troubles. The final essay in the collection, "A Defence of Orthogenesis in the Matter of Patterns of Speciation" was written only a few months before Teilhard's death. There is a poignant touch to it since in it we find Teilhard still vigorously defending his scientifically unorthodox view that the upward progress of evolution depends essentially on an inner psychic drive of life to ever greater consciousness and spontaneity.

The main value of this collection of essays is that they increase our knowledge of the development of Teilhard's ideas and consequently our understanding of them. Serious students of Teilhard will want to read them for these reasons. Novices to Teilhard's thought will find them a fairly good introduction to some of his main themes. They will find here flashes of that grand sweep of his thought which is fully revealed in **The Phenomenon of Man.**

— Paulinus F. Forsthoefel, S.J.

Life and Rule: A commentary on the Rule of the Third Order Regular of St. Francis. By Cajetan Esser, O.F.M. Trans. Sr. M. Honora Hau, O.S.F.; Chicago: Franciscan Herald Press, 1967. Pp. 124. Paper, $2.50.

This detailed, phrase by phrase commentary, liberally sprinkled with quotations from St. Francis and St. Clare, is intended to be "of assistance, not only for instructions in the novitiate where the objective is to form the spirit of the novices through a study of the Rule, but also for all religious as a companion throughout their life in such exercises as meditative reading, retreats, daily examination of conscience, discussions of the Rule and Life." It would seem to be an excellent brief introduction to the Rule, and so to fulfill the first of its aims, but its value as a "companion throughout life" for more experienced religious is questionable. Those who have read **Love's Reply** and **Repair My House** will find **Life and Rule** a generalized and superficial summary of the discussions contained in them. Its heavily eschatological slant may be irritating to some readers, but they should feel compensated by its emphasis on fraternity and its insistence that the profession of the Rule (community) is in some way more basic to our life than the profession of the evangelical counsels. While it neglects direct treatment of most of the particular problems facing Franciscans today (e. g., the question of owning and administering institutions) and is often repetitious and vague, it should at least

provide discussion material for Franciscans seeking to express Francis' spirit in their own era.

— Sister Cecilia Marie Andrews, SMIC

A Christian Natural Theology Based on the Thought of Alfred North Whitehead. By John B. Cobb, Jr. Philadelphia: The Westminster Press, 1966. Pp. 288. Cloth, $6.50.

"Natural theology" has had a roller-coaster-ish sort of history. Plato's intuitions and Aristotle's demonstrations combined to impart to the mainstream of ancient thought a profound and fertile vision of things divine, or "theology." Once Christians had outgrown their initial antipathy to everything pagan, they sought avidly to incorporate this "natural" theology into their Revelation-based world-view. The Augustinian-Platonic and Thomistic-Aristotelian schools of the middle ages may have shared little else in the field of natural theology, but they were certainly in agreement regarding the right and duty of the theologian to use "reason" to interpret God's revelation about himself. Late medieval and Reformation thought introduced a reaction (foreshadowed in ancient scepticism) which questioned man's ability to reason about God and the ultimate concerns of human life. Since then there have been combinations of every degree, together with the pure positions themselves, of extreme rationalism, on the one hand; and extreme fideism, on the other.

But, while history is very pertinent indeed to our subject, it most emphatically is not the central point at issue. Nor is the subject itself a purely academic matter. On the contrary, it is one of the utmost practical importance today; if you doubt this, just pay a few moments' visit to your nearest bookstore and count the number of books on prominent display dealing with God's "death," the meaningfulness of religious language, human alienation, etc. If you insist on dismissing "natural theology" as an irrelevant, esoteric discipline, two courses are open to you: you can go along with the crowd and agree that God is indeed dead (in which case you have no real right to call yourself 'Christian'), or you can take refuge in fideism (which is to adopt an impossibly ostrich-like position— see Kai Nielsen's brilliant refutation, "Can Faith Validate God-Talk?" in **New Theology No. 1** [Macmillan, 1966], 131-49). What you cannot do is ignore the whole question and hope it will go away. It won't. Like it or not, we who have chosen to follow Christ now find ourselves in an age when we are justifiably being asked to speak articulately to others about our beliefs. In this respect, our "witness" to Jesus parallels strikingly that of the early Apologists like Lactantius and St. Justin.

But even granted that the educated Christian of our age should be able to make use of a valid philosophical framework, what system should he choose? Dr. Cobb's recommendation is, obviously, that he use Whitehead's philosophy. His reason, with which I heartily concur, is that in that philosophy we have a genuinely contemporary metaphysics which takes into account sufficient data from all fields of knowledge that contemporary man can consider relevant to a natural theology and forges these data into a sufficiently comprehensive and coherent scheme.

The major disadvantage is that Whitehead's terminology is radically new and highly technical; his metaphysics was formulated after a long period of time devoted to the intricacies of mathematical physics and formal logic. Adding to the difficulty is the fact that the older Whitehead was concerned far more with general human values than with God as an explicit object of study. The present work by Cobb, however, goes a long way toward neutralizing these problems. Although Whiteheadian terminology is used in a very precise way all through the book, I like to think that the ground has been broken, now, for more popular renditions of this fertile descriptive metaphysics. And the author has placed us very deeply in his debt by "entering into dialogue" with Whitehead and developing those aspects of his theology which are most in need of such development.

Were it necessary to characterize in a single phrase the philosophy of Alfred North Whitehead, one would have to say that it is a "philosophy of process." Indeed, it is the paradigm case of such a philosophy; readers who have been captivated by Teilhard's vision of a constantly developing universe would do well to look into Whitehead for a far more precise and radical transformation of the traditional "substance" into categories of developing process.

For this purpose — i. e., for an elementary introduction to Whitehead's patterns of thought— Cobb's book is not the place to start. He has, it is true (despite his modest disclaimers) provided a first-rate exposition of the relevant aspects of Whitehead's philosophy. But a more detailed exposition is certainly needed for one as yet unfamiliar with the categories involved. Victor Lowe's **Understanding Whitehead** (Johns Hopkins, 1962) is the best book yet published for this purpose, although Ivor Leclerc's **Whitehead's Metaphysics** (Macmillan, 1958) and A.H. Johnson's **Whitehead's Theory of Reality** (Dover, 1962) would be adequate introductions too.

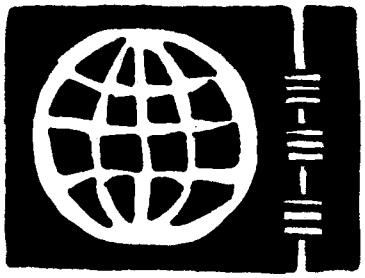
A Christian Natural Theology is divided into seven chapters. The first simply presents the most basic aspects of Whitehead's metaphysics, according to which reality is composed of ever-new pulsations of experience closely interrelated by mutual "prehensions." The five succeeding chapters present and develop (the line between the two is always carefully indicated) Whitehead's thought on man's soul; man himself as a responsible being (ethics); God — first as the doctrine on God actually developed in Whitehead's presentations, and then in a more systematic and original way; and, finally, religion. The final chapter, "The Theological Task," may, as the author suggests, be read first; it gives the rationale of the entire book and vindicates masterfully the author's conception of natural theology.

The complex thesis of this book is one that this reviewer wants very much to make his own: Natural theology is more than ever a discipline of the utmost importance; while it is necessary to emphasize the genuinely Christian character of the version of natural theology which Christians will see fit to elaborate, I am equally certain that whatever in that discipline makes truth claims beyond the pale of the believing community, has to give a convincing justification of those claims. I emphatically agree with Cobb that Whitehead has provided an excellent set of conceptual tools for this task; and, though much more undoubtedly remains to be done in its execution, whatever work is done in the future will surely have to take into account Dr. John Cobb's extremely competent groundwork.

— Michael D. Meilach, O.F.M.

Trojan Horse in the City of God. By Dietrich von Hildebrand. Chicago: Franciscan Herald Press, 1967. Pp. xi-233. Cloth, $4.95.

Trojan Horse in the City of God is a polemic against just about everyone new. Heidegger, Chardin, Dewart, Cox, Robinson, not to mention Callahan and Novak, get their lumps. "Progressive Catholics" — the votaries of these men, have lost their faith, says von Hildebrand, though he does not propose any concrete way of getting them back to true belief. Von Hildebrand sees no possibility of anything good coming out of non-thomistic philosophy from Kant to Chardin, "for most of them



are in "complete error." Such a stance is doubly unfortunate, for it not only expresses what I should regard as a heretical distrust of the power of human reason to come to truth and to a greater understanding of truth, but it also so offends the reader that the valid insights von Hildebrand has are forced into the background.

The fact that the publisher omitted the footnotes to chapters 11-17 (p. 231) hurts the book immeasurably, for these notes contain references which would serve to prove or disprove von Hildebrand's allegations. No one, certainly, should borrow his ideas on any of the contemporary thinkers from what von Hildebrand says about them.

Of value in the work are von Hildebrand's insistence that liturgical reform should never lose sight of the human need for beauty and mystery; his warning against two-way dialogue with those who have no intention of seeking the truth but only of using dialogue as a political measure; his criticism of the cult of honesty and sincerity at the expense of charity and human decency and the consequent glorification of shamelessness as a virtue. His final summary, reproduced on the flaps of the book, in which he insists that love of God cannot be reduced to love of neighbor, is powerful and pertinent. However, I have a feeling that most of the progressives I know would deny holding such a pure position. Undoubtedly social action is being oversold a good deal nowadays, as is liturgical change and the need for theology to speak in "meaningful" terms to contemporary man (after all, there are mysteries which speak only to those touched with the gratuitous gift of faith). BUT enthusiasts have always overstressed and always oversimplified. Every preacher extols the virtue he happens to be talking about as the indispensable road to holiness.

I fear that there is a contemporary weakening of faith — von Hildebrand is not in "complete error" — but patient understanding and a clear eye for what is really essential are what is called for today, lest we "extinguish the smoking flax." Vatican II's concern for the person of the atheist, a fortiori, should be extended to progressive Catholics, for the first great Paul told us to do good to all men, especially those in the household of the faith.

— Julian A. Davies, O.F.M.

The Nun: Sacrament of God's Saving Presence. By Gabriel Marie Cardinal Garrone. Trans. Paul D. Collins; Staten Island, N.Y.: Alba House, 1967. Pp. 190. Cloth, $3.95.

The author had high ambitions for this collection of conferences aimed at nourishing Sisters' monthly days of recollection: "I wish that these conferences may be a useful, precious aid and admonition — indeed a rescue — to each community and to each religious." Unfortunately the style and content of the book limit its value for those communities and individual religious who have been profoundly influenced by the Council's Decree on adaptation and renewal. They are trying to determine the bare essentials of the vows and community life, the unchanging core of their founders' spirit, the message of the gospel for their age, and the particular service that they can best render the Church today. On this solid, unadorned foundation they hope to erect a consistent way of life described and governed by rewritten constitutions, directories, custom books, and the rest. Garrone seems unaware of this movement in religious communities. His conferences on the interior life are simply exhortations to live for God alone, to see in the daily schedule the holy will of God, to preserve self-possession in this time of agitation, to concern oneself with defending the honor of God in this blasphemous age, and to avoid the contagion of the world. His reflections on the apostolate, which are balanced and practical, seem almost contradictory to the principles from which they should spring: his standards for the interior life.

While it is true that basic spiritual values do not change, it is also true that our understanding and application of them do change according to the needs of the world in which we live. If **The Nun: Sacrament of God's Saving Presence** really attempted to justify its title by explaining how Sisters today could become a more intelligible sign of God's presence to the world, it would be a "useful, precious aid and admonition — indeed a rescue." But it only answers questions that were asked and answered long ago by other spiritual writers, while it neglects the particular problems of religious today.

— Sister Cecilia Marie Andrews, S.M.I.C.

The Brother in the Church. Compiled and edited by Brother William Modlin, C.S.C. Westminster, Maryland: Newman Press., 1967. Pp. 209. Cloth $6.50.

A dedicated, competent, professionally qualified man cannot help sharing his convictions and experiences with his fellows. In this book there are contributions by seven such men. They are a part of something bigger than themselves, and they spare no effort to make this something — the brothers' vocation— more understandable to other religious and laity alike.

Cardinal Shehan, in his foreword to the book, notes that one of the most painful problems facing the brother today is that of identification. In the first chapter, Father William Hogan, C.S.C., (the only priest contributor in the book) attempts to answer the problem by spelling out in detail the theology of the brothers' vocation, or more correctly, the theology of the religious life itself. There is a fine chapter on "Brother Formation" by Brother Thomas Kretz, S.J., in which he says (p. 26) "Youth of today love freedom and, paradoxically, desire to be led, but only by mature competence." He also notes (p. 27) that contemporary man needs a universality of knowledge to inform the universality of love the gospel demands. He speaks of a formation program in the light of Vatican II and offers practical experimental methods for developing the integral human personality during the formation years.

There is a chapter called "Psychological Reflections," by Brother Daniel Kirk, a Marist Psychologist. Reading his comments on principles of change, obedience, celibacy, priest-brother relationships, and maybe even middle age slump, may lead you to some serious reflection yourself, as it did me. Brother Daniel's deep appreciation of the brother's living situation is reflected in his thinking on change itself. He notes that the more consciously the brother permits himself to be confronted by change, the more satisfying and the sounder will be the final solution. He speaks about obedience and authority and I believe he excavates much of the present built-in security which tends to hamper the full resourcefulness of the vow of obedience. "Like our founders, our lives cannot be comfortable and settled. There is always the need for tension which generates the interest and effort to do more for ourselves and others . . ." (p. 100).

This reviewer finds it difficult to pass over the other chapters without a word, but space will permit no

more than a mention of the titles: The Brother's Life of Worship, The Brother in Education, The Brother in Clerical Communities, and The Brother in the Church. Reading — and re-reading — them has been most fruitful. Call this book a kind of dialogue for brothers and for others who want to know more about this vocation. The book brought home to me very clearly that all religious brothers, whether teachers or cooks, social workers or maintenance mechanics, share a common calling. We are, before all else, brothers. This is at the core of our vocation and it is this which we must communicate to the world. The book is worth a careful reading.

— Brother Carl Anderson, O.F.M.

The Apostolic Spirituality of the Nursing Sister. By Jacques Leclercq. Staten Island, New York: Alba House, 1967. Pp. 138. Cloth, $2.95.

Father Leclercq makes an attempt to identify the main elements in the spirituality of the nursing sister in her apostolate. He lists the three main tasks of the hospital sister as (1) giving comprehensive nursing care under the doctor's directions, (2) giving human care by fulfilling basic physical needs, and (3) giving spiritual help.

The book's strong point is its persistent adherence to the conviction that the essence of the sister's vocation is "...the orientation of her life towards God" (p. 42). "Throughout the whole world, the sister represents the Church; that, and only that, sets her apart; from all other points of view, she is like anyone else" (p. 68). From this vantage point Father endeavors to discuss the spirituality of the nursing sister: her prayer life, spirit of cooperation, the problem of suffering and the role of the sister among the living. This is not a "how-to-do-it" book for the beginner, or even a "what-to-do" book. One has the feeling that the author is captivated by the "angel of mercy" complex regarding hospital sisters. Throughout the book one has the uneasy feeling that relevant questions are being approached but somehow are never asked.

The idea of a hospital apostolate seems to be accepted without question as is the nursing sister's place in the hospital, but the recurrent and almost defensive distinctions drawn between the sister-nurse and the lay nurse are far from convincing to the discerning reader. To state that "The lay nurse can be satisfied with being a technician and it may be preferable for her to concentrate upon her technique" (p. 14), seems to indicate that the sister has a priority on spiritual goods. To further say that "...for most laymen, the question of serving the Lord does not present any great problem. They are simply not much concerned about it..." (p. 70), is to contradict the real spirituality of the Christian layman as defined by Vatican II.

The vocation of the sister is not built up by placing the laity in second place. One senses a certain unrealistic and perhaps threatened attitude in this approach. If Father Leclercq's words are true; i.e., that "A community of hospital sisters is the Church loving the sick with the love of Christ" (p. 25), then this vocation stands on its own merits, and a comparison between lay and religious life is unnecessary.

The Catholic hospital exists within the framework of big business where health services are the commodity, bought and sold according to supply and demand principles. The American Hospital Sister, conscious of her mission and of the unique purpose of her congregation, is taking a hard look at the contemporary situation. The question is whether this book will prove useful to those engaged in serious evaluation of the hospital apostolate in America.

— Sister M. Angele Mills, O.S.F.

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COVER AND ILLUSTRATION CREDITS

The cover photo depicts the Alkaba, inside the Mosque "Alharm Almaky," in Mecca, the Holy City of Islam toward which every Muslim should face as he turns to God in prayer five times each day. At lower left is the "Zamzam," a sacred well renowned for the medicinal powers of its waters. This photograph and the two accompanying the article, "Christian Witness to Islam," are used by courtesy of the Saudi-Arabian Public Relations Bureau, New York. The remaining illustrations for this month's issue were drawn by Father Francis X. Miles, O.F.M., of St. Bonaventure University's theology department.

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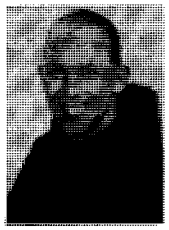
Is God a Problem?



Among its Fall publications, the Paulist Press offers two welcome contributions to the growing body of literature attempting to cope with modern man's stance before God.[1]

The author of the first is a young theologian, ordained last year, with a fine talent for getting into the other man's perspective. In *The Death of God Movement* Father Charles N. Bent, S.J., "gets into" the thought of Vahanian, Hamilton, van Buren, and Altizer with some very valuable results.

Father Bent analyzes sympathetically and, for the most part, competently the thought of each of these theologians, reserving for the end of each chapter his evaluative conclusions and synthesizing these latter in a brief epilogue. The style leaves something to be desired, in that it is repetitious and needlessly complicated by the technique of referring to an earlier thinker by paraphrasing the later thinker's reaction. This technique gives rise, often, to a "Van Buren says that Bultmann says that Heidegger says" sort of exposition — not too easy to follow. Not all this could have been avoided, but especially where sources are common to two or more of the main authors considered, it might have helped to devote a preliminary section to Father Bent's own presentation of those earlier sources. The author is also to some extent hindered by the same sort of fragmentary approach that Hamilton so enthusiastically embraces, and this seems to be a defect in a systematic study like this one.

One wonders how Father Bent could possibly have failed to mention Thomas Ogletree's *The Death of God Controversy* (on Hamilton, Altizer, and van Buren), in some ways a better book than his own though not as detailed in certain areas. Equally difficult to explain is his omission of any consideration of Hamilton's *The New Essence of Christianity*, certainly a major source for the radical theologian's ideas. He takes the verification principle too seriously, in his study of van Buren, and never actually points out how absurd it is; nor does he accord due weight to the more important falsification principle in his treatment of linguistic analysis. In the same connection, he seems to give the erroneous impression that logical positivism

[1] **The Death of God Movement.** By Charles N. Bent, S.J. Glen Rock, N.J.: The Paulist Press, 1967. Pp. viii-213. Cloth, $4.95.

