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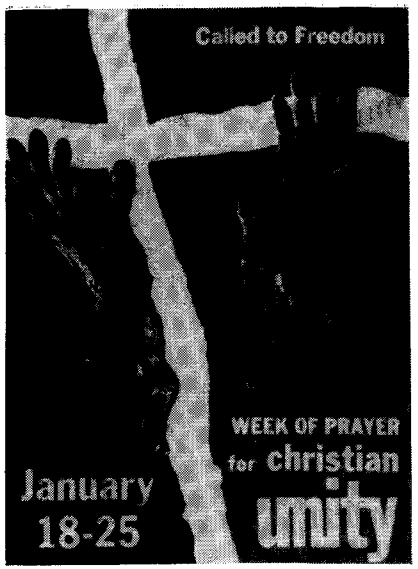


A GUEST EDITORIAL

You Are Called to Freedom

The annual observance of the Week of Prayer for Christian Unity is almost upon us. It is also known as the Unity Octave and by other titles as well. But despite the variety of names the object is the same: to ask God for the grace of religious unity for the Christian family.

Some observers feel that there is a falling off in prayer for unity, that the initial enthusiasm of a few years ago has worn off; some think that a kind of spiritual malaise has set in. The situation does not seem to be that dismal. There is still tremendous need for generous prayer on the part of all Christians for the fulfillment of the Saviour's plea: "That all may be one."

Despite the troubles of the world—wars, riots, student disorders, hunger, and revolutions on almost every level—there is intense hope for unity. The momentum inspired by the Holy Spirit continues to grow in the Catholic Church and in most of the other Christian churches.

Last summer the Fourth Assembly of the World Council of Churches in Uppsala, Sweden, declared in its final statement: "The ecumenical movement has become bolder and more representative. Our churches must acknowledge that this movement binds us to renewal. Therefore we renew our covenant to support and to correct one another." A moving symbol of that Assembly was the Tree of Reconciliation, on which candles were lighted by Christians from all over the world. Father Paul of Graymoor, who began the Unity Octave in 1908 as an Anglican clergyman, stressed this idea of reconciliation. Early in his career as an apostle of unity in this country, he said that reconciliation was the theme of the twentieth century. Today his statement is considered a prophecy; then it must have seemed an impossibility.

But freedom is necessary for Christian love; it is necessary for the spirit of reconciliation among Christians. "Brethren, you are called to freedom," writes the Apostle (Gal. 5:13). The heart of Paul's message is the freedom of the children of God, as shown and taught by the Incarnate Word: "The truth shall make you free" (Jn. 8:32). Freedom means a liberation from bondage, from the oppression of self-love as well as of slavery to others. Freedom means love and concern for the welfare of others; it means sacrifice and service in the spirit of love. As Cardinal Gibbons said years ago: "This reunion of Christianity is the great desire of my heart. I have longed and prayed and worked for it to the best of my poor ability during the years of my ministry. Separation is estrangement, union is love. Gladly would I give my life for this devout consummation."

Freedom, then, is not something innate, to be taken for granted. It is a goal to be achieved. Francis of Assisi is widely looked upon as a model for the Christian working out his freedom, because Francis sought and effected reform from within: within himself, within the Church, within the society of his time as he found it structured. Even the extremists of today who claim him as their patron are partly right, for he was able to revolutionize the whole of Europe by his love, so simple, so strong, so resilient. The extremists are right because Francis was a revolutionary; they are wrong because he was not an anarchist. As Saint Paul goes on to observe in the same verse of Galatians already cited, "Be careful, or this liberty will provide an opening for self-indulgence." Such an abuse would not be true freedom at all; on the contrary, the Apostle continues, freedom must express itself in mutual service, or "rather, in works of love, since the whole law is summarized in a single command: Love your neighbor as yourself" (Gal. 5:14).

The Chair of Unity Octave is, then, far from being in danger of falling to irrelevance. Its goal of unity of all Christians in mutual love and service coincides strikingly in many respects with the goals of contemporary American social reform. As Christians, in fact, we know that important as our concrete efforts for reform may be, they still require prayer if they are to be fruitful. Such prayer must be enlightened; it demands understanding as well as faith, resolve, and deliberate carrying-out in action.

The words of Pope Paul should encourage and stimulate all of us: "O Lord, make us, your disciples and followers, submit ourselves free and docile to the mystery of the unity which is your Church, living in your truth and love. O Lord, may our love for all our brothers in Christ become more ardent and active for an ever more intense collaboration with them in the building of the kingdom of God. O Lord, make us understand better how to unite our efforts with all men of good will, to realize fully the good of humanity in truth, liberty, justice and love" (Third World Congress of the Lay Apostolate).

Titus Cranny, S. A.

A Child

A Child
is a
mystery
a chasm
Yawning forth
morsels
too delicate
to be digested
by a
world
swallowed up
in its
own
facade.

Sister Anthony Maureen Connery, O. S. F.

Renewal and the Franciscan Spirit

Edited by Daniel O'Rourke, O. F. M.

The hippies count Saint Francis as one of their patrons. Their predecessors, the beatniks, originally called themselves Saint Frantics and took their beards and sandals from him.

Lenin said on his deathbed, "I have been mistaken. What the world needs most is ten men like Francis of Assisi."

Paul Chapman, a baptist ecumenist, said that Saint Francis and his movement are the natural bridge between Protestantism and Catholicism.

Pope John XXIII went to Assisi on the eve of his council to pray that Saint Francis' vision would become that of Vatican II.

Why did Francis of Assisi make such an impact on the world of his day — and of ours? Why did men spontaneously follow him in the 13th century? Why is he so admired by both Protestant and Catholic, communist and capitalist, hippies and squares, in the 20th?

The answer is simply **love.** This word — so casually tossed about today — was Francis' message to the world and the foundation of his life. But his love was no momentary enthusiasm. It was the driving force of his living. It was stronger than "flower power," and this is where Francis and many of his imitators part ways.

The gospel of Christ was the heart and sinew of Francis' life. Christ's great commandment, "Love one another as I have loved you," was at the root of his life. We have heard much about the crucifix that spoke to Saint Francis, and about his alleged sermon to the birds; but his life — and his rule — are much less spectacular and much more profound. He was a man who literally lived the gospel and brought Christ to earth by doing it.

His first actions directly inspired by the gospel strongly resembled a paint-up, clean-up, fix-up week. But the great task of repairing

This stimulating comparison between the primitive Franciscan ideal and the contemporary Church's ideal of renewal is the result of a research project undertaken by Brothers John Donaghy, Michael Olszowka, John O'Connor, and Peter Chepaitis, all Franciscan novices at St. Raphael's Novitiate, Lafayette, N. J. The copy has been edited by Father Daniel O'Rourke, Master of Novices.

the Church was not to be accomplished by hauling stone and mending roofs. This the Saint was soon to realize. He soon learned that he had to innovate in order to spread the gospel and renew the Church; and his subsequent actions show this.

Francis the Innovator

Francis held dialogue with the Mohammedans,[1] advocated a Church of the poor and was committed to the poor in all his work; he worshipped and preached in the vernacular, invented the liturgy of the Greccio crib, and created a means for lay involvement in the Third Order. Saint Francis and his followers — merely by a meaningful living of the gospel — were instrumental in reshaping the Church of their day. The full significance of their radical insights is just now becoming clear.

Commitment to the poor, dialogue with non-Christians, and the search for new vigor in the liturgy are just a few of the themes of the aggiornamento in the Church of the 20th century. This spirit of renewal is a call to return to a radical Christianity. It is a call to live the gospel: the gospel of personal, practical love. It was a call Francis heeded seven centuries ago, and one we must answer now.

In October, 1962, a momentous event began, an event which was part effect and part cause of this aggiornamento which already was "blowing in the wind." It was Pope John's Council: Vatican II. This "happening" in the Church sparked new flames of love and hope; it also affirmed the tremendous burden of responsibility which today's Christian must bear. We as Franciscans — called by Christ and Francis to live the gospel in its fullest —have a vital interest in this 20th-century Pentecost. Even though Franciscan theologians (to our shame) had little direct influence at the Council, the ideals and insights of our Founder are strikingly reflected in its documents.

Peace

In the Constitution on the Church in the Modern World, a chapter on "The Fostering of Peace" calls to mind much of Francis' spirit of peacemaking. In this section the Council Fathers urgently summon all Christians "to join with all true peacemakers in pleading for peace and bringing it about," much as Francis exhorted his friars that they "neither dispute and contend in word, nor judge others, but show themselves gentle, peaceful, and modest, mild and humble, speaking modestly to all." Or again that "into whatever house they enter, let their first words be: 'Peace to this house.'"

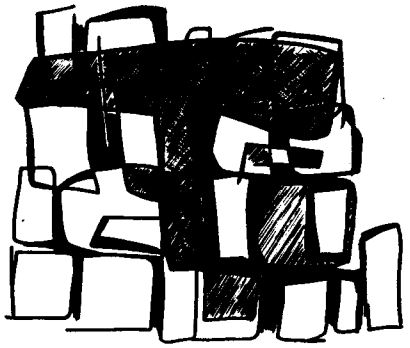
In this same section the Council Fathers commended and praised all those "who renounce the use of violence in the vindication of their rights. This praise of non-violence unconsciously commended the early lay Franciscans whom Francis urged "not to take up lethal weapons nor bear them about, against anyone."

Missions

Vatican II has reaffirmed the mission Christ gave his Apostles and still gives his Church: to spread the gospel to all nations. Francis, soon after he had attracted a small handful of followers, sent them two by two to preach the gospel to the unbeliever. He himself tried to spread the law and love of Christ to the Saracens; he preached and ministered to the poor; he was the first religious founder to send his followers to the foreign missions.

Communication

Long before modern catechists and liturgists realized the need Francis had found a way to express profound truths of faith in a way understandable to all God's people. The crib at Greccio is a good example. Simply and concretely he showed Christ to be man — indeed, to be a helpless baby. The first Christmas crib at Greccio foreshadowed in a true sense the re-emphasis of some deep realities of our faith and worship by the modern Church. The humanity of Christ and the massive implications of the Incarnation for today's Church as its continuation are prime examples. Christ, the Council proclaimed, is "like us in all things save sin."[2] This is the theological substratum for the ringing affirmation of **Gaudium et spes**: "The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the followers of Christ."



Francis the vernacularist moreover would have loved the Constitution on the Sacred Liturgy with its exhortation that the words of the Mass be intelligible to all the people. Teachers and truck drivers understand them now. Just as Francis long ago preached and dramatized truth in a manner understandable and relevant to his age, so Vatican II's first major document urged us to do the same.

The Religious Life

For religious, of course, the most important conciliar document is

[1] Cf. the enlightening article on this subject by Fr. Giulio Basetti-Sani, O.F.M., "Christian Witness to Islam," THE CORD 17 (1967), 332-43.

[2] Here the Constitution on the Church in the Modern World (§22) is citing the Letter to the Hebrews, 4:15.

Perfectae caritatis. The similarities between the ideas at the root of this document and radical Franciscanism are arresting. The first and most fundamental precept of the Rule of Saint Francis reads: "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." The Decree of Vatican II states: "Since the fundamental norm on 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" (§2).

Again, Francis called superiors in his order "ministers" or "guardians" rather than prior (first), abbot (father), or rector (leader). This was to make it clear that their function was to serve their brothers in fraternal charity. The Council Fathers re-echo this thought in their description of the role of the religious superior. He is advised to "use his authority in a spirit of service for the brethren, and manifest thereby the charity with which God loves them" (§14).

Franciscans, moreover, following the example of Christ and their Founder, have always lived a mixed life of activity and prayer. Again, the Council affirmed the feasibility of combining "contemplation with apostolic love" (§5).

Scripture

Francis, finally, exhorted his followers to read and meditate on Sacred Scripture, and as always he preached this first by example. "It is good to read what Scripture testifies," he said, "good to seek out our Lord in it." Then he tells us how he has done it. "For my part, I have fixed in mind so much of the Scriptures that it now suffices most amply for my meditation and reflection."[3] Seven centuries later the Council Fathers, quoting Saint Jerome, strongly affirmed that "ignorance of the Scriptures is ignorance of Christ." They advise religious accordingly to "take the sacred Scriptures in hand each day by way of attaining 'the excelling knowledge of Jesus Christ' (Phil. 3:8) through reading these divine writings and meditating on them" (§6).

Franciscan Renewal

The Franciscan Order will have little difficulty, really, in renewing itself if it returns to the spirit of Saint Francis. For the spirit of Francis is precisely a spirit of renewal. Both Franciscanism and aggiornamento have their roots firmly planted in the gospel. The spirit of Francis is seen clearly in the documents of Vatican II and in their broad implications. Indirectly perhaps, but very surely, his spirit was felt at the Council. But there is another side of the coin: The Council now must affect and influence the future of Franciscanism!

In the general chapter of the Order of Friars Minor held in Assisi in early 1967, the challenge of the Council's Decree on the Renewal of Religious Life was taken up. The teachings of Vatican II have greatly influenced the legislation from this chapter. A few comparisons will serve to illustrate the point.

Thus the Council decreed that "religious poverty requires more than limiting the use of possessions to the consent of superiors. Members of a community ought to be poor in both fact and spirit, and have their treasures in heaven" (§13). The General Constitutions show what this poverty of fact and spirit means to a Friar Minor: "The Friars singly and as a community shall pattern their way of life in as far as they can on the manner of poorer people, avoiding anything that could alienate the poor from them. More than that, they should be ready and willing to live and labor among the very poor in a manner befitting lesser brothers" (Ch. III, §2).

The conciliar Decree also stated that "to strengthen the bond of brotherhood between members of a community those who are called lay brothers, assistants, or some other name, should be brought into the heart of its life and activities" (§15). The new Constitutions take up this suggestion, which really was Francis' original vision, and breaking a long tradition of separation of brothers and clerics, state that "all members of the Order, by solemn profession, become sharers in the same obligations and rights as religious" (Ch. II, §4).

When the role of the superior is considered, even the wording of the Constitutions is patterned on that of the Decree. The Constitutions say that the superior "shall exercise his authority as a service to his brothers for the sake of God." Compare this with the statement from the Decree already cited: "Let the superior use his authority in a spirit of service for the brethren, and manifest thereby the charity with which God loves them" (§14).

The Third Order Secular, finally, which is now in the midst of radical revision, was seen by the Chapter in Assisi as having "its own proper mandate in the Church and the world." So Saint Francis, his twentieth-century followers, and the Council Fathers agree. In differing accents they are saying the same thing: Everyone in the Church is called to holiness. The roads to sanctity do not necessarily run through a monastery gate. The Third Order members, or lay Franciscans, are living witnesses to the call of all the people of God to be saints. The great truth which the Council underscored in this century is the same as that preached by Francis in the thirteenth: It is by living the gospel, no matter what his status or vocation, that a man grows close to God.

[3] Thomas of Celano, **Life of St. Francis**, II, 105, as cited in James Meyer, O.F.M. (ed.), **The Words of Saint Francis** (Chicago: Franciscan Herald Press, 1952), §151, p. 114.

The few examples of renewal given above pertain directly to the First Order of one "obedience", but their spirit is evident throughout the Franciscan family. Capuchins, Conventuals, Friars Minor; Franciscan sisters, brothers, and priests; all tertiaries — all can profit from them. To paraphrase a beautiful statement from the General Constitutions of 1967, the basic apostolate of all Franciscans, and of all Christians, is to live the gospel in simplicity and joy. This is what joins the message of Francis with our renewal of religious life: the concrete living of Christ's gospel of love. This is the key to the relationship between the early Franciscan vision and the Second Vatican Council.

The renewal of our Order has begun. It has given us all ideas and ideals which are simple, forceful, and profound. But without our response it will never be the new Pentecost that the Spirit intends. We are the ones who will make the great Franciscan family come alive with new life: the life of the gospel. But all Franciscans must commit themselves completely and unselfishly.

With this challenge in mind we might all take to heart the words of John F. Kennedy: "Let us go forth asking His blessing and His help, but knowing that here on earth God's work must truly be our own." Or better, perhaps, the words of Francis: "Brothers, let us begin, for up to now we have done nothing."

A Franciscan Way of Life

Sister M. Rebecca Wonderly, O. S. F.

I. Purpose

We the brothers and sisters of the Third Order Regular of Saint Francis, moved by the Spirit of Love to follow Christ more freely and imitate him more closely, unite ourselves to Christ through a self-surrender involving our entire life in pursuit of perfect charity through poverty, chastity, and obedience (**Perfectae caritatis,** §1).

II. Application and Novitiate

Because of our special consecration to Christ, which is rooted in our baptismal consecration, we are committed to the service of the Church. Therefore, more fully to implement this commitment, we ask that our applicants be faithful Catholics, firm in their love of God and the Church, unmarried, and of an open mind.

The purpose of the Novitiate is to help our novices develop their character as Christian men and women in a world that urgently needs their Christian manliness and womanliness as Franciscan religious. It is a time of intensive study of the vows, the rule, and the constitutions. It is a time set apart for seeking God in mind and heart above and before all else.

III. Love of God and Neighbor

Through our profession of poverty, chastity, and obedience we love and seek before all else that God who took the initiative in loving us. In every circumstance we should aim to develop a life hidden with Christ in God. Such dedication gives rise to a more urgent love for one's neighbor, and to a parallel concern for the world's salvation and the upbuilding of the Church (**Perfectae caritatis,** §6).

As we seek God before all things we should combine contemplation with apostolic love. By the former we must adhere to God in mind and heart, and by the latter we should strive to associate ourselves with the work of redemption and to spread the Kingdom of God (**Perfectae caritatis,** §5).

This contemporary paraphrase of the Franciscan Rule of the Third Order Regular was written by Sister Rebecca for her formation class— Sister is a second-year novice at St. Francis Convent, Mishawaka, Indiana. Its extensive use of citations from scripture and from the conciliar decree on the religious life reflects admirably the spirit in which Francis wrote down his own Rules.

IV. Prayer and Penance

We must energetically cultivate the spirit of prayer and the practice of it. We should perform the sacred liturgy, especially the most holy Eucharist, with hearts and voices attuned to the Church. Not only must we encounter the Body of Christ, but also his words; and this can be done through the divine office and the reading of sacred scripture with the proper spirit of meditation (**Perfectae caritatis,** §6).

As followers of a crucified Christ we must put on the mentality of a suffering servant and be a witness of this discipleship by our life of prayer and penance. In this spirit of penance we should fast on the vigils of the feasts of the Immaculate Conception and Saint Francis, as well as all other fast days prescribed by the Church.

V. Witness

As disciples of Christ we must empty ourselves of the old man and become new men spreading throughout the whole world the good news of Christ by our integrity of faith. Our love of God and neighbor, our devotion to the Cross, and our hope of future glory will lead us to give witness to the glory of our Father in heaven.

We must live as the poor man lives in dress, in possession, in use of material articles, and above all in spirit, so as not to tarnish our witness with hypocrisy.

VI. Community Living

The primitive Church provided an example of community life when the multitude of believers were of one heart and one mind (Ac. 4: 32). The disciples found nourishment in the teaching of the gospel and in the sacred liturgy, especially the Eucharist. Let us continue such a life in prayerfulness and in a sharing of the same spirit (Ac. 2:42). As Christ's members living fraternally together, let us excel one another in showing respect (Rom. 12:10), and let each carry the other's burdens (Gal. 6: 2). For thanks to God's love poured into our hearts by the Holy Spirit (Rom. 5:5), our religious community is a true family gathered together in the Lord's name and rejoicing in his presence (Mt. 18: 22). For love is the fulfillment of the law (Rom. 13:10) and the bond of perfection (Col. 3:14). In fact, brotherly unity shows that Christ has come (Jn. 13:35; 17:21), and from it flows deep and fruitful apostolic influence. (**Perfectae caritatis,** §15).

The Forgiveness of Sins:

A Sinner's Sacrament

Valens Waldschmidt, O.F.M.

Fervent meditation on the sacrament of the forgiveness of sins will draw us more intimately into the circle of divine mercy. Two ideas set the stage for forgiveness: the infinite mercy of God and the frailty of the human heart. This compunction of heart, of which *The Imitation of Christ* so movingly speaks, makes man realize on the one hand that of himself he is nothing, weak, frail, vacillating between right and wrong; and, on the other hand, that God is everything. He is mercy itself. With true tears of compunction, the Franciscan learns to cry with Saint Augustine: "Lord, here cut, here burn, but spare me in eternity."

A thousand meditations will never exhaust the wonderful wisdom of God and his understanding of the human heart. Only the light of the Holy Spirit can help the human heart to know the reasons why Christ gave us a sinner's sacrament. Christ came upon this earth, he said, to call not the just but sinners. He ate and talked with sinners. To eliminate them from the company of Christ would, in fact, be to eliminate ourselves from that company; for we are all sinners.

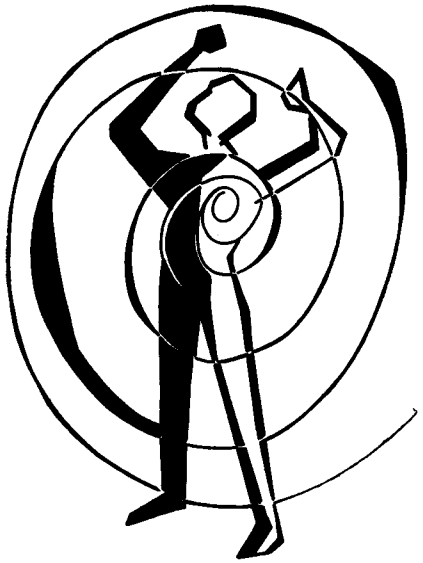
Help us, Lord, not to fall this day the seventh time; but, if we do fall, aid us to rise and struggle on with hope of succeeding the eighth time.