Man in Search of God. By James J. Kavanaugh. Glen Rock, N.J.: Paulist Deus Books, 1967. Pp. 109. Paper, $1.25.

is still an influential philosophical school. One wishes, finally, that someone — author or publisher— had done something about the more obvious misprints: the omission of a "no" on p. 143 (which of course reverses the meaning), and the misspelling of the names of Antony Flew and G. W. F. Hegel and, occasionally, of Friedrich Nietzsche.

These mechanical flaws aside, the book is a fine and important piece of work. The author's thesis is well established: "In itself . . . Christian atheism does not afford a viable mode of belief for either the secular humanist or the Christian theist" (p. 205). Yet it would be a serious mistake simply to leaf through the book and concentrate on Father Bent's evaluations. They are good, but they are the conclusions of one author and as such do not suffice for the serious reader or student who must grapple with these radical ideas for himself and reach his own evaluations. The real value of the book lies more in the extensive quotations than in the brief conclusions. We certainly cannot deal here with the many issues involved, but we can heartily recommend a careful reading of this book with the hope that it will send the reader to the sources for an in-context presentation of the ideas in question.

In one sense, Father Bent leaves the reader with no real conclusion at all— i.e., no choice between secular humanism and Christian theism. All he has set out to show is that Christian atheism affords no real alternative to either of these choices. Father James J. Kavanaugh, in his excellent paperback, *Man in Search of God,* addresses himself more directly to the more fundamental choice between secular humanism and genuine Christian theism. He has produced a sprightly book replete with concrete examples and references, to the extent that the first part seems almost to be overwritten. Seven chapters show contemporary man in search of his own identity, of unity, of dignity and love. We think Father Kavanaugh has presented an authentic picture of that elusive being, "contemporary man." Reading his fine characterization we conclude that, whereas Bonhoeffer, Cox, and the death-of-God theologians should have taken a longer look before deciding that man has fully "come of age," authors like Father Joseph Owens are equally quixotic in expecting modern man to embrace enthusiastically such metaphysical notions as the "act of being" as the center of their human existence.

Man in Search of God traces deftly the historical process of transition from the older, secure Christian existence to the new age in which traditions are questioned and often found wanting. The author has some attractive answers which are not new in their substance but are presented in a very appealing way. The value of this book, which should be a best-seller, is enhanced by the illustrations, reproduced from the originals in the Mu-

seum of Modern Art, and the thought-provoking discussion questions at the end of each chapter.

It is not really God, in the final analysis, that presents a problem; it is modern man and the world he has created. Pope John's vision "called for another look at modern man and a renewal of the kind of Christianity that tried to speak to him." This vision, Father Kavanaugh points out, "takes courage and patience. It calls for experiments that can help the lonely man of space to know that God is truly his Father. It tells the Christian community either to be truly a community of love or prepare for its own death" (p. 100).

"Most of all, Christians themselves must speak and listen to modern man in love. They must join him in the search, not as if they possessed all, but open to Christ in whatever form he takes. All of us are modern man in search, and God is not far from any one of us, because 'in him we live, and move, and have our being' (Acts 17, 28)" (p. 109).

Fr. Michael D. Meilach, ofm

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Man: the Personal Mediator

Alexander Rohr, O. F. M.

If you, a baptized Christian, were to enter a church and make a simple genuflection before the Blessed Sacrament, and right after you an unbaptized person were to imitate your action faithfully, what would be the "ontological" significance of these two actions in the eyes of God? We would have to say that although the latter act is certainly pleasing to God, that of the man who has been incorporated into Christ takes on a deep significance as an act of religious worship insofar as it is a sharing in the perfect act of homage that is Christ. The genuflection of a Christian is, as it were, Christ himself bowing down again before his Father— it is Christ's perfect and eternal act of worship extended anew into time and space.

We, the Christian People, have been made through baptism into an entire kingdom of priests:

> By the sacrament of baptism under a general title Christians are made members of Christ the Priest, and by the character which is as it were engraved on their souls, they are deputed to divine worship; and thus they participate according to their condition in the priesthood of Christ himself.[1]

As a result of Christ's generous sharing of his role as the High Priest of the New Testament, we the Christian People are all able to offer true and pleasing worship to our Father. No other people has ever had this possibility or privilege. Even the Israelites had to look to the tribe of Levi to carry out their priestly functions, and these were only a foreshadowing of the true and singular priesthood of Christ. The ordinary Israelite was actually incapable of offering priestly worship to God of his own accord.

The sad commentary on the Christian centuries is that this tremendous gift of Christ to his people has not been stressed or fully understood by the faithful. We have not seen our relationship to God in the full context of the virtue of religion or the sacerdotal character of baptism and confirmation. Christianity has at times been seen as a sterile code of do's and dont's with no really living relationship to God. As a result of this perversion, the moral life of

[1] Pius XII, Mediator Dei, §110.

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many Christians has almost been a mere humanism or natural ethic. The categorical imperative of Immanuel Kant stands as an extreme example of how far morality has sometimes become divorced from our relationship to God.

The Incarnation has made true religious morality possible. Because of Christ's redemption, morality can no longer validly be separated from religion nor from Christianity itself. In and through Christ true religion is made possible and morality becomes meaningful. Outside of Christ man is incapable of offering satisfactory homage to God; outside of Christ morality becomes mere human idealism with very limited religious significance.

Fortunately we are deepening our sense of prieshood today. One author says that "the Church of the future is going to be built on the fact that **lay people are truly priests.**"[2] To many this sounds like a true but rather theoretical doctrine which really can't affect Christianity that much. Worship is considered the function of the priest or religious as such. If we allow this attitude to continue, we are actually fostering the continual divorce of religion from Christianity.

I do not intend here to re-present the basic doctrine of religion and priesthood, but I will attempt to point out some of the practical ramifications of this doctrine for our own lives. No goal, certainly, is more crucial for contemporary Christian life than a perceptive re-integration of Christianity and religion!

The Meaning of Man

Perhaps we can look upon the original creation of man as God's attempt to raise up a unique and personal mediator between creation and himself— one who could, as it were, freely and continually return to God the glorious reflections of Him that he finds in creation. Man was made to recognize, joyfully acknowledge, and re-present to God by free offering the glory that he finds in creation. In this very function man is to find his happiness and fulfillment; in this relationship man discovers his place within the community of mankind.

This interpretation of human existence is so simple (and yet so tremendous) that we usually overlook it while foolishly searching for some "deeper" meaning to life. It took an "idiota" like Saint Francis to recall mankind to an awareness of this original plan of creation.

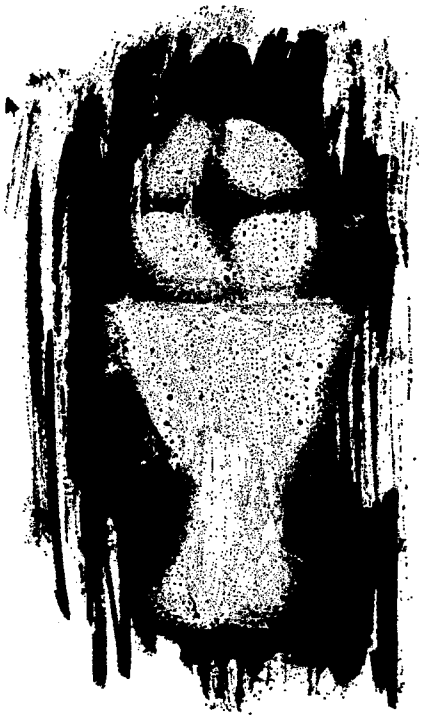
Unfortunately, our father Adam rejected this priestly task and vocation through sin. But this did not thwart the steadfast love of God for his people: Christ, the Firstborn Son and the King of all creation, became in fact the **redeeming** Christ and the Saviour of his Kingdom. What was lost for us through Adam was abundantly restored to us through Christ! Through incorporation into Christ in baptism we regain our lost priesthood and the original meaning of our existence.

[2] Christopher Kiesling, O.P., **The Spirit and Practice of the Liturgy** (Chicago: Priory Press, 1965), 59.

Thus we speak of baptism as the new creation, or as a rebirth in Christ. Henceforth our greatest privilege and deepest possibility is to offer fitting worship to God our Father. As sons of God we have been given the means to worship him — God **gives us the love** by which we are able to love him. Through baptism he makes it possible for us to real-ize the deepest significance of our creatureliness; he makes it possible for us to know, love, and serve him.

The familiarity of this last phrase, which we know so well from the catechism, should not obscure its profound meaning. Note, e.g., how well its elements are illustrated by the theological virtues. Faith enables our minds to know God, hope empowers our will to serve God, and love is of course the affective power to embrace God as our perfect Good. The three theological virtues thus give us the power to carry out the three essential reasons for our human existence; and in this we see the perfect order that has been restored to creation through the coming of Christ and his redemptive act. For men of faith, it becomes apparent that **man is made for grace**; it is not something superadded to his real nature. Man was made to share God's life and thereby to reflect his glory back to him in the form of worship, praise, and interior acts of homage. And this is all we mean by priesthood.

But this priesthood is possible only through baptismal incorporation into Christ; so we can take one more step and say that **man is**



made for Christ. Only in Christianity does true religion become possible and only through Christ are we able to please our Father and fulfill the deepest meaning of our existence. Christianity and religion are one, and they are totally accommodated to the nature of man in the sacramental character of Christian priesthood.

Religion and Christian Morality

It is primarily through the liturgy that Christianity develops this basic relationship given in baptism. The liturgy impresses Christ's likeness ever more perfectly upon the Christian and upon the whole People of God. It does

this by bringing the baptismal character to a living, dynamic perfection. Life for the Christian must therefore become a "living liturgy" —a living sacrifice to God. In other words, the genuine exercise of religious worship is the surest road to Christian behavior or morality. In fact, morality becomes rather shallow outside of this love relationship established in worship.

Our religious worship, on the other hand, has no real authenticity about it if our subsequent behavior does not reflect the filial relationship that was effected and expressed in worship; thus Häring speaks of sin as basically impiety or a refusal of filial obedience.[3] In either case the error proceeds from the separation of religion from morality.

The effective sign of this union of religion and morality can be found only in the Christian liturgy wherein the religious relationship is both expressed and further developed. The liturgy is also an obligation sign to live out what you have expressed and experienced in formal worship. So in effect we can carry our "logical formula" one step further and say that **man is made for the Christian liturgy** wherein he can most fully practice his character of priesthood.

The Universal Scope of Liturgy

The term **liturgy** does not refer simply to the Mass, but in general to all those external and sacramental rites whereby we unite with Christ in offering priestly worship to the Father. There is no phase or sphere of Christian life that cannot be made a true act of religious worship. By reason of our inherent priestly character we are capable of bringing all things into the category of worshipful praise. What was visible in the life of Christ has now passed over into sacraments through which we can share in Christ's religious attitude. The sacraments real-ize in man that sanctity which is the fruit of liturgical worship, and yet like the Mass they are acts of worship in themselves. This is the wonder of God's plan of redemption: he saves us through the very actions whereby we worship him.

All the sacraments are essentially related to the virtue of religion, but here it will suffice to say something of the priestly character given through baptism, confirmation, and Orders. Saint Thomas makes no distinction between the three characters except in degree; he says that those who bear these characters serve God as ministers, they are his instruments.[4] Thomas corrects a common misunderstanding which considers the character as a grace given or received by pointing out that "the character disposes the soul directly and immediately for performing those actions which belong to divine worship."[5] Through these sacraments

[3] Bernard Häring, C.Ss.R., **The Law of Christ I** (Westminster: Newman Press, 1961), 346.

[4] Colman O'Neill, **Meeting Christ in the Sacraments** (New York: Alba House, 1964), 114.

we enter into a progressively deeper sharing in the priesthood of Christ. The confirmed and the ordained not only share in the ontological priesthood of baptism but they are further empowered to direct the saving action of Christ's priesthood toward **others.**[6] This is the very practical significance of confirmation for the unordained Christian. By this sacrament he not merely receives from Christ as in baptism but he is able to give to the members of Christ as a mediator of Christ's priesthood. It is by virtue of confirmation that the Christian is enabled to publicly and socially participate in the worship of the Father. For this reason we speak of confirmation as the sacrament of Christian adulthood or Christian maturity. In confirmation we become capable of mature and adult worship of God or, as one author points out, we are further empowered to manifest "our faith by external signs."[7]

Ritual and Spiritual Priesthood

It is important to remember that Christ's priesthood has two faces or aspects: the external aspect, the outward sign, the ritual action; and the internal aspect, which is the basic religious attitude of adoration, submission, and sacrifice. For man both aspects are necessary. Interior attitudes cannot continue to exist without external expression, and external action without interior attitude is what we call formalism or ritualism. These two aspects of priesthood were perfectly united only once in history—in the Passion and Death of Christ. It is through participating in this eternal priesthood of the God-man that Christianity considers herself capable of offering fitting sacrifice and worship to God the Father.

The **spiritual priesthood** is actively present in every Christian who is living by the life that was given him in baptism. By this priesthood he is "one with Jesus as religious mediator between God and sinful mankind."[8] So Saint Peter tells us, "Set yourselves close to him so that you too, the holy priesthood that offers the spiritual sacrifices which Jesus Christ has made acceptable to God, may be living stones making a spiritual house" (1 Pet. 2:5).

Spiritual priesthood embraces the entire Christian life just as did the priestly attitude of Christ even before the "ritual action" of the cross. Spiritual priesthood "consists in the very image of Christ wrought in the Christian."[9] Spiritual priesthood precedes and is the basis for ritual priesthood. Spiritual priesthood is eternal and will continue to exist in heaven. Spiritual priesthood and worship are the very substance of all Christian existence. And this priesthood can be pos-

[5] **Ibid.**, 113.

[6] Clifford Howell, S.J., **Of Sacraments and Sacrifice** (Collegeville: Liturgical Press, 1952), 50-51.

[7] O'Neill, 113.

[8] Kiesling, 65.

[9] **Ibid.**, 67.

sessed and exercised just as much by a confirmed Christian as it can by an ordained priest.

Ritual priesthood can, of course, be possessed only by the ordained minister. The ritual priesthood is meant to bring the spiritual priesthood into existence in the Body of the Church. Ritual priesthood will cease at the end of time. Without denying that the union of ritual and spiritual priesthood is the perfection of human and Christian priesthood, we can still say that spiritual priesthood is the authentic and eternal priesthood of Christ. And this priesthood is shared in by everyone who is baptized.

The Religious and the Priest

By his very name the person who binds himself by vow to the fullness of the Christian life is known as one who fully commits himself to his obligations of religion or priesthood:

> The religious, as the most vibrant expression of the Church, has to live all this in a supremely perfect way, so that in him the Church will be strikingly manifest for what she truly is— the fullness of Christ's sacrifice, a living holocaust to the glory of God. Religious life is the fullest activation of the baptismal character, and the proper living of it is the fullest possible participation in the liturgy, and the whole manner of life is a visible expression of the inner holocaust offered with Christ. As visible expression of an inner sacrifice, the manner of life of a religious can be called 'liturgy' by analogy.[10]

Thus Solemn Profession is sometimes spoken of as "second baptism," and out of this basically valid framework developed the customs of giving a new name, new garb, and a totally new way of life. This was not to understress the commitment of baptism (although this may have been its effect at times), but to reaffirm and express visibly the sacrament's "first conversion." The Divine Office is probably the primary expression of this attempt to live a life wholly devoted to the worship of God— the "sacrifice of praise" is to be the priestly offering that envelops our whole day's activity. Even today although much of this thinking is receiving new and different emphasis, the basic understanding is still valid. In short, we have bound ourselves to the full expression of the religious relationship. The Church teaches that to make a vow is an act of the virtue of religion and the three vows bind us entirely to this relationship. Our life, if it is authentic and true to itself, must have as its basic disposition the carrying out of the religious relationship, the sharing in Christ's priestly work. Even our many and varied works of the apostolate cannot be considered as ends in themselves; for the religious they must become genuine acts of worship. As religious we live primarily "unto God" and if this inner priesthood is lost, we become just as meaningless and ritualistic as does the ordained priest who goes through the motions without the inner dispositions.

The man ordained to the priesthood becomes an effective mediator between God and his creation; he becomes the official worshipper in the community who, as the instrument of Christ, offers the sacrifices and prayers of the people to the Father. As such he is called to bring all things into the sphere of worship and praise of God. By his official sharing in the priesthood of Christ all his priestly activity should have a particular religious significance.

If such is the position of an ordained priest, what is the added significance of a religious who is a priest? Perhaps we could say that if religion is the "occupation" of the priest, then it must be the "preoccupation" of the religious priest. The religious priest is in every sense totally committed to the exercise of the virtue of religion— not only in his whole way of life but also in relation to the People of God for whom he exercises the priesthood. The religious priest exemplifies the most all-inclusive call of God to personal mediation between God and his creation.

Conclusion

If we wished to sum up in one phrase the total mission of Christ and of his Church and of all the apostolic labors of all the priests, religious, and laymen in the world, we would have to say that it is all directed to one supreme end: to draw all men to the true worship of God "in spirit and in truth."[11]

We seldom think of Christianity in such a simple context; yet basically this is the meaning of all the rites, teachings, and activity of the Church. Christ came to restore creation to the Creator— to the role that was rejected by Adam's sin— and it is to this simple yet supreme end that all Christian life tends. In and through the priesthood of Christ we can restore all things to their proper order, we can re-orient all creation back to its God. This is our vocation as human persons. This is the only meaning of religion.

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[10] Paul Hinnebusch, O.P., **Religious Life: a Living Liturgy** (New York: Sheed and Ward, 1965), 9-10.

[11] Second Vatican Council, **Constitution on the Sacred Liturgy**, §10.

Christian Witness to Islam

Giulio Basetti-Sani, O. F. M.

In 1932 a group of Parisian Catholics asked that a novena of Masses be said from May 31 to June 8 at the Franciscan shrine of Mount Alvernia, where Saint Francis had received his Stigmata. None of the priests who celebrated those Masses, I am sure, could have understood then the special significance of the novena. The spokesman of the group, Professor Louis Massignon, had requested it to mark prayerfully at Alvernia the thirteenth "solar" centenary of the death at Medina of the Arab Prophet Muhammad.

That was the only Christian celebration of Muhammad's death centenary. Why should it have taken place? How are Francis of Assisi and Mount Alvernia related to the founder of the religion of Islām?

Louis Massignon

Louis Massignon, as a young French orientalist who lost his Catholic faith, was felled by God's grace while in the desert of Kerbela and Nejf, in Iraq (at that time Mesopotamia) in 1908. In a remote land, he confessed, God had by a mysterious intervention illuminated his soul and taken him back "by sheer force into the Church." So he offered his life in prayer, fasting, and fraternal love to carry Christ's message to his muslim brothers, asking God to make him an instrument of his divine Providence.