Father Valens Waldschmidt, O.F.M., an experienced retreatmaster of the Province of St. John the Baptist, is engaged in a program of advanced pastoral studies in Detroit. In this opening conference on the sacrament of forgiveness, he presents it as God's response to our religious and psychological need as sinners for his Son's forgiving action in sacramental, symbolic form.

The Scriptural Setting

The words of Christ, "I came to call not the just but sinners," cost our Lord pain, suffering, and death. This is the price that divine Mercy wishes to pay. Goodness, purity, mercy humbling itself even to the death of the cross is the divine will, in order to conquer sin and to unravel the mystery of iniquity so that its crooked ways may be made straight through divine justice and love. "For let this mind be in you, which was also in Christ Jesus .... He humbled himself, becoming obedient unto death, even to the death of the cross" (Phil. 2:5-6).

The pages of the New Testament constantly reveal our Lord's way of handling sinners. The legalism of the lawyers is replaced with a quick and unconditional forgiveness by Christ. What is written in the commentaries of the law is much wordier than the few moments of writing by the Master in the sand. Our blessed Lord, the Savior, casts no stones, but he does cast out devils. Most of all, he forgives sins and encourages the sinner.



It has become Franciscan tradition to be on the side of pardon rather than on the side of accusation. Even though the penitent cannot confess his sins, the confessor still absolves at least conditionally. Nor does the Franciscan confessor ever forget the dignity of the sinner. As the author of the book, **Creature and Creator,** writes, how often must not the confessor eye with wonderment the great green pastures of goodness even in the soul of the long-time sinner!

The Doctrinal Basis

Christ instituted the sacrament of forgiveness on the first Easter night, signifying that the fruits of his Redemption, won by his Passion and Death, are applied through his Resurrection. He did not mean the sacrament to be an isolated forgiving act, hidden from the view of men, enacted simply for the good of the individual, but an action of his Church, performed for the purpose of joining men again to that Body. The words, "Receive the Holy Spirit," made the apostles teachers, judges, physicians, and spiritual fathers, acting as official representatives of the Mystical Body and re-uniting sinners to the community of the faithful.

But Christ would not have the apostles exercise this power with any ugly color of haughtiness. He instituted the sacrament while the apostles still felt the full sting of failure, the nervousness of fear, and the pain of remorse. Could they, in turn, while exercising this power which Christ had given to them, be harsh, forgetting their own sins in taking away the sins of others?

A Franciscan recognizes the meaning of the acts of the penitent. He sees in the accusation, in the sorrow, and in the works of penance, a means of restoring the soul to its rightful and beneficial position in the Mystical Body. He sees confession as a liturgical act of the Church. But he also sees the Church acting, forgiving sin, snatching up the penitent and pronouncing the words of absolution even though the sinner cannot say, "I have sinned." The Franciscan wants to go, in the administration of the sacrament and in its reception, as far as the depths of the mystery of Christ's forgiving act will permit. His formula is: man sins; God forgives.

Present-Day Needs

The modern heart needs a complete picture of confession. Confession without a knowledge of sin and human frailty would be either cruel or useless; and sin without confession would be disastrous. Modern psychology has indeed discovered the necessity of confession, but it must also discover the necessity of being forgiven.

When a fool says there is no God, he is quickly mimicked by a near relative of his who says, there is no sin. The forgetfulness of God leads to the denial of sin. Many ask why there is a loss of the sense of sin, and the answer is that there has been a loss of the presence of God. Man becomes his own law, the center of his universe; and his interests become selfish, prison-like. As Karl Adam once said: When man loses the idea of "being," he removes himself one more step from God. So when man loses the notion of love of God, he loses also the recognition of sin. In such a loss the twofold law in man's members makes him even more of a crookedly confused riddle to himself.

The Franciscan accepts the frailty of man as a reality. He does not consider man a rotten apple; nor does he judge him to be perfectly good. But he knows man to have a good chance of victory over his inclination to evil. He sees the grace of God and the religious life as a help in meeting the reality of human weakness. He can lay aside the garments of worldly wisdom for the moth-proof garments of supernatural wisdom. He can become a saint or a sinner. Through the sacramental mystery of God's forgiveness, he hopes to chisel out of the raw materials of his human nature a reasonable facsimile of Christ.

Benefits for the Religious Life

Penance is a re-birth, a renewal. It removes sin. It heals the hurts

of daily living. Through it, Christ puts life back into the mind, the will, and the emotions. The reception of sacramental forgiveness soothes and calms the heavy waves of weakness. Grown men, like little children learning to walk, struggle back onto the path of virtue.

The Christian idea of penance has a twofold meaning for the Franciscan. First, penance means a repentance based upon the wording of the Scriptures. Secondly, it means a total turning to God. A Franciscan hates sin because he loves God. He is willing to pay back a debt; but he wishes to draw close to God. Suffering, trials, discouragements, and the tasks of daily life are tools of conversion. With Christ, he expiates his faults. With sacramental penance he knows his feeble penitential acts are raised to a new level. Penance means a total dedication to God, a complete conversion of mind and heart.

Resolutions

(1) Again, think well on the importance of the saving power of Christ's love. To be able to sin and not be forgiven would be a devilish dilemma. But to be able to break the web of sin with humble sorrow is another reason for being gratefully repentant. (2) Look to the preparation for confession. Do not overly rush it. Search for the cause of sin and faults. Recall the steps for the reception of the sacrament as a method of personal need. Pray to the Holy Spirit; maturely examine your conscience; express a heartfelt sorrow; make a frank confession. Accuse yourself instead of defending yourself. Be fervent in the performance of your penance. (3) As a Franciscan who is committed to penance, have your ever thought of performing your penance **before** receiving the sacrament — perhaps by making the way of the cross?

Prayer

O God, may we look upon the cross and, seeing your Son nailed to it, may we learn again the lesson of the first Good Friday. Help us to see the arms of the cross as though they were supporting the enormous weight of sin and reaching out to the ends of the earth. But never permit us to forget the upright beam of the cross which rises to heaven, imploring divine forgiveness. With true compunction of heart, help us to recognize our own frailty, weeping over our sins. But with the eyes of hope, help us always to look up to your divine mercy. With Saint Francis we wish to pray: "O most beloved brethren and forever blessed children, hear me, hear the voice of your father. We have promised great things, greater things are promised to us. Let us keep the former and sigh after the latter. Pleasure is short, punishment everlasting. Suffering is slight, glory infinite. Many are called, few are chosen; all shall receive retribution." Amen.

The New Ecumenical Spirit

Owen Murphy, S. A.

When Cardinal Heenan of London told an audience in Northern Ireland a few years ago that being a Christian is more important than being a Catholic or a Protestant, he was saying in another way that the primary conversion to Christ is more important than the conversion by which an adult enters the visible communion of the Catholic Church. No matter from which side of the ecumenical fence we view this spirit, whether from the Catholic or the non-Catholic side, I think we can say that the focus of attention is on committing oneself to being a good Christian first and foremost. Father St. John, an English Dominican, commented on the statement of Cardinal Heenan and wrote: "By far the most important thing in human life is to be in Christ; to share the divine-human life of grace that is God's gift to men, apart from which there can be no salvation. This our separated brethren can and do share with us in virtue of their baptism. In this sense of being Brothers in Christ, being a Christian comes before and is more important than being a Catholic or a Protestant."

Everywhere you turn today Protestants seem to be looking at Catholics, and Catholics at Protestants. Imagine reading in our bookstores such titles as **The Catholic approach to Protestantism, Primer on Roman Catholicism for Protestants,** and **A Message for Catholics and Protestants!** An article in **Cosmopolitan** magazine, "Catholics and Protestants: Will they ever get together?" portends a future reality rather than proposes a question. A new spirit among Christians has arisen in which we now address each other as brothers rather than dissidents, in which we strive to find points of agreement rather than emphasize areas of disagreement, in which we speak with each other rather than against each other.

What is this new spirit? How did it start? Where will it lead? Is this spirit an enervating mist which blankets over every dis-

Father Owen Murphy, of St. Paul's Friary at Graymoor, N.Y., presents in this article a convenient, synthetic approach to the spirit of ecumenism, not merely as a set of theoretical ideas, but as a divinely willed impetus which makes demands on each of us who seek to bear witness to the unity to which we have been called as members of the one Christ.

agrable issue between Catholics andother Christians? Or is it a realhrust towards unity?

T.s new ecumenical spirit is eneizing Christians to engage mor actively in the work of the Chuh, which is really the work of nrist. It is only as the work of hrist that the work of the Chuh can really be understood. It i important to note, however, tha there is a distinction in goa. for a confusion of goals, or a nsplacing of goals, could lead to itold difficulties — even disaste

Wat are these goals? The immeate goal sought in ecumencial wor is to draw separated Christian closer to one another and thu create the atmosphere and the situations in which they all maybe stimulated and inspired to ope themselves to that conversiorby the Holy Spirit which will leacstep by step to the union of all hristians. The joint meetings andilialogues between Catholics andother Christians as well as withnon-Christians are contributing this end.

Rently a news item from Hollanc told of 5,000 Dutch youth, 55%of them Protestant and 45% Catlic, who met for a day's getacquinted Congress. It was believed the time to have been the largst inter-confessional youth rall of its kind ever held anywhe and was widely covered by Dut radio and television. The conress theme was "Five loaves of lead and two fishes," and the noo meal consisted of bread, fish and cheeze. The youth heard two speeches by a Protestant and a Roman Catholic leader, saw a ballet based on the theme, took part in community singing, and in discussions following the speeches pleaded for the opportunity for similar contacts on the local level. They also contributed $1,500 in the collection for a tree-planting project for the committee for Christian Service in Algeria. The preparatory study material for the Congress had been prepared by the youth department of the World Council of Churches and by the Vatican Secretariat for Christian Unity.

But is that all we seek in this work — good feeling, brotherly association, community singing? By no means, for Ecumenism has an ultimate goal also, which is the conversion of the world to Christ. On the evening before he died for us, our Lord prayed that all those who would believe in him down through the centuries might be one, as he and his Father are one. Listen to St. John in chapter 17, verse 21: "That they may all be one; that they too may be one of us, as you Father, are in me, and I in you; **so that the world may come to believe that it is you who sent me."**

Benjamin Franklin, a great American of his day, when asked how he made his decisions, replied: "I never make decisions; I let the facts make them." Now facts may gall you, they may irritate you, they may irk you, but they will not deceive you. Before we make any evaluations, or introduce any proposals, or suggest any solutions, it is well that we consider the facts at hand:

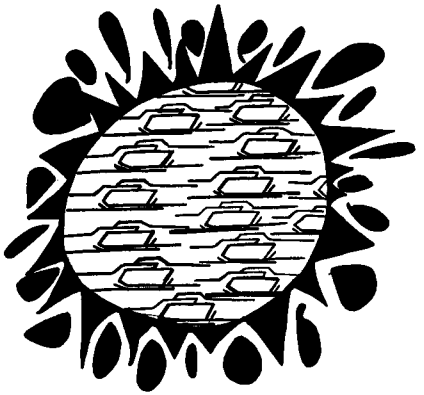
1. The fullness of unity for which Christ prayed and which he desired for his family does not exist.

2. There is a growing awareness of a common desire and effort, both among Catholics and non-Catholic Christians, to promote that full unity that Christ has willed for his Church.

3. There are definite areas of disagreement among Christians which have to be faced.

These are the facts that confront Christians here and now in the beginning of this new year of 1969. This is the definite challenge facing men of good will. But under the inspiration of the Holy Spirit, they are not fearful, nor wavering, nor unsure, for they hear ringing down through the centuries of time the words: "I am with you all days even to the consummation of the world."

No age has lacked divine assistance in its search for eternal truth. God was present from the beginning as the transcendent source of light and truth. In the legend of Eden he is depicted as telling the first human beings that "of every tree of paradise thou shalt eat; but of the tree of knowledge of good and evil, thou shalt not eat." As life became more complex God delivered his word through the prophets and through symbols — e. g., the cloud and the pillar of the Exodus.



In the blessed fulfillment of time Christ was able as no other person in history to stir up in men's hearts either unrestrained hatred or burning love. The words of the prophecy which greeted his entry into the assemblies of men are being literally fulfilled with each successive age of history: "Behold this child is set for the fall and for the resurrection of many." As a young man he preached along the roads of his native land; his personality was magnetic, and his words difficult to ignore. "Never did man," they said, "speak like this man" (Jn. 7:46). His voice vibrated through the air, moving the hearts of his hearers in a strange manner, revealing undreamed of horizons to the desires of their souls, and making known to them the wonderful supernatural kingdom that was prepared for them.

After his brief sojourn on earth, our Lord ascended to his Father; but the tones of that voice which moved the fishermen on the shores of the Lake of Galilee have not

As we try to find our way out of the entanglements of disunity, is there any reason to believe that the Christian's search for eternal truth will not be fulfilled?

been silenced. They still ring clearly through the ages and still penetrate with the same persuasivness and the same compelling power to the very ends of the earth.

Christ evidently taught only a few in the course of his personal ministry: "My errand is only to the lost sheep that are of the house of Israel" (Mt. 15:24). But these he sent into the world to instruct all men. The Church he founded is a human society destined to accomplish a divine mission. It is truly a human society, because it is composed of men united under a common authority for a common purpose to be attained by common means. But it is of the utmost importance to bear in mind that this human society has a divine Head — Christ — and a divine mission: that of gathering men into unity in that Head.

As we try to find our way out of the entanglements of disunity, is there any reason to believe that Christians' search for eternal truth will not be fulfilled? Surely the Light of the world is present in their midst: "Where two or three are gathered together in my name, I am there in the midst of them" (Mt. 18:20).

The Christ among us, we may be sure, is no more pleased than we ourselves are, by the separation of Christians. He tells us, in fact, in the words of Pope John that the immediate goal of the Second Vatican Council is not to unite Christian Churches, but to "give back to the face of the Church of Jesus the splendor and the pure and simple lines of its birth, and to present it as the divine founder made it, without stain or defect." This is a giant ecumenical task which requires the faithful service of all men. Let each one of us personally cease to stand aloof. Let us erase from our hearts any insincerity, let us cease to be colored by personal prejudice or weakened by selfishness.

The most urgent ecumenical activities we can engage in are the following.

First, we can pray, asking God that we may arrive at a richer understanding and fuller acceptance of the gospel in our lives, a conversion from the carelessness and indifference of our former ways, a conversion that leads us closer to God.

Secondly, we can study, in accordance with our ability and to the degree that our state of life demands and requires. We should focus our attention on the gospel, the development of doctrine in the Church, and the history of the Church, with an eye to distinguishing on the one hand the God-given Good News itself, and the embellishments, on the other, that have grown around it through various cultures, languages, historical situations and circumstances.

We can engage in a genuine dialogue, in the third place, wherein we can more intelligently speak with and listen to other Christians and non-Christians — and as a result begin to know and understand them as other persons striving to serve God. This can be a very rewarding experience. More formal theological conversations would of course require proper direction.

We can, fourthly, engage in cooperative action on non-religious levels with others not of our faith, in solving problems for the welfare of our society. There is certainly need for our assistance in associations concerned with peace, mental health, alcoholism, and civil rights.

Finally, we can and must carry out the obligations of our state in life. I am not absolved from the obligations imposed upon me as a citizen of earth just because I am seeking to become a citizen of heaven. I am then to exercise with competence, knowledge, and maturity the duties of my state of life, imposed on me by the God of both heaven and earth. And this I am to do in a Christ-like manner.

It is coming to be realized that the solution to many cultural and economic problems depends on the unity of Christians. We must convince the next generation that this is indeed the case. Christians have to realize that their unity and love must come alive in visible oneness. Christians cannot remain withdrawn from each other, must not irresponsibly covet an isolation that is harmful to the interests of the world community.

Youth must be impressed with their obligation to become acquainted with their neighbors of whatever religious persuasion, as a manifestation of the love of Christ. This goal might well be fostered under joint Christian and non-Christian auspices by youth meetings salted with the ecumenical spirit. Youth must likewise come to recognize that the ecumenical spirit being breathed into the Church today is the fruit of the Holy Spirit, the Spirit of Christ, who governs the world and all in it.

Our greatest lesson to youth, however, is the exemplification in our daily living of our conviction that God lives within us — and of our ardent desire to make brilliant the darkness of unbelief in the world by our love and concern for all men.

In a world fraught with confusion, scarred with disunity, tainted with suspicion, evidently in need of united leadership, dare we hope for anything less than that the Spirit of God may be recognized and accepted by the people of this world and thus enabled to lead them again in brotherly love? Not only do we dare to hope for this ideal, but it is ours — and this is the meaning of the new ecumenical spirit — to bring it to full realization.

Night Fire

Like Kierkegaard's clown
we warned the town:
our car careened from side
to side on the roaring ride
as we sped with our shout
that fire broke out —
right here in our home.

There was no telephone,
houses stood like stone,
no one spoke or heard —
apocalyptic apathy declared,
Away! to the nearest light!
The nearest car in sight
on the long dark run

was full of firemen and women
who simulated abandon
by reading matchbooks,
burning roses in their locks.
They grinned and cried
about our long dark ride,
but finally our alarm

shook them like a storm
that promises harm
to all alike. Back quick
we drove on the long dark
road to our house afire
in the sleepy lanes of life.
Awed we stood there,

our eyes in the air
with no other care
as our chimney smoked.
Then the silence broke.
Who cracked a joke?
And the firepeople leaped
with their dancing feet
on our roof.

Enough, enough, enough
to dry a Pagliacci!
They threw a party!

Yes, dear comrade,
Prophets must be sad,
but remember how they,
the heaven-sent,
brought the news from Aix to Ghent.

M. Robin Heim, O.F.M.Cap.

Book Reviews

Nature, Grace, and Religious Development. By Barry McLaughlin, S.J. New York: Paulist Press, 1968. Pp. viii-164. Paper, $1.45.

Reviewed by Father Peter O'Brien, O.F.M., S.T.L. (Catholic University), Assistant and Moderator for the Alcoholics Anonymous Chapter at St. Francis Church, New York City.

Growth and crisis are the central concern of Barry McLaughlin's work. It is an attempt to bring the findings of an empirical science to the science of spiritual growth; it is not a theological treatment of the ascetical life.

The author adopts the theory of "ego epigenesis" proposed by Erik H. Erikson. Ego epigenesis is the "developmental process whereby the central core of the personality — the ego — is structured" (p. 21). The process terminates in the integrity of the ego or, put another way, in complete psychological maturity. In his book, **Identity and the Life Cycle,** Erikson delineates the phases the ego develops in by an analysis of extremes presented to the ego at various times in the life cycle. The ego approaches integrity to the degree that there is a successful or unsuccessful solution to these questions.

According to McLaughlin, much has been spent on the various adjustments in childhood; therefore, he is not primarily concerned with the adjustment of childhood. His concern is with adolescence and adulthood. The crises of these stages revolve around four dilemmas: identity versus identity diffusion, intimacy versus isolation, generativity versus stagnation, and integrity versus despair. These extremes, as developed by Erikson, are adopted by McLaughlin in both an understanding and an appreciation of religious life. Although the title of the book speaks of religious development, it should speak of religious life: the author is writing mainly of maturity within the context of the three vows: poverty, chastity, and obedience.

In his treatment of the three vows within the conceptual framework of ego epigenesis. Barry McLaughlin is not only enlightening but also insightful. This is especially so in light of the present discussion on chastity and obedience.

His treatment of obedience highlights an important, and highly dangerous, problem found in religious life: how handle aggression? To my mind, the major problems in religious life originate, not in the repression of libidinal impulses, but in repressed aggression. If this book had no other value (it does), it has the value of having highlighted a not too frequently emphasized problem: anger, hostility, and aggression. Aggression is treated under the heading of obedience but within the conceptual framework of the ego-crisis of generativity and stagnation. If the crisis is resolved, one becomes productive; if not, one becomes stagnant.

I was pleased that McLaughlin used Erikson: Erikson fits more into the Freudian movement that concerns itself with the development of the ego and the social context of that development — both (understandably) lacking in Freud himself. However, in McLaughlin's work there are instances of what I would term "psychological concordism." Erikson is working from a framework that, to my mind, is essentially different from that of scholasticism; and one cannot integrate two viewpoints that are essentially different. The two comprise fundamentally different understandings of man, and over-simplification is the ever-present danger in every attempt to fuse them.

Not that truth began with Vatican II — but the statements from the Council would serve as a complement to the insights found in **Nature, Grace, and Religious Development.** Since the original edition of this work was published before the statements were known — or even promulgated — a certain spirit is sadly lacking: a spirit that would have been highly beneficial in McLaughlin's last chapter, on prayer.

On the whole, this is a book well worth reading, especially in light of the present discussions on celibacy and authority.

A History of Ethics. By Vernon J. Bourke. Garden City, N. Y.: Doubleday, 1968. Pp. 432. Cloth, $6.95.

Reviewed by Father Daniel A. Hurley, O.F.M., M.A. (Phil., St. Bonaventure University), Professor of Philosophy at Siena College, Loudonville, New York.