For more than fifty years Massignon pursued scientific research in Islamic theology and mysticism, and his labor helped providentially and tremendously toward the future improvement of Christian-Muslim relations. Massignon set before the Christian world one of the greatest examples of holiness to appear among the followers of Muhammad: Hessein Mansūr al-Hallāj. This muslim mystic (sufi), born at Fars, Iran, in 857, seemed a witness of the love of Jesus Christ among the Muslims. Because of this love of God in imitation of Jesus Christ as known through the Qur'ān and the muslim tradition, Hallāj was condemned to die crucified "like Jesus," after a long trial as a heretic; he was rejected and cursed by the islamic authorities of Baghdad. Offering his blood for the salvation of his muslim brothers, he said: "God has allowed the shedding of my blood to become legal. Kill me . . . there is no duty more urgent for Muslims than my death sentence. It is in the religion of the Cross that I shall die . . . proceed, then, to slay this 'cursed person' that is me." Hussein Ibn Mansūr al-Hallāj died after three days on the cross in the year 922. Pious Muslims imputed the destruction of Baghdad in 946 to divine punishment for the killing of Hallāj, just as pious Jews had imputed the destruction of Jerusalem in 70 to the "visitation of God" because of the crucifixion of Jesus. Through his study of Hallāj's writings, Massignon learned the inner meaning of the Qur'ān; and Hallāj became like a spiritual guide to him. Following his example, he offered himself as a hostage for Islām in the camp of the Christians. In the midst of his "muslim brothers," he made himself a mediator of peace for the reconciliation of all the sons of Abraham: Jews, Christians, and Muslims.

During his prolonged stay in Cairo in 1912-1913 as a university professor, Massignon took lessons in Catholic theology from a French Franciscan, Father Pierre Alcantara, and joined the Third Order. His life from that time on was organized around the Franciscan program: "Peace and goodness!" This program for reconciliation in human relations, for justice toward the oppressed and persecuted, Massignon carried forward in his career as a university professor, as an explorer, and through his missions as military and diplomatic envoy.

What Hallāj did by his expiatory suffering for the salvation of Islām, in the midst of the Muslim community, offering himself to God in "substitution" for whatever might be lacking in Islām, Francis of Assisi did for the salvation of his muslim brothers, in the Church. This idea of suffering in union with the mystery of the Cross attracted Massignon's special attention; he found clearly expressed in the life of Saint Francis, particularly in the visit of Saint Francis to Sultan Malek el Kamal at Damietta (1219) and in the Saint's stigmatization on Mount Alvernia. Small wonder, then, that it was to Alvernia that he went with his fellow-pilgrims to commemorate the thirteenth centenary of Muhammad's death.

It was in October of 1936 that I first met Professor Massignon, in Paris. I had just spent a year in Egypt, working as a missionary in Cairo where I had experienced my first confrontation with the muslim world. Sent to Paris for further training in my Eastern apostolate, I came to Massignon for advice concerning the studies I was undertaking. That meeting so long ago is still fresh in my memory; it began a friendship that he sustained up to the eve of his death (the last letter I received from him was dated July, 1962).

I can still see his expression of joy when he first heard that I was born in Florence and was a member of the Franciscan province of Alvernia. Florence was his favorite Italian city. At the mention of Alvernia he began to talk of many things that seemed to me unrelated: Alvernia, Saint Francis at Damietta, Muhammad, Medina, etc. It was very difficult, not to say im-

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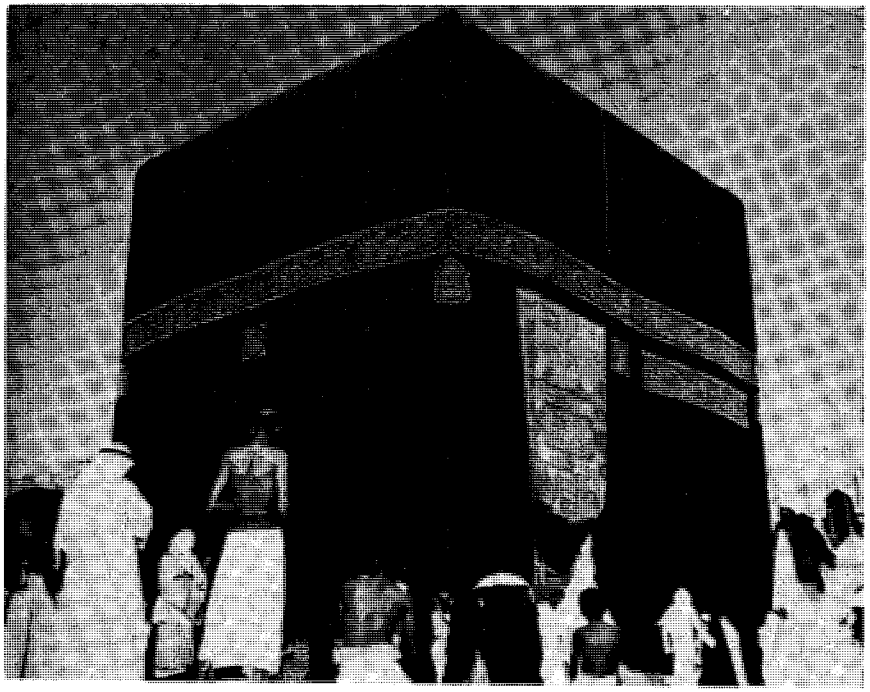
possible, for me at that moment to discern any relationship between the Arab Prophet Muhammad (whom I then saw only as he had always been depicted to me) and Alvernia— and Saint Francis' Stigmata, upon which I had reflected long and deeply.

Massignon was insistent in his exhortation that I meditate on the hidden connection between Francis' experience in Egypt and at Alvernia; for these linked my seraphic Father with Muhammad. He reminded me that I was actively involved in one of the explicit vocations of my Order, one expounded by Saint Francis in the twelfth chapter of our Rule, concerning those who "go among the Saracens."

The things Massignon said to me seemed so strange and outlandish that I grasped very little of what he had to say. I do recall a vague impression that perhaps such talk about Saint Francis, Damietta, and Alvernia could be interesting, even though in my ten years of Franciscan life I had never heard or read any mention of the theme. The venerable professor had sown fertile seeds in my heart that evening; I came away convinced that I had met a saint.

Ten years later the seeds began to germinate. In 1946 I enjoyed another intimate talk with Professor Massignon, this time in Cairo. He spoke words of guidance that imposed on my mind the need for a whole new orientation toward Islām. For years I had pondered the problem of Muhammad's personality and achievements in relation to world history. The age-old solution offered by Christian apologetics, I had long accepted as convincing. I had even added to it by my own researches. I had enriched it with proofs from comparative analysis of the Qur'ān and Islamic history. I was still convinced that Muhammad was the"'Prophet of Satan," and that Islām was the religion of Satan.



A close-up view of the Alkaba (see front cover), the sacred shrine of Islam in Mecca.

Although this persuasion of mine seemed to offer satisfaction to my own mind, my daily contacts with so many Muslims and my continuous discovery of genuine religious spirit among muslim believers (especially among "praying people"), jostled that conclusion. During this meeting in 1946 I revealed both my ideas and my doubts to my teacher Massignon, whom I revered as both a saint and a great scholar in Islamism.. He quickly repressed his initial impulse— he had started in apparent indignation and cried out, "No, no!"— then he smiled and said to me with what can only be described as profound tenderness: "There is a phrase of Saint John of the Cross which can serve as a starting point: 'Whenever you do not find love in something, bring love into it, and soon you will discover Love.' You should have brought love to your understanding of the Qur'ān; you should have put love into your consideration of the person of Muhammad." He suggested I read and meditate on the Qur'ān with more Christian charity, with a feeling of respect for the divine secrets and mysteries, and so try to discover the providential place assigned by God to Islām in the plan of human history. He also called my attention once more to the mysterious rapport between Muhammad and Saint Francis. He pointed out the possible providential significance of Francis' visit to Damietta and of his Stigmata, if considered sympathetically in the context of Church history. Massignon insisted again that I had a duty to rediscover for my confreres, especially for those who were working in the muslim lands, the special vocation that a true Franciscan had to minister to his muslim brothers.

My investigations and reflections along the lines suggested by Massignon, as well as by his writings, led me to view the mystery of Islām as part of the universal plan of human history which is oriented toward Christ, hinged upon the Word made flesh. I saw Francis anew, as a God-sent Prophet destined to call the Church to a fresh and more evangelical attitude toward the muslim people.

Today, in the Christian world newly illuminated by the Vatican Council, we are summoned to a dialogue with the non-christian religions, and particularly with the muslim believers. Saint Francis left us, and all Christians, an unparal-

leled example of love for God and man, that we too might learn and realize a special, uniquely fruitful way to communication and understanding.

For the first time, in the conciliar documents on the Church and on non-christian religions, Islām is considered as a religion and as related to Abraham, the father of all believers. This fact, I consider extremely important.

During the thirteen centuries since the birth of Islām, christian-muslim relations were unfortunately— as the Council admitted— not always correct. But God sent Francis to his Church at a time when Islām's presence at the frontiers of Christendom seemed to require destruction by military force. As many Christians are persuaded today that communism has to be stopped by war and destruction, by hatred in the name of the gospel and christian civilization, so also in Francis' day many bishops, clergy, and christians, neglecting the significance of Christ's teaching, thought that "because Islām was born with the sword and was spread by the sword, Christians must destroy it by the sword." The Crusades were considered the solution.

Such a solution could, perhaps, be justified in the name of a human wisdom. The "Vi vim repellere licet" (Force may be used to stop force") has, however, been made obsolete by the mystery of the Cross. Christians, at least, should see themselves called to apply to the human situation the commands of Christ: "I say to you, love your enemies, do good to those who hate you, and pray for those who persecute and calumniate you" (Mt. 5; 44); and of Saint Paul: "To no man render evil for evil, but provide good things not only in the sight of God, but also in the sight of all men. If thy enemy is hungry, give him food; if he is thirsty, give him drink... Be not overcome by evil, but overcome evil with good" (Rom. 12:17, 20, 21). Saint Francis reminded Christians by his example that any violance is incompatible with the authentic spirit of the gospel. Very often men of the Church are tempted to dilute this primacy of charity with so-called human wisdom ("prudentia huius saeculi"). At the time of Saint Francis the Muslims were considered by the Popes to be the enemies of the Cross of Christ; very few Christians were able to recognize in the face of a Muslim the image of Christ, or to consider a Muslim not only a human being, but a brother for whom Christ died, and whom we have the duty to love.

Francis was convinced, however, that it was by Jesus' passion and death, not by thunderbolts and the deployment of divine Justice, that God had brought about the salvation of men. Filled with the love of Christ, Francis discovered in Muslims not the terrible enemies against whom Christians were being exhorted to take up the sword, but foreign brothers who had to be led to their Father's house through meekness, kindness, and goodness. As Jesus had treated men with love

and saved them by giving himself on the Cross, the Church, his mystical Body, cannot follow any other course: she must treat Muslims with charity and understanding, and save them by prayer and suffering.

Francis' solution was, of course, deemed unrealistic, idealistic, out of touch with the practicalities of the day... No one could then recognize in him a messenger from God. Francis tried to persuade Honorius III to stop the fourth Crusade because it was against the will of God. The Curia did not give serious consideration to this suggestion, and so Francis decided to go himself to Egypt, to try to bring Christians and Muslims together for negotiations. The Sultan, Malak al Kamal, was ready to give back Jerusalem to the Christians in exchange for the evacuation of the crusaders from Egypt. But in the mind of Cardinal Pelagio, the principal purpose of the Crusade was no more the reconquest of Christ's sepulchre and the Holy City, than the destruction of muslim power...

Saint Francis' behavior was, under God's inspiration, the strongest condemnation of the warlike spirit of the medieval crusade, undertaken in the name of the gospel (!). By word and example, Francis continues to ask Christians to substitute meekness for hatred, kindness for scorn. He continues to urge us, his followers, to foster and implement true love, the charity of Christ, and to let it lead us to offer ourselves as victims, making up for what is lacking in our brothers.

The "Mubalah" of Saint Francis at Damietta

Having landed in Egypt in July of 1219, Francis tried to persuade the papal delegate, Cardinal Pelagio, and the leaders of the Crusades, to negotiate. He was ready to go himself among the "Saracens." But his proposal was rejected by Pelagio; Francis then warned: "Do not fight, because the Crusaders will be defeated." His warning was ignored, and on August 31 the christian army was massacred.

Thus vindicated, Francis was later allowed to visit the muslim camp (it was the third time that he had resolved to go "among the Saracens," to preach the gospel to them and, perhaps, sacrifice his life for them). The sincerity with which he presented himself to the Sultan to announce his mission as an envoy from God, could not but elicit and win sympathy and respect; for a frank, humble, and courageous affirmation of the christian faith, without offense to muslim conscience, is respectfully heard by a just and pious Muslim as was Malak al Kamal. According to the biographers it seems that the Sultan was personally aware of Francis' fervor and holiness; and Francis, on his part, had no word of contempt for Muhammad, nor for the Islamic religion, but only professed himself ready to remain among the Muslims for the love of Christ. He was, in fact, prepared to preclude their every hesitation by undergoing the ordeal of fire which

would have to show God's intervention on the side of the truer and holier faith.

Few, perhaps, realize that Francis' offer to testify to christian truth by an ordeal of fire actually constituted a kind of reparation for the refusal of some Arabic Christians who were asked by Muhammad himself to do just that. A Christian delegation led by a bishop had come from Najrān to Medina; and Muhammad had summoned them after a discussion on the Passion of Jesus, to prove the truth of the Incarnation, inviting them with him and his five companions (his daughter Fātima, his son-in-law Ali, Ali's sons Hussain and Hussan, and Salman Pack) to join in invoking the curse of God on those who were wrong, by means of the **mubāhala**, or ordeal of fire.

These Christians, as I said, did not accept the challenge, nor would they recognize Muhammad's prophetic mission. They did, however, declare themselves ready to negotiate a compromise: The faithful of the two Abrahamic monotheisms, Jews and Christians, should have the right to refuse to embrace Islām, by paying a tribute, and their lives, property, and entire communal autonomy would be guaranteed. In this first and solemn meeting of Islām and Christianity the latter incurred the responsibility in lacking courage to bear witness to the truth, in failing in charity through contempt for that non-baptized person (Muhammad) who pretended to be recognized as a messenger from God, while they themselves judged him excluded from the privileged participation in the adoption of the sons of God. That pusillanimity, that pride of believing themselves the only privileged ones, scandalized Muhammad. Having retired to pray, he heard the desired answer remitted to the day of the Last Judgment: "Wait, wait, Muhammad!" And Islām still waits.

Saint Francis' action at Damietta, seen in direct relation to the above event at Medina, takes on a profound meaning which biographers have habitually failed to perceive. As Massignon pointed out, while it gives an estimation of the greatness of Francis' soul, it announces at the same time the new attitude which the Lord demands from Christians toward Islām: reparation through suffering which, in life and death, bears witness to the faith; christian charity which condemns no one, leaves the judgment of intentions to God, seeks to discover and recognize in all, even in the greatest sinners, the gifts of God, and incites the apostle to love the brother in whom he sees the image and likeness of Christ, even as far as immolating himself for his salvation and substituting himself for him before the Lord.

But in conformity with the rule of the Qur'ān, the Muslims refused the challenge. Francis then declared himself ready to enter the fire alone. Humbly he forewarned them that if the Lord did not assist him, they should attribute that to his sins and not consider it a divine condemnation of the christian faith. If, on the contrary, the power

Pilgrims camping on plains of "Muna" just outside Mecca. Pilgrimage is made annually.

of God should be miraculously manifested by protecting him from harm in the midst of the flames, he asked the Sultan and his people to hear the message of the gospel. But after the incident at Medina between Muhammad and the Christians of Najrān, the Muslims had been forbidden to accept any anticipation of the judgment which they felt God had reserved to himself, to give to angels and men in the presence of Jesus Christ. Taking into account these facets of the muslim conscience we must revise our evaluation both of the Sultan's response and of the conduct of the muslim theologians (doctors of the Law). Their refusal did not signify contempt, either of Saint Francis, or of the Christian religion. On the contrary the Sultan, in conformity with his faith, publicly professed the divine origin of Christianity: "I believe that your Faith is good and true."

Francis' hope of converting the Muslims, or of sacrificing himself

THE FRANCISCAN'S CLIMB TO GOD

Henrique Golland Trindade, O. F. M.

A readable treatise on Franciscan spirituality using the metaphor of the mountain-climber. The book covers such subjects as the strengthening of the will, the necessity of breaking with evil, the part played by work and reading, the enkindling of the love of God, daily mortifications, the Sacraments. Frontispiece. $1.25.

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for them, was thus thwarted. But his love for them remained constant; realizing that God's hour had not yet arrived, that a long maturing of suffering and immolation impelled by the love of Christ would be necessary, he saw clearly that Islām is a mystery. Even more than before, his preoccupation with that mystery became one of the deepest aspects of his interior life; now more than ever Saint Francis offered himself to God in "substitution" for thousands of muslim souls. When he had returned to Italy he gave his friars his first Rule, a program far removed, indeed, from the mentality of his day in its attitude toward the Muslims. His program, actually, had two phases.

In the first phase, the gospel message is announced in the islamic lands by the practice of christian virtue. The friars who have chosen to go "among the Saracens" must not take action against their hosts, nor cause disputes, but must submit themselves to all, and therefore even to the Muslim, authorities. It is considered humanly impossible, even today, to live in the Orient without making such a disposition an essential part of one's whole missionary approach. After an assiduous practice had shown the primary values to be humility, poverty, and gentleness, the ground would be well prepared. It would be easier for Islām to accept and understand the humiliations and the sufferings of the Son of God.

The second phase, that of external manifestation and preaching, is determined by the free dispensation of God; the hour for open action is to be determined by divine Mercy. The apostle must be ready to execute this second part of his mission: to announce the Word of God presupposes the finest sort of spiritual and intellectual preparation; the Lord is in no way bound to give to all messengers of his Word the gift of tongues. On the contrary, no one could pretend to proclaim the gospel to a people without first knowing that people's language and mentality. It is by being an Arab among the Arabs that the Christian will help to draw all to Christ.

If all this seems commonplace in our post-Vatican II era, it should be pointed out that no one before Saint Francis understood the apostolate among the Muslims in this way. It was the distinctive insight of Francis that the testimony of blood realized in union with Jesus' sacrifice would be the supreme expression of our love for the Muslims. In fact the Saint affirmed explicitly in his Rule that it is precisely because the Muslims would inflict suffering and death upon us, that they must be considered as our dearest friends, whom we must love heartily.

This love burned in Francis' heart; the supreme immolation he had hoped to attain at Damietta in a martyrdom of blood, continued instead for the rest of his life. His ardent desire to suffer for his muslim brothers received Christ's seal of acceptance on Alvernia — hence the intimate connection I have referred to, above, between the stigmatization of Saint Francis and the mystery of Islām.

The Miracle of Alvernia and Islam

There is a particularly striking connection between Francis' Stigmata and another important event in the religious experience of the Prophet Muhammad. The unique event which took place on Alvernia in September, 1224, is well known. Franciscan tradition has from the very beginning meditated on the mystery of the Stigmata. But it has confined itself to the consideration of what that mystery signified for the person of the Saint. I think that it has neglected the problem raised by the mysterious significance of the apparition of Jesus crucified under the aspect of a seraph. Francis himself, it seems, was none too clear on the meaning of this fact. All his biographers see in the event God's answer to that desire of martyrdom which had driven Francis on to offer himself in the land of Islām. Saint Bonaventure in particular perceived clearly the relation between the two events: the preaching at Damietta before the Sultan from whom he awaited martyrdom, and the stigmatization on Alvernia.

But here the intuitions of Professor Massignon deserve to be taken into consideration. The offering of self made by the Saint at Damietta for the salvation of the Muslims, had been accepted by the Lord; but the martyrdom which he desired to undergo in the land of

Islām had to receive a new and deeper meaning. Whereas it was Francis' desire to make reparation by his courage and charity for the refusal by the Christian of Najrām to Muhammad, the Lord had reserved for him a more extraordinary martyrdom on Alvernia. It was especially in the person of Saint Francis that the Lord willed to satisfy Muhammad's sincere and ardent desire to see God manifestly in the form of an angel.

The miraculous event of Alvernia, in fact, uniting in some way the angelic nature to the Crucifixion, appear precisely as a supernatural compensation for what was wanting in the religious experience of Muhammad. For the first time in the history of Christianity, after the Ascension, Jesus Christ appeared on the earth in the figure of a seraph crucified; he thus brought the light of Sinai and Tabor to Alvernia. Why has this momentous event not, until now, sufficiently impressed Christian theology and life? Why did Jesus not appear to Francis in a poor, hidden cell, but rather on a high mountain in a scene of blazing light so redolent of Sinai and Tabor? Why did Jesus appear in the form of a crucified seraph?

This great Christophany of Alvernia, by which Francis received the desired martyrdom for the salvation of his brothers in Islām, makes visible the reality of Christ's crucifixion in the members of Francis' body. We know that officially muslim faith does not accept the reality of Jesus' death, nor his resurrection. For Islām, Jesus Christ, the Holy One of God, could not suffer in such an ignominious manner; the "Judge" could not submit to a condemnation inflicted by men because that would be a defeat inflicted upon God. To this protestation of earthly wisdom, scandalized by the folly of the Cross— the death of God's Son— Saint Francis, by his love in offering himself for the Muslims, obtained the answer on Alvernia with the mysterious apparition of Jesus crucified in the form of a seraph and with the visible sign of crucifixion in his body.

Muhammad, in a "nocturnal ascension" or ecstasy to which the Qur'ān twice alludes, was transported from Mecca, first onto the esplanade of the Temple of the destroyed Jerusalem, then from there to the inaccessible Holy City, the heavenly Jerusalem where the Glory of God resides. He reached beyond the "supreme horizon" up to the "Lotus of delay" close to the "garden of eternal sojourn," while a host of angels covered the tree (Sura 53:14-16). Behind that mystical tree at an interval of two bowshots God was hidden. Muhammad then desired, and attempted, to see God in his mystery; but his angelic guide (observes Massignon) was unable to introduce him into the embracing union, for the completely spiritual nature of his angelic guide did not normally represent the type in intimate union with God which is only possible through the crucified humanity of Christ.

God remained hidden to Muhammad, who then asked and desired to see God in the figure of an angel: "Why could he not appear to me in the figure of an angel?"

Ignorant of the true meaning and purpose of the mystery of the Incarnation, Muhammad remained excluded from the divine union in the adoption of the "sons of God"; he never tried to enter into the flame of divine Life, thus renouncing the knowledge "ab intra" of the personal life of God, communicated to us through the only Mediator between God and man, Jesus Christ. This desire to see God in the form of an angel remained without answer for centuries, but the answer came in the apparition, the great Christophany, of Alvernia, where Saint Francis was permitted, because of his love for the Muslims, to be the first to suffer as a new crucified. Thus his prophetic mission within the Church for Islām, was in some way authenticated and consecrated: to this day Saint Francis, by his example and by his Stigmata, testifies to the genuinely evangelical attitude toward Islām and condemns by his own action the bellicose violence of the Crusaders. Through the five wounds imprinted on his body, Islām will be able one day to recognize the value of the five wounds of Jesus Christ, the only source of our Redemption.

The vocation of Saint Francis as "intercessor" for the muslim world was forever marked: to pray, suffer in "substitution," and love! After more than seven centuries that remains, today, the vocation of all sons of Saint Francis, wherever they are.

Meditation on Death

Mother Mary Francis, P. C. C.

Your eyes have split the atoms of my desires
Until my bones curve into cadences,
My blood swirls into songs.

Who shall penetrate my outer spaces,
Investigate the mystery of my being,
Tell me on what eternal holiday

Your Love traced out my avenues, hands made
Crannies and crooks for pain, hills for delight?
O spread, clear map of me on lap of God!

Now shall I praise You for the sheltering skull
Around my thoughts that tune my low Te Deum
When Your eyes split the atoms of my desires.

And Christ Shall Be All in All

Sister Mary Bernadette, P. C. C.

The cosmic dust, the whirling aeons,
Sidereal galaxies and primal law,
A people and a Woman
Converge upon a Cup of Blood
In the hands of one crowned with unpurchasable power;
Spirit fallible, vessel frangible,
Summoned from the crowd yet offered because it was his own will:
Spokesman for the imperfect, ordained for Sacrifice and Healing.
Christ needs him for the intersection with the realm of time
From which His resurrection freed Him.

Not satisfied with safe and jewelled symmetry,
Requiring the ultimate, he must cast fire
In craft and thought and the deep searching of the spirit.
Embattled flames! Now earthward beaten, lost in smoke,
Now leaping, racing in the terrible cold.

Priest forever.
The here and now of speculation
Cannot be free of before and after:
The shadow's slow advance,
The rim where sea meets vaulted blue,
Twilight presaging the end.

When cosmic fibers meet in the Incarnate
And Creation travails no longer because
Its sap mingles with the King's Blood,
Christ shall complete Himself in love
With those who chose in space and duration.
The Priest shall have made of us an eternal gift
And Christ shall be all in all.

Book Reviews

The Mass: Ancient Liturgies and Patristic Texts. By A. Hamman, O.F.M., Trans. Thomas Halton. New York: Alba House, 1967. Pp. 250. Cloth, $4.95.

This newest book by the French Patristic scholar, A. Hamman, is divided into two main sections. The first is a presentation of pertinent liturgies dating from the early Christian Church, and the second is a compilation of selected eucharistic sermons from famous Fathers of the Church who had belonged to the various liturgical traditions recorded in the first part of the book. This latter sections proves that the eucharistic teaching given by Vatican II and many modern theologians is nothing more than a re-echoing of a rich and ancient eucharistic tradition inherited from the ancient Church of both East and West.

Many of the patristic texts that were chosen, even in view of their definite relevance, seem unnecessarily long, tedious, and heavy for the average reader, so that some sort of scholarly abbreviation would have been in order in their regard.

In its presentation of certain Eastern liturgies, this book proves that today's liturgical movement in the Latin Church could learn from the ancient Eastern Church what it means to be relevant liturgically, while at the same time preserving its distinctive Roman characteristics without any kind of syncretism with Gallican or Eastern elements.

From a theological point of view, the contents of this book strikingly point out the inseparability of Christ's death and resurrection, demonstrating how the former is in casual relationship with the latter as a composite but unified event in the economy of salvation.

This book should be a richly rewarding source of background material for both the student and teacher of Liturgy, for it is scholarly as well as spiritual. It can be read again and again because its many and rich layers of meaning will be penetrated only by perceptive and reflective thought.

— **John-Francis Claro, O.F.M.**

New Approaches to the Eucharist. By Colman E. O'Neill, O.P. Staten Island, N.Y.: Alba House, 1967. Pp. 1260. Cloth, $4.95.

Father O'Neill enters the debate on the Eucharist putting forth as an absolute requirement the striving on the part of theologians for sympathetic understanding of each other's views. He maintains that the task of theology within the Church is to formulate a human understanding of the word of God. He sees the two parties engaged in the debate as united in a higher personality, that of the Church. And he sees the Church, by her teaching authority, not solving human dilemmas but drawing more firmly the lines of discussion.

Unfortunately, the author attempts to do just that: to solve human dilemmas. Although he admits that the problem of communitary vs. private mass is basically not doctrinal but psychological, still his discussion of the problem remains exclusively on the level of doctrine.

The book is well documented. The author draws from many sources as he treats of the presence of Christ and transsubstantiation. He fears the new theories on the Eucharist for what he calls their "ontological inadequacy."

I found the author's exposition of Fr. Smits' theory on the Eucharist to be one of the highlights of the book. At times, the author shows an admirable sympathy towards views opposed to his own. Upon reading the first chapter I thought perhaps he was going to attempt to present objectively and sympathetically the

views of both sides of the debate on the Eucharist. I think such an undertaking would have been a greater service than a critique of the opposing side's views, a critique which runs the danger of speaking in categories which no longer hold meaning for the opposition.

I think the author set out to prove something: the ontological adequacy of the old approach. That is what causes me to have second thoughts about his approach to the new approach.

— **Mathias Tumulty, O.F.M.**

Eucharistic Theology. By Joseph M. Powers. New York: Herder and Herder, 1967. Pp. 192. Cloth, $4.95.

This fine, concise and well-indexed book is extremely welcome at a time when so much pseudo-theology is coming out on the all-important subject of the Eucharist. It is a beautiful synthesis, consisting of four clearly delineated chapters: a historical conspectus, a biblical investigation, a metaphysical analysis, and a discussion of contemporary developments. There is no compromise with ambiguous formulations of the past as though these had to be revered for their own sake, but the author's thought is both thoroughly traditional and excitingly current.

Father Powers' background (bachelor's and master's degrees in philosophy, and a doctorate in theology from the Gregorian) thus contributes in an evident and very fortunate way to making his first book a genuine contribution to its field. His debt to European theologians (Rahner, Schillebeeckx, Schoonenberg, Hulsbosch, etc.) in no way minimizes the strength of his own clear and cogent presentation. I would attempt to convey some of the details here, if only the book were not so consistently insightful and competent; no doubt in this case the best course to take is simply to urge as strongly as possible that the reader, if he is in any way interested in the Eucharist, in the life of the Church and of Christians, buy and study **Eucharistic Theology**.

— **Michael D. Meilach, O.F.M.**

The Christian Vision. By Donald J. Thorman. Garden City, N.Y.: Doubleday, 1967. Pp. 215. Cloth, $4.50.

This second book by Mr. Thorman should have been subtitled, "A Handbook for Pre-conciliar Leaders." Many of the points he raises (and destroys moments later) already have been laid to rest ever since alert Christian writers and columnists have become attentive observers of a changing Catholic Church and ever since alert Christian leaders have begun listening to them. Yet **The Christian Vision** brings together under one cover and one theme (viz., that the new and the meaningful are replacing what believers thought central to their religion but were really ritualistic imitations of true commitment) insights we have come across in bits and pieces elsewhere; we are thankful to Mr. Thorman that this summarization task finally has been done.

There are several especially incisive chapters among the sixteen of his text which runs a bit over 200 pages. Although his style is somewhat choppy and contains awkward constructions, we can forgive these when reading, e.g., Chapter 3 on "Sanctity Today." In an attempt to find the saintly persons of our modern times, he discovers "many dedicated lay people active in the civic community to be among the most holy and spiritual persons we know. Their apostolic labors seem to have purified them as did the 'every manner of trial' faced by St. Paul himself." Repeated throughout the book, this pedantic discovery underlies the author's contention that the modern Christian must open his arms to the world and make secular life his chapel of worship, taken broadly to mean everyday action as well as meditation.

One mistake is made, however, when Mr. Thorman tries to analyze the behavior of young people. He interprets the denial of organized churches by younger Christians as a denial of God's existence. Actually, however, the basic issue is that they categorize the Church as part of the Establishment and cannot envision a bureaucratized Christianity whose rules and forms seem to stifle any type of living, loving concern for fellow human beings. Thus the author leaves completely unanswered the reader's attempt to understand, e.g., why "hippies" drop out of society and do not desire to become involved.

If Chapters 4 and 5 are aimed at clarifying difficult problems about the Body of Christ as the living Church and of the modern meaning of grace, they eminently fail in that objective. In addition, the author sometimes confuses the issues by first emphasizing that the Church consists of the followers of Christ and, then, equating the Church with a hierarchical organization, **separate** from its members.

Chapters 8 and 11, on the other hand, are excellent. In the former, prayer and the sacraments take on deeper significance for the modern layman: "Our liturgical and our personal prayers are intertwined and mutually supporting. Without one or the other our Christianity would be incomplete." In the latter, "Virtues for Our Days," the problems of authority and freedom within the Church are very well handled. But this reviewer must disagree strongly with Mr. Thorman's description of the virtue of poverty: "If we are poor, we must learn . . . to accept poverty as a good and holy thing which can detach us from the world and lead us the more quickly to the riches of Christ." This is a serious error, akin to the medieval interpretation of usury as objectively evil. **Actual** poverty is not virtuous; rather, it is our **attitude** toward riches that will leave its mark upon us. It is heartening to hear that religious orders are considering changing the "Vow of Poverty" to the "Vow of Service"— for the latter term seems to embody more accurately the ideal involved. The Christian apostolate includes freeing men in the economic spheres as well as the social and political areas, as the author does acknowledge later in the text.

As for Chapter 10, "The Christian as a Reader," the author gives us some fine recommendations for the modern Christian in terms of provocative and insightful books to be read. However, this is where the merits of this chapter end. It is here that we find him clearly evading the word "change" in the description of renewal in the Church. Why deny that things are changing in form, attitude, and points of emphasis of traditionally held views? To refuse to use the word smacks of a rigid, pre-conciliar manner of envisioning Christianity. Moreover, at one point he recognizes that modern comparisons with saints' lives must be guarded since they lived in quite different circumstances; and then he states in the same chapter that "saint after saint has testified to the necessity and influence of reading on their lives." A final drawback of this chapter is the exclusion of periodicals from his reading list. How about keeping up with **Ave Maria, Extension, America, Commonweal, The Lamp,** and the **National Catholic Reporter**, to name a few? Surely these are invaluable sources of Christian inspiration and understanding which probably do more to test and requestion our principles (thereby keeping us alert and developing Christ-followers) than most of the books on his list.

Generally, **The Christian Vision** is very valuable reading for any Catholic aware of his changing religion and wanting to do some positive things about it. Once over the hurdles of some sweeping generalizations and slightly erratic writing, the reader may sit back and listen to a layman of tremendous dedication, one

who evidently has experienced both the satisfaction and the disappointment of daring to be a fully committed follower of Christ. And that is more than most Christian layman can say. — **Frank D. Tinari**

The Experience of God's Presence. By Anselm Moynihan, O.P. New York: Alba House, 1967. Pp. 96. Cloth, $1.95.

The author's deft use of concrete anecdotes and innumerable quotations— usually from the mystics— makes for an easy to read presentation of the Christian life as one lived in the presence of God. Eight short chapters run through the usual themes: the need for prayer, the reality of Providence, the Indwelling, etc.

The title of this book proved thoroughly misleading, at least to this reviewer. Whereas one would expect a book addressed to today's general Christian audience and devoted to an examination of the "experience of God's presence" to come to grips with some of the questions raised by Leslie Dewart, Gabriel Marcel, Paul Tillich, etc., this one makes no attempt to deal with any contemporary insight at all. The first couple of pages, it is true, mention atheism outside of Catholic circles, and humanitarianism within the Church; but absolutely no sympathy is shown for any insight these two phenomena may contain.

The book reads, in fact— despite its clear and attractive grammatical style— like a smoothed-out version of the author's class notes. And the class in question would have had to be a 1920-style presentation of the "perennial and safe truths the Church has always taught." One certainly would like to see an up-to-date presentation and defense of these traditional positions, but not this sort of transliteration of them into a banal and unoriginal summary.

— **Michael D. Meilach, O.F.M.**

Speaking of God. Edited by Denis Dirscherl, S.J. Milwaukee: Bruce, 1967. Pp. xi-158. Cloth, $4.75.

This is an anthology in which all the essays deal with some aspect of faith, but differ widely in approach and methodology. Only the last two are intrinsically related to one another.

The first two essays, by Father James A. Mohler, S.J., are positive studies on faith in St. Augustine and St. Thomas respectively. Both are competently done, but the one on Augustine will perhaps have more to say to our contemporaries. It is also a more valuable contribution in that less of its material can be found elsewhere in contemporary theological writing.

Father Dirscherl's own presentation, on "The Death of God in Karl Marx," furnishes a very valuable presentation of Marxist sources which are virtually inaccessible to the average reader because they are so widely scattered in the writings of Marx and Engels.

"The Church and Contemporary Atheism," by Father J. Martin Posadas, S.J., is a well written plea for adaptation and real give-and-take in the Church's dealings with contemporary atheists.

Father David J. Stagman, S.J., does a most creditable job, especially in view of the small space allotted him, of dealing with "The Death of God in Recent Protestant Theology." His essay is, ideally, not a substitute for first-hand acquaintance with the writings of the radical theologians, but a fine introduction to their ideas. It should certainly be read by those unable, for one or another reason, to approach the sources.

Any collection in which the work of Martin E. Marty is included is worth buying on that account alone. Dr. Marty is his usual competent self, here, as he seeks to enlighten the reader regarding "Protestant Roots of the Problem of God." The roots in question are scarcely recognizable in Luther and Calvin, but— to extend the metaphor— they begin to push above ground in a most evident way in Kant, Hegel, and Kierkegaard. This important thematic investigation of Protestant theology is one that definitely should not be missed.

Those who have read Dr. Eugene Fontinell's significant article in **Cross Currents** will rejoice to see it reprinted in this volume. "Reflections on Faith and Metaphysics" is a smoothly written and well thought out plea for a reconsideration of Catholicism's metaphysical presuppositions. In Dr. Fontinell, what is best and most promising in evolutionary pragmatism has found an able and authoritative Catholic spokesman. Whether the Catholic faith will admit of this sort of symbolic explication is a question that cannot yet be definitively answered.

Father Joseph Owens, C.Ss.R., takes issue with Dr. Fontinell in the closing essay, "This Sublime Truth." Father Owens' insistence that Thomism either contains formally or can make provision logically for all truth, is not new; but the position has rarely if ever found such eloquent expression. For all we know, moreover, Father Owens may be right. We too have experienced the intellectual satisfaction he describes as arising from an appreciation of Thomism's mighty grandeur and profound consistency. Despite his eloquence, however, we doubt very much that Thomism can really be adapted to an evolutionary world-view, or that it can be made to speak to the majority of our contemporaries. In view of the author's disagreement with Pegis' translation of St. Thomas' Latin for his title phrase, "This Sublime Truth," his repeated mistake, **sublima** for **sublimis**, further mars an essay which few will be inclined to take seriously.