This book, by the well known Professor of Philosophy at Saint Louis University, is an excellent addition to one's philosophical library. The author states in his Introduction that his intention is "to give an open and fair-minded presentation of each type of ethics." Having read the book, this reviewer is convinced that Dr. Bourke has fulfilled his purpose.

In its over-all plan, the book presents in chronological order the various ethical theories that have been brought forth by thinkers in the tradition of Western Philosophy. Of the five sections into which the book is divided, the first is the shortest, the last the longest, and the middle three are of almost equal length.

The first section, "Graeco-Roman Theories," gives a brief but comprehensive explanation of the ethical thought of Socrates, Plato, and Aristotle, with adequate summaries of the moral views of the Stoics, the Epicureans, and the Neo-Platonists.

The second section, "Patristic and Medieval Theories," shows that the first Christian moralists were Scripture scholars and theologians more than they were philosophers. Dr. Bourke gives a fine presentation of Christian moral teaching, showing two trends of thought: first, the theme of human love, especially as developed from St. Augustine down through the Franciscan School; and second, the theme of right reason, culminating in the ethical thought of St. Thomas Aquinas and John Duns Scotus.

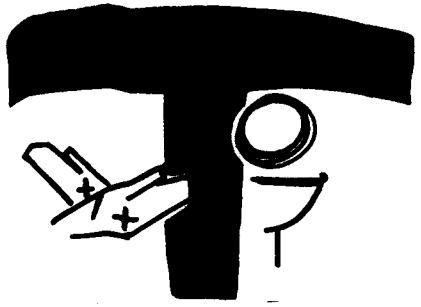
The third section, "Early Modern Ethics: 1450-1750," is characterized by the author's opening statement: "The primary character of ethical thinking in the Renaissance was its humanism." Special emphasis is given in the first part of this section to Francisco Suarez, with regard to his teaching on conscience. There is a very good treatment of the Early-Modern ethicians with a fine exposition of the moral views of Hobbes and Locke and the moralists Berkeley and Butler. The "moral sensism" of Hutcheson is clearly presented in brief. The rationalist views of Descartes, Spinoza, and Leibnitz are shown to lead to the ethical views of Rousseau, and these are explained very clearly. The section ends with a good explanation of Kant's **The Foundations of the Metaphysics of Morals.**

The fourth section, on "Modern Theories," embraces primarily the utilitarian and intuitionist approaches to ethics. German Idealism, the Spiritist movement among the French, Spanish, and Italian thinkers, as well as "societal ethics," summarize the ethical thinking of this period. The influence of Comte and various social reformers is the basis of the term "societal ethics." This section includes, as it must, a treatment of the ethical views of Marx and En-

els, a grasp of which (along with Hegel's Idealism) is essential for an understanding of the moral views of the Communist world of today.

Dr. Bourke composed the final section of his book, on "Contemporary Ethics," in a slightly different way. Attempting to present the ethical views of twentieth-century thinkers, Dr. Bourke states in the introduction to the book, would be out of the question: "There are simply too many of them for one volume." In order to give some presentation of his contemporaries, the author decided to select "key members of different contemporary schools." The contemporary schools from which key members were selected are grouped under five headings: axiological ethics self-realization and utilitarian ethics, naturalistic ethics, analytic ethics, and existential and phenomenological ethics. Perhaps there could be some disagreement with the author on his choice of key members who represent the various schools, but this reviewer thinks that Dr. Bourke has made a remarkably clever series of judgments in choosing the most prominent and most representative thinkers of the several schools.

The fact that the footnotes are placed at the end of the book and numbered chapter by chapter, enhances the format of the book and provides easy access to the author's reference to his sources. One of the most worthwhile features of the book, perhaps its most valuable feature, is the bibliography. This also is placed at the end of the book and, after a list of general works, is presented chapter by chapter. The bibliography includes books and periodical articles written both in English and in European languages.



The one criticism that can be offered about this excellent work is to question whether the author in his treatment of contemporary ethics remains "open and fair-minded," as he proposes to do in his Introduction. The concluding paragraphs of the last section of the book present the author's appraisal of contemporary ethical approaches. It may be that Dr. Bourke's honesty and sincerity as a scholar require that he make a judgment on the merits of naturalism over linguistic analysis and existentialism as having lasting value for the future.

Whether a student of philosophy is interested in the study of ethics from a philosophical or an historical viewpoint, this **History of Ethics** will prove to be a most helpful guide; Dr. Bourke is both a philosopher and a historian. This reviewer would recommend his latest book to every student of philosophy.

Baptism: Ancient Liturgies and Patristic Texts. By André Hamman. Trans. Thomas Halton; Staten Island: Alba House, 1968. Pp. 240. Cloth, $4.95.

Reviewed by Father John-Francis Claro, Assistant Pastor of St. Paul's Church, Weirton, W. Va., and a frequent contributor to our pages.

In our own day we have witnessed the renewal of theology as also the rebirth of our liturgical assemblies. With regard to this latter development, it must be remembered that this renaissance did not come about because of the inspiration and movement of the Holy Spirit alone, but largely because of the intensified biblical, liturgical, and patristic research which has been taking place over the last hundred years.

The present edition of ancient and liturgical texts by Father Hamman is actually his very valuable and competent contribution to this scientific research. The author is a respected and acknowledged scholar in the field of patristic studies. The results of his research, as they are published, will prove to be an invaluable contribution to the life of the Church for those who will take the time and the effort to read so important an undertaking.

In this second volume, dealing with Baptism, the reader is exposed to a brief description of the different early Christian baptismal rites and is then guided through an explanation of their significance as derived from the sermons of the Fathers of the Eastern and the Western Church. These sermons form an excellent synthesis of Patristic sentiment and teaching on the sacrament of Baptism and are therefore to be considered precious source material for those who are engaged in patristic and theological research.

This book is presented to the English-speaking audience through the capable services of its translator, Father Thomas Halton, who is Associate Professor of Greek and Latin at Catholic University, Washington, D. C., and a member of the editorial board of the **Fathers of the Church** series sponsored by the same University. In addition to these duties, Father Halton is also involved in a plethora of other scholarly activities.

If any flaws are to be found in the book (and this reviewer is reluctant even to mention them), they are to be found in the typographical errors that continue to persist in this series which is being published by Alba House. Such errors as **compotentes** (for **competentes,** p. 8) and **propery** (for **properly,** p. 223) are obviously minor; yet they do detract from the excellence of this particular, scholarly, type of book. It must be presumed that the reading audience is going to be somewhat refined, so that textual accuracy assumes a greater than usual importance for them. Lapses in this needed accuracy have occured in other Alba House editions, but this reviewer felt that it would be too picayune to mention them. Their persistence, as evidenced in the present volume, has become annoying and this state of affairs seems to be far from inevitable, in view of the fact that proof-readers are usually employed to read galley sheets before any book goes to press so as to avoid such embarrassment.

The author himself, however, is certainly to be commended for a very fine work — as are the publishers for making it available. It is hoped that in the near future we shall see the same scholarly treatment by Father Hamman, of Confirmation and the other sacraments.

Vision and Tactics: Toward an Adult Church. By Gabriel Moran, F.S.C. New York: Herder and Herder, 1968. Pp. 158. Cloth, $3.95.

Reviewed by Father Maury Smith, O.F.M., an alumnus of the Divine Word International Centre for Religious Education and retreat master at Alverna Retreat House, Indianapolis.

Vision and Tactics is a thought provoking, critical analysis of current trends in catechetics with positive recommendations concerning the direction religious education should take.

One of Gabriel Moran's main ideas in the book is to shift catechetics from a child-centered to an adult-centered emphasis. Christianity is an adult's religion. To water down theology to a child's level is disastrous for theology (and, Moran might have added, for the child as well). Children tend to remember the striking illustration and forget the meaning. Theology is not for little children. Moran thinks Christianity is a religion for people attaining adulthood both in years and in psychological maturity. It is meant

to free human intelligence for a constant, never-ending growth in belief.

Moran supports the new catechetical movement, yet is not afraid to examine its weaknesses with a critical eye. He notes that many of the catechetical changes have been largely a matter of publishers selling new books. Teachers too often depend too much on textbooks rather than being, themselves, witnesses. Salvation History is not a cure-all for all the ills of catechetics; it is one of many approaches to the teaching of Christianity. Too much of recent catechetical literature has been imported from Europe and has been misdirected to "content" rather than to persons and personal understanding. Religion must start from the facts of our existing situation: it must start with and end with people.

Teachers must interest their students in the reality of Christian faith, not the latest words and ideas of theologians. We must give the specialized formation to those who are capable so that they can help form others. Our best talent should be used in religious education centers and for mass media. On the local level the emphasis should be on small groups and personal contact.

Moran also speaks of the "crisis of faith," teaching Christian morality, the Dutch Catechism, and his own vision of catechetics which accords due emphasis to hope and charity. Moran has written well and with deep insight. He deserves to be read by all engaged in religious education from kindergarten all the way up to Cardinals.

Too many of our educational institutions are bogged down in an archaic form of teaching: lecturing. Too few are using group dynamics, or the findings of modern social sciences, in human growth and learning. We can point to how slowly video-taping is being adopted. If this important instrument were more widely used, the most capable teachers could be brought into contact with a greater number of people. Other teachers, also competent of course, could then spend their time in valuable discussion with their pupils. First rate films could be produced using audio-visuals and other stimulating techniques so that the average religion teacher could use these as a tool to help him communicate with his pupils. We certainly need greater imagination and creativity in structure and content. We need a unified effort, nationwide, to put to the best use our talented people and our financial resources. And in this serious and dedicated effort, we shall do well to heed the voice of Gabriel Moran.

Reforming the Rites of Death. Edited by Johannes Wagner (**Concilium** vol. 32). Glen Rock, N. J.: Paulist Press, 1968. Pp. ix-180. Cloth, $4.50.

Reviewed by Father Mathias Tumulty, O.F.M., Assistant at Holy Cross Church, Bronx, New York.

After reading this book and reflecting on it, one is strongly impressed by three fundamental principles which are the real source of the insight and genius of today's Church.

1. Everything is viewed in terms of the faithful Christian. Father Ladislaus Boros' article, "Some Thoughts on the Four Last Things," is a prime example. Heaven, purgatory, judgment are discussed in terms of the faithful, not the unfaithful, Christian. It is the "good news" from start to finish.

2. Everything is viewed in terms of growth. Father Wilhelm Breuning in his article, "Death and Resurrection in the Christian Message," contends that the correct perspective is to see in salvation-history two processes: one apocalyptic, the other evolutionary. In brief, God remains in his divine mystery the integrator of this history and so the one who fulfils it, but (and this is underscored) the integration grows within history.

3. The Spirit is seen as central in the paschal mystery. Father Breuning criticizes us for our fairyland presentation of resurrection, which he claims stems from what he calls our "wooden" theology of the Spirit. He takes us to task for making the eternal life of the soul the goal of existence and brings into focus the heart of the paschal mystery: the Spirit preserves the human mystery of Jesus by transfiguring it in the mystery of the Father. He insists: The Spirit does not plunge man into self-alienation when he fills him with God, but he leads the whole man through the passage of death.

The thesis of Father Luis Maldonado's article, "Further Liturgical Reform," is simply this: The translation of texts and the simplification of rites is but the first stage of liturgical reform. "The formularies of the liturgy are the expression in prayer of a given faith, spirituality and theology. Our faith, our spirituality and our theology today are on new and very different levels." He foresees a period, eminently creative, of composition of texts — texts coming from the contemporary Church and reflecting the great acquisitions of present-day theology.

This volume of **Concilium** certainly does, as the book-jacket states, "present a comprehensive picture of Christian death and burial." There is a history of the requiem Mass, e. g., and an article entitled "Proclaiming the Resurrection in Our Cemeteries." There is also an informative article on "The Chicago Experimental Funeral Rite." To help us understand other cultures and other religions' thoughts on death, there is a short but instructive description of African, Moslem, Hindu, Chinese, Japanese, Jewish, and even Marxist views of burial. The article ends with a short descriptive analysis of the phenomenon and quasi-mystique of mortuary science.

The book gives depth and perspective. It makes one more anxious and more determined than ever before to see and work toward the day when the funeral rite will perfectly express the mystery which is taking place: a Christian's passage from this, our fragmentary existence, to full and total life and love in God.

A Prophetic History of the West. By Sergius Wroblewski, O.F.M. New York: Alba House, 1968. Pp. 200. Cloth, $3.95.

Reviewed by Ann Baker, Instructor in Social Studies at the National Academy of Ballet and Theater in New York City.

It is difficult to write the kind of review that follows, because it is never easy to have a totally

negative opinion of an author's efforts. However, in the case of Sergius Wroblewski's **A Prophetic History of the West,** there are no other alternatives. It is a thoroughly disappointing and unscholarly book, doubtless written with the best of intentions, and perhaps out of the necessity of the publish or perish syndrome of American academia. Nevertheless, it seems seriously out of joint with my notions of integrity and intellectual honesty to encourage anyone else to read this book. For the sake of the author, I hope that some other author finds his work meritorious.

I mentioned that this book seems both disappointing and unscholarly. My comments concerning the first point are that Father Wroblewski sets out to fill a significant gap in scriptural exegesis, but in point of fact never really approaches his intended subject. It has become frustrating to readers attempting to pursue the theme of God's intervening and revealing action, that this Good News seems to end with the apostles. Very little has been undertaken to indicate the development of that revelation in recent historical eras. Harvey Cox performed a commendable service by his **Secular City.** Other writers have taken up the theme, and there were some books prior to the publication of Cox's work. But few have been able to make the history of the post-medieval world as observably the product of divine activity, as the biblical era seems to be. Scripture witnesses to the belief that a saving God was consistently at work to save, and it points out that at times there were only a few faithful and a small prophetic element available to receive this Good News. The world of the period embraced by the biblical writings was not any more demonstrably saved or savable than is our own. And yet those who wrote the accounts were able to show the kinetic force of salvation in the events.

In this book, the author states that exalted theme as his purpose, proposing an affirmation of the prophetic nature of the entirety of man's history. However, within the entire content of nearly two hundred pages, he does not venture into his proposed theme again after the introduction. He presents several key events and developments in western history, beginning with the scientific breakthrough of the Renaissance period. Proceeding from the Scientific Revolution, he gives a factual rundown of three other significant alterations in recent history: industrialism, secularism/democracy, and communism. He also deals at some length with World War II. Inasmuch as this is intended as a prophetic examination of these events, one would expect some interpretive analysis of the past three hundred years. Nothing substantial is offered. At the end of chapter one the thinking of Teilhard de Chardin is contrasted with both Huxley and Einstein — all on one page. A couple of chapters end with a brief section entitled "Conclusion," but which is really more accurately represented as a summary. Finally, the last thirty pages are devoted to "The Christian Answer" which appears to be more an attempt to include some new developments in Christian social thinking and John XXIII's "opening to the left." Even this is done in mere expository form rather than as an evaluation of Christianity's role as the prophetic entity of contemporary life. So much for disappointment.

In addition to the lack of scholarship represented in the foregoing techniques, the style and content are also impoverished. Fundamentally, the book sounds like a set of lecture notes read to a particularly intellectually sheltered group of college freshmen at a small, declining Catholic institution. Thus everyone is going through the motions of being a university student without getting beyond ordinary high-school presentation. Furthermore, Father Wroblewski displays two remarkable documentation techniques. In numerous places he quotes an individual whose works are available in any basic library: e. g., Newton, Benjamin Franklin, Adam Smith, always from secondary sources, as, for instance, Smith as quoted in Mumford Jones. Most bewildering of all are the many cases in which the author uses a citation for an item of common knowledge: e. g., on p. 40: "By 1750 France was ripe for such a revolution." Some notice of this book commented that the author used ample documentation. Apparently this reviewer simply observed the footnotes stacked at the bottom of many pages. Teachers would recognize this approach as a "snow-job" utilized to impress the reader.

Where I Am Going. By Jacqueline Grennan. New York: McGraw-Hill, 1968. Pp. 179. Cloth, $5.95.

Reviewed by Father Matthew Conlin, O.F.M., Ph.D., former Dean of Siena College, Loudonville, N.Y., and presently a member of the English Department there.

Ever since Sister Jacqueline laicized both herself and Webster College in order to assume citizenship on the free and open market, both she and her college have attracted national attention and left many people wondering where, indeed, she and her institution might be going. **Where I Am Going,** in spite of its title, offers no pat answer and one who expects to find in it a series of model essays or a biography will be disappointed.

This small volume is a collection of sixteen speeches which Miss Grennan has given since 1962 to assorted audiences — a high school graduating class, her own faculty and students or those at Vassar, a Magazine Industry Seminar at Harvard, a meeting of educators or Peace Corps volunteers, etc. She has divided her addresses into three chapters: "The New Generation," "The Communicators," and "The Ecumenical World of Search." The division is quite arbitrary, leaving the reader to wonder why one or the other speech was so categorized.

The book has the faults of most collections of speeches, but it has also a quality which compensates and unifies, a quality perhaps best described as an exuberance or ebullience. It comes from a zest for life and living on the part of one who has been able to retain, as she tells us, the delights and thrills of the first taste of freedom and the first glimmers of hope.

Miss Grennan's restless **élan** comes through repeatedly as she voices her impatience with defenders of the **status quo,** with those who remain satisfied with a single and final "creative breakthrough," or with those whose horizons are severely limited by their own vested interests. Moreover, one senses throughout the book a lament for the brevity of life, as the author continually refers to her own age "in this moment of time," to the fact that she is "running" toward her grave, and even to the desirability of reincarnation so that she might have the opportunity to enjoy more fully the diversity of life and the hidden challenges of its departments as yet unexamined.

Since Miss Grennan believes in being relevant, the reader never forgets the problems of the particular audience to whom she was originally addressing herself: the teenager on a date and the parked car; the university professor and his relationship to the urban market place; or the Archdiocesan Council of Catholic Men and the wisdom of further financing of Catholic schools.

The speeches are sprinkled with anecdotes which tell of Miss Grennan's dealings with various personnel at the White House and with leaders of business corporations in

her capacity either as a fund raiser or a consultant, and the stories reveal the warmth of her relationship with them. Obviously she likes to be where the action is, and she delights in associating with people who, like herself, are not afraid "to live on the edge." She finds one of society's greatest needs to be the need for responsible skeptics who are willing, after honest inquiry, to make a judgment and then to live with all the consequences of their decisions; and she welcomes the corrective power a community can find in the youthful inexperience of its "bright amateurs," of those who are "unafraid to be afraid" or who have "the security to be insecure."

Miss Grennan's disdain for the John Birchers and the McCarthyites is here, as is her admiration for the Kennedys, for Teilhard de Chardin and Harvey Cox. But more noticeable than these is her abiding faith in the grace and the power of her God, in her church, in her country, and in the unfathomable capability of all wounded, finite and fallible humanity.

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The cover and all the illustrations for this issue were drawn by Sister Liam, F.M.S.C., of St. Joseph's Convent, New York City. An art instructor at St. Joseph's School, Sister Liam is pursuing advanced studies in art at Hunter College.

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EDITORIAL

Reading the Signs

Describing the Christian reality is an inherently impossible task. Human language is a function of a particular age and culture, and our vocabulary is naturally suited to represent the realities with which we are familiar. But Christianity is essentially a thrust toward what is not yet. The Christian can judge himself and his society. He can point to evils that must be overcome. But he cannot describe or define what he intuitively glimpses *should be*. To that, he can only point. He can symbolize it for himself. He can only entertain a none-too-clear, ideal vision of what he would like to bring about in the world, in other people, in himself. And he can express this vision only in the sign language of symbolism, as he does, e.g., every time he celebrates Christ's death and resurrection.

Francis of Assisi was singularly adept in the use of this sign-language. Everything he looked at spoke to him of the Reality beyond itself. It would, perhaps, be no exaggeration to see in this vividly sacramental outlook the heart of Francis' legacy to his followers. Far from being susceptible of description or definition, it is a particular modality (itself fraught with mystery) of the Christian mystery itself.

"Pilgrims and strangers in this world," Francis called us, thereby commending to us his own inexpressible intuition of his way of life as a sustained revolutionary thrust toward what is to come. If Christianity itself cannot be clearly described in any available human terminology, then it is hardly surprising that its specifically Franciscan modality likewise eludes clear definition. If we want to understand this life to which God has called us, then, we would do well to abandon our naive quest for sharp conceptual or verbal definition and learn, instead, to "read the signs."

We think that Brother Patrick Jordan has accomplished something vitally important in his paraphrase of the Poverello's Testament, published in this issue of THE CORD. He has succeeded in making that remarkable document his own, and in breathing forth its spirit, which transcends his words just as it did those of Francis. Would you venture, after reading it, to "define" the Franciscan spirit? Would you say that Franciscanism is seeking God in the Carceri? that it is renting apartments in Harlem? that it is gaining safe-conduct from Sultans? that it is chaining onself to AWOL marines? that it is battling University Chancellors in defense of the mendicant's right to teach? that it is serving coffee in the Tenderloin?

Would you say that Franciscanism is any of these things, or all of them? Or is it rather a mysterious "something" to which all these things give testimony? And what is this "something"? We owe no man an answer to this question. But we owe it to ourselves, to the world, and to God, to think about it.

Fr. Michael D. Meilach, ofm

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His Truth in Our Life

Carl Pasquale, O. F. M.

Theologians speak often of the categories of the personal and interpersonal in interpreting Christian doctrine. Their attempt, despite the obvious difficulty of reducing truths to the immediately relevant, is an attempt to see salvation history as alive, contemporary. It is an attempt to put a "face" on God as present, revealing, instant.