— **Michael D. Meilach, O.F.M.**

The Structure of Christian Existence. By John B. Cobb, Jr. Philadelphia: The Westminster Press, 1967. Pp. 160. Cloth, $4.50.

This is a fascinating sequel to Dr. Cobb's **A Christian Natural Theology**, published last year. Whereas that book treated of the "overlap between philosophy and theology," this one has to do mainly with the "overlap between history and theology." Thus it seems really to be the second stage in a trilogy designed, with the aid of Whiteheadian metaphysics and careful historical analysis, to present the Christian claim to finality in the strongest possible light.

The third book will, according to Dr. Cobb, deal directly with Christ and the Redemption. The present volume, then, serves as a needed historical basis for the next one. In its pages, the author treats of the gradual emergence of Christianity and seeks, by presenting it as one among many **de facto** structures of existence, to clarify it as radically divergent from every other such structure. Only after this has been painstakingly done, does he venture, in the final chapter, to propose a tentative evaluation of the Christian claim to finality.

The categories used by Dr. Cobb are mainly those of psychology; his concern is to show Christianity as the most advanced stage of psychological evolution, even while insisting on the very real value of the religious alternatives, particularly Buddhism. His method is, by using a very high degree of abstraction, to prescind not only from the welter of details but even from the major "modes" of existence manifest in history, so as to isolate the most general "structures" which have continued to evolve long after biological evolution ceased to have real importance in human development.

By "existence," Dr. Cobb means "what a subject is in and for himself in his givenness to himself." This existence has successively assumed two fundamental structures: the preaxial and the axial. The former can

be resolved into the "archaic," beginning around 8000 B.C., and the "civilized," beginning around 4000 B.C. The crossing of the threshold between preaxial and axial structures occurred during the first milennium before Christ and consisted in the movement of the "seat of existence" in man from the unconscious to reflexive consciousness. While evolution has meant an increasing importance of the conscious in man's psychic life, the preponderance of human experience remains rooted in the unconscious.

Omitting consideration of the Persian and Chinese axial revolutions, Dr. Cobb analyzes the Buddhist, the Homeric, the Socratic, the Prophetic, and the Christian structures of existence. (I tried to summarize these chapters for this review, but any attempt to do so, I have become convinced, is to do Dr. Cobb's finely developed presentation an injustice.) I have already mentioned the author's tentative evaluation of the Christian claim, set forth in the last chapter pending publication of his next book. It remains, therefore, to refer to the penultimate chapter in which "Love" is rejected as a valid criterion for judging that claim, because love itself is a function of the standpoint, or "structure of existence" from which it is evaluated. An appendix, finally, contains a skillful refutation of the claim that Gnosticism, rather than axial Judaism, forms the historical root of Christianity.

This book is a badly needed expansion of the excellent but dense chapters in Schoonenberg's **God's World in the Making**; it is strongly reminiscent of Guardini's more psychological writings; and it is clearly redolent of the Whitehead of **Adventures of Ideas** and **Modes of Thought**. Dr. Cobb is not only a profound thinker; he is a most competent writer, and he has been careful, in this excellent study, to develop his argument closely and organically, so that each chapter grows naturally out of the preceding one. For all its depth and erudition, however, the book makes comparatively easy reading. It is remarkably devoid of technical terminology and of unnecessary documentation, and it can certainly be read with great profit by the average educated reader interested in comparative religion, evolution of culture, or the philosophy and history of religion.

— Michael D. Meilach, O.F.M.

The New Essence of Christianity. By William Hamilton. Revised Edition. New York: Association Press, 1966. Pp. 159. Cloth, $3.50.

Just as no existentialist philosopher speaks for another, so no "death-of-God" theologian can venture to speak for anyone but himself. This book, therefore, cannot be said to be a key to the understanding of the whole "death-of-God movement." But it is a "basic statement" of a major radical theologian, according to the book jacket, and the reader looking for a lucid, broadly based, and as representative as possible exposition of radical theology, would do well to turn to **The New Essence of Christianity.**

Professor Hamilton has set forth his "basic statement" in four well written, forceful chapters. The first, on theological style, is an argument for a fragmentary and somewhat diffident approach to theology, as opposed to an over-confident, synthetic approach. The second, which really sets forth the heart of radical theology, is the author's interpretation of his own experience of the loss of God. To the extent that it remains an individual's interpretation of his own experience, the account is, of course, unobjectionable. Yet there are generalized conclusions here which few Christian, and no Catholic, readers will want to make their own; which is not to say that all these readers do not stand to gain much from a careful reading of this eloquent chapter. The surest way not to meet the

challenge of radical theology, e.g., is to caricature it as just plain, old atheism. "Neither 'death of God,' 'absence of God,' nor 'disappearance of God' is wholly adequate to describe the full meaning of our religious situation," the author maintains. "Our experience of God is deeply dissatisfying to us, even when we are believers. In one sense, God seems to have withdrawn from the world and its sufferings, and this leads us to accuse him of either irrelevance or cruelty. But in another sense, he is experienced as a pressure and a wounding from which we would love to be free. For many of us who call ourselves Christians, therefore, believing in the time of the 'death of God' means that he is there when we do not want him, in ways we do not want him, and he is not there when we do want him" (p. 65).

The third chapter is on "Jesus the Lord." It contains some very strange Christology indeed, in that the kenotic aspect of the Incarnation is allowed completely to eclipse trinitarian considerations. This is, of course, the heart of Altizer's "Christian atheism" and one of the points at which it coincides practically with Hamilton's "new Christianity." We do very much want to take seriously the emphasis of both on our Lord's humanity, but as Rahner has pointed out, to say that Nicea, Ephesus, and Chalcedon were **beginnings** is not to want to dismiss lightly, or even disregard, their hard-won doctrinal gains. In certain practical areas, at any rate, this chapter offers valuable insights; and its main thesis is by no means altogether false: "Lordship as humiliation answers the questions." Hamilton's suggestion that God's eventual triumph as depicted in 1 Cor. 15 is wholly eschatological, is a point of contact between radical theology and process philosophy which deserves to be taken seriously. Something, surely, has to be done with the traditional notion of God's omnipotence.

The final chapter is a gradual elaboration of the author's notion of the proper moral stance for today's Christian. Rejecting as insufficiently detailed the traditional notion of the "imitation of Christ," he himself gives a deliberately vague characterization of the Christian life. His vagueness here seems to stem from a quasi-mystical notion of the world's absorption into Christ, again strongly reminiscent of Altizer's Hegelianism. Yet there are some precise and valuable suggestions, such as a plea for a sense of reserve in our dealings with one another, and for a balance between tolerance and anger such as the Lord showed during his public life. The book closes with the fertile suggestion that the Christian as such has much to learn from woman's role in marriage. Hamilton is not so gauche as to equate femininity and

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passivity; on the contrary there is a depth and balance here which make this section one of the book's highlights.

The New Essence of Christianity is a serious work on theology. It is replete with literary references, which are often used to excellent advantage. Its theological sources are, of course, almost exclusively Protestant— it thus forms an interesting counterpart to Leslie Dewart's **The Future of Belief**: both books raise essentially the same question, and the fact that neither book comes up with any really satisfactory answers may bespeak difficult years immediately ahead of us. There is no way of telling just how extensive a segment of Christianity is represented by Hamilton's writing, but he is an eloquent spokesman and deserves a hearing.

— Michael D. Meilach, O.F.M.

A Theology of Marriage. By Charles P. Kindregan. Milwaukee: Bruce, 1967. Pp. xiv-162. Cloth, $4.50; paper, $1.95.

A Theology of Marriage is a straightforward, easy to read book which places marriage where it belongs in the scheme of things. Perspective is what the book has and what it gives— the reader is really led to realize how marriage is a Christian vocation. The chapters on Christian sex education and responsible parenthood are done exceptionally well, buttressed by the latest findings in psychology and the latest papal pronouncements. The biological details of sex are, in their place, adequately and simply explained.

The chapter on "Preparing for Marriage" might have been improved if Mr. Kindregan— the author is a layman, the father of three— had written a little on how dating is so different from marriage, the former being mostly fun-oriented; the latter, task-oriented. Failure to realize this fact of life causes no end of foul-ups in marriage.

A Theology of Marriage seems a little too amply footnoted, but in view of its purpose— to serve as a textbook for a college course in the theology of marriage— that may not even be a fault. No doubt this will be one textbook that isn't sold at the end of the semester. No doubt, too, that it offers fine food for CFM-ers and young Christian couples seeking to find and live the meaning of marriage in their Christian life.

— Deborah Davies Schiffler

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COVER AND ILLUSTRATION CREDITS

The cover illustration for "The Sign Value of History" was drawn by Sister Mary Constance, O.S.F., of St. Catharine's School, Pelham, N. Y. The triangle and Alpha and Omega represent God at the center of all revelation and history. The books represent the revealed word of God as presented to the world in the scriptures of various communions, and, anonymously, in the "book" of history. The concentric circles represent the ecumenical spirit drawing all together into one common Life: Christ the Center. "The Sign Value of History" was illustrated by Sister Marie Monica, O.S.F., of St. Stephen's Mission, Wyoming, and the remaining illustrations are the work of Father Francis X. Miles, O.F.M., chairman of St. Bonaventure University's theology department.

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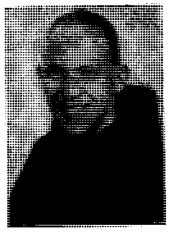
Suffer the Little Children



The Holy See and the Bishops have done so much already in the area of liturgical reform that one hesitates to publish, for fear of any semblance of ingratitude, an appeal for attention to still another matter in this difficult field. Yet Christmas does focus our attention on our Lord's childhood and therefore on children in general and the special love Jesus always showed for them. We wonder whether sufficient thought has been given to the possibility of a eucharistic rite completely designed for young children.

Having had the opportunity lately to celebrate some traditional "children's Masses," we are painfully aware of the utter failure of adult rites to meet the real religious needs of the children who attend them. Having a congregation composed exclusively of youngsters does, of course, give a priest the chance to talk to them in his homily, and this, prior to the reign of Pius XII, is all that one could have desired.

But now that we have come to appreciate better the properly human and significative aspects of the liturgy, it seems that all sorts of possibilities open up for making every moment of the eucharistic rite meaningful to almost any child of school age. Epistles and Gospels could be paraphrased, the other proper parts written especially for the children to sing, a brief and simple offertory prayer composed in which all the children could join— in short, everything but the actual words of institution could be fashioned to meet the children's needs.

We are neither expert liturgiologists nor trained child-psychologists, and we gladly leave the mechanics of this adaptation to those who are qualified. But we do know that a very crucial need is involved here, and we look optimistically toward an early resolution of the problem.

Fr. Michael D. Meilach, ofm

The Sign Value of History

Timothy Jamison, O. F. M.

The most difficult problem with which the "death-of-God" theologians are struggling, is very old: it is the problem of bringing together the immanence and the transcendence of God. They react to an overstress of God's transcendence, the idea of his being "out there," and try to think in terms precisely of **this** world. But in a world in process, they do not find a static, "transcendent" divinity.

Against this background, the ever current notion of the meaning of history looms large. As the Judeo-Christian conception sees history, an inkling of the way out of this immanence-transcendence bind can perhaps be given us. An inkling, that is, which points to both: in the historical process there really is meaning, a meaning that signals the saving but transcendent presence of God himself.

History Is Subjective

Knowing the facts of history is not enough; the historian must find a meaning for these facts from his own subjective viewpoint. In Bultmann's words, "The subjectivity of the historian does not mean that he sees wrongfully, but that he has chosen a special viewpoint..."[1] The historian cannot view history from some objective pedestal outside history. He himself is in history. There is no distinction between the knower and the object.[2]

Collingwood insists that the historian is aware of past phenomena only as things related to himself.

> To the historian, the activities whose history he is studying are not spectacles to be watched, but experiences to be lived through in his own mind; they are objective, or known to him, only because they are also subjective, or activities of his own.[3]

Historical phenomena are important for their relation to the future. Each present moment is charged with responsibility for the future.[4] Past events we now interpret as meaningful or not; similarly, the future will be the judge of the significance of our present deeds.

The historian almost necessarily comes to the writing table with certain presuppositions simply because he is **an** individual.

> The personal consciousness, the subconscious, the philosophy, experiences, and beliefs of the historian as a man all influence his selection, treatment, and conclusion in historical investigation. The total self of the historian (personality and environ-

[1] Rudolf Bultmann, **History and Eschatology: The Presence of Eternity** (New York: Harper and Row, 1957), 118-19.
[2] **Ibid.**, 118.
[3] R. G. Collingwood, **The Idea of History** (New York: Oxford, 1949), 218.
[4] Bultmann, 121.

ment) must affect the end product of his study... It can be seen, therefore, that the intellectual discipline of history cannot be regarded as a science.[5]

The historian does not consider every past occurrence; he selects only those that are meaningful to him. But as an individual, the historian brings himself, a person situated within history, to his work. He is the evaluator of the concrete moments of the past, for he sees these past phenomena in their present meaning. Thus history cannot be strictly "scientific," for, besides the personal involvement of the historian, he cannot scientifically test his conclusions.[6]

The historian often acts on the postulate that worldly events have merely natural explanations.[7] But if the subjectivity of the historian so influences his work, Christian faith is also a part of that subjectivity. The Christian viewpoint is part of this historian and will color the events he chooses as meaningful. The Christian viewpoint, however, finds more than a merely natural explanation for the things that have happened.

What is the subject matter of history if not man himself? Human actions constitute history. Since human actions are caused by intentions or attitudes, life is always directed toward some future aspect.[8] Man looks for something; he is forever **moving forward**, on his way, and the future reveals the meaningfulness of the present. Man fulfills himself only in the future through a present decision. Man cannot stop and say, "I have fully realized myself!" His realization is of his finiteness, not his fulfillment. Thus man must push himself into the future, for it alone holds his ever-to-be-grasped fulfillment.

Two Conceptions of History

Throughout the written period of history, two conceptions of history predominate: cyclic and linear. In the cyclic view of history (which the Greks, for example, had) everything in history is a recurrence—the "end" of history is always the "beginning" of the same historical process. Because the system is closed and has no end strictly speaking, the ancient Greeks considered the historical process more or less eternal:

> The study of history has meaning in so far as history gives useful instruction for the future by showing how things happen in human life. For the future will be of the same kind as the past... All change is simply the same thing in new constellations.[9]

It is interesting to see why the Greeks thought of history in this way. Plato, for one, was clearly motivated by what he considered the "unreality" of our cosmos. For him this world was a land of shadows, and reality existed only in an eternal world of Ideas outside this shadow-world. History, then, was for him the reflection of this eternal world of Ideas.

Primitive religions also viewed temporal cycles as eternal returns. "There was then to be found in temporal cycles the eternal return to the sources of the sacred, of the holy; and thus man's temporal existence could be saved from frustration and meaninglessness."[10] This concept goes backward to the source or initial creation of the world, which man connected with the notion of a sacred divinity (or divinities). Primitive man believed that through the annual repetition of cosmogony time was regenerated, that it began again as sacred time, for it coincided with the **illud tempus** in which the world first came into existence.[11]

The Judeo-Christian idea of history is not cyclic but linear; it is directional and meaningful. History comes in epochs and is directed toward a goal.

> For the Greek philosopher, primitive man, and all outside the pale of Judaism, **the symbol of time is the circle**... the overall impression is one of a world vision that is **almost totally cyclic and thus anti-evolutionary** . . . There is, however, one early culture in which the cyclic view of time did not prevail. **For biblical Judaism the symbol of time is the arrow.**[12]

We can also contrast these two views of history by drawing out their implications for redemption. For the Greeks, redemption meant escaping from the eternal circular course of time. The Hebrew concept of salvation is just the opposite in that heaven is endless time.[13]

The Teilhardian approach to evolution thus becomes but a corollary of the Christian notion of history. For Teilhard, throughout evolution the realm of spirit or consciousness has risen simultaneously with the ever growing complexity of the evolutionary phyla. The possession of consciousness was concomitant with man's becoming both an individual and a person. Evolutionary consciousness is also linear, as it ascends ultimately towards the personal center, the Omega Point, which is Jesus Christ, the goal of human life and of all history.

A Meaning in History

How did the Hebrews, and Christians after them, acquire such a linear conception of history? To all appearances, their conception of history flows from the experience of a relationship with God.

For the Hebrews, "history is cre-

5 James M. Connolly, **Human History and the Word of God** (New York: Macmillan, 1965), 25.
6 **Ibid.**
7 Avery Dulles, S.J., **Apologetics and the 'Biblical Christ'** (Westminster, Md.,: Newman, 1963), 28.
8 Bultmann, 139-40.
9 **Ibid.**, 15.
10 Connolly, 4.
11 Mircea Eliade, **Sacred and Profane** (New York: Harper & Row, 1959), 80.
12 Robert T. Francoeur, **Perspectives in Evolution** (Baltimore: Helicon, 1965), 24.
13 **Ibid.**, 27.

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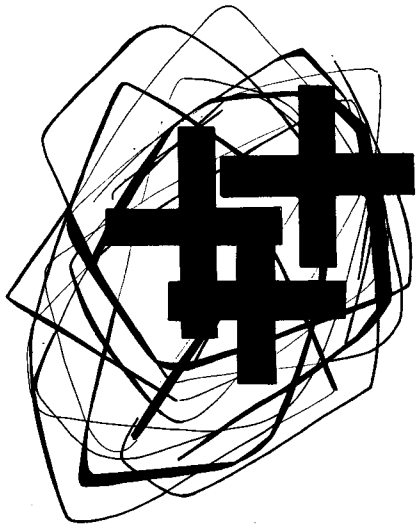

ation, it is revelation."[14] History becomes the revelation of God himself; he manifests his presence in history and even directs it.[15] In history, God comes forward, not as a Babylonian power deity, but as a person. His whole relationship with Abraham centered around his plan and promise for man if Abraham responded to him in faith. God shows himself not only as one giving a promise of salvation but also as one having the means to fulfill it; as one possessing freedom of action now and in the future; as one worthy of belief.

"The most important note of God's self-revelation is its gradual character."[16] Only in a series of individual **nows** does this God show himself, **nows** which are pregnant with meaning because of the beginning (the past) and of the end (the future).

God, however, is outside history; he enters it by his Word. In Christian thought, the Incarnation is the unique way of God entering history; and redemptive history gives to general history its ultimate significance.[17]

History thus becomes the vehicle, the middle term through which God reveals himself to men and through which man responds to God. Through signs, the manifestations of himself in saving acts in history, God shows man what kind of God he is. In Christ, **the** Man who responds fully to God's summons, God grants all men new life. In Christ, history finds its full meaning.

Historical revelation comprises two things: an event and a word. Through the prophets, God gives the word on what is to happen as well as the interpretation of what has happened. The word and the event take place in history, and Hebrew history becomes itself a sign of God's revelation. Revelation is history and is in history.