For those who have meditated on the contemporary death-of-God trend, a view of this "theology" as celebrating God's absence, his lack of immediate revelatory presence, might be the simplest description. Many indeed seriously and often question God's presence, reducing the problematic to the simple question, "Where is he?" If we accept belief in God's revelatory presence as a starting point, there are two types of people: those who celebrate his presence (believers) and those who question his absence (searchers). The peculiarity of this distinction is that it is no respecter of confessional differences. What is more, one who celebrates God's revelatory presence is not thereby guaranteed that the sense of presence will always be full or complete.

If we concentrate on God's revelatory presence as a now-event, we might note that this revelation takes place by signs. These signs may differ with persons, age, and culture. If this is true, then one should search for contemporary signs which presumably may differ somewhat from those of past ages. For faith is primarily a lived and living response to God's presence, as it was, e.g., in the models of belief: Abraham, Moses, and David, who prepared, each in his own way, for the Servant of Yahweh, the Messiah, Christ. Faith in this light is saying "Yes" to God.

But presence is always particularized. Presence is revelatory of something. This something might be termed very generally a plan. Thus God revealed himself in partial ways to Abraham and to Moses, in order to "let out" partially a secret which he alone knows. This plan comes to completion in Christ.

Father Carl Pasquale, O.F.M., teaches philosophy at Immaculate Conception Seminary, the School of Philosophy for the Immaculate Conception Province. A deeper appreciation of our human presence to one another (in psychological and social terms), he maintains, can help deepen our understanding of and reverence for the fundamental mysteries of the Trinity and the Incarnation.

It is precisely because we have no full knowledge of this plan, that our Yes implies a complete dependence on God's power to fulfill it in his own good time.

It is precisely because we have no full knowledge of this plan, that we need to read signs in contemporary events to understand it even partially: a faith that works itself out in daily life by reflection on events in our lives, by a constant effort to see the signs whereby God tells us what he has in mind.

One of the most precious signs in our day is the gradual building up of the human community. Spatial and temporal proximity induced by technological progress raises the question of what the full community ought to be. Psychological and social studies go far in baring the individual and communal obstacles to human community. In terms of this understanding of direction and deficiency in human relationships, faith is a Yes to a fundamental datum: that God alone has the power to fulfill our desires.

But these signs may also be taken in a more positive sense—as a positive indication, as pointers to what this plan will be. What does God intend to teach us?

The phenomenon of being-with-others, even in a purely human sense, is highly significant. The experience may refer to a family meal, a picnic, a friendly conversation over a glass of iced tea. These experiences, together with the liturgical emphasis on participation and communal celebration, point to a personal movement towards mutual presence, openness, relaxation with others, perhaps even a mutual compenetration. We might mention at this point that the Cursillo as an apostolic technique is geared to a total realization of Christian community, an experience of being with others in the joy of the faith.

Whatever the locus of the sign of community—we might even suggest the halting, often exasperating efforts of the United Nations—these experiences may be taken as revelatory signs.

Yet if these signs are to have personal meaning, they must be taken out of the abstract and seen in our own personal history. They must be experienced signs. This experience may well have a liturgical origin, or an extra-liturgical one.

Recently a lay woman talked of her experience in finding Christian community. Her words might have been understood entirely in terms of satisfying human needs. The experience of belonging, of finding one's place with others, was what she emphasized. And

from this "find" she noted two things.

The first point she emphasized was a sense of relaxation, of openness with others. "I found I could be myself more, in the presence of friends." This note, which obviously is not applicable only to a Christian gathering, is highly significant for a number of reasons. The simple drive of human beings is to find themselves in the presence of others. A child comes to psychological independence within the circle of his family. School is exposure to other human beings, particularly to mature individuals in the person of the teachers, for the sake of intellectual and moral development. The simple biological fact that one cannot look at his own face, since posture is geared to seeing others first, bares the truth that to exist is primarily to exist with others. And quite significantly, this co-existence reaches a high-point in being one's self in the presence of others.

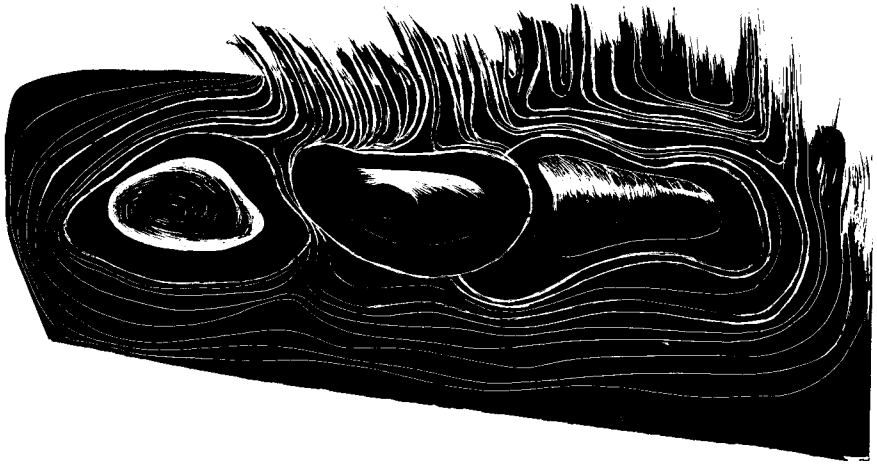
The lay woman noted a second point. Once she found herself with Christian friends she found herself more personally dedicated to her work, taking on assignments she would not normally accept.

The two facets of this lady's experience were relaxation with friends and dedication to her tasks. Might we take this experience as having revelatory value? If faith is a lived response to the sign of God's presence, then we might attempt to express and seek a deeper understanding of this experience-as-sign.

My suggestion is that this experience may give us a deeper, lived understanding of the meaning of two fundamental realities: that of the Trinity, and that of the Incarnation-Redemption. Further, I am proposing that the personal dimension in these mysteries deepens in proportion to the extent to which they are actually lived.

Traditionally there have been a number of ways of understanding the Trinity. One of the earliest attempts is that of Saint Augustine, who likened the three Persons to the three faculties of the soul: memory (Father), intellect (Son), and will (Holy Spirit). Another attempt has found clear, conceptual expression in the liturgical Preface of the Trinity. Both attempts leave much to be desired from the viewpoint of personal appeal.

Cannot our experience of community, and particularly the personal experience just described, help us? I think so. Quite simply, in psycho-social terms, the Trinity presents itself as the most mature, balanced, mutually open community that is possible. There is complete dependence, as it were, of each Person on the other, since the communal bond is the sharing in the same divine nature. But there is complete independence of each as Person. Could we say, chancing accusations of disrespect, that the three Persons hold no secrets back from one another? are completely relaxed and joyful in each other's constant presence? have no neurotic self-attachments



which in any way mar their relationship? In a sense, is not the community of the Three what we all strive and hunger for? The value of community as sign, of Christian community, is a distant hint, a brief participation, of what this community is. Far from being an abstract, distant, irrelevant doctrine, the trinitarian Community is what we desire and so imperfectly share in this life. What God is, we hope to be.

We may, then, more accurately read the "desire to be as God" in terms of the perfect Community. But this is not all. If one finds community, one also finds himself. The lady mentioned above stressed her sense of mission, of task, which flowed from her sharing in Christian fellowship. In purely human terms, finding love (in marriage, in friendship) also empowers one to be himself more fully. Whereas loneliness and constant solitude may have a restrictive effect and destroy personal effort, community fosters the expansion of the human personality and moves to fruitful action.

Can we not, in terms of this sign-experience, enrich our understanding of the mystery of the Incarnation-Redemption and, in so doing, integrate that understanding more closely than we have done, with that of the Trinity? The second Person, the Word of God, "leaves" the trinitarian Community to redeem mankind. In a sense, we could say that the energy needed for the task of redemption, the psychic power to face total rejection, could be supplied only by such a perfect Community. Could we not say that Christ's education for the task of redemption took place within the Community?

We might thus suggest a law of relationship, based on the sign-experience and on our meditation on the two doctrines. Individualism would, according to the first provision of this law, be not only un-Christian but unrealistic from

any human point of view. For apostolic effort begins in community, from the lived experience of community in which we find ourselves and are enabled to give ourselves to the task at hand.

Apostolic effort must, for the Christian and therefore for the religious, be a function of community. Hence, of course, Vatican II's exhortation to religious institutes to return to the spirit of their founders as the first step toward renewal. Surely there is great need for work in the world—to help the poor, the ignorant, and the suffering. But these apostolic efforts, even those undertaken on a small scale by individuals, must be rooted in and sustained by community. It seems that the greater the sense of community, the greater will be the possibilities open to apostolic work.

The Trinity, then, is the model and source of Christian activity. "Be perfect as your heavenly Father is perfect, and then you will be "one as my Father and I are one." Outside the experienced gathering of the Three, there is no salvation, no saving.

PRAYER IN TIME OF CHANGE

O Lord guide us in this time of change

If there is fear let it be turned into confidence.

If there is confusion let it be turned into direction.

If there is misunderstanding let it be turned into understanding.

O Lord Jesus Christ, you have said, "I did not come to destroy,

but to fulfill," help us to make better our way of life than to do it harm.

Grant us unity. For in unity there is peace, and where there is peace there is love.

Brother Frederick Savasta, O.S.F.

The Church Is Institutional

Albert Jozik, O. F. M.

We have been witnessing, in the past few years, a rapid increase in the amount and the severity of the criticism hurled against the Church. This criticism has been directed against many aspects of the Church, but here I want to consider one aspect which in many ways includes most of the criticized areas. This is the "institutional Church." This term was made popular especially by Father James Kavanaugh, who left the ecclesiastical structure because of this "institutional Church" which, in his view, is an unnecessary hindrance to the accomplishment of the Church's spiritual objectives. He and those who agree with him claim that the same spiritual good could be better attained outside of a structured establishment. The term "institutional Church" has been used increasingly as a derogatory title for the system of hierarchy and laws which is so evident within the Catholic Church. The argument of the critics is that through the centuries we have added the institutional elements (canon law, liturgical rubrics, hierarchical government, centralized organization, etc.) that are now found in the Church. Their basic contention is that these elements serve not to direct the Church toward its spiritual goals, but rather to prevent the Holy Spirit from working freely among God's people with charismatic gifts.

On January 21, 1968, the Catholic bishops of the United States issued a joint pastoral letter addressed to all American Catholics. This letter is entitled "The Church in Our Day" and seeks to deal with a number of problems that have been causes of disturbance among the Catholics of our country. Among other considerations, the bishops address themselves to the criticism of the "institutional Church." I feel it best to start this discussion of the validity of an externally structured Church with the words of the bishops themselves. The lengthy citation is amply justified by the profundity with which it embodies the bishops' teaching.

> Some seek to divide the Church neatly into her institutional and her charismatic components, to declare over-simply... what is Church and what is Christ. The premises of such divisions are...

Frater Albert Jozik, O.F.M., is a student for the priesthood in the Franciscan Province of the Immaculate Conception, at Immaculate Conception Seminary, Troy, New York. In this finely balanced article he calls for a traditionally Franciscan appreciation of the blend, in the Church, of institutional and charismatic elements.

always oversimplified. A more reasoned and faithful reading of the sources of theology will discover that, while some elements in the Church are unmistakably spiritual and some manifestly institutional, most, if not all, are blends of the two. Episcopacy and papacy not only represent institution... they are likewise charismatic, supernaturally vital, and signs of Christ. There is no genuinely charismatic figure who does not have relationship to institution, Gospel, and Church. Catholicism glories in the history of its powerfully charismatic and persuasively prophetic persons... But it is not without gratitude to those institutional personalities who... historically helped maintain the Church's continuity, stability, and organized witness in the world.[1]

The institutional aspect of the Church, then, is in accord with the will of its founder, Christ; it has a historical basis reaching back to apostolic times; it can be seen in Scripture; and it serves the spiritual objectives of the Church.

The Will of Christ

The first test of the validity of any element in the Church should be its conformity to the will of Christ, the divine founder. For an explicit declaration that there is such conformity between the institutional structuring of the Church and the will of Christ, we may turn to the fathers of the Second Vatican Council, who said that Christ

> established and ceaselessly supports here on earth his holy Church as a visible structure... the society furnished with hierarchical agencies and the Mystical Body of Christ are not to be considered as two realities, nor are the visible assembly and the spiritual community... they form one interlocked reality which is comprised of a divine and a human element.[2]

The Church, Christ's Mystical Body, is patterned after Christ himself, who is both God and man. As the Word of God willed to become man and redeem all mankind, so he willed to establish a Church embodied in an external structure and through it continue the same work of redemption. The American bishops took up this theme and connected the twofold aspects of the Church with the twofold nature of Christ. The thrust of this teaching is that the Church has an institutional element because Christ wishes it to have that element.

That Christ did so wish can be seen in the two sources of revelation: Scripture and tradition. The gospels offer a number of instances where Christ specifically constitutes a hierarchy among his followers, distinguishing apostles from disciples, giving Peter authority over all, ordaining priests with powers not granted to other followers, etc. The Letters of Saint Paul are filled with exhortations to obedience to the bishops. From

[1] **The Church in Our Day**, joint pastoral letter of the Catholic bishops of the United States (Washington: U.S. Catholic Conference, 1968), 54-55.

[2] **Lumen Gentium**, Dogmatic Constitution on the Church, §8. This translation is from **The Documents of Vatican II** (ed. Walter M. Abbott, S.J.; New York: The America Press, 1966).

tradition—i.e., from the history of the Church—we know that certain institutional elements were present from the first. Scripture, indeed, witnesses to the beginning of tradition in the various Apostolic Letters and in the Acts of the Apostles, where we read of the early Christians that they

> remained faithful to the teaching of the Apostles, to the brotherhood, to the breaking of bread and to the prayers... the faithful all lived together and owned everything in common... they went as a body to the Temple every day.[3]

Intrinsic Value

Apart from the express will of Christ and the actual establishment of structures in the early Church, the point is worth making that institutional elements actually serve the Church's spiritual mission. The Church, while divine in origin and spiritual in purpose, is composed of men, living here and now. The common experience of all human societies demonstrates clearly that structure is a basic requirement for any group seeking to work together for a specific end. Christ, while promising the Holy Spirit as a guide, never absolved us from the responsibility of making full use of all human means at our disposal in seeking to further his kingdom. The individual Christian is not infallible in seeking divine truth, while the Church as an organic whole is. The infallible guidance of the Holy Spirit is given within the established hierarchical structure, to the pope and bishops in a special way, and to the whole body of the faithful in union with pope and bishops.

The institutional elements of the Church serve to protect the teachings of Christ, to direct men in an organized fashion toward the fulfillment of the promised messianic kingdom, and to enable each member of the Church to benefit from the wisdom and ability of the other members. If, at times, the hierarchical structure has dealt harshly with persons who were later found to have offered ideas worthy of serious consideration, the importance and validity of the structure as such is not thereby nullified. The institutional elements of the Church are particularly human, and therefore not perfect. Incidents of failure, no matter how numerous, do not nearly balance the good that has resulted from an externally structured Church. Discipline, organization, coordination, centralized communication, etc., are useful adjuncts to any society, even to one which has a divine foundation.

That the external structure serves the goals of the Church is particularly evident from an examination of the most important of all those goals: that of manifesting to all men, and drawing all men into, Christ's victory over sin and death. How could men be drawn to live the gospel, Saint Paul asked, if it had not been preached to them? We might ask how men are to be drawn to the Church, if

[3] **Acts 2:42-47.**

they cannot see it. By its very visibility as an organized structure devoted to specific spiritual goals, the Church stands as a witness to the realities of the Incarnation.

Saint Francis

We find a perfect blend of the charismatic and institutional elements of the Church in the figure of Francis of Assisi. Surely no one needs to be told that Francis was charismatic: His was a vision which

had a profound effect on the Church even in his own time, and his order and spirit have flourished through seven centuries and remain strong today. His love of poverty, his simplicity, his ability to affect deeply the lives of all with whom he came into contact—all these are charismatic gifts from God. The Stigmata, the five wounds of Christ which he received on his body two years before his death, are manifest proof of the favor he had found with God.

Saint Francis, as so many charismatic figures (the prophets of the Old Testament, for example) found much wrong with the lives of the people around him. He would counter the prevalent love of wealth with a love of the strictest poverty; the greed for power and recognition, with a desire for humility and self-effacement, insisting that his followers be called "little brothers"; and the war-loving spirit of his times with a stress on peace and meekness. So much was his vision of the evangelical life in contrast with the practice of those around him, that the cardinals in Rome almost refused to approve his rule, saying that it was too difficult to follow.

Yet this figure who was a sign of contradiction to so much that the churchmen of his day took for granted had the greatest respect for the institutional elements of the Church, believing them to be divinely inspired. In the opening chapter of our rule, we read that "Brother Francis promises obedience and reverence to the Lord Pope Honorius and to his successors canonically elected, and to the Roman Church."[4] At the end of the same rule, we find Francis referring to the order as "...always subject and submissive at the feet of the same holy Church and steadfast in the Catholic faith."[5] In fact, his insistence on obedience to the ecclesiastical hierarchy is one of the most striking aspects of his personality. Can we say that this man lacked spiritual depth? Yet he speaks with the greatest reverence of the institutions of his Church.

All this is not to say that the Church is primarily an institutional establishment. The bishops of the United States say in their pastoral letter that

> No one pretends... that these ...institutions are the most important, though their validity is fundamental and essential. Everyone knows that the structures and forms involved in the Church's work of sanctification... are more important than the structures of juridical authority, even as the order of love takes precedence over the order of law, although by no means contradicting it.[6]

The basic point to be insisted upon is that institutional structures as such are both necessary and useful. They are part of the Church established by Christ, who freely chose to constitute the Church this way. They serve the purposes of the Church by uniting it in its work, by preserving the integrity of its teaching, and by standing as a sign and testimony to the world of the reality of Christ's Incarnation and saving work.

Whether or not each particular institutional element found in the Church at a particular time serves all these purposes, is another matter. While the hierarchy of pope, bishops, and priests—along with the general principles of ecclesiastical authority in teaching and discipline—are fundamental to the Church, the particular structures which embody these fundamentals are open to constant improvement in accord with what the bishops refer to as the "signs of the times."[7] Those who criticize such particulars in the Church may often be right, but anyone who seeks to undermine the basic constitution of the Church as both charismatic and institutional, divine and temporal, has lost sight of what the Church really is: a society of men joined in Christ which works **among men in this world** seeking to draw them to the divine Head of this Mystical Body.

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[4] **Rule of the Order of Friars Minor**, chapter 1.
[5] **Ibid.**, chapter 12.

[6] **The Church in Our Day**, 31-32.
[7] **Ibid.**, 23.

Stones and Pebbles

Sometimes You are a stone, God—
Silent, unbending,
Impenetrable.

Your Father Heart is callous.
In vain do bitter waters—
Storm-ridden, defeated,
Pound against its shores.
You hear the deafened cries;
You sense the senseless pain;
And yet Your eyes are dry.

Your Mother-Womb is barren.
Though bloody droplets,
Wrenched from a mangled heart,
Trickle to its surface
Seeking its embrace,
You do not yield.
There will be no harvest,
No flowering,
No promise.

Stone-like You wait,
Mute and insensible—
A silent barrier
Between Love
And man's loves.

But Your Stone-Heart weeps with pity
To see our childish fancy,
That shallow fancy
That cries to You for pebbles
When You would give bread.

Stones have been Your earthly fare.
You have known their fury,
Their raging strength.
And they could not conquer
Your changeless Self.

But Your children,
Silly, starving waifs—
Your children must have bread.
Their foolish dreams shattered,
They will awaken
To emptiness.
They will be hungry.

You will be there;
And You will give them bread.

They will eat
And, rising up,
They will sing Your praises:
"I love You, O Lord,
My Strength, O Lord,
My Rock, O Lord,
My Deliverer!"

And they will forget
That You had been hard,
That You had been a stone, God,
In the face of pebbles.

Sister Mary Conrad, C.S.S.F.

Penance:

A Sacrament of Forgiveness

Valens Waldschmidt, O. F. M.

Franciscan mysticism is but a constant, progressive discovery of the amazing mystery of God's love. In this mystery, if the opening word is love, the second word is forgiveness. In Franciscan thought, God so loved the work of creation that, even apart from man's sin, he planned from the first to immerse himself in it by becoming man. But since he took man's sin into consideration in his eternal design, God in his wisdom so fore-ordained the Incarnation that in becoming man he would redeem mankind and forgive all men their sins. Kneeling at the crib on Christmas day, the Franciscan sees what God first planned for man because of love, and how divine Love triumphs even in the face of sin. True love always pays the full price, even when confronted with rejection and rebuke. So Christ paid the full price for man's failure, even to the death of the cross.

These are not idle words, but words that introduce us into the mystery of the Trinity, transporting us into the friendship of the three divine Persons, who live in each other and love each other. God's divine friendship is shared in some way with us in a human-divine friendship; our union with God is a marvelous interchange of life and love. To secure this friendship, God has established a sacrament of forgiveness to transform human frailty into human strength, turning the faltering heart-beats of human indecision into the steady, constant heart-beats of love. With a sacrament of forgiveness Christ has secured the new covenant of friendship, the covenant of the New Testament.

On man's part, friendship means a giving of self to God. But this is possible only because God first gave himself to us. To paraphrase the words of Saint John, we can now love God, because God has first loved us.

The Scriptural Setting

Who would ever want to forget the welcoming and warm words of Christ when he was about to suffer and die for us? "I will not leave you orphans." To prepare the hearts of his apostles, our Lord put aside his own thoughts and feelings about his agony and death.

Loving forgiveness of sinners is, in fact, a pervading theme throughout the evangelical testimony to Jesus' life. Recall the forgiveness bestowed on Mary Magdalene, on the woman taken in adultery, on the denying Peter. Then, of course, there is the dying thief, who had everything against him and nothing in his favor save the desire to be forgiven. The story of the Prodigal Son is the perfect picture of divine understanding, colored with the warmth of divine mercy, outstripping the best in human forgiveness. Imagine how we would have handled the prodigal son—or how we would have carried out the law against the public sinner. Why imagine it? We have our opportunities to help the modern prodigal sons of the Mystical Body.

Friendship is tested by how often, how quickly, and how completely a man can forgive. No one has ever forgiven as completely as Christ. He died in order to forgive. Who, more perfectly than Jesus, ever carried out the words of the Our Father: "Forgive us our trespasses as we forgive those who trespass against us"? The Christian, the Franciscan, as long as life remains, understands this kind of friendship only when he has understood Christ's kind of forgiveness.

The Doctrinal Basis

Sinful man's case seems hopeless. Sin is all around him. In modern society, sin is even profitable. Sin can be sold. But there comes a dreary day when the price of sin is too high, and remorse empties the soul of all its strength. Confusion follows selfishness. Hatred replaces love. Sadness dispells joy like a creeping darkness which grows blacker and inkier with each new flash of enlightenment and self-revelation. Desire turns bitter with the sourness of aversion. Courage covers its face with the hands of fear; hope is swallowed up in despair; anger takes revenge on self. Within man there is no way of escape. But the only ray of hope are the words of God which offer mercy and forgiveness, love and friendship, and close intimacy with God himself. Who will save man from his sins; who can turn a sinner into a penitent, and a penitent into a friend? Only God, only the dying Savior who said from

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Father Valens Waldschmidt, O.F.M., is a retreat master at St. Anthony Friary, Streator, Ill. In this second of three conferences on the Sacrament of Forgiveness, he stresses its capacity for the manifestation of God's forgiving love, so amply illustrated in the Gospels.

his cross: "Father, forgive them, for they do not know what they are doing."

The sacrament of penance has been called a tribunal. But what tribunal has the warmth and understanding of this sacrament? The priest or confessor is a teacher, physician, judge and father, for just one reason: to make the sorrowing penitent at home with God. "Come, all you who labor and are burdened, and I will refresh you." How different is the tribunal of penance from that of human justice. God desires to forgive; man, to sentence. Vindictive justice often has the hard metallic ring of the voice of the human judge. Loving, divine justice has the sorrowful, rebuking words of Christ, such as he uttered in the Garden of Gethsemane: "Put up your sword." Divine Mercy never speaks with the razor sharp words of cold judgment.

The Franciscan confessor is moved by a tradition of love for sinners. His goal is to help and not to frustrate. He adds to the theological expression "Sacraments are for men" a special sympathetic understanding of human hearts which has been born of a closeness to the human Christ.

Present-Day Needs

Modern religious and priests must again be convinced that religious life and the priesthood are basically a friendship with God. So Christ spoke on the night of his Passion and Death. Holiness in the lives of the saints has always been an act of love. But there is danger of making it a sort of automation arrangement. There is a tendency among some to eliminate all mistakes and the possibility of all mistakes on the part of the brethren. Even machines do not reach this perfection. Nor will man force such an accomplishment upon others. People, especially religious, must learn again that human friendship, which begins with friendship with God, is best schooled in the humble act of asking and accepting God's forgiveness and then extending it to others.

As Franciscans we ought to seek the source of our friendship with each other in the forgiveness that God has showed us. Perhaps we have commercialized our friendreason and stony realism. Success in friendship has one basic rule: It is forged in the humble fires of forgiveness. Learn to forgive, and you will have many friends. The genius of Saint Francis began the Franciscan brotherhood with the Fatherhood of God. But if God the Father created man out of love, it is also out of love that he forgives him. Such must be the trade-mark, also of the friar.

Benefits for Religious Life

Psychologists have given a thumbnail rule to help overcome antagonism toward others and brush aside feelings of inferiority. The rule is: Many times a day say 'Thank you.'

The same rule applies to overship, defining it in terms of cold

coming the difficulties obstructing friendship in a Franciscan community. Attack the source of coldness and uneasiness. A principle of Franciscan spirituality is gratitude; gratitude especially to God is, for Francis, the font of his spirituality. To this source of personal response to God's mystery of love, add the note of forgiveness, and you have an even greater depth of understanding of Franciscan friendship.

The Franciscan learns the extent of human and divine friendship from the practical source of forgiveness, the sacrament of forgiveness. In this manner the Franciscan religious begins to think thoughts like these: I am grateful for your companionship, grateful for your help, grateful for your generous sacrifices, grateful for your consideration, grateful for your forgiveness in the daily tussles. Such a religious has little need to make himself appear intelligent, learned — incapable of making mistakes. Such a religious, with the realism of the truly humble, has no need of defense against others, because he breaks down barriers with forgiveness. Franciscan friendship is born in the sacrament of penance and expresses itself in the daily living of the Our Father.

Resolutions

(1) Christ ate and talked with sinners. The strongest scene in the Gospels on friendship is found on the first Easter night. Christ appeared to the apostles, who were frightened, alone, remorseful. He simply said: "Peace be to you."
(2) Approach the sacrament of penance with a desire for greater personal friendship with Christ. Come away from the confessional with an obedient and forgiven love, with a fervent determination to repair and forgive.

Prayer

Lord, you have said, "My delight is to be with children of men." Lead us more deeply into the mystery of friendship with you. We have no claims to it. We have failed so many times. Yet you offer it to us. Help us to mourn with a truly genuine sorrow. Let each succeeding confession help us to know more fully our own frailty and your great mercy. With true compunction of heart, we will endeavor to guard this friendship. You have forgiven us; we will always strive to forgive others.

Francis Speaks Today—in Paraphrase

The Testament

Patrick Jordan, O. F. M.

The Testament of our Holy Father Francis begins by calling on the name of the Lord.

The Lord led me, Brother Francis, to lead a life of penance. For while I still led a self-centered life, the Spirit led me into contact with severely diseased and maimed people. At first I found this joltingly revolting. But I tried to work compassionately among them (after all, they're God's children and Christ's brothers), and so when I finally left them I felt a deep sorrow in parting. Yes, those whom before I had feared, now in the time of parting brought me the sadness of separation.

And then the Lord led me on to other things. He gave me a simple faith in temples of the Holy Spirit, and sometimes I was so exuberant with his presence I'd burst out in praise, "We adore you, Lord Jesus Christ, right here and now and everywhere throughout the world, and we bless you because you've redeemed this vast universe and the whole human running race."

And the Lord gave me a great faith in the priesthood of Christ. I cherish those members of the community who lead us in the Eucharistic celebration. With them and through them we all partake of the unifying body of Christ. No wonder we have a lot to be thankful for in their presence.

When I see beautiful words I like to collect and think about them. I also have a great admiration for theologians, especially those who have the knack of opening further to us the beautiful vistas of our faith.

As most of you know, we friars started out as a very small group. The Lord drew a few men around me, and all we wanted to do was lead a simple gospel life. So I wrote up an unsophisticated little rule, took it to the bishop of Rome, and he wished us God's speed and blessings on our way. All those who wished to join our fraternity decided they wanted to live a poor life. So they gave away all that they had and took on the simple peasant dress. As a community we lived the joy of common prayer, so that we would be fraternally open to all those around us. When we went out on a mission, we would live in poor abandoned housing or churches. We wanted to be living groups of unity, bearers of Christ simply by our presence.

Even though I was never considered a very large man, I've always enjoyed working, especially with my hands, and I hope I can always keep on working. I think all the friars should work to develop their talents and special charisms. For good example's sake we shouldn't live off the dole, and if we're not paid for our labor, we should have enough trust in God and his people that we don't get disturbed about the matter.

I think the friars should be men who go about spreading joy and peace, saying Yes to life, bringing the sense of community to all those with whom they meet and live. After all, the Spirit directed me to say again and again to people and the world: The Lord give you peace. I don't think we should have big houses and big churches. Every day we have to remember our vow of poverty and our pilgrim status in this life.

I recommend to all the friars that they be simple men who do not seek privilege either in the ecclesiastical or civil realms. I myself want to be subject to my superiors. And even when I'm sick I want to keep reflecting on the presence of God. I especially like to pray with one of the other brothers.

Now please don't say this is another form or rule of life I am giving you. It's just a few thoughts I had and would like to share with you, my dearest friends and brothers. Maybe something here will help you live this life a little more fully from day to day. I would appreciate it if you would recall this letter every once in a while. It might be a help to the whole community. Know that with God's help and our own good will we can grow in love and service for others, and that we can persevere in this life. I'm sorry for those who have fallen short in the life. Let us pray for them. As for the rest of us, my closest brothers, let us have hope in the ways of God. We have promised great things. Even greater things have been done for us already. Let us remember that we have just begun to live, that only in suffering will we grow, only in loving will we be loved, and only in dying will we rise with Christ.

So now I want to bless you, I, Brother Francis, your little one and servant. It may not be much, but I want you to have it.

The Lord bless you and keep you.
May he show his face to you and
have mercy on you.
May he turn his countenance to
you, and give you peace.
The Lord bless you.

Brother Patrick Jordan, O.F.M., is a student for the priesthood in the Santa Barbara Province, at the Berkeley Campus of the University of California.

The Rule of the Third Order Regular

Sister M. Corita Last, O. S. F.

The life of the Brothers and Sisters in the Third Order Regular, being based on the life of Christ in the gospel, should be one of loving fraternity following the Lord especially by the vows of poverty, chastity, and obedience. This way of life is to be carried out in obedience to the Church, shown by obedience to all lawful superiors, and by the Franciscan spirit of discipleship, that is, a lesser, interior, communitarian, and apostolic discipleship.

The Brothers and Sisters who desire to enter the Franciscan family must desire this of their own accord, be faithful Catholics in union with the Roman Church, unmarried, free from any kind of debt, in good health, open-minded, of good reputation, at peace with neighbors and examined by the proper authorities. Having been accepted into the novitiate, the Brother or Sister continues the course of formation by intensive study of the Rule and Constitutions, by prayer—especially mental prayer—and instruction concerning the vows and Christian ideals. Particular effort should be made to penetrate more deeply into the mysteries of Sacred Scripture through classes and private prayer. The Brothers and Sisters who are qualified shall then be admitted to profession.

The gospel life is the life of love, and the Brothers and Sisters should try always to grow in this love—always to make more perfect this gift of self to God and to neighbor. Love is both means and goal of this life. Because the Holy Eucharist is the sign to us of God's total self-giving, the Brothers and Sisters should strive to receive It daily if possible. They should indeed be recognized by their love, just as the early Christians were pointed out with the exclamation, "See how they love one another!" for love of neighbor is a visible form of love of God.

That the Brothers and Sisters may become more universally "of one mind and heart" with the Church, let them join with the Church in reciting some form of the Divine Office. All should likewise strive to encounter Christ daily at the liturgical Celebration and weekly in the sacrament of Forgiveness. Examining oneself daily before God as to whether he or she is doing everything possible to follow in the footsteps of Christ along the Way of Love, should spur the Brothers and Sisters on to desire greater union with the Beloved.

It is also necessary to become personally acquainted with the Lord, and so at least one half hour of mental prayer daily is advised to all Brothers and Sisters, with frequent shorter periods throughout the day to maintain a close union with the Lord.

To help the Brothers and Sisters in their unfailing effort toward conversion, they are asked to keep all days of fast and abstinence prescribed by the Church: the vigils of the Immaculate Conception and of our Holy Father Francis; and any private exercises of sacrifice and penance, as they see fit.

By their very words and deeds the Brothers and Sisters should show to all that they are followers of Christ in a Franciscan family. They should also seek to remain united to the poor, simple Christ and their Seraphic Father Francis by keeping their habits simple in style and commonplace in material.

Should a Brother or Sister become ill, the Superior will see that proper care is given, while all the others, out of love, will do their best to help even in the smallest ways, and if by no other way then by visiting and cheering the patient. This loving attitude will prevail also in the care of the needy and the aged.

If the illness becomes very serious and death is possible, the Superior will see that the patient is as ready as possible. All will pray for the repose of the soul of any departed Brother or Sister, and the Superiors will tend to all necessary arrangements.

Because they have given themselves entirely to Love, no task should be considered too lowly or menial for the Brothers and Sisters, for Jesus died on the cross to give himself entirely to us. Love should be the dominating motive in their lives, that they may fulfill the counsel of Saint Paul, "Whether you eat or drink, or whatsoever else you do, do all to the glory of God."

Nothing in this rule binds under pain of sin, mortal or venial, unless through a commandment of God or a precept of the Church; for these counsels are urged only as a means of entering into a closer union with God.

The Brothers and Sisters are obliged, however, to perform the penances imposed on them by Superiors when such are necessary, and to observe the vows of poverty, chastity, and obedience. Their love of God should lead all the Brothers and Sisters to give witness to their love in daily life, and to strive to follow Christ as Saint Francis did.

Sister M. Corita was recently professed as a member of the Poor Sisters of St. Francis Seraph of the Perpetual Adoration, Mishawaka, Ind. The spirit of youth and confidence which pervades their renditions, presented in these pages, speaks for itself.

"I do not condemn you either"

(John 8:11)

since your brothers have acknowledged,
by quietly walking away,
that they have looked in the common sand
and saw you stretched out
like the grossest slice of their soul
festered and unmistakable
which I admit,
being one of them,
and have not the heart
to stone my own flesh
which I own in the sand
where we met

soon there will be no condemnations—
we sinners have mobilized

Hugoline Sabatino, O. F. M.

Book Reviews

Open to the Spirit. By Ladislas M. Orsy. Washington: Corpus Books, 1968. Pp. 286. Cloth, $6.50.

Reviewed by Father Dismas Bonner, O.F.M., J.C.D. (Catholic University), Superior of the Franciscan Theologate at the Catholic Theological Union, Chicago.

Radical renewal of structures and law in the Church requires a sound biblical and theological foundation. This is pre-eminently true in the case of the reflection and realization of the Church that is the charism of religious life. Father Orsy brings to his considerations a firm grasp of the scriptural and theological themes underlying religious life, an insight that finds expression in a series of uniquely original considerations. The author's awareness of current religious structures and the problems inherent in them combines with an acute sense of the proper and essential role of the juridical element in the Church to produce a work that is extremely helpful to anyone struggling with the manifold problems of religious renewal.

The meaning of consecrated virginity, the nature of prayer and its relation to active charity, topics of much recent questioning and discussion, are treated in considerable depth and brought into focus in their interrelationship. The author indicates how these various elements can be assimilated and integrated to discern the work of the Spirit in one's own life, in others and in the world at large.

In an era when the idea of evangelical poverty sometimes rings hollow and the Church seeks to make its message intelligible to a secular city, Fr. Orsy pictures a possession of the kingdom that rises above material considerations, even while it places them in proper perspective. Poverty is the possession of the earth to make it serve God; it is complete openness to receive and to give. And if this attitude finds its expression in the proclamation that one seeks no security in the material, it must also demonstrate that one is prepared to place his intellectual and spiritual gifts completely at the service of others, that he is indeed ready to give himself away. The author proposes an examination of conscience about poverty that will guide individual religious and entire communities towards a truthful evaluation of their spirit of poverty.

A basic value of Fr. Orsy's book is its clear indication of the role and place of religious in the Church. Nowhere does this stand out more strikingly than in his treatment of obedience. Against the background of today's problems of authority and the questioning of ecclesial structures, he views obedience as a special relation to the visible Church. Obedience is a covenant with God requiring openness to the Spirit in one's life; the author's treatment never loses sight of the fact that this radical openness includes an appreciation of the operation of the Holy Spirit through the structures of the visible Church. It is at this point of the book that Fr. Orsy's canonical background and broad experience with religious communities make their most valuable contribution in terms of practical insights and suggestions for renewal. He presents a theological conception of the office of superior in relation to the community, and draws certain important consequences pertaining to the exercise of that office and one's attitude toward it. There are sug-

gestions concerning the use of executive authority, and also recommendations regarding judicial power of arbitration. The author treats the composition and function of chapters, and makes valuable suggestions for eliminating cumbersome and ineffective chapter structures. A section dealing with the character of the laws to be enacted by Chapters provides guidance for those engaged in legislative activity as chapter delegates.

The chapters of this book were originally talks given by Fr. Orsy to various religious communities. This has led to a certain amount of repetition that is at times annoying. This is a slight weakness indeed in a work that offers so much valuable guidance to all who are intimately concerned with the future of religious life in today's Church.

Living Questions to Dead Gods. By Jacques Durandeaux. Trans. William Whitman. New York: Sheed and Ward, 1968. Pp. 160. Cloth, $3.95.

Reviewed by Ann Baker, Instructor in Social Studies at the National Academy of Ballet and Theater in New York City.

If Bultmann, Robinson, and Dewart have already been the subject of your reading, you will find Jacques Durandeaux covering familiar ground in this book. But without the scholarly development provided by those leading theologians, one can become inextricably lost in the ambiguities abounding in Durandeaux's work. The ambiguities result mainly from an apparent confusion in methodology: depth psychology and mysticism are combined with theology properly so-called.

Fundamental to the book is the necessary confrontation with the question of Jesus, "Who do you say I am?" Perhaps most Christians have given the conditioned response, which was a spontaneous and free act of faith when uttered by Peter: "You are the Christ [read: Messiah, Anointed to save], the Son of the living God." Durandeaux asserts that what we all require to make our response integral is the irruption of God—i.e., a "barging-in" of the unexpected. God is Other, and until this irruption takes place, we can merely suspect his presence, because of the cultural acknowledgement that it is so. After God "barges in" so unexpectedly and undeservedly, we engage in a personal dialogue between the believer and the philosopher within our person.

In the best mystic tradition, Durandeaux de-mythologizes the Thou spoken of by Buber as the object of the Ultimate Dialogue. "My goal has been to strip my anticipation of God of all those subtle, hidden predispositions with which I was building up a happiness of my own making. If a true anticipation of God exists, then it is an anticipation of NOTHING, whatever I may anticipate, I am only anticipating myself, and this is not anticipation of the Other." The philosopher prepares the believer for this Ultimate Dialogue, by resolutely demanding that genuine faith to be genuine, abandon the wish-fulfillment usually latent in the religious stance. This represents a fantastic iconoclasm, much more rigorous than the conflict proposed by Eastern Christianity. But it is predicated on the fact that God does reveal himself to man, principally in Jesus, the Christ. As the author also points out: "If the question of God is put to me by God, and if I am to understand it, it must be expressed in my language." That which makes God's Word comprehensible to man is that it is expressed as Man.

Fr. Durandeaux's book could be used for those quiet, contemplative encounters which mark the life of the dedicated Christian; but prior acquaintance with the theologians from which he has drawn his major themes is, if not absolutely necessary, certainly highly desirable.

Saint Francis of Assisi. By T. S. R. Boase. Bloomington: Indiana University Press, 1968. Pp. 120. Cloth, $7.50.

Reviewed by Sister Marie Monica, O.S.F., staff artist of THE CORD and a missionary at St. Stephens, Wyoming.

This biography has much to recommend it. It is well written. It is uniquely illustrated. In fact, **St. Francis of Assisi** is being re-issued for the purpose of providing a setting for Arthur Boyd's sixteen double-page lithographs which depict facts and legends in the life of Saint Francis.

Some fundamental understandings of Boyd's native Australian culture would seem to be imperative if a greater depth of appreciation for his work here were to be experienced. It is evident, however, even to the least responsive of us, that Boyd's huge, passionate, grotesque figures, as often as not tenderly featured, translate an earthy quality, unfamiliar yet contemporary, to an almost suffocating degree. To some they will enhance the already rich life of the Poor Man of Assisi. To the less involved these lithographs will generate little enthusiasm. Of all they will demand a 20th-century interpretation—a movement paradoxically away from and toward idealism: a union of reality and myths.

Each artist gives unique interpretation to his vision. Writers are artists expressing their vision with words, and when all the words are put together there is actualized a union of experiences, mysterious and new with each person. Other men have pondered the spirit, the mystique of St. Francis of Assisi and, like T. S. R. Boase, have captured a spark of the flaming spirit which our world of today needs as badly as did that of the 13th century. Real holiness is timeless.

Few men have etched Christ so deeply in their lives as did St. Francis, and fewer still can interpret these lines for others. So Boase's presentation wisely allows for personal interpretation by the reader of the undefined charism of St. Francis. The author carefully places Francis in the historical, social, and philosophical movements of his time, permitting us the freedom to draw out the implications for our own Post-Vatican II environment. Has not the Council asked us anew to live the gospel life; and has not Van Kaam called Vatican II a Franciscan Council?

Within Boase's portrayal of Francis' human and spiritual struggles are the many facets of the saint's personality which witness the simple humor and joy of the Christian. The reader may be led to draw an amusing parallel between the dancing nun of recent criticism and Francis: "...carried away by what he was preaching, he moved his feet as though dancing, to the alarm of Cardinal Ugolino, who feared his simplicity might be despised." "This smiling prophet," certainly, "singing and dancing God's praises, was irresistibly infectious in his gaiety of soul."