A Personal Meaning

God revealed himself, not just his ordinances, in history; and he asked the Hebrews to respond. But what does history say to me personally? Does it have a meaning for me?

To answer this question, start with a definition of time itself: time is the **now** seen in light of the past (beginning), and of the future (end). Within this definition, the **now** is all important. It is the result of the past and is pregnant with the future.

What I am **now** is the product of my past. The influences, environment, training, commitment, giving and taking have all had a mark upon me. Much of this past I was not able to shape. I did not ask to be born. I did not ask to be raised in this family, in this section of the country. Yet, part of the past I did decide, I did choose. I chose my vocation. I chose this work. I have committed these sins. I have influenced what I am now through the commitments I have made to God.

As I look over my past, a certain plan or design emerges. I am this person, a synthesis of certain habits, certain talents, certain commitments, certain ideals— all of which fit into the intuitive picture of who I am. I see this plan leading up to me as I am now. I can extrapolate and see myself years from now with a few of these ideals realized. However I determine myself, I see that what I do fits into a life design which I recognize as **mine.** It is almost as if I knew what to choose to conform myself to this plan— yet basically I do not feel any determinism that takes away all my freedom. I choose things— and then they mysteriously fit into this plan. I do not choose things just **because** they fit into a plan. I can see the direction this plan is taking: a fully developed me; but I do not always make decisions with this future plan in mind.

My **now** is pregnant with my personal future. It is truly possible for me to become the genuinely real self that I envision myself to be. Not being yet what I want to be, I am "on my way." I realize that my present decisions and commitments either add value to my future actions or hedge in my area of perspective. What I hope to become I see happening in the future, and I will direct my life accordingly.[18] I **must** do so right now.

My history is meaningful because there is a real continuity between my past and my **now** which beckons me to realize myself in the future. Each **now** is a new event built upon the immediately previous **nows**; and each new event is

[14] Quentin Lauer, S.J., "The Hebrew Point of View," **Theology Digest 6** (Spring, 1958), 104.

[15] R. A. F. MacKenzie, S.J., **Faith and History in the Old Testament** Minneapolis: University of Minnesota Press, 1963), 30.

[16] Robert W. Gleason, S.J., **Yahweh: The God of the Old Testament** (Englewood Cliffs, N.J.: Prentice-Hall, 1964), 106.

[17] Lauer, 105.

[18] Bultmann, 140: "As long as man lives, he is never content with his present, but his intentions, his expectations, his hopes, and his fears are always stretched into the future . . . Man is always on the way; each present hour is questioned and challenged by its future . . .

"But the fact that man can either gain his genuine life or miss it, includes the fact that this very thing which he is really aiming at, genuineness of life, is at the same time demanded from him. His genuine willing is at the same time his being obliged. The realization of his genuine life stands before him as obligation as well as intention."

opportunity for a growth within me, a growth that is living but never realized.

Each **now** is an eschatological event. Christ has brought an end to the old man of sin and has given us the power to be new men, sons of God. "Jesus Christ is the eschatological event not as an established fact of past time but as repeatedly present, as addressing you and me here and now..."[19] This **now** presents me with **the** decision of **faith**. This faith decision is not just an isolated intellectual act but a living pledge which pervades my whole earthly existence. The eschatological glory of God is already contained in my present act if I am living for God. I find God in my situation and act in a faith-full way.

A Communal Meaning

I can experience God personally, but his revelation to a community shows a concern for all men. In community I can find a different experience of him, a different aspect of his love, of himself. While calling Abraham, God promises: "I will make you a great nation" (Gen. 12:2). Abraham's faith is the beginning of a long relationship in which God says, "I will adopt you as my own people, and I will be your God" (Ex. 5:6). Abraham is one, but he is to father a whole people.

The history of a people with its many traditions reflecting the lives, hopes, and ideals of the ancients of this tribe, is a means God uses to reveal himself to a present generation that feels itself a part of this story. In Psalm 77, we can imagine how an elder might tell his children about "mysteries from of old."

> What we have heard and know,
> And what our fathers have declared to us,
> We will not hide from their sons (vv. 3-4).

The writer tells of the "glorious deeds" (v. 4) of the Lord: Yahweh brought them through the Sea of Reeds (v. 13); he led them with a cloud by day and fire by night (v. 14); he made water flow from the rock (v. 15); and when they disobeyed his covenant, "he, being merciful, forgave their sin and destroyed them not" (v. 38). In these "deeds of the Lord" the writer shows the people God's intervention in past history. **There**, God was present. **There**, he guided them. **There**, he forgave them. God's intervention on behalf of his people gave expression to the constant concern a loving God had for his people. It was a people that "flattered him with their mouths" (v. 36)— their "hearts were not steadfast toward him" (v. 37). Yet God was faithful. He knew that they were flesh (v. 39) and almost in spite of them, "his people he led forth like sheep" (v. 52). Even if the people rebelled, God's plan for them was being accomplished. They were heading the right way.

Obviously this psalm does not recount past deeds for their own sake. These past deeds point to the **now** as a saving opportunity: these deeds are past reminders for us **now** to put our hope in God for the future. As God was always faithful to his side of the covenant, so now we must "not forget the deeds of God but keep his commands" (v. 7). The recounting of these deeds had an extended purpose for men: "that they should put their hope in God" (v. 7). The God who saved his people from Egypt is the saving God who will save us in the future — if we have confidence in him and obey his commands. Man's history is God's saving event.

Salvation History

Supernatural revelation is realized in salvation history. It transpires in various stages or levels.[20] God called Abraham to a covenant with him in order to make a family. God extends this family idea into a people and a religion in Moses. To this people, God gives his Law. He later promises a universal and eternal kingdom, and the Hebrews see David as the first of this new line of kings. The prophets come and proclaim messianism, and Jeremiah especially talks of a new covenant which stresses inner sincerity and a religion of the heart. When the Hebrews rejected God's message proclaimed by the prophets, they became outcasts. In their exile they found God again and returning home, they kept the hope of a savior alive. With the Incarnation, we have the summit of salvation history as Christ annexes us to himself and to all men. Christ then establishes a visible Church which witnesses to and teaches the revelation that he has. Its mission to all men is to be communicated in the final coming of Christ in glory when he will take everything to himself.

What is the connection between this salvation (sacred) history and what we usually call profane or general history? Karl Rahner makes three important distinctions in this regard.

First, salvation-history takes place within the history of this world. Salvation, taking place in the midst of ordinary history, is God's communication to me of his grace here and now. History has a sort of transparency for it becomes a "sign" of where salvation has taken place in my own history. As a "sign," an event in time cannot compel my assent, but is the means of communication that God uses in our regard.

Second, salvation-history is distinct from profane history. God's revelation and man's response which take place within history in the same historical event, go to make up general salvation history. This is the same as profane history, but it finds its judgment and fulfillment in heaven, outside history. Special salvation history takes place when the word which expresses and interprets history is added. History becomes saving history in the full reality of Christ and his Church, a reality that reaches beyond the here and now of history.

[19] **Ibid.**, 151-52.

[20] Neal M. Flanagan, O.S.M., **Salvation History** (New York: Sheed and Ward, 1964), **in toto.**

Thirdly, salvation-history explains profane history. Profane history cannot explain itself, but salvation history interprets profane history as quite finite, as always being a conflict of opposites. But the Christian "has a duty towards history, he must make and suffer history. He can only find the eternal in the temporal."[21] Salvation does take place in history where man proves his faith in God.

Salvation history takes place both inside and outside profane history. Profane history is the container, the medium of salvation history. In any case the **kairos**, the present situation, invites us to respond to God. This response does not assure us of salvation, for salvation is a gift from God. But our response, to some degree dictated by history and always made in the historical situation, shows God that we accept his demands in the situation and believe in him.

We have a perspective of the world we live in that is similar to God's when he "saw everything that he had made, and behold, it was very good" (Gen. 1:31). Teilhard de Chardin, seeing God in nature, shows the sacrality of all of history:

> To repeat: by virtue of the Creation and, still more, of the Incarnation, **nothing** here below is profane for those who know how to see. On the contrary, everything is sacred to the man who can distinguish that portion of chosen being which is subject to Christ's drawing power in the process of consummation . . .[22]

With an Incarnational approach to creation like Teilhard's, we are aware of what it means for Christ to be King of the whole universe. Christ is King, not just of people but of all creation.

> Owing to the interrelation between matter, soul and Christ, we bring part of the being which he desires back to God **in whatever we do**. With each one of our **works** we labor— in individual separation, but no less really — to build the Pleroma; that is to say, we bring to Christ a little fulfillment.[23]

It is in history, in the continuous passage from one here-and-now to the next, the course of which God in us determines, that the end point of this fulfillment is being reached.

Conclusion

Because of the Incarnation, the world has a special significance, a certain dignity. God has come into it as if to show men again that the world is something wonderful, a gift of God which is meant to be used by man. But why should man not bring back this gift to his Creator, a gift re-created by man with God's help? This redeeming aspect of creation, this bringing-back is part of man's responsibility, for man works out his salvation in this world.

In this sense, history is the vehicle of both God's constant revelation to us and our growing response to him. It is the go-between, the element that each uses to communicate love to the other.

Although the "death-of-God" theologians now see only immanence in the world, we find an Other who is not in the world or in history, but whose breath is upon the word of time. History is the detailed word of his call to us to a being beyond time. History completes itself in an eternal realm of God over us all. Meanwhile, we live in the **now** of that history, a **now** that arises out of a past and that grasps for the future. Past-**now**-future: that sign of communication common to both God and us.

[21] Karl Rahner, S.J., **Theological Investigations 5** (Baltimore: Helicon, 1966), 97-114.
[22] Pierre Teilhard de Chardin, **The Divine Milieu** (New York: Harper and Row, 1960), 66.
[23] **Ibid.**, 62.

ADVENT PROPHECY

Mother Mary Francis, P.C.C.

Where tortured atoms writhe beneath the scalpel
Of our investigations, I see her coming,
Branches of flowering pity in her arms,
Healing the day with glances. And the atoms
Fall down to kiss her feet, and are made whole.

I hear the clash of prophecies converging
On the faint stir of Life beneath her heart.
Down our loud boulevards, I see her coming.
Lift up your heads! Blow all your factory whistles!
And point the hour on your telechrons!

Not to Ain Karim. To the laboratories
Where astronauts sit trim in new space jackets,
I see her coming, space held in one hand,
Her smile forgiving all the bright moon-rockets
Their errors, with the moon beneath her feet.

Girl of Isaiah's vision, could he see you
Carry your Son into our plastic jungles
And cure our tuneless music with your singing?
Hour Isaiah never dreamed is striking:
Under the neon lights, I see her coming!

Lift up your heads! You tall TV antennae,
Lean down and prostrate for her coming! Jet planes,
Hum the glad antiphons of our redemption.
Once over hills, now through the chromium maze,
The young girl light with Child shall come and save us.

Franciscans in the Year of Faith

Norbert De Amato, O. F. M.

Not as novel or dramatic as some other conciliar documents, the Constitution on Divine Revelation is nevertheless of basic importance to every Christian whether he is trained in scientific theology or not. In fact, it may be said that the practical effects of all the other documents, as, for example, those on Sacred Liturgy and Ecumenism, depend on man's response to the teachings revealed by God and therefore found in the biblical deposit. To Franciscans, whose primary concern is to live the gospel, the bible should ever remain a most precious possession. This Year of Faith affords an excellent opportunity to consider this fundamental truth.

From the very beginning of time God has initiated a dialogue with men, in which they have been invited to **listen** to his divine Word and to respond to it. God's Word is divine Revelation; man's response is his faith. More specifically, divine Revelation is the manifestation of God to men, primarily of himself and secondarily of his will and intentions. Faith is man's loyal adherence to this Revelation.

Since divine Revelation is God's Word, God speaking to men, the Second Vatican Council re-affirmed the **presence** of God in his Word. In fact, God may be said to be present in divine Revelation, although in a different manner, as well as under the consecrated species of Bread and Wine. It is for this reason that the Fathers of the Church exhorted the early Christians to "flee to the gospel as to the flesh of Jesus" (Saint Ignatius of Antioch); "to heed the Word of God which is daily preached, for this is our [daily] bread" (Saint Augustine).

Since God is present in his Word, moreover, divine Revelation enjoys an instrumental value for men of all times. Just as the actual revelation of the Word under the Old and New Dispensations brought fruitfulness to all its hearers, so also its proclamation or service today possesses an intrinsic efficacy for all who listen to it. The Bible itself, in fact, gives testimony to this "living and efficient" quality of divine Revelation, which is said to "last forever" (Heb. 4:12; Is. 40:8).

For the proclamation of the Word to produce its effect, however, man is expected to respond to it today even as he did at the time of its revelation. Once God's Word is proclaimed, the believer must not only accept it, he must also keep it; he must allow it to germinate within him that it may be fruitful, as we read in Isaiah: "My word... shall not return to me void, but it shall do whatever I please, and shall prosper in the things for which I sent it" (55:10-11). The hearers of the Word, then, must become doers of the Word (cf. Jn. 3:21). This is particularly true of Franciscans who strive to pattern their lives on that of Christ.

What is **your** response to the Word of God? God is speaking to **you** today when he whispers: "I am the way, the truth, and the life. No one comes to the Father but through me" (Jn. 14:6). Does this assurance lead you to place Christ at the center of your life? As a Christian, do you hear the Master exhorting you to love even those who have forfeited the right, humanly speaking, to your love (Lk. 6:35)? As a Franciscan, a member of any of the three Orders of Saint Francis, have you taken to heart the Poverello's echo of the gospel ideal? There is no need here, certainly, to reproduce the extensive scriptural citations which comprise almost exclusively the First Rule (written by Saint Francis in 1221). Open it at your leisure,[1] and read in the light of the conciliar constitution on Divine Revelation, its transparently evangelical message. It is not by artificial, human, juridical conceptions of the vows that you can best measure your fidelity to the Franciscan ideal. It is by the living response you manifest to the Word of God which Francis took as the norm of his life.

Indeed, the Word of God is as "living and efficient" today as it was at the time of its revelation. God is speaking to us and awaits our response. The Church, therefore, esteems the Bible as the "support and energy, the strength of faith for her sons, the food of the soul [and] the pure and perennial source of spiritual life,"[2] and encourages the faithful to read it daily, especially during this Year of Faith. For Franciscans, to whom the observance of the gospel is their "rule and life," the daily reading of the Bible is the privileged means of growth in knowledge of God. It enables them to experience God's presence in their daily lives and to respond more fruitfully to his holy will.

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[1] See the version in B. Fahey, O.F.M., & P. Hermann, O.F.M., **The Writings of Saint Francis of Assisi** (Chicago: Franciscan Herald Press, 1964), 31-53.

[2] **Constitution on Divine Revelation**, §21.

Verbum

Lester Bowman, O. F.M.

"He is the image of the invisible God, the firstborn of every creature. For in him were created all things in the heavens and on the earth, things visible and things invisible . . . All things have been created through and unto him . . ." — Col. 1:15-17.

Meeting

Hello, little fellow, fallow field, lightning,
Rough tenderness, will-o-the-wisp, swallow: word.

One

You bear a breeze of wanderings, wonder-chill
Of darkness hiding beyond where the sun climbs,
Scars of sufferings passed blood-deep sire to son.

You tickle with tales of sea-scrapes, taut blood,
Smell of mead-hall and barrow, strong swords
Over ogre, ghost, hap, and ill-hearted men.

Tidings of rough routs you tell, stirring
Stilled blood with wrenching wars and wounds,
Havoc boiling to glad sorrow of conquest.

Steady now you hold the heart-blood of lands
Sturdy and strong, hale and calm in strife,
Of warm hearth and upward-gazing eye.

Another

I came out of darkness, blinking at the sun,
Floating about in haze, reaching for clouds;
And began to touch, grasp, see by you.

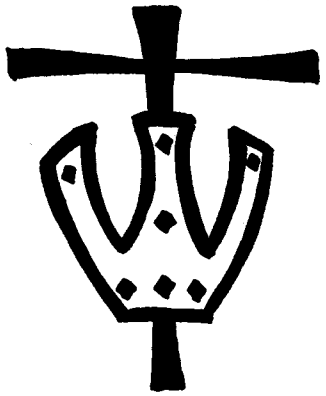
Cooing eyes coaxed, urged— a message
They tried to tell, to sing, to speak to me—
Sudden spark unknown you freed me: "I"

Quivering of hungry mouth and hand you are,
Brass in alarm, iron in fight and night,
Backbone to twisting trials, light feet of my gaze.

Bond of eyes of hearts you growing build,
Tender hand of ease you warm deep,
Look of my living light, lips of my love.

Hereafter

Be faithful as blood in your small strong task,
Little friend. It's you that I breathe in,
    Soft light.



Union with God

Daniel O'Rourke, O. F. M.

The Friars Minor are now living under "experimental constitutions" put into effect by a general chapter last summer. This, and succeeding articles to be published in THE CORD, are commentaries, as it were, on the separate chapters of these experimental constitutions.

The first chapter is on "union with God"— not implying that the Franciscans' life in union with God is something apart from the areas covered by succeeding chapters (fraternity, apostolate, etc.), but rather emphasizing that union with God must be the heart of the Franciscan life in its entirety and in each of its aspects.

This first chapter (and this article) are a clear reaffirmation of the inestimable value of the Eucharist, of liturgical and private prayer, and of Christian penance in our Franciscan life. In these days of Spirit-prompted dialogue with society, of encounter with unbelievers, and of Council-inspired and Scripture-based involvement in the world of man,[1] it is necessary to restate, as the Chapter in Assisi has done, the traditional biblical values of prayer, worship, and penance.

Life in union with God is achieved in different ways. It is sought and attained **through** others in service and charity; **with** others in the Eucharist and liturgy; and **alone** in the struggles of self possession and personal prayer. Service and self-giving, prayer and penance are hard words, but in the new constitutions as in the Gospels, there are no easier roads for the Christian.

Chapter one of these new constitutions reflects throughout the documents of Vatican II. Like the remaining chapters, it was not created out of nothing; it grew in a ground ploughed and tilled for decades by theologians and finally seeded at the recent Council by the Holy Spirit.

One of the great difficulties in discussing the friar's life with God (and prayer in particular) is the thick fog of unintentional hypocrisy that surrounds the subject. We actually don't look at the Eucharist and our prayer as they really are. None of us do. Perhaps subconsciously some of us are afraid to, and all of us have been somewhat blinded by a theology that has overemphasized the obligatory, the **ex opere operato**, and the merits of a dutiful but often unintelligent obedience.

Since the publication of the Constitution on the Sacred Liturgy these patterns of prayer have been changing in the entire Church. Now with the promulgation of these new constitutions, they will change even more in our Order.

The Eucharist

Perhaps the most dramatic change which has already influenced many of our larger communities and which eventually, according to the first article of this chapter, should affect all but the smallest of our parishes is concelebration. While not depriving any friar priest of the freedom to celebrate individually, the constitutions state clearly:

> The friars shall, in as far as possible, celebrate the Eucharist as a **community**. In fact, to bear witness to the unity of the priesthood, concelebration is recommended for the friars who are priests.[2]

This common celebration of the Eucharist in our friaries should be the center of our worship, and the center of our day. The concelebrated Mass with as many friars participating as the demands of the apostolate permit, should be the focal point of our lives together as Christians and religious.

Here as in so many areas it is the superior's duty to lead the way. His own example in offering Mass with his brother friars, participating with them in the daily Eucharist, and frequently preaching a homily to his community would do much to engender a liturgical spirit and fraternal charity in his friary. Really, can he do anything more important for his community than lead them before God in the liturgy by his invitation, encouragement, and example?

Nor is this idea of a shared and common Eucharist new. It is an ancient liturgical rite revived by Vatican II,[3] one which Saint Francis would have embraced much more readily than many of his friars. Listen to the words of our Holy Father:

> So I admonish and exhort you in the Lord, that in the places where the brothers stay, a single Mass in the day be celebrated according to the form of Holy Church. If, however, there are several priests at the place, let each for the love of Charity be glad to have heard the celebration of the other.[4]

Theologians may dispute whether celebrating the Eucharist principally reflects community or makes it, but I think most of us must admit that it does both— and then act accordingly. Pope Paul has said that

> the Eucharistic Sacrament, Venerable Brothers, is the sign and

[1] Cf. Mt. 25, and The Constitution on the Church in the Modern World, §1.

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[2] Experimental Constitutions for the Order of Friars Minor (henceforth EC), I, 1. Emphasis added.

[3] Constitution on the Sacred Liturgy, §57.

[4] James Meyer, O.F.M., ed., **The Words of Saint Francis** (Chicago: Franciscan Herald Press, 1952), §§192-93.

> the cause of the unity of the Mystical Body, and it inspires an active "ecclesial" spirit to those who venerate it with great fervor.[5]

Any superior looking for ways to unite and unify his community would do well to look first to see how the Eucharist is celebrated. In some larger communities it is perhaps not even celebrated together. It is, however, **the** community meal; more than recreation and other prayer, it is **the** community exercise. The new constitutions imbued with the spirit of Saint Francis and Vatican II could not be clearer: wherever possible the friars are to celebrate the Eucharist together. This is not an innovation by new-breed litniks. It is the highest authority in our Order urging us to this common table of the Lord.

The constitutions go on to state that the manner of celebration should be such that all the people and friars may participate by exercising their proper roles.[6] In our larger houses where the community is almost completely clerical, perhaps the schedule may be so arranged to encourage and prepare competent brothers to take a more active role in the community's concelebrated Mass as lectors and leaders of song. In a different way than their brother priests, the community Mass is their Mass too.

> Servers, lectors, commentators, and members of the choir also exercise a genuine liturgical ministry. They ought, therefore, to discharge their office with the sincere piety and decorum demanded by so exalted a ministry and rightly expected of them by God's people.[7]

The doctrinal basis for this exhortation is also stated by the **Council:**

> Though they differ from one another in essence and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are nonetheless interrelated. Each of them in its own special way is a participation in the one priesthood of Christ . . . For their part, the faithful join in the offering of the Eucharist by virtue of their royal priesthood. They likewise exercise that priesthood by receiving the sacraments, by prayer and thanksgiving, by the witness of a holy life, and by self-denial and active charity.[8]

Furthermore, for pastoral reasons to encourage the participation of the people, permission is given in celebrating the Eucharist or praying the Office to follow the calendar and missal of the diocese.[9] This is certainly a shift in emphasis from a more enclosed and monastic approach to one more out-going, apostolically oriented, and people-centered.

In both our communities and our apostolates, the liturgy is primary. It should be no surprise that the new constitutions, like every Roman document since Saint Pius X, call for active and intelligent participation by our people and our communities. Some room too should be left for variety and spontaneity in this community prayer. Even within the present and ever changing rubrics such prayer is possible in an open and shared memento, in dialogue sermons, in spontaneous prayers of the faithful, and in the choice of hymns. The days of staid, scrupulously rubrical and canonically changeless rites are happily ending. The days of fraternal **celebration** of the Lord's supper are with us. More than any other factor in our modern, American friaries a community Eucharist meaningfully celebrated and intelligently shared will make our fraternities Christian communities.

The Divine Office

In their treatment of the Divine Office the new constitutions give the following guidelines. Although we are no longer bound to choir, the Divine Office is to be our common prayer. Ordinarily we shall pray it as a community.[10] No longer is the praying of the Office attached to a set place. It does not have to be done in church or chapel, although this remains the preferred place so that the people may join us.[11] In another move toward decentralization it is now up to the local community to determine in house chapter which language, what hours, where, and at what times this Office should be prayed.[12]

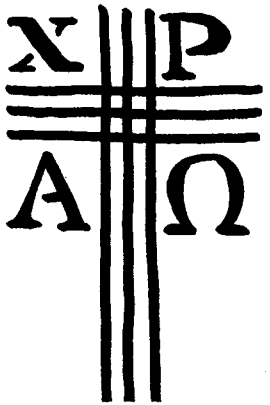
It is the change from choir obligation to recitation in common that makes it legally possible for the local friary chapter to choose to pray a vernacular breviary. This change also seems to open the door to experimentation with the Office being prayed in a recitative and conversational tone, rather than chanted as in the past.[13]

Perhaps the unbelievably weak habits of prayer, both private and public, that so many of us have picked up can be traced to some degree anyway, to a dutiful and obedient, but compulsive and unintelligent chanting of the Latin breviary. To many of us prayer has become a duty to be discharged, words to be recited, and an obligation to "get in." The recitation of the Divine Office in the recent past has been a far cry from the exhortation of the Constitution on the Sacred Liturgy:

> Because it is the public prayer of the Church, the Divine Office is a source of piety and nourishment for personal prayer. Therefore priests and all others who take part in the Divine Office are earnestly exhorted in the Lord to attune their minds to their voices when praying it.[14]

This is the theory and the ideal. I do not think it has been the reality. In many instances the breviary

[5] Paul VI, **Mysterium Fidei** (ed. **National Catholic Almanac 1966**, p. 230).
[6] EC. I, 1.
[7] Constitution on the Sacred Liturgy, §29; cf. also §§26, 27.
[8] Dogmatic Constitution on the Church, §10.
[9] EC, I, 4.
[10] EC, I, 5.
[11] EC, I, 6.
[12] EC, I, 7.
[13] EC, I, 5.
[14] Constitution on the Sacred Liturgy, §90.



has had the opposite effect. The author of **Priestly Existence** is perceptive when he says that "the Breviary is often the school in which the priest **forgets** how to pray!" When prayer is no longer conversation with God, but rather principally an ecclesiastical obligation (or, worse, a burden to be gotten out of the way), it is simply no longer prayer.

The new constitutions give us all a providential occasion to remedy this scandal. Now we have the opportunity—according to the nature and work of our different communities— to shorten the hours said together, to pray them more intelligently in our native language, and to bring our non-cleric brothers into this official prayer of the Church and of our community.[15]

Now we have the chance to do something about it. **Non multa sed multum** should be the guiding principle when it comes to community prayer. Not a lot of prayers (not even the entire Office), but some peaceful, meaningful, fraternal conversing with God should be our goal. It really doesn't matter how many prayers we say, or how many "hours" we recite together. What counts is how intelligently, how meaningfully, how lovingly, we pray them.

This by no means implies that community prayer is no longer important for Franciscans. It is just as needed, more so than ever; but its quality is more important than its quantity. How can we even think of ourselves as a Christian fraternity without coming together in Christ's name to pray to our Father? How can we even call ourselves friars if we are not brothers before the Lord at the Eucharist and in prayer? There are many changes in the new constitutions, but they are not pointed toward less community prayer; rather they have opened the door for more realistic, relevant, and personal prayer with our friar brothers.

Real prayer, of course, no matter what its form or length, is very often hard work. Even in the vernacular for many of us prayer is frequently a foreign language, for it is speaking with God in terms and in a relationship in which we are not completely comfortable. None of the changes the house chapters can make will be panaceas for always saying our community prayers expressively. The Breviary especially has its own difficulties, and the Council has warned those who recite it to "take steps to improve their understanding of the

[15] Decree on the Adaptation and Renewal of Religious Life, §15.

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liturgy and of the Bible, especially the psalms."[16]

Perhaps half our problem in saying the Breviary well is that we are just too sophisticated and unspiritual to make our own many of the basic theistic sentiments of the psalmist. The constant themes of our utter reliance on God, our creatureliness, our need of Yahweh as our Rock, our Support, and our Deliverer are just too simple and basic for our complicated, theological, and 20th-century minds. If so, it is only by prayerful reading and study of Scripture that we can do something about our lack of sensitivity to these divinely revealed themes and our lack of appreciation, perhaps, even for the most prayerful and relevant (and they are not all such) of the psalms. Even with the completely revised breviary now on the drawing boards in Rome, and English recitation in our friaries, there will still be a biblical mind-set needed to pray the Breviary well.

Mental Prayer

Perhaps another problem with our liturgical prayer is that our personal conversation with God is so meager and impoverished. The Constitution on the Sacred Liturgy has forewarned us:

> The spiritual life . . . is not confined to participation in the liturgy. The Christian is assuredly called to pray with his brethren, but he must also enter into his chamber to pray to the Father, in secret; indeed, according to the teachings of the Apostle Paul, he should pray without ceasing.[17]

There is really a reciprocity between liturgical and personal prayer. They interact upon and help each other. It is liturgy that keeps private prayer Christocentric in its piety, theologically sound, and community oriented. On the other hand it is personal, mental prayer that gives fervor, vigor, and conviction to our liturgical participation.

The new constitutions unequivocally reaffirm the obligation of

[16] Constitution on the Sacred Liturgy, §90.
[17] Ibid., §12.

the friars to mental prayer. It is hard to conceive how they could have done otherwise. In a spirit of freedom the length of time is no longer specified.[18] Happily the methods of prayer, which are largely academic anyway, are left to personal preference and particular graces of the individual friar.[19] And the place, time, and other circumstances are left to the determination of the community chapter.

Saint Francis' exhortation to his sons to "cultivate the spirit of prayer and devotion to which all temporal things must be subservient,"[20] is, however, clearly reaffirmed: "All the friars are obliged to daily mental prayer, since the Rule urges them to have great care for the spirit of prayer and devotion."[21] And yet again:

> all the brothers shall be instructed in the art of mental prayer on both the theoretical and the practical levels. Mental prayer shall be based on the writings and example of Saint Francis and on the doctrine of Franciscan teachers.[22]

A provocative question to raise at this point is this. Does communal presence, or more precisely the gathering of the community together in chapel, really add anything to personal, mental prayer? There are certainly pros and cons to be debated here. It is now up to the house chapter to discuss them. Not merely the example of Francis, however, but the words and example of Christ likewise urge us to personal and intimate prayer with God wherever it takes place. The same Lord who commanded his apostles to perform the paschal supper in remembrance of him also taught his disciples, "When you pray, go to your room and close the door, and pray to your Father who is unseen. And your Father who sees what you do in private will reward you" (Mt. 6:6). The same Christ who preached and healed, who patiently instructed his disciples and angrily rebuked the pharisees, also "withdrew to the wilderness and prayed" (Lk. 5:16), and "went into the hills to pray and continued all night in the prayer of God" (Lk. 6:12). Christ the preacher and healer was the same Christ who "was praying alone" (Lk. 9:18) when the history-changing confession at Caesarea Philippi took place, and who "went up on a hill to pray" (Lk. 9:28) before the transfiguration.

Like Christ's life, Christian and Franciscan life must have activity and contemplation, self-giving and self-possession, social prayer, and an ever-recurring, struggling, personal conversation with God.

> Each man who acts as a member of the Church must submerge himself in the social activity of the Church. In the depths of his heart he must also work privately and energetically for a personal concord with God. So the Church must have the liturgy which is social and the exercises of piety which are individual. The Church was so constructed by Jesus Christ.[23]

The new constitutions give much more latitude, freedom, and local option, but the core of the new legislation on mental prayer is really not new: the friars like Francis must daily struggle to find God in personal prayer. This personal attempt to converse with God is more than just necessary in a "spiritual" way. It is necessary in a **functional** sense. Without it we gradually become blind to the religious dimension of life. Without it we do not perceive God's providence and action in our successes, graces, and failures. This type of prayer, aside from our personal need of it, adds a pentecostal, even charismatic, dimension to the performance of our work. Moreover, it is essential to the gospel, the rule and life of the friar minor.

The Second Vatican Council, like our constitutions, also reiterates the value of mental prayer. It was speaking to priests, but its message is applicable to all religious:

> They should prize daily conversation with Christ the Lord in visits of personal devotion to the most Holy Eucharist. They should gladly undertake spiritual retreats and highly esteem spiritual direction. In manifold ways, **especially through approved methods of mental prayer and various voluntary forms of prayers**, priests should search for and earnestly beg of God that Spirit of genuine adoration by which they themselves, along with the people entrusted to them can unite themselves intimately with Christ the Mediator of the New Testament.[24]

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[18] EC, I, 10.
[19] EC, I, 9.
[20] Rule of The Order of Friars Minor, V.
[21] EC, I, 8.
[22] EC, I, 9.
[23] H. Schmidt, S.J., "Private Prayer and Liturgical Prayer," **Review for Religious 26** (March, 1967), 332.
[24] Decree on the Ministry and Life of Priests, §18. Emphasis added.

Ideal Christmas Gifts for the Religious

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Book Reviews

The Four Gospels: An Introduction. By Bruce Vawter, C.M. New York: Doubleday, 1967. Pp. 429. Cloth, $5.95.

If one were to pick up this book and scan it, he might be left with the impression that it is simply another "Life of Christ" concocted from the Gospels, or perhaps that it is a running commentary on the Synoptics and John. Although the format of the book could very well mislead the reader into thinking that it was either a biography or commentary, in reality it is neither. In his foreword, Father Vawter states that "this is less a commentary on the Gospels than it is an explanation of what they are about. My intention throughout has been to let the Gospels tell their own story to the extent possible, and what comments I have added have been designed to assist the reader in hearing their story more clearly and with fewer distractions. Exegesis in the technical sense of the word is rare in this book, and still less often have I taken up the challenge of the many theological issues to which the Gospels give rise especially in our times." Just how the author lets the Gospels tell their own story is the content of this book. Rather than an introduction, **The Four Gospels** can be considered a guide to a richer reading of the Gospels and thereby to a deeper understanding of the mystery of salvation — which is what the Gospels are all about.

About the first twenty pages are taken up with some preliminary considerations of the formation of the Gospels, Form-Criticism, and Roman and Jewish Palestine. The remaining twenty-five chapters are an excursion into the Word of God which reveals the Glory of God. This book was never written to be read alone, but rather it simply has to be read with the Gospels at hand. I believe that this is one of the winning qualities of **The Four Gospels** — it forces you to open the scriptures and read them. Almost every paragraph of this book is prefaced with scriptural references to the Gospels, beginning with the Prologue of St. John and ending with the Ascension accounts of Luke and Mark. It would seem that in order to profit from this reading, one would have to have open before him some harmony of the Gospels; I do not think that the four separate Gospels will do; the reader will be greatly aided if he brings with him the four accounts of the Gospel in parallel columns. This is necessary because Vawter's book is in reality a synopsis of the four Gospels; however, it is much more than that.

The author brings to light the four various ways in which the message of salvation is presented in the Gospels; he states that John's Gospel is to be "the record of how and in what ways the Only-begotten has revealed the glory of the saving God. In their own manner and after their own proper viewpoints, as we shall see, the Synoptic Gospels are also a record of this selfsame revelation." No doubt, the average Catholic is well aware of this truth, but he can appreciate it only by opening the pages of the Gospels. Father Vawter lends a helping hand here by showing the reader what pages to read and by guiding him to a more intelligent understanding from the contents of his book. The plan for reading the Gospels is really not a chronological one, but it is rather one imposed by the Gospel writers — the gradual unfolding of the mystery of God saving man in Christ. Each Evangelist has presented his view of this event, and if one were to read only one Gospel he would have gained insights from this Evangelist; but, to read four "different" views — the four Gospels — concurrently is a most rewarding work, and this is the aim of Father Vawter's book. He enables the reader to see the whole picture, and, to some degree, understand it.

I would like to quote a passage from Father Vawter's book to illustrate how he brings out the variegations of the gospel message. In treating of the miracle of the loaves, he asks the question: "What did the miracle signify in the life of Jesus?", and he then proceeds to the answers given in the Four Gospels. "Matthew and Mark tell us explicitly that it was a work of **compassion,** because Jesus saw that the people were **like sheep with no shepherd.**" For John, "Jesus' solicitude was not simply for the people's material hunger, but to represent to them the kingdom of God which could, if they would allow it, assuage their often unfelt hunger for the things of the spirit. For Jesus the miracle of the loaves anticipates the eschatological messianic banquet." Father Vawter then goes on to show how the Gospels interpret this miracle as a foreshadowing of the Eucharist. "The Synoptics describe Jesus' actions in terms that are allusively liturgical: **he took ... looked up to heaven, blessed, and broke ...** (cf. Acts 2:42). John does not have this much detail, but on the other hand his word for "blessed" (eucharistesas) is more suggestive than the Synoptics' (the same word is used in I Cor. 11:23, in Paul's account of the institution of the Eucharist, and by Mk. 8:6 and Mt. 15:36 in the doublet narrative of the loaves which we shall consider later)."

I have also used this quotation to illustrate what has been said before — to read this book without the scriptures at hand is to turn the author's work into a monumental bore. Some Christians think that they can come to a knowledge of the Scriptures without reading them; they willingly spend hours devouring books about the Bible, but they hardly ever open and read the Word of God. The quotation given above really does not make too much sense unless the reader opens up the Gospels to those passages marked out by Father Vawter — Mk 6:34-44;

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Lk 9:12-17; Mt. 14:14-21; Jn 6:5-15. I invite the reader of this review to look over these scriptural passages and then read over the quote given above. If you find that it has given you a deeper insight into the Gospels, then you have some idea about the value of this book. **The Four Gospels** is certainly your guide to a better understanding of the Gospels.

A final comment concerns the general format of this book. Father Vawter's presentation of the four Gospels in "harmony" form and his commentary on them seems to neutralize all of them. I feel that the uniqueness of the individual Gospel is lost or sacrificed in order to highlight its common message of salvation. It just seems that this type of format — presenting some sort of running commentary on all four Gospels concurrently — is passé. No amount of commentary or background material can highlight the distinctiveness of each Gospel when they are all treated as one. I realize that the author did not intend to create a life of Christ out of the Gospels, but it is quite difficult to avoid this conclusion after finishing his book.

— Francis X. Miles, O.F.M.

From Scripture to Prayer. By François Amiot. Trans. Norah Smaridge. Staten Island, N. Y.: Alba House, 1967. Pp. 398 and 356. Cloth, $12.95, boxed.