We are not permitted to consider this aspect of St. Francis' charm in isolation; for the author envisions more than the poet—more than the reformer. Francis penetrated to the heart of Christian theology, and it is as a uniquely successful Christian that we must know him. This necessary balance is evident in Boase's presentation which shows, e.g., the Eucharist as the center (for Francis) of Christian faith in which heaven and earth are at one. It is likewise well emphasized in the portrayal of faith as paramount in the saint's life.

St. Francis of Assisi can make a valuable impact on a Christian in renewal. Strength and light for intelligent application can be drawn from these pages. Many readers will find themselves deeply indebted to those responsible for the publication of this simple, readable, and starkly illustrated account of Saint Francis of Assisi.

Relax and Rejoice: For the Hand on the Tiller Is Firm. By Father M. Raymond, O.C.S.O. San Bernardino, Calif.: Culligan Book Co., 1968. Pp. 255. Paper, $3.50.

Reviewed by Father Vincent B. Grogan, O.F.M., Secretary to the Minister Provincial at St. Francis Friary (Holy Name Province), New York City.

After being momentarily distracted, wondering how a Trappist could be so familiar with the current state of both the Church and the world as evidenced by his frequent examples from contemporary life and extensive quotations from the press, secular as well as Catholic, the reader can settle down and concentrate on the worthwhile kernel of Father Raymond's work.

The title best summarizes the book's theme: No reason to be disturbed or upset by the "changes" in the Church, because Christ is still guiding the Bark of Peter. Basically, it is a call to faith—a living faith that can discern our Lord's hand in the current renewal. History, according to the author, indicates that the Church has survived similarly perilous times: e.g., the very first century of her existence witnessed the scandal of Ananias and Sapphira, the troublesome matter of circumcision for converts; or take the thirteenth century, the so-called "greatest of centuries," which saw kings deposed, the papacy vacant for some three years at one point, Tartars and Turks attacking Christendom.

Furthermore, we should rejoice at the aggiornamento; it is a sign of life. What the physical body of Christ did: "increase in wisdom, stature and favor," has its counterpart in the Mystical Body of Christ. The physiognomy of the Church has changed through the centuries, and this change is an indication of maturity being attained.

The author then proceeds, chapter by chapter, to pinpoint these "changes" and the theological explanation for them. Particularly valuable and balanced is his treatment of the liturgy, ecumenism, scripture, and religious life. Less satisfactory are the essays devoted to the crisis in authority, celibacy, and the Blessed Virgin. Father Raymond gives adequate attention to the Eucharist in a separate chapter.

Father has the knack of arousing and sustaining the reader's interest by the apt quote (as on p. 29, Pope Pius XII's statement concerning the altar in relation to the tabernacle); by the quaint comparison (cf. p. 197 — the curiosity of Moses with the burning bush is likened to our curiosity for God, which can be satisfied on the pages of scripture); by the statement that brings the reader up short (such as the one on p. 154, that the involvement of religious with the inner city should not be motivated by a desire to **share** life with the ghetto inhabitants but to **teach** them how to live); or the needed reminder (cf. p. 190—the purpose of interfaith dialogue is to indicate the differences among the various churches as well as the agreements).

The author does, however, occasionally lose the objective balance he is trying to maintain. In his chapter on celibacy, e.g., he cites Senator Thomas Dodd as advocating that a person should read newspapers of both stripes in order to achieve a rational view of world affairs. Fr. Raymond recommends the same policy for Catholics in choosing their reading matter. He proceeds to enumerate the publications by name, and all are of one kind: conservative!

A further imbalance is detectable in the author's failure to present a truly rounded picture of the status of affairs prior to Vatican II. Granted that now, e.g., devotion to Mary and the saints seems to be declining; is this not a natural reaction to the earlier pietistic excesses of so many of the faithful towards Mary or their celestial favorite? Granted that some unusual liturgical experimentation has been attempted; was the Liturgy not previously celebrated in an almost robot-like manner by too many priests? In his treatment of the current crisis in authority, Father Raymond rightly condemns the subjectivist approach to faith and authority. However, he does not mention that previously the Faith had been so objectivized that religion had little or no impact on Catholics, and that authority in too many instances was exercised not in a spirit of service to the Christian community but for personal aggrandizement.

Despite these secondary flaws, Father succeeds admirably in developing and adhering to the expressed purpose of his book (a rare accomplishment, it seems, these days!): viz., to present the renewal in the Church as the Second Vatican Council initiated it. The Council's goal, as the author succinctly points out, was to change us into the changeless Christ. Father Raymond therefore deftly distinguishes (1) what the Council decreed from what individual writers and pseudo-theologians claim it said, and (2) the authentic magisterium (pope and bishops) from the mere helpers of that magisterium, the theologians. This latter distinction assumes a vital significance in view of the current embroglio resultant upon the promulgation of **Humanae Vitae.**

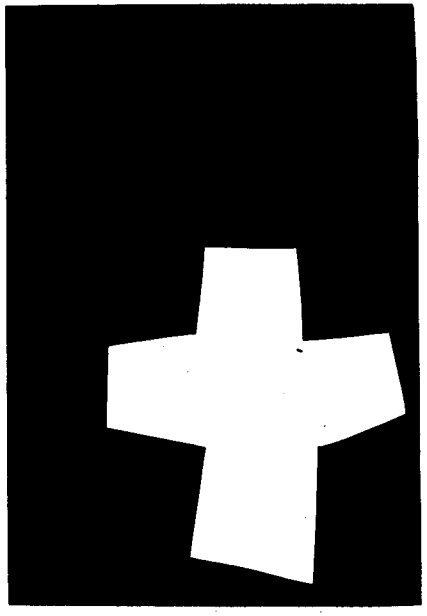
Although the work is conservatively oriented and on occasion seems to portray a misreading of the basic thrust of the Vatican Council, everyone who is sincerely desirous of studying the aggiornamento in an unsensational yet professional manner, can find the book most helpful in maintaining the proper perspective. So I recommend that in these days of turmoil, confusion, and doubt, the clergyman, the religious, and the layman allocate a few hours to relax and take up this book and rejoice, indeed, that they have found an author like Father Raymond, who is capable of treating theological concepts in a very basic and understandable terminology.

The Challenge of Radical Renewal. By Nicholas Predovich, S.J. Staten Island, N.Y.: Alba House, 1968. Pp. 159. Cloth, $4.95.

Reviewed by Sister Marie Beha, O.S.F., Ph.D. (Phil., St. Bonaventure University), Professor of Philosophy at the College of St. Francis, Joliet, Ill., and author of Living Community, *a study of the religious life utilizing personalist philosophy and conciliar theology.*

For a religious whose personal reaction to "Vatican II," "renewal," or "experiment" is one of vertigo, this book will bring some temporary relief. The author presents a balanced treatment of such staple topics as "Options and Structures," "Religious Life in Salvation History," "Why Religious in the Church?" as well as chapters on community, chastity, poverty, obedience, and religious spirituality.

The Challenge of Radical Renewal shows how contemporary points of view blend with, and yet differ from more traditional formulations. Clarity



and careful organization are strong points of Father Predovich's presentation, in which each chapter is almost outlined through subheadings and further breakdowns into first, second, and third point. Such careful division of material, while adding to clarity, still risks some oversimplification as, for example, when a topic as broad as "Principles for Future Growth" comes through in the neat categories of "one, two, three."

In fact, the author's passion for distinctions, a trait perhaps more medieval than modern, seems one of the weaknesses of the book. The initial chapter on "Options and Structures," while it contains much that is good on the vocation to be human and to be Christian, still labors over the distinctions between the "life options" of the married life vs. the religious life. A diagram which details how the "people of God," rising out of the "stump [sic] of Jesse," divides into two limbs of the married and religious life and finally flowers, on the one hand, into "pious and lay organizations" and, on the other, into monastic, apostolic and secular religious, seems something of an anachronism today.

Nor is this mentality which addresses itself to yesterday's questions limited to this introductory chapter. A subsequent chapter on the vows, for instance, after an excellent introduction to the meaning of the vows in the Old and in the New Testament, continues with a justification of marriage as incarnational, while religious life is seen as more oriented toward the eternal. This chapter also presents the interesting thesis that all monastic, apostolic and secular forms of religious life have been present in the church from the beginning; it is only that presently these variant forms are becoming more structurally apparent.

The chapter on chastity is again introduced by the question: Which is better, marriage or virginity? And as part of the answer, virginity is still compared to marriage with Christ. Further on, chastity is said to be "univocal" in the sense that its meaning has remained unchanged from the times of the early church. This univocal meaning is spelled out, again in comparison with marriage, as "... in marriage the partners commit themselves first and foremost to each other, and thus with the aid of a sacramental grace to Christ, in the vow of religious chastity, a person commits himself first and foremost to Christ and thus also to the love of his fellow man" (p. 73).

Contemporary emphasis is more evident in the chapter on poverty where Father Predovich incorporates a subsection on the theology of work and in the section on obedience which stresses freedom and the dignity of the person. However, the superior is still identified as the decision maker of the community, and, though provision is made for dialogue, "blind obedience" is updated to mean "a cheerful acquiescence at the end of the process" (p. 112).

Final chapters of **The Challenge of Radical Renewal** concern themselves somewhat hastily with religious spirituality and the need for new forms of prayer and asceticism as well as an ambitious conclusion on "Religious Life, Past, Present, and Future." This last chapter re-iterates what seems to be the mood of the entire book: The identity crisis of religious life is just about over; spring is coming, a "new hymn of love" is being intoned (p. 13); "we're down to earth again" (p. 12). Perhaps the author's confidence is justified in terms of his own detailed answers to yesterday's questions; his balanced presentation will certainly be helpful to those religious who feel themselves stranded in mid-stream renewal. It may be less effective for those who are already out to sea, having left behind the security of shore and who are now forced to live with the poverty and the prayer of an uncharted course.

Servants of the Lord. By Karl Rahner, S.J. Trans. Richard Strachan; New York: Herder and Herder, 1968. Pp. 220. Cloth, $4.95.

Reviewed by Father Theodore Cavanaugh, O.F.M., Guardian at Holy Name College, Washington, D.C. An instructor in homiletics, Father Theodore has served as Prefect of Discipline at St. Joseph's Seminary, Callicoon, N.Y., and Master of Clerics in Washington.

Rahner's "servants of the Lord" are today's priests; his message is addressed to them, not in the language of formal theology, but in the more personal and informal language of meditations, homilies, and retreat talks. The book is a compilation of Rahner's thinking on the priesthood; he makes no claim that he is presenting us with a complete spirituality of the priesthood. In the Preface Rahner explains that many of the contributions are pre-conciliar, delivered or written in a great variety of situations. He has attempted to revise or expand them all to fit our needs and our day.

Readers of Karl Rahner will find the style of the author no problem, but the uninitiated will probably struggle with it; he is a complicated author and reading his works requires attention and time; for this reason **Servants of the Lord** is not a book to be taken up as light reading. Donald Gelpi, S.J., wrote **Life and Light** (Sheed and Ward, 1965) precisely as a guide to Rahner's theology for the average reader. Should he have the time and the interest, perhaps the reader might consult Gelpi.

The topics in **Servants of the Lord** include most of the problems that beset the priest today: authority, celibacy, faith. Rahner approaches these and most of his subjects with deep understanding and experience. A few of the writings which appear in the book have been translated into English and published: e.g., the tenth chapter in **U.S. Catholic**, July 1968, on celibacy.

The priesthood is no longer taken for granted and the priest is not protected by a status which seemed proper to him for so long a time; the author agrees that a certain "demythologizing" of the priesthood is to be expected to show the priest in the light of service rather than one of privilege and authority; nevertheless, he insists that there are and must be "superiors" in the Church, preachers of God's word, commissioned and sent forth, rulers of the eucharistic assembly, whose job is not the job of all and sundry. He establishes that being a priest is not being a Christian as such in a higher degree, but is a particular function in the Church as a society.

While Rahner must be called a progressive theologian, there is no mistake that he takes a traditional view of the value of priestly celibacy; he tells this convincingly in a letter to a fellow priest, a former student. An interesting chapter deals with priestly confession; here Rahner defends the traditional practise and shows the theological basis that makes fairly frequent confession meaningful. He tries to explain how to make use of frequent confession in view of the many difficulties that attend it. In another chapter he speaks of the spirit of change; this is nothing more than the Holy Spirit working within us—we who so frequently find much of the spirit of the world and so little of the Father's Spirit in and about us. He exhorts us to pray: Abide with us, Holy Spirit. And change us!

Father Rahner includes other subjects in this book: the reality of faith, Christ and obedience, love of the Sacred Heart. His concluding chapters are two prayerful meditations on the priesthood: the prayer of an ordinand, and the prayer for the right spirit of Christ's priesthood.

If the reader is looking for a full spirituality of the priest in today's world, he will not find it in **Servants of the Lord**; nor did the author intend this. But if he is searching for solid material on matters troubling

the priest of our day, he should find more than the ordinary substance for thought and prayer. But he will have to dig; he will have to work at the task. Ultimately it will prove satisfying to him.

Revelation: A Protestant View. By Roger Schutz and Max Thurian. Trans. Kathryn Sullivan, R.S.C.J., preface by Henri de Lubac, S.J.; Glen Rock: Paulist Press, 1968. Pp. v-104. Cloth, $4.50.

Reviewed by Father Stephen C. Doyle, O.F.M., S.T.L. (Catholic University, 1963), S.S.L. (Biblical Institute, Rome, 1967). Father Stephen is Professor of Sacred Scripture at Christ the King Seminary, St. Bonaventure, N.Y.

One of the thorniest and most hotly debated theological problems of the Council was on the relationship between scripture and tradition. After strong debate and many revisions of the text, the fathers clearly favored the position that this is and must continue to be an open question, patent of theological discussion. The events of the last few months have only made it more obvious how much theologizing we need in this area, especially because it is intimately bound up with the questions of magisterium and authority. In twenty-eight pages, the second chapter of this book, the authors make a great contribution in this direction. Their incisive distinctions on the several senses in which **tradition** is used in the Constitution on Divine Revelation go a long way in helping one to read the document intelligently. Their comparison of it with a similar document from the World Council of Churches includes some fine ecumenical insights, and honestly and clearly indicates the long path that we will have to travel before we "all may be one, that the world may believe that we are his disciples."

Having said this much about an excellent chapter of the book, I find myself at a loss on how to write about the rest of it. With a feeling of irritation, I surmise that the publisher is presenting as a serious and in-depth commentary what was intended by the authors to be a popular paraphrase. After their fine discussion on Scripture and Tradition, the authors have little else of note to say.. Having been present at the Council (as a few irrelevant pages at the beginning make clear), and having been in contact with the men who worked on the document, they would seem to have been in a position to provide more ecumenical insights, as well as background material for the exegesis of the document based on the behind-the-scenes deliberations that preceded its formulation. Such are not to be found here.

As good as the document is, it is obviously the result of compromise. Any study should point this out. Just one example is the chapter on the New Testament which the authors treat in three and one half pages. They speak of the 'historicity' of the Gospels without mentioning the great debate on the question, and the attack on modern biblical scholarship at the council which could have set the work of Catholic scholarship back fifty years. Nor do they mention one of the results of the debate, the promulgation of the decree on the Historicity of the Gospels by the Biblical Commission in 1964. Many scholars consider this document more important than the Constitution on Divine Revelation.

In addition to the pages on "A Day at the Council," the book is also fattened for sale by the inclusion of the text of the Constitution, which anyone interested in this question would certainly have. For this the publisher charges $4.50.

It is because of my great admiration for the monks of Taizé, and their excellent contributions to ecumenical theology, that I must say that this book does not do them justice.

BOOKS RECEIVED

Berger, Peter L., **A Rumor of Angels: Modern Society and the Rediscovery of the Supernatural.** New York: Doubleday, 1969. Pp. 144. Cloth, $4.50.

Delhaye, Philip, **The Christian Conscience.** Trans. Charles U. Quinn; New York: Desclee, 1968. Pp. 277. Cloth, $4.95.

Derum, James P., **The Porter of Saint Bonaventure's: The Life of Father Solanus Casey, Capuchin.** Detroit: Fidelity Press, 1968. Pp. 279. Cloth, $4.95.

Fries, Heinrich, **Revelation.** New York: Herder & Herder, 1969. Pp. 96. Cloth, $3.95.

Rahner, Karl, **Theology of Pastoral Action.** Trans. W. J. O'Hara; ed. Daniel Morrissey; New York: Herder and Herder, 1969. Pp. 144. Cloth, $4.50.

Teilhard de Chardin, Pierre, S.J., **Science and Christ.** Trans. René Hague; New York: Harper and Row, 1969. Pp. 230. Cloth, $5.00.

Von Balthasar, Hans Urs, **Love Alone.** Trans. Alexander Dru; New York: Herder and Herder, 1968. Pp. 125. Cloth, $3.95.

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A REVIEW EDITORIAL

It Is We Who Know God

This is the single, simple theme of Henry Bouillard's book released last Fall by Herder and Herder: With all due provision for the divine initiative and the gratuity of both creation and revelation, the whole religious enterprise is vain and arbitrary unless we creatures have within our make-up the radical capability of knowing God and responding to his self-communication.[1]

The three chapters which make up this slender volume are extracted from the author's larger and more comprehensive study of Karl Barth—a partial re-publication which makes eminent sense in this case because there is no problem more central to Barth's whole stance than his emphatic rejection of "natural theology," or man's capacity to know God apart from revelation.

But the book is not, for all that, a mere scholastic polemic against Barth. It is, in a term the author never tires of repeating, a genuine dialogue in which much value is acknowledged in Barth's work even as certain crucial features of that work are rejected.

The first chapter deals from the speculative, authoritative, and scriptural viewpoint with the central question of the relationship between faith and natural knowledge of God. Vatican I is, of course, the privileged Catholic source on this matter, and Bouillard's treatment of the Council's position is sensitive and accurate; he brings out points that many over-reacting Roman Catholic authors have overlooked—points which serve to circumscribe and moderate the conciliar position. His treatment of Romans 1:18ff., and Acts 27:16ff., is similarly nuanced: Without carelessly attributing technical and explicit philosophical positions to the biblical writer or Paul, the author deftly draws out the implications of the Apostle's reflective thought.

[1] Henri Bouillard, **The Knowledge of God** (trans. Samuel D. Femiano; New York: Herder and Herder, 1968). Pp. 127. Cloth, $3.95.

The second chapter is concentrated more narrowly on one extremely rich (both speculatively and historically) aspect of the author's theme: the *ratio Anselmi.* Examined in great detail and with scrupulous hermeneutical precision, here, is not the so-called "ontological argument," but St. Anselm's own intention and accomplishment in the *Proslogium.* In this "trialogue," Gilson somewhat annoyingly emerges as the author's major spokesman for key medieval thinkers. Not only is Gilson's Thomism open to question as to its fidelity to the Angelic Doctor, but certainly few would accept him as a reliable authority on Duns Scotus. Fortunately, none of this mars Bouillard's excellent account of Anselm's accomplishment.

The final chapter is a good dialectical consideration of Barth's ill advised critique of Thomistic analogy a la Cajetan and Suarez, in confrontation with what the Angelic Doctor actually did teach. Boullard's explanation of St. Thomas is accurate, and what he says is important regardless of what may think of this perennially vexed doctrine of analogous predication.

The author has clear ideas and expresses himself well; hence it is somewhat surprising to find him (merely verbally, no doubt, on p. 38) falling into the same error he condemns on pp. 102 and 112: that God can be said to "participate" in being. Again, while I am quite ready to accept Bouillard's thesis that "demonstration" of God is impossible, he does seem to make too short shrift of reduction as a valid method quite close to the reflection he does accept (p. 28).

The translation is unusually good, my only reservation being the use, on p. 29, of "conscience" for "consciousness." And the mechanical work, for so technical a treatise, seems above average. The "not" on p. 46 should doubtless have been "now," *analogis* (p. 106) should be *analogia,* and "principle" (p. 37) should be "principal."

The Knowledge of God is not a popularization, intended for the occasional reader. It is a serious study of a serious question, in genuine dialogue with one of the most influential Protestant thinkers of our age. And the author's point is deserving of continual re-emphasis in gentle, considerate yet unyielding discussion with representatives of several opposing positions: It is *we* who know God.

Fr. Michael D. Meilach, ofm

Charisma in the Church

Sister M. Regina Birchem, O.S.F.

In the search for meaning so characteristic of our day, concepts, sometimes old but thought new, emerge, expand, and bring new light to reality. Followers of the Poor Man of Assisi, we—like our contemporaries—search for meaning in Francis's life and our own. Who are we? and why are we? and should we be? are questions we ask ourselves imploring New Light, the Holy Spirit.

A man of our age, Teilhard de Chardin, wrote to a friend, Auguste Valensen:

> I dream of a new St. Francis or a new St. Ignatius, who will offer us the new type of Christian life (at once more involved in and more detached from the world) that we need!

And at another time he wrote:

> Oh! how much I would like to have met St. Ignatius or St. Francis of Assisi that our age so sadly needs! What a wonderful dream—to follow a man of God along a free, fresh road, impelled by the full force of the religious life—sap of his own time. Often I pray to God that I may be the ashes from which will rise, for other generations, the great blaze that our own looks for in vain.[1]

"...that our own looks for in vain." What message does the "man of God," Francis, have for us who wish to be in the Spirit "sap" of our own time? In other words, what was his charism, and is it meant for us too?

Franciscans of our day—as well as Dominicans, cardinals, pastors, and laymen—are discussing charisms. When Cardinal Suenens revived the Pauline notion of a charismatic Church in the Council he caused an uneasy stir in certain hierarchical quarters because of the tremendous implications the doctrine has for ecclesial structure and for the role of the faithful.[2] It has yet undiscovered meaning for authorities in religious orders, for **true** freedom and responsibility of members, for the uncomfortable "return to the spirit of the founders." Further, the doctrine on charisms gives full recognition to the

[1] Henri de Lubac, S.J., **The Religion of Teilhard de Chardin** (tr. René Hague; New York: Desclee & Co., 1967), 20.

[2] Philip Sharper, "Speculations," **The Critic** 24:10 (February-March, 1966).

Sister M. Regina, a member of the faculty of St. Francis Academy, Hankinson, N.D., and a graduate student in theology at the Seraphic Institute, Joliet, Ill., uses the most up-to-date contemporary discussion on the nature of charism in an effort to disclose the practical implications for our day of that specific charism bestowed upon Francis and his followers. Because of the detailed nature of this study, it has been so divided that the theoretical and historical considerations appear this month, with the concrete implications to be presented in the April issue.

> of apostolicity of doctrine and apostolicity of ministry. These are, indeed, the two criteria of unity, and so of authenticity and validity (1 Cor. 12:13; 14:37-38).[25]

However, the New Testament carefully avoids using secular terms of office to describe the functions of community because of the implication of a ruler-ruled relationship rather than a relationship of service. Küng explains this further by the fact that the term used for the charism of leadership, **kybernéseis**, literally means "the art of steersman" or "of the guide."[26]

Charism within the Life of the Church. Charisms, as we have already seen, do not rest only in the hands of the officials but go far beyond the hierarchical structure and rest in each of the faithful. As the Constitution on the Church says, "The holy People of God shares also in Christ's prophetic office."[27] It has been a common misunderstanding of charisma to think that there is only one kind of gift: that which comes with ordination. Saint Paul says that each man has his charisms, his gift, his call.

> Each has his own special gift from God, one of one kind and one of another (1 Cor. 7:7).
> To each is given the manifestation of the Spirit for the common good (1 Cor. 12:7).
> As each has received a gift, employ it for one another, as good stewards of God's varied grace (1 Pt. 4:10).

Music makers - world forsakes
dreamers of dreams
peace makers - - -
movers and shakers
of the world - -
forever it seems

Though the Spirit is ever working for the edification of the body of Christ he does not, then, necessarily do it through the "establishment" but has preserved a sort of free sector in the Church, acting directly in the community of believers. The unpredictable actions of the Spirit do not always come through the "proper channels."[28]

A charism is always a call to service. Aside from the extraordinary gifts, such as those mentioned earlier, there are the gifts of constant daily fidelity, unselfish kindness, sincerity of heart, courage in accomplishing duty, artistic expression in worship, mercifulness and unshakeable trust in God's mercy, profession of truth, profound love of God, patience in hardship and mental anguish, true joy—all of which are for the "building up" of the faithful. Even lasting observance of the natural law, that which belongs to human nature as such in this world, requires special help from God.[29]

[25] Congar, 175. [26] Küng, 187.

[27] Walter M. Abbott, S.J. (gen. ed.), and Joseph Gallagher (tr. ed.), **The Documents of Vatican II** (New York: Guild Press, 1966), §12, p. 29.

[28] Congar, 174.

[29] Rahner, 54-55; cf. **idem, Nature and Grace** (New York: Sheed & Ward, 1964), 33.

The greatest charism of all is revealed in the everyday unextraordinary situations. It is love (1 Cor. 13:1-8). Hans Küng makes this comment regarding this Pauline passage:

> Christians should desire higher gifts—everyday ones. "But earnestly desire the higher gifts. And I will show you a still more excellent way." And this more excellent way, the best and greatest of the charisms, is the least sensational, the most everyday of gifts: love. Without love, speaking with tongues and prophesy, even faith or the renunciation of all property, or martyrdom, is nothing.[30]

We must distinguish charisms from natural gifts or talents such as art or literary ability, which someone has or doesn't have; they are not given on one's own behalf. However, potentialities can become charisms when appealed to and aroused by the Holy Spirit. The whole man with all his human gifts may be directed to service as well as receive new gifts from the Spirit. Even eating and drinking, being alive or dying, as slave or as free, and keeping certain regulations when done "in the Lord" are charismatic.[31]

Further, the Constitution on the Church explicitly distinguishes charisms from sacraments.[32] From another viewpoint, charisms assist the Church herself in her sacramental witness by making her a manifest sign of the Lord.

Charisms may also exist outside the Church for even a natural act may be not without the grace of Christ even though there is no conscious supernatural motive present.[33] However, charisms are "connatural" to the Church and lead to truth; outside the Church they will never be so intense as to be a sign of another way to God.[34]

Institutionalized Charisma. There is the question also of whether there can be institutionally transmitted charisms. It is obvious that there do exist groups which seem to be animated by the same Spirit. This infectious aspect of certain gifts of the Spirit belongs, too, to the charismatic element of the Church. A religious community is such an ecclesial, institutionalized charism which the Church acknowledges as present and active for the "work of the ministry."[35]

As an individual Saint Francis would have meant little to the Church and would probably have been long since forgotten, if he had had no followers. There was an aspect of his charism that attracted others by the impulse of the Spirit to devote themselves to the same mission. If Franciscans genuinely live in the spirit that animated Francis, they too are charismatic.[36]

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30 Küng, 182. 31 **Ibid.**, 185.
32 Abbott, **loc. cit.**
33 Rahner, **Dynamic Element**, 63.
34 J. F. Gallagher, "Charism: For the Church," **New Catholic Encyclopedia**, 3, 462.
35 Sergius Wroblewski, O.F.M., **The Real Francis** (Pulaski: Franciscan Publishers, 1967), 12; cf. Rahner, **Dynamic Element**, 59.
36 Rahner, **Dynamic Element**, 59; **Nature and Grace**, 36.

There were others in the time of Francis who were quite unenthusiastic about and uncomprehending of his ideals. Yet, as Rahner observes, the Poor Man of Assisi would never have become written in the history of the Church as one led by the Spirit if he had resisted submission to ecclesiastical law and his obligation to the Church and her ministry in order to be faithful to his call as he perceived it.

Unity of One Spirit. We see in Francis as well as in Paul centuries before him, occasions of decision in following the Spirit and submission to established authority. It is an awesome aspect of the Church's ministry that within her power lies the authority to direct the action of the Spirit in her members. Though the Spirit is free to list where he wills, the possessor of the charismata would be unworthy of credit if he remained outside the institution and the apostolate set up by Christ. So thought Paul, who though he preferred to appeal to the spiritual gifts he had received and the effectiveness of his apostolate, knew he would be running in vain if the center at Jerusalem did not give him approval (1 Cor. 7:40; 2 Cor. 3:1-3; Gal. 4:12-20; 2 Cor. 7:2).[37]

The Constitution on the Church points out that the hierarchy must judge the truth of the spiritual gifts, neither hastily seeing them where they are not, nor demanding such excessive proof that the Spirit is extinguished.[38] Though obstacles should not be put in the way through unenlightened zeal by those who doubt anything not officially organized, the Church is not just a group of charismatics free to do as "the Spirit moves." But, as Pius XII says in **Mystici Corporis**, the element in her of dynamic unrest if not of revolutionary upheaval, the charismatic, belongs to her very essence.

If this is true then tension, opposition of forces, is unavoidable and can even be expected and accepted. It is to be regarded as more than a necessary evil, for both forces (coming as they do from the same Spirit) cannot be "dialectically" opposed.[39] The one Spirit is our source of unity, or, as Rahner puts it:

> Ultimately only one thing can give unity in the Church on the human level: the love which allows another to be different, even when it does not understand him. This makes it more understandable that charity is not present in the Church as though in a container, but itself belongs to the actual constitutive element of the Church, in contradistinction to all other societies.[40]

It may be that the holder of office also be endowed with personal charismata. A happy balance between office and the spiritual gift occurs—a situation that is very fortunate but cannot be brought about by man's efforts alone. Rahner facetiously adds to this: "It is

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37 **Congar**, 177.
38 Pius XII, **loc. cit.**; Rahner, **Nature and Grace**, 34.
39 Rahner, **Dynamic Element**, 73.
40 **Ibid.**, 74.

no accident that there is a special mass for confessor bishops, because such a fortunate occurence must be celebrated in a special way, when a new pentecostal wind blows directly in the official."[41]

Recalling a line of Gerard Manley Hopkins, "Strung to duty is strung to beauty," Philip Sharper writes in a commentary on charisms that there is a beauty to be discerned in "both prophet and the one who holds the awesome power to silence him—for each, in most cases, felt strung to duty, no matter how one who lived above the valley of their decision might write the prophet off as glory grabber or fanatic, the wielder of authority as either politically motivated or pressure-prone." Sharper compares the tension of the situation to that which exists between a conductor and every member of an orchestra:

> It is the conductor's function to make the tension creative, not to erase it by trying to play every instrument himself, or assuming that only he can read the score.[42]

In the case of the Church, however, the score is not completely written: The Pilgrim Church is a to-be-finished symphony.

[41] Rahner, Nature and Grace, 37.
[42] Sharper, 86-87.

Ripples

Fingering into coves,
the bay fondles the land
for eons.
Anon shafts of the western sun
turn the ripples
into flashing crystals
orient, crescent, evanescent
myriadly.
Ladies on balconies
ogle enviously.
Sapphires and rubies
on jewelled fingers
lose lustre.
Cove fingers
ripple brilliantly.
Ladies look and wonder
humiliatedly.

Edwin Dorzweiler, O. F. M. Cap.

Penance: Sacrament of Trinitarian Conformity

Valens Waldschmidt, O. F. M.

The Sacrament of Penance can be viewed, we have seen in the last two conferences, as an answer to man's psychological needs and as a pledge of God's friendship. It can also be seen as a means of conforming ourselves to the divine pattern we are meant to attain. This sacrament is, then, not a mere mechanical forgiveness of sin. The formula, "Ego te absolvo" is rooted in the life of the Trinity and has as its goal the fuller incorporation of man into the life of the Godhead.

In the forgiveness of the sinner, there is a personal relationship of the sinner with the three divine Persons. Great as is the mystery of God in the creation of the world and in the bestowal of grace, even more marvellous, from the human viewpoint, is divine forgiveness, which is essentially for the soul supernaturally dead a "re-creation" of grace.

How is man conformed to God? First of all in and through sanctifying grace given in Baptism and strengthened in Confirmation. And how does grace manifest itself in our life? Through the practice of virtue. Virtue is grace in action. According to Duns Scotus grace is, as it were, the atmosphere of divine activity in man. In the supernatural life our challenge is to put divine life into action—and to do this, specifically, out of love.

Lord, help us to see the sacrament of forgiveness as a means not only of ridding ourselves of sin but of acquiring virtue and thus becoming more perfectly conformed to you.

Father Valens Waldschmidt, a retreat-master in Streator, Illinois, stresses in this third conference on the sacrament of forgiveness, its power to make the true penitent more perfectly conformed to the divine trinitarian Exemplar.

The Scriptural Setting

One of the key concepts in the writings of Saint Paul is that of "putting on Christ." It is the task of every Christian to put on Christ, not simply to imitate Christ but to be joined with Christ, to be buried with Christ so as to rise with Christ. Like a stone dropped into the sea, we are to be surrounded by Christ; like a sponge saturated with water, we are to be absorbed by Christ.

Paul says, "He that confirms us with you in Christ and that has anointed us is God, who has also sealed us and has given the pledge of the Spirit in our hearts" (2 Cor. 1:21). He also speaks of Christ's crucifixion overshadowing us, getting into our very flesh, heart and muscles. "They that are Christ's have crucified their flesh with their vices and concupiscences" (Gal 5:24). Here we are talking about a deep-seated difference in man's being which marks his incorporation into Christ—a re-creation through grace, the goal of which is full union with God.

The Doctrinal Basis

It is our destiny to go to the Father. But we can go to the Father only through the Son, our Lord Jesus Christ, and in his Spirit, the Holy Spirit, the Spirit that touches our mind, enlightening it to see what it has done wrongly, and touching the heart to make it shed tears over sin. This is not simply a recitation of an act of sorrow. It is God's action when he forgives sin and sanctifies the penitent.

We are sanctified in confession, then, not just with words or our own personal acts. God puts grace into our hearts and nourishes them. He moves us to the practice of virtue, not only removing sin but positively implanting the supernatural organism—grace, the gifts, and the virtues. How many good people only examine their consciences to find faults, never seeking the virtue they have omitted. Confession teaches us to replace sin with virtue, for sin is only the omission of virtue. When Christ said, "If you love me, keep my commandments," he was saying not simply to avoid sin but to do his will. Love demands action; grace demands expression in virtuous activity.

Just as the world is filled with "vestiges" (the fingerprints of God), according to Saint Bonaventure, of the goodness and beauty of God which in some way bear witness to the trinitarian love of the Creator, so the actions of man reveal the inner life of the soul. Man's virtues are but so many epiphanies of Christ's life within him.

By mentioning in confession a fault, a special influence of the sacramental grace comes to aid us to overcome the fault and to supplant it with a virtue. Thus the Franciscan looks to confession as a means of greater conformity with God. For him confession reviews the mystery of the Redemption, through the power of which man grows in the likeness of Christ. A Franciscan, conscious of his Christian elevation through grace, seeks no existence without Christ. For him confession is an extended hand of Christ working in this world. From confession to confession, the follower of Francis endeavors to trace in his soul the countenance of Christ through the practice of virtue.

Present-Day Needs

One of the saving factors in modern-day thinking is that man, today, is interested in perfecting himself. Most of his efforts are directed to the perfection of natural virtue. Courtesy, kindness, politeness are highly prized qualities. What modern man needs to learn is that natural virtue must be elevated by grace and motive to the supernatural. On the other hand, the modern religious must also bear in mind that supernatural virtue is not practised in a vacuum. The natural virtues are the channels of the supernatural virtues.

Christ is the divine exemplar, the mirror of perfection. Perfection is not to be sought in the acquisition of natural knowledge and wisdom, but in the acquisition of love through virtue.

The Umbrian hills and Spoleto valley certainly add color to the life of Saint Francis; but the true atmosphere of that life is the practice of virtue. To follow Francis means to acquire greater faith, hope, and love, which must be purified in the fires of Franciscan self-denial. The Franciscan stands on his tip-toes, reaching for the day when the gifts of the Holy Spirit will perfect the virtues in his soul. Today's friar or sister should, therefore, seek in his heart not the image of society but the image of God.

Benefits for Religious Life

Franciscan growth is not just a growth of the mind; it is also a growth of the heart. It spells growth in action. Franciscans have been known throughout history for what they have done, not for what they have merely thought. Following his own admonition to avoid idleness, Francis was constantly doing something. He was either praying, going to the infidels, preaching, rebuilding a church, or kissing a poor, dirty leper. Franciscanism is not static, dead, dormant. Sometimes Franciscans succeed; sometimes they fail. But the Franciscan ought always to build

on success or failure. In either case, his Franciscan sense of penance should bring him back to God, to the divine mercy and forgiveness in failure or to the appreciation of the divine favor in success. The spirit of Francis in him should always issue forth in action that is busy about the things of God.

The Franciscan believes that grace builds on nature. He does not think of practicing virtue in the abstract. He knows both the limits and the possibilities of man. But he does not wait until he can do a thing with ultra-perfection, for then he would do little. He acts and then perfects the action on future occasions. With humble confidence, he looks to the future, learning from the past, and trusts in the grace of God to lead him on to the heights of love. Franciscan realism embraces both the realities of this world of frail men and the realities of the world of God. If the cross is hard, the love of God is sweet. If man is weak, God is strong. If sin is self-centered, virtue is God-centered. If man stands in need of forgiveness, God supplies the means of pardon. Thus runs the Franciscan story of growth in the likeness of God.

The Franciscan believes that sacramental grace aids his growth, that it is a special help of God that comes with sanctifying grace. It aids us not only to act, but also to be conformed to God. This means that the image of God is impressed on the soul more deeply with each reception of the sacrament, as surely as Christ impressed his image on the veil of Veronica. As the shape of a vessel forms and fashions the shape of the water as long as the water remains in the vessel, so the sacrament of penance forms and fashions the soul with divine justice and love, with divine mercy and forgiveness.

Intrinsic Value

(1) In receiving the sacrament of forgiveness, put yourself in union with the Blessed Trinity. Realize what you are about to do. You are in harmony with a divine action. (2) As a Franciscan remember that it is God who cuts, trims and tempers the soul, freeing it of egotism. God alone can completely destroy in us this seven-headed tendency to sin: namely pride, anger, lust, envy, intemperance, avarice, and sloth. (3) Approach the sacrament of penance with the purpose of being pardoned, but also with the desire to practice virtue.

Prayer

O Father, Son, and Holy Spirit, only in your Name is holiness acquired and pardon given to us. In Baptism we have been signed with the sign of the cross; in the sacrament of forgiveness we are healed with the same sign. We come to you to receive your forgiveness. O Father, as the source of all mercy, as the source of all life, as the source of all providence, forgive us our sins. O Son, Architect of the divine plan, impart to us the forgiveness of the cross. O Holy Spirit, as the Father and the Son meet in you, may we meet in you and with each other in the forgiveness of our sins. Amen.

Saint Francis and the Prayer of Praise

Sister Mary Louise, O. S. C.

From all eternity God, who is pure Good, wishes the fullness of glory and praise to be given to him. Within the Trinity there existed this perfect flow of praise between the three Persons; yet because God is all-good and goodness is diffusive, he desired others to share in this relationship. He created man in his own image and likeness and destined him to share in the fullness of his own life. Most probably, however, if we are to take the word of scientists based on well documented evidence for evolution, God did not constitute man in a perfectly balanced relationship with himself. Rather the highly refined sense of worship and the desire to praise God— to know and love God —was to emerge only slowly over the ages. The process was not helped, of course, by sin of the first human beings, which both set the example and facilitated the commission of further sins and the growth of a cosmic "atmosphere" of sin and death. Yet in the fullness of time God fulfilled his eternal plan to send his only-begotten Son; and with the advent of Jesus Christ the unification of mankind under his headship was begun, and creation began its growth into a worshipping community.

"By the Incarnation Christ has made it possible for us to join him in his praise of his Father."[1] The authentic Christian appreciation of Jesus as the firstborn of all creation and its focal point (Col. 1:15-20), has always been the very core of Franciscan spirituality. All that is said, thought, or done, is carried out in and through Christ. No man could ever dare to think his unworthy praise to God would be valued; yet offered through Christ it has merit untold. The passage in Ephesians 1:3-14 gives evidence that Christ's role is one of giving adoration, praise, love, and atonement to the Father on behalf of men, as well as mediating the divine gifts to men. Father Prat sums the passage up in these concise phrases:

> Blessed be God, who by his spiritual benediction, has elevated us on high in Christ.
>
> In Him, we were determined before the formation of the world.
>
> In Him, we were predestined to be adopted Sons of God.
>
> In Him, we have our redemption by His Blood.

Sister Mary Louise, a contemplative nun in Minneapolis and a student, during the summer, at the College of St. Teresa in Winona, Minn., allows Francis to speak abundantly for himself in this inspiring article emphasizing the importance of adoration in the life of the Franciscan.

[1] George W. Kosicki, C.S.B., **Like a Cedar of Lebanon** (New York: Sheed and Ward, 1966), 19-20.

In Him, the Jews were called first to faith in Him.
In Him, even before we were sealed by the Holy Spirit, we had the pledge of our eternal heritage.[2]

This mystery of God's love permeated the whole being of Francis, and he realized what it demanded; in God's sight we are nothing except what he wants us to be, and Francis bemoaned the tendency of man to praise himself. Francis was a lowly creature, but instead of dwelling on this fact he submerged his lowliness in the riches of Christ. Chapter 23 of his 1221 Rule gives full expression to the feelings of Francis and his followers on the subject:

> Almighty, most high, most holy and sovereign God, holy and just Father, Lord King of heaven and earth, for your very self we give you thanks, because by your only Son in the Holy Spirit you have created everything spiritual and corporal, and you placed us, made according to your image and likeness, in Paradise, and it was through our fault that we fell.
>
> And we give you thanks because, just as you created us through your Son, so in that true and holy love with which you have loved us, did you have him, true God and true man, be born of the glorious and most blessed holy Mary ever virgin, and wish us captives to be redeemed through his cross and blood and death.
>
> And we give you thanks because this your Son is to come again in the glory of his majesty to send to the eternal fire those accursed ones who did not practice repentance and did not acknowledge you . . .[3]

The Eucharist and the Sacred Scriptures were the two sources of Francis' spirituality. Both were necessary components of a unified whole. It is evident that Francis was well acquainted with Scripture.[4] His Letter to All the Faithful illustrates how his very concept of God was formed by his vivid appreciation of Salvation History. It begins by recalling God's saving acts: Incarnation, Eucharist, and Redemption. Then Francis comes to the high point: "Let us speak his praise and pray to him day and night with the words, Our Father, who are in Heaven, for we should pray always and never lose heart."[5]

Man gives fullest glory to God through participation in the Mass. There Christ is present in his Word and in the Eucharist. Before this sacred mystery Francis asks that

> everything in man halt in awe, let all the world quake, and let Heaven exalt when Christ, the Son of the living God, is there on the altar in the hands of the priest! Oh, admirable dignity and amazing condescension! Oh sublime lowliness! Oh, lowly sublimity! That the Lord of the universe, God and the Son of God, should so humble himself as to hide under the tiny form of bread for our welfare. Look, brothers, at the humility of God and pour your hearts out before him. Be humbled yourselves, so you can be exalted by him.[6]

Before the awesomeness of such mysteries Francis could think of little else but God, making all other things subordinate. He saw the great need for total renunciation in the life of the man who would give full glory to God, who would do his part in restoring the balance in the relationship between creature and Maker. The Rhapsody of Lady Poverty, written by one of his followers, is a poetic expansion of Francis' thought on self-renunciation. Francis saw the need for complete emptying of oneself because he saw the true nature of worship.