It used to be a rare thing for the professional theologian or exegete to share directly with the general audience the fruits of his specialized scholarship. Now, thank God, this is becoming more and more often the case. With Karl Rahner and some American scripture scholars like Eugene Maly and Bruce Vawter, François Amiot stands out as an excellent example of the scholar who somehow finds the time to convey the Life of God's Word to his brothers in Christ in a direct, personal, and compelling style.

Amiot, a professor at the Séminaire de Saint-Sulpice, is the author of many exegetical commentaries, a study of the Mass, a Life of Christ, and a biblical dictionary. **His Key Concepts of St. Paul** and **How to Read St. Paul** are surely standard works by now, which have done much to illumine for vast numbers of readers both the life and the writings of the Apostle to the Gentiles.

The present work once again reveals both the erudition and the pastoral solicitude of its prolific author. It consists of meditations on scriptural themes (mainly from the Gospels), so arranged as to be accessible for use on most days of the liturgical year. (The arrangement is not strictly "one-a-day," but since most of the meditations are appointed for specific days, and many of the more important feasts and Sundays have more than one meditation, it does work out for all practical purposes to "a meditation a day.")

The themes are, as I have said, thoroughly biblical; while some American readers will wish that the author had provided more specific and contemporary applications, perhaps it is best that the scriptural message has been allowed to stand in all its powerful plenitude, and the reader left to make his own applications.

Not serious enough to detract from the highly attractive style already mentioned, there are still some minor points of presentation which one hopes the publishers will take to heart. Most important of these is the anomaly of using an antiquated version of scripture as the heart of living, vibrant meditations. One does not have to go "all the way" to the more ludicrous CCD renderings to find a genuinely modern idiom: the Jerusalem Bible, the Kleist-Lilly NT, the RSV, and the New English Bible certainly provide a wealth of alternatives. Again, the consistent capitalizing of personal pronouns referring to God is a dubious way of paying linguistic compliments to God, which only serves to mar the book's appearance and make the reading more difficult.

From Scripture to Prayer is exactly the crucially important route which this book competently and attractively opens to the serious Christian seeking to nourish his spirit with the living Word of God; the book deserves, and will doubtless enjoy, a wide and appreciative audience.

— Michael D. Meilach, O.F.M.

Teach Us How to Pray. By Louis Evely. Trans. Edmond Bonin; Glen Rock, N. J.: Newman Press, 1967. Pp. 90. Cloth, $2.95.

Father Evely has given us his synthesis of the best in traditional and modern spirituality concerning prayer. His plea is that we learn how to pray. In every age man has found it difficult to pray; perhaps even more difficult in our own time. We must see the value of prayer and take the time to relate to God through prayer. This we do not by opening our mouths in an avalanche of words, but rather by opening our hearts to the Holy Spirit and letting God pray through us.

Those who consider themselves "traditionalists" and take a transcendent view of prayer will probably feel that Father Evely is too humanistic and those who consider themselves "Christian humanists" and take an incarnational view of prayer in activity will probably feel that he is too archaic in some of his views. Father presents prayer as he experiences it and presents both points of view in a synthesis. In one of the finest lines of the book, he says: "And yet, though I believe that prayer alone can dispel the illusions of activity, I believe just as firmly that activity alone — loving, fraternal activity — can dispel the illusions of prayer.

Not all will agree on the views presented by Father Evely, but I do believe all will find it of great benefit to read his latest book.

— Maury Smith, O.F.M.

The New Religious: an Authentic Image. By Ralph J. Dyer, S. M. Milwaukee: Bruce, 1967. Pp. xiii-171. Cloth, $4.50.

This series of conferences has been carefully edited into a well knit volume. The author's aim is to draw a detailed, concrete picture of the genuine religious, and he plays on this figure of drawing an image very effectively throughout the book. After explaining the motivating power of an **image** (contrasted with an ideal or concept, which are too abstract to move a man to action), he rightly insists that love of God is the core component of any genuine image of the religious. Psychologically, one could wish that he had accorded due importance to other "loves" — apostolic concerns, etc. — before emphasizing so strongly the exclusiveness of love of God; but the balance is righted in the end, and Father Dyer's image is indeed authentic.

An image is not concrete, or even real, without particular details, and these are filled in as the book progresses. The first broad strokes depict magnanimity and magnificence most interestingly, if somewhat idealistically, as essential to every action performed by a religious.

Three chapters on the vows correctly view chastity, obedience, and poverty in that order as means to love God alone, and all else in God, rather than (as has sometimes been done in the past) evaluating them on the basis of the intrinsic value of the good renounced.

A chapter on Christ is in some ways the high point of the book; it is a Schillebeeckxian approach to Christ as the primordial sacrament and to the religious as a further sacramentalization — mediation — of Christ to the world. Father Dyer's exhortation to "live the mysteries of Christ" is exquisitely detailed.

The image is filled in further by chapters on the theological virtues: faith sheds light on the image, hope gives it a dynamic, progressive quality, and love enables it to be a witness. The last chapter, on fraternal love, contains many insights that seem very valuable — particularly a treatment of psychosexual maturity.

As I read the book, I tended to feel very critical of the author's failure to address himself to the well-known problem areas of contemporary religious life, such as obedience to an incompetent superior, failure to shed outmoded structural forms, etc. (His treatment of obedience, in fact, comes very close to an espousal of "blind obedience.") And yet, in each such instance, I could not help realizing how important Father Dyer's insights are, in a timeless and universal sense. They do not do away with or solve the problems, but they remind each religious of his own ideal which he must make real in his life independently of the solutions so badly needed in other aspects of religious life. The author reminds us that we religious have in very truth vowed ourselves to God as total holocausts. Few authors seem able to tell us this, today, in language that we can listen to, but I think Father Dyer does it.

The writing in this book is not flawless. There are grammatical slips, and there is an occasional lapse into scholastic terminology and methodology, as when the author deals with "entitative forms" and "potential parts" of the virtue of justice. But the skillful use of concrete imagery and the candid simplicity make the book a pleasure to read. Certainly Father Dyer's long and varied experience in the religious life has borne abundant fruit in this valuable contribution.

Although there are a couple of dubious entries, the 13-page bibliography of suggested material for a "renewal library" is certainly a helpful addition to **The New Religious.** The book, considered as an attempt to restore and project the true image of the religious, ranks among the most important books on the religious life in the past two decades. It would be interesting to see Father Dyer address himself to the other, equally urgent task of grappling with specific problem areas from the human, practical viewpoint.

— Michael D. Meilach, O.F.M.

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A Gospel Priesthood. By Yves Congar, O.P. Trans. P. J. Hepburne-Scott; New York: Herder and Herder, 1967. Pp. 250. Cloth, $5.95.

This book presents a collection of lectures and articles written by Fr. Congar between 1946 and 1962. The subjects treated are the apostolate, the mission of the parish, theological and psychological aspects of conversion, proselytism and evangelization, and the nature of fruitful preaching and liturgy, the priesthood, and the spiritual aspects of church buildings.

At least six articles deal with the priest and his mission and thus provide basic material for the discussion going on today about the role of the priest in the world. Chapter eleven is specifically on the mission of the priest in the modern world. For those who do not know French there are some valuable thoughts to be read from the hand of Fr. Congar himself.

Because it is a collection dating some articles from 1946-1948, the ideas expressed are not new and have filtered down to us from other writings in English. This does not take away from the book however; rather it impresses one all the more with the influence that Fr. Congar has had on our thinking and on the Second Vatican Council.

The value of the book is that it provides an introduction to the thought of Fr. Congar and provides background to many of the current discussions on the priesthood and on mission.

— Maury Smith, O.F.M.

Never Trust a God over 30; New Styles in Campus Ministry. Ed. by Albert H. Friedlander. New York: McGraw-Hill, 1967. Pp. xii-212. Cloth, $5.95.

This book is a very well-balanced and insightful tribute to its authors, their religious denominations, and Columbia University, the community in which they work. Its six essays, together with Paul Goodman's Introduction and Chaplain John Cannon's brief Epilogue, contain a wealth of information about both education and religion.

Rabbi Friedlander's contribution, on "The Jewish Student," is too complex and specific to permit easy generalization. The essay does confirm a posteriori the usual assumptions about Judaism's ethnic aspects being practically as deep-seated as its religious tenets; but its portrayal of an extensive community of orthodox and hence quite traditionally-minded Jewish students at Columbia was something of a revelation to me. Rabbi Friedlander has made good use, too, of Hochhuth's visit to Columbia, to probe some properly theological issues, and his portrayal of the Jewish student shows that the latter is, generally, beset by the same problems of relevance and involvement as his Christian colleague.

"The Changing Campus Scene: From Church to Coffeehouse," by William F. Starr, is a thorough and well organized study of the New Theology and Morality and their implications for the university chaplain's apostolate. The plentiful references to literary and philosophico-theological sources are apt. Mr. Starr has a fine appreciation of the student's attitudes, and both his activities (as related in this essay) and his conclusions bear careful pondering.

Henry W. Malcolm's "The Student Radicals and the Campus Ministry" is as excellent a job of reporting as **Time** could have managed with a world-wide staff, and the breadth of information is easily matched by the perceptive analyses of university life, student ideals, and contemporary religion. The Hegelian, Marxist, and Freudian background should prove most helpful to the reader seeking to understand student attitudes today. And the chaplain's role is delineated eloquently and realistically.

Msgr. James E. Rea has contributed a fine study of Vatican II's Declaration on Christian Education and its implications for the Newman Apostolate. I particularly liked his emphasis on theology's status as an academic subject and the historical sense Msgr. Rea so abundantly evinces in this essay. He is right, of course, when he says that a real assent to God and Revelation (as opposed to a merely notional one which Catholic education has so long fostered), is the answer to the contemporary crisis of faith. Neither the religious robot nor the radical theologians have the answer, though no student can be expected simply to accept this statement — he will have to be allowed to discover it for

himself. It is difficult to say who is right about chaplain-involvement in civil rights and other social causes — here Rabbi Friedlander and Msgr. Rea are in evident disagreement. Probably it just depends on the individual chaplain: his own attitudes and approach to his work.

"Religious Commitment on the Campus," by Lyman T. Lundeen, contains some rather commonplace observations on students' identification of religion with authority and tradition — commonplace but quite accurate. Like him, I too have known students who refused to acknowledge for the university records any religious affiliation. They practiced their religion, but they refused to do so as a matter of conformity to the wishes of the power structure. The essay contains much else that is of value: the observation that, as the time required for education lengthens, the temporary stance of religious neutrality becomes a permanent way of life, and the excellent analysis of the chaplain's role as mediator among university groups and between the university and the larger society.

Two collegians, John H. Cushman and Lawrence Susskind, wrote the final essay, on "The Silent Sixties." They speak for a very sizable segment of college students when they select communication and involvement as fundamental student concerns; but one wonders how they could have failed to notice the still very large, if unvocal, percentage of students who fit quite willingly (if unthinkingly) into the society so vehemently rejected by the radicals. The authors' use of the themes of art, drugs, and moral freedom to illustrate their thesis on the importance of communication, forms a good if not particularly original synthesis of the contemporary picture.

One theme repeated by a couple of contributors could not fail to escape notice, and it is important: viz., the salutary effects of liturgical experimentation. There is some religiosity involved in all this, true, but the authors have rightly seen it as much more than religiosity — as a successful way to get at, and begin to live, genuine Christianity. For this, and for all the other, plentiful, insights, we are most grateful to all who have collaborated in this provocative and significant symposium.

— Michael D. Meilach, O.F.M.

Belief Today. By Karl Rahner, S.J. Trans. M. H. Heelan, Ray and Rosaleen Ockendon, and William Whitman; New York: Sheed and Ward, 1967. Pp. 128. Cloth, $3.50.

Belief Today is another provocative volume in the **Theological Meditations** series being edited by Hans Küng. The title itself adequately indicates the connecting theme, but the three essays which form the book's chapters can also be said to stand alone, independently of one another. Each contains ample material for prolonged and fruitful reflection.

The first essay is on "everyday things." Ordinary activities such as work, sitting down, seeing, laughing, eating, sleeping, etc., must remain just that, Father Rahner maintains: ordinary things. It is not a question of giving them an occult and mystical holiness; yet each of them yields a wealth of theological insight when considered by a mind illumined with faith. The short reflections on these activities are beautiful and inspiring.

The discussion on "Faith Today" is a more tightly organized essay; it is typical Rahner in that it furnishes an exceptionally well balanced picture of transcendent-incarnational faith. To be genuine in our day particularly, the author maintains, faith must be characterized by a spirit of fraternal love for others, by a realistic appraisal of the well articulated threat posed for faith in our day, and by a "radical simplicity," a major characteristic of which is an insightful and synthetic grasp of the entirety of revelation. The concluding pages of this discussion read almost like a Pauline eulogy to faith; they are exquisite.

"Intellectual Integrity and Christian Faith" is the subject of the final essay, in which Father Rahner is concerned to show the compatibility of the two realities referred to in the title. Intellectual integrity does, he maintains, require careful explanation; it is not a "brave scepticism" which absolutizes temporary periods of indecision and makes them the ideal; nor is it marked by the need to think through rigorously and scientifically all the implications of a theological subject. (In the latter case, faith and intellectual integrity would indeed be incompatible). Succeeding sections embody reflections on various incarnational themes: first, God in himself, and then the Incarnation and theology as transmitted in the life of the Church. Especially valuable are the treatments of Christ's person and the resurrection. The themes considered are not really developed, and the style is not at all that of the **Theological Investigations:** these are short, pregnant meditations in the best sense, which breathe forth their author's living faith.

Ostensibly for the general reader, the book contains many observations explicitly aimed at the author himself and his fellow priests. This need be considered a shortcoming only if the reader forgets that every Christian shares in some sense in the priesthood of Christ. There is practically nothing in this challenging volume which will not prove both interesting and inspiring to every sincere Christian reader.

— Michael D. Meilach, O.F.M.

That Tremendous Love. Compiled and edited by Fulton J. Sheen. New York: Harper and Row, 1967. Pp. 143. Cloth, $4.95.

Personal encounter of any kind can be terrifying. That is why people want to depersonalize God's love and play it cool. Otherwise it is felt to be too threatening. The conventions of polite society, social etiquette, and so forth, are a device to protect people from the onslaught of personal encounter.... I think that quite a lot of religious programs and rules we adopt are parallel to social etiquette. They help us not to meet the personal, common, human charity of God. We escape from the real world, where we meet God's charity, and what we are and what other people are, escape into an alternative, less threatening world called religion and church.

H. A. Williams, who is the author of this selection, is just one of the 107 different authors whose thoughts Bishop Sheen has managed to incorporate in his latest book, **That Tremendous Love.** This book is an anthology of inspirational poems, prayers, quotations, and philosophical comments. The title is most appropriate, for one can see Christ's love for man shining forth from each page.

In his first chapter, "Love in the World," we have Bishop Sheen commenting on how love grows, Yves Congar on the universality of love, Jessop on the angle of love, Gibran on love and children, Dr. Thomas Dooley on love for your neighbor, Teilhard on love as the radiant energy of the universe, and Donne's love's cry to be tested.

Other themes treated in the book are The Spirit of Love, The Mother's Love (Mary), Christ in the Universe, Sin, The Church, etc.

Some selections are one line, like St. Augustine's prayer, "O God, deliver me from this lust of always justifying myself." Others are longer, like the first one quoted. All are readable, not only for religious, but especially for the layman. As a Christmas gift this volume would be ideal.

— Deborah D. Schiffler

BOOKS RECEIVED

Bea, Augustin Cardinal, **Church and Mankind.** Chicago: Franciscan Herald Press, 1967. Pp. vi-282. Cloth, $6.50.

Bravo, Francisco, **Christ in the Thought of Teilhard de Chardin.** Trans. Cathryn B. Larme; Notre Dame: University Press, 1967. Pp. xviii-163. Cloth, $4.95.

Coakley, Mary Lewis, **So You're a Parent-in-Law.** Pulaski, Wis.: Franciscan Publishers, 1967. Pp. 48. Paper, $0.25.

Coakley, Mary Lewis, **When Parents Grow Old.** Pulaski, Wis.: Franciscan Publishers, 1967. Pp. 64. Paper, $0.25.

De Robeck, Nesta (comp.), **Praise the Lord.** Chicago: Franciscan Herald Press, 1967. Pp. vii-161. Cloth, $4.50.

Faricy, Robert, S.J., **Teilhard de Chardin's Theology of the Christian in the World.** New York: Sheed and Ward, 1967. Pp. xviii-235. Cloth, $6.00.

Hogan, William, C.S.C. (ed.), **One and the Same Spirit: A Book for Domestic and Manual Workers in Religious Life.** Dayton: Pflaum Press, 1967. Pp. xi-164. Cloth, $4.50.

Lotz, J. B., S.J., **The Problem of Loneliness.** New York: Alba House, 1967. Pp. ix-149. Cloth, $3.95.

O'Doherty, E. F., **Helping the Disturbed Religious.** (Synthesis Series) Chicago: Franciscan Herald Press, 1967. Pp. 53. Paper, $0.50.

Premm, Matthias, **Dogmatic Theology for the Laity.** Trans. David Heimann; New York: Alba House, 1967. Pp. 456. Cloth, $9.50.

Ratté, John, **Three Modernists: Alfred Loisy, George Tyrrell, William L. Sullivan.** New York: Sheed and Ward, 1967. Pp. viii-370. Cloth, $6.95.

Richard, Robert L., S. J., **Secularization Theology.** New York: Herder and and Herder, 1967. Pp. x-190. Cloth, $4.95.

Schillebeeckx, Edward, O. P., **Revelation and Theology, I.** Trans. N. D. Smith; New York: Sheed and Ward, 1967. Pp. xvi-266. Cloth, $5.95.

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Simons, Joseph B., C.S.C., **Retreat Dynamics.** Notre Dame: Fides Publishers, 1967. Pp. 189. Cloth, $4.95.

Sloyan, Gerard S. (ed.), **Secular Priest in the New Church.** New York: Herder and Herder, 1967. Pp. 252. Cloth, $5.95.

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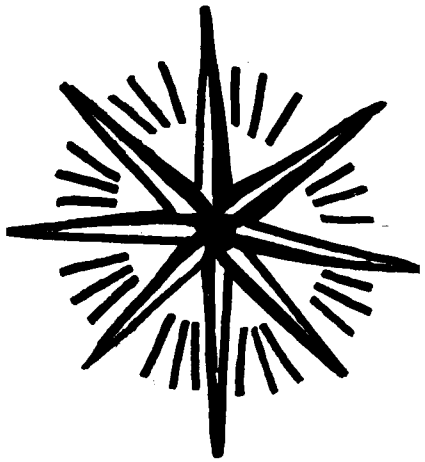

A little Child is this day
Born to us,
And he shall be called
God
The mighty One.
Alleluia! Alleluia!

— *Christmas Lauds, Fifth Antiphon*