For Francis, all things that did not help him praise God were unnecessary. He looked at life with an eschatological eye and remained always a pilgrim in this earth. He wished his little group of followers to "prefigure the great worshipping assembly at the end of time, which will be forever absorbed in singing God's praises."[7] Few men have attained Francis' faith-filled vision. So ardent was his desire to praise God in every possible way, that he composed the Office of the Passion to extend the praise of the Mass. This Office was to be wholly God-centered. Composed from verses of various psalms, it proclaims eloquently that God's saving work is not a thing of the past but includes also "the future manifestation of that glory" which is still veiled from us.[8] The redemptive path of Christ is set before us in the psalm composed for the hour of None, which ends in jubilant tones of Christ's second coming:

> Behold, behold that I am God, says the Lord. I shall be exalted among the nations, I shall be exalted on earth.
> Blest is the Lord, the God of Israel, who has redeemed the souls of his servants with his own most holy blood. And all who hope in him shall not offend.[9]

The prayers of Francis are acts of "thanksgiving filled with hope."[10] The goal which Christ set before us was Francis' chief preoccupation. His whole life was spent "with these canticles of thanksgiving already on his lips with which the eschatological community will praise Christ's way at its goal, at the end of the world."[11]

The Divine Office is a continuation of the praise and thanks given in the Mass, designed to carry on the prayer of Christ living in his Church throughout the day. The recitation of the Office is therefore a primary source of deeper union with God. Having thus acknowledged its privileged position, which is due largely to the Church's authentic stipulation

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[2] Cited by Valentine Breton, O.F.M., **Franciscan Spirituality** (tr. Flavian Frey, O.F.M.; Chicago: Franciscan Herald Press, 1957), 18.

[3] James Meyer, O.F.M., **The Words of St. Francis** (Chicago: Franciscan Herald Press, 1952), §§283-89. Hereafter cited as **Words**.

[4] Sergius Wroblewski, O.F.M., notes in **The Real Francis** (Pulaski: Franciscan Publishers, 1967), 22, that Francis quotes or alludes to Scripture over 200 times. Apart from the Office of the Passion he refers to 14 books of the Old Testament some 39 times, and to 19 books of the New Testament some 200 times. He quotes Mt. 62 times, Lk. 42 times, Jn. 32 times.

[5] **Words**, §230c.

[6] "Letter to the Chapter General and All the Friars," **Words**, §192e.

[7] Cajetan Esser, O.F.M., **Repair My House** (tr. Michael D. Meilach, O.F.M.; Chicago: Franciscan Herald Press, 1963), 37.

[8] **Ibid.**, 17.

[9] **Words**, §37h.

[10] Esser, 19.

[11] **Ibid.**, 20.

of the Hours as its own official prayer, we can go on to insist, with Pius XII and with Vatican II, that there can be no sharp distinction drawn between the external performance of these official actions and the interior cultivation of the divine presence which must inform their recitation and will normally flow over into para- and extra-liturgical prayer.

It is at least plausible that Francis' love for, and fidelity to, the recitation of the Divine Office were responsible in large part for the prominence which (we have seen) adoration, praise, and thanks to God enjoyed in his life. His unbroken awareness of the Triinty, e.g., is apparent in his Letter to the Chapter General and all the Friars' "In the name of the sovereign Trinity and the holy Unity, Father, Son, and Holy Ghost."[12]

In the marvellously unified fabric which is the Christian mystery, a vivid appreciation of the Trinity always implies a lively awareness of the Incarnation. It was only natural, therefore, that Francis grasped unerringly the importance of Christ as mediator in his praise of the Trinity—and that he saw the central importance also of the Eucharistic Celebration as the privileged occasion of such praise. Majestically written, Chapter 23 of the 1221 Rule again "links the heavenly and earthly churches in a song of praise to the Trinity through Jesus Christ."[13]

The paraphrase Francis made of the Our Father embellishes the petitions Christ encouraged his followers to express. At the end, Francis breaks forth into a beautiful hymn of praise which shows how deeply the Scriptures had burned their message within his heart:

> Holy, holy, holy, the Lord God almighty, who is, and who was, and who is to come (Apoc. 4:8). Let us praise and exalt him above all things forever (cf. Daniel 3:57).
>
> You are worthy, O Lord our God, to receive praise, and glory, and honor, and blessing (Apoc. 4: 11). Let us praise and exult him above all things forever.
>
> Worthy is the Lamb who was slain, to receive power and godhead and wisdom and strength and honor and glory and blessing (Apoc. 5:12). Let us praise and exalt him above all things forever.
>
> Let us bless the Father and the Son with the Holy Ghost. Let us praise and exalt him above all things forever.
>
> Bless the Lord, all you works of the Lord (Dan. 3:57). Let us praise and exalt him above all things forever.
>
> May the heavens and the earth praise him in his glory — and every creature in Heaven and on earth and under the earth together with the sea and everything in it (Apoc. 5:13). Let us praise and exalt him above all things forever. Glory be to the Father . . .[14]

These praises, so replete with eschatological significance, Francis would recite every hour of the day and night and also before the Office of the Blessed Virgin. He had an unusual perception of what constitutes real devotion to Mary.

12 **Words**, §192. 13 Wroblewski, 103. 14 **Words**, §36a.

Far from isolating her as an absolute object of devotion, or even restricting his vision to her divine motherhood, Francis considered our Lady in her relationship to the three divine Persons, incorporating into his life her acceptance of the Word and the material poverty she had practiced. In imitation of these traits of Mary he hoped to achieve the will of the Father. It is not surprising, then, to note in his 1221 Rule, his expression of thanks **through** Mary:

> And for the sake of your love we humbly beg our glorious Mother, the most blessed Mary ever Virgin . . . and all the saints who ever were or shall be or are, that they may give such thanks as pleases you for all these things, to you, the true, sovereign, eternal, and living God, together with your dearest Son our Lord Jesus Christ, and the Holy Ghost the Paraclete forevermore. Amen. Alleluia.[15]

Note, too, the reverence for Mary which marks the anthem Francis composed in her honor for his Office of the Passion:

> Holy Virgin Mary, there was never anyone like you born in the world among women! Daughter and handmaiden of the most high King, our Father in Heaven. Mother of our most holy Lord Jesus Christ. Spouse of the Holy Ghost! With the archangel St. Michael, and all the Virtues of Heaven, and all the saints, pray for us at the throne of your beloved most holy Son, our Lord and Master.[16]

Two other short prayers ascribed to Francis show his sense of dependence on the Blessed Virgin:

> O holy Mother, sweet and fair to see, for us beseech the King, your dearest Son, our Lord Jesus Christ, to death for us delivered: That in his pitying clemency, and by virtue of his most holy Incarnation, and bitter death He may pardon our sins. Amen.[17]
>
> Oh, our glorious sovereign Lady and our hope! Just as the world received its Saviour at your hands, so at your hands do I hope once to see my Lord Jesus Christ. Amen.[18]

When his brothers asked his to teach them the art of prayer, Francis is depicted as answering them thus:

> Since we are all laden with sins, prayer should never be attempted alone. It must always be bolstered and shielded by the protection of the saints in heaven. And in the very first place it is the Blessed Virgin Mary who must be our

15 **Ibid.** 16 **Ibid.**, §232.
17 **Ibid.**, §233. 18 **Ibid.**, §234.

Mediatress with Christ, and Christ our Mediator with the Father.[19]

In his letter regarding religious life in a hermitage, he tells his brothers that no hard prayers are required; they should simply say the Our Father and repeat: "We adore you, most holy Lord Jesus Christ, here and at all your churches all over the world, and we bless you; because by your holy cross you have redeemed the world."[20]

To the scope of Francis' praise of God through and in Christ, through Mary Mediatrix, through the Mass and the Divine Office, was added the praise through creatures—and even his own sufferings:

> Please, O Lord, let the fiery, honeyed force of your love lap up my spirit from everything there is under Heaven: so that I may die for love of love for you, who deigned to die for love of love for me.[21]

> O my Lord Jesus Christ, I thank you for the great love you have shown me. For it is a token of great love if the Lord punishes his servant well for his faults in this life so that he may not be punished in the next.[22]

Francis found everywhere stimuli to prayer. No matter how lowly the creature, he found cause to praise God through it. Creation helps raise man's thoughts toward God the Creator, as is evident in the **Praises** Francis wrote for Brother Leo:

> You alone are holy, O Lord God, you are he who performs things wondrous. You are strong. You are full of majesty. You are the most high. You are the King Almighty—you, holy Father, King of Heaven and Earth. You are the Lord God, threefold and one, all that is good. You are what is good, all that is good, the Sovereign Good, the Lord God true and living. You are charity and love. You are wisdom. You are humility. You are patience. You are assurance. You are restfulness. You are joy and gladness. You are justice and temperance. You are all the wealth desirable. You are beauty. You are gentleness. You protect. You guard and defend. You are fortitude. You are refreshment. You are our hope. You are our faith. You are our great relish. You are our eternal life, great and wondrous Lord, God Almighty, Savior merciful.[23]

Even the virtues themselves were a source of rapturous prayer for Francis, as his Salute to the Virtues shows.

Francis, then, was always aware of the many ways of praising God. By looking at his prayer we see that any subject can enter into and give cause for prayer, giving us much freedom in our approach to God. "One who regards nature with a Franciscan eye prays: and the spiritual life appears to him as an act of love which can be enkindled at any and every moment, which can transfigure every gesture and every thought, in short, all the little things which make up everyday life."[24]

Perhaps the most famous of Francis' writings is his Canticle of the Sun, which was written at various stages during the later part of his life. This prayer could spring forth only from the lips of someone in deep communion with God. It is one of the most vibrant expressions of religious praise through creatures that can be found. The prayer of Francis is our model for prayer—for a life that is God-centered and permeated with adoration and praise. Our petition should be that we may serve God well.

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[19] Henrici Abrincensis, **Legenda S. Francisci versificata**, VII, 4-8; cited by Esser, 151.

[20] **Words**, §150.

[21] **Ibid.**, §33.

[22] **Ibid.**, §98.

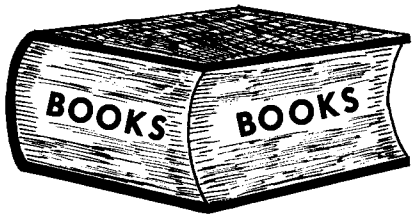
[23] **Ibid.**, §34.

[24] Efrem Bettoni, O.F.M., **Nothing for Your Journey** (tr. Bruce Malina, O.F.M.; Chicago: Franciscan Herald Press, 1962), 119.

Examination of Conscience

I hiss at the uncomely cat
To go and leave me Sunday in this grass.
(How did the creature slip past his Creator
Without receiving dowry of that grace
To cats peculiar? So unfortunate,
He bears his low-slung self on awkward legs
Ridiculously thick.
The clipped coat is
Unstrokable black cotton. Stricken calls
Of everlasting hunger are his song.
There on the piered enclosure gates he sprawls,
Mimicking the lions of St. Mark's,
Crying that I admire him, fetch him milk,
Sure I find him fetching as a kitten.
I hiss again. I'll not resort to hose
(It's out of reach), but fiercely clap my hands
In sharp dismissal which he thinks applause
And pays me with two clownish leaps.
Oh, that
Slack string of tail! Cat, help me to forgive
Meows that swear me better than I am!

Mother Mary Francis, P. C. C.



Icon and Pulpit: The Protestant-Orthodox Encounter. By Carnegie Samuel Calian. Philadelphia: Westminster, 1968. Pp. 214. Cloth, $6.50.

Reviewed by Father George A. Maloney, S.J., Associate Professor of Theology at Fordham University. Well known for his work with the John XXIII Center for Eastern Christian Studies at Fordham, Father Maloney holds a doctoral degree from the Pontifical Oriental Institute.

In our ecumenical age of discovering our fellow Christians a flood of books have appeared in an attempt to interpret the real Catholic or Protestant or Orthodox Church to the other members of the dialogue. Catholics and Protestants know the least about their fellow-Christians, the Orthodox. This book is fundamentally an attempt on the part of a Presbyterian minister and professor of theology, Dr. Calian, to present Eastern Orthodoxy to the Protestant West. However, the evidently great and truly Christian spirit of ecumenism possessed by the author never forgets the Roman Catholics. In this regard therefore it is a book that should hold interest for members of all three Christian groups.

The book is divided into three major parts. The first part, the historical encounter, attempts to delineate the points of meeting after the Reformation between the Orthodox and the Protestant Churches and to point out future hopes. Part two, the dimensions of the Church, tackles the root difficulty facing ecumenically minded Christians today—the nature of the Church. The author exposes with great exactness the ecclesiology of Eastern Orthodoxy, stressing its doctrine of **Sobornost'**, the relationship of hierarchy to laity and of Church to State. The last part, the search for spiritual renewal, allows the author to present Orthodox sacramentology. He shows that Orthodoxy can present to the West its greatest contribution in its theology of the Holy Spirit. He pleads for mutual cooperation among Orthodox, Catholics and Protestants to develop an "ecumenical ethic of socio-spirituality."

For anyone who has read any popular work such as the writings in the past ten years by Orthodox about their own Church as Fathers Schmemann, Meyendorff, Timothy Ware, Florovsky, Evdokimov, Zernov, Sherrard—or by non-Orthodox as Heiler, Benz, Le Guillou, nearly all that is here presented has the flavor of **déjà vu**. The material contained in the selected topics shows a thorough acquaintance with such modern sources. These authors, usually motivated by a genuine ecumenical spirit, attempted to give in summary fashion to Western, non-Orthodox readers an over-all view of Eastern Orthodoxy. Professor Calian, as most of these authors upon whom he evidently relies heavily for his understanding of the innerness of Orthodoxy falls prey to what we could call the "Orthodox mystique." This is the tendency to present Orthodoxy as a static form of Christianity, bordering very closely on some ideal Platonic form. And because Orthodoxy has retained a Semitic-Hellenistic flavor in its type of Christianity in a manner more evident than that found in the more mobile West, a nostalgic impression is given that whatever is more ancient (here is meant Orthodoxy) is therefore a truer type of Christianity.

An example of this is given us by the author himself in his treatment of Orthodox Eucharistic worship. Depending heavily upon what Father joined to the Father. Our bond of unity is the Spirit of holiness, liberty, and love, whose promptings we have to listen to and follow. Many familiar retreat themes (e.g., grace, prayer, love, Eucharist, Blessed Mother) are enlightened and revived by the biblical data.

But Father Harrington does not always stay close to his biblical data, and in the areas where he strays, his treatment limps. In view of the fact that the book envisages religious groups as its primary audience, I am sad to say that these areas are those of the three vows in religious life.

In treating poverty, he gives us a page on seeking permission as a safeguard for the virtue, and then describes the positive side of poverty as "we draw closer to God" (p. 127). Is this at all adequate as an expression of the positive value of the poverty-witness of a religious community? Can asking permissions really be the great safeguard of this virtue? Why do we see so little of the biblical theme of the Poor of Yahweh?

The discussion of chastity is also weak. It is put too much in the context of "a way more perfect than marriage." There certainly is more biblical data that could have been drawn on (cf., e.g., Legrand, **The Biblical Doctrine of Virginity**).

The treatment of obedience I found the least satisfactory of all. Instead of relating this virtue to the "listening to the promotings of the Spirit" (p. 87); or to the great biblical virtue of vigilance for the coming of the Son of Man into our lives; or to accepting God's call to be true to our vocation (e.g., in the light of Christ's temptation in the desert), we hear that "the average religious need not worry about the **vow** of obedience . . . what we have to worry about is the virtue" (p. 164); that "children are subject to their parents, and some men are subordinate to others" (p. 165). Sticking closer to the biblical evidence might help us to break out of this vow vs. virtue legalistic nonsense, as well as out of the parent-child model of religious obedience. While Father Harrington does mention the service quality of Christian authority, and the need to treat religious as adults, his focus is on the "obedient religious." Perhaps if religious have such difficulty in seeing the superior as the representative of God, it's because our normal concept and exercise of authority has strayed so far from the New Testament model given by Christ in which "superiors" are replaced by **douloi**, ministers of the community.

"Obedience is a Christian virtue **demanded of every follower of Christ.** By his vow of obedience, the religious is in a **specific** way being **a** Christian" (p. 164; emphasis is added). How can a virtue demanded of all, even if taken under vow, serve to specify a distinct mode of Christian life? The author is presenting some retreat reflections. We can neither expect nor demand a theological essay. But he could have avoided statements like this if some questions fundamental to religious life were first put to the New Testament: how much evidence is there for a distinction between precept and counsel? Are there in fact three evangelical counsels? What evidence does the New Testament provide to form a basis for the specific style of Christian life we call "religious"?

To sum up, I would say that where Father Harrington is true to his subtitle: **A Biblical Retreat**, he is very good; where he strays from it, he is less satisfying. But even in these sections, his experience and common sense win out, and his concrete suggestions are usually well made. The book as a whole remains a refreshing and worthwhile contribution to a crucial area of renewal.

To Believe in God. By Joseph Pintauro and Sister Corita. New York: Harper & Row, 1968. Cloth, $3.95.

Reviewed by Father Lester Bowman, O.F.M., M.A. (English, University of Detroit), a member of the Pro-

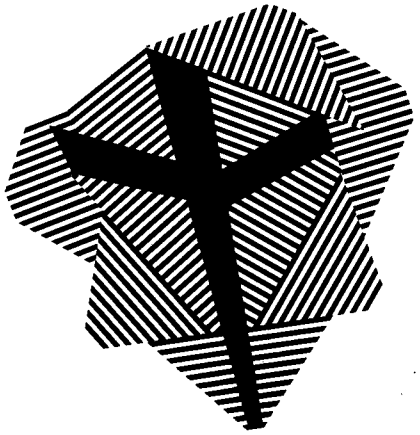
vince of St. John the Baptist. Father Lester, currently enrolled in a program of graduate studies in theology at Fordham University, is the Art and Layout Editor of this review.

There is an effervescent vitality and a kind of dancing joy in the poetry of Joseph Pintauro—a vitality and joy that is echoed and amplified by the artistic setting by the former Sister Mary Corita. The poetry has the refreshing and delightful character of a happy child, perhaps because of its striking simplicity. But that childlike simplicity is deceptive. On first reading, this little collection of verse seems to be the naive rapture of a child who has experienced a bit of the joy of faith, but none of its pain. There is a temptation to enjoy the poetry in the same way as one enjoys a child's fantasy of Santa Claus: it is so sweet; and yet, worldly-wise, we know it is all a dream.

Perhaps that apparent naivete is a key to the paradox running through Joseph Pintauro's verse that makes it an effective proclamation of the Good News in this disillusioned world that "dwells in the valley of the shadow of death." His simple joy does not spring from an ignoring of the disillusion that is the lesson of life, nor from a choked assertion of joy in spite of the death that everywhere surrounds life. Rather, his poetry faces and accepts disillusion and embraces all those "who still dream of mansions" in a love that is not desperate like that of Arnold's Dover Beach, but joyful—because it springs from a genuine hope:

. . . even rabbits
could produce humans out of hats
and
it would be all the same . . .
Easter

The joyful affirmation of life in which Joseph Pintauro embraces everything "worth being one with" therefore swallows even disillusionment and death in the joyous hope of the resurrection. This is a genuine Christian joy springing from a genuine and deep belief in God, and so it proclaims clearly the Good News.



The Crucible of Change. By Andrew M. Greeley. New York: Sheed and Ward, 1968. Pp. 188. Cloth, $4.50.

Reviewed by Rev. Mr. Richard S. Vosko, a student at Christ the King Seminary and former editor of the Vox Regis, *published at the seminary.*

Some time ago, several Roman Church alchemists brought their pyrex tubes filled with nationalism to a main laboratory situated in the hills of traditional elements. After months of mixing conservative gases with foreign materials, these professionals came up with a formula which, they thought, would change and cure a spreading disease—the apathetic reaction to an apparently irrelevant Church.

Today, four years later, these concerned men (or their successors) are not quite sure if the formula is working. Maybe they needed to add a more catalytic agent, maybe the new cure is not being properly injected into the Catholic arm, maybe the real problem is that they do not realize that it takes time for the cure to work.

Ever since that all important meeting many new, less patient, less renowned scientists have been working on formulas in order to add new agents to this crucible of change. Andrew M. Greeley, veteran, patient, somewhat renowned priest-sociologist, has come up with a pastoral equation for an authentic method by which the Church might serve her people and the world. His past contributions in this field have not been totally effective, but this innoculation could breed immunity to the germ which is stagnating American Catholicism. Father Greeley fuses four elements to formulate his strategy.

He takes a good dose of the Church and its society—the structure, personality, culture and organization—and forms a critique "as a sociologist, or, as impartially as, let us say, an agnostic student of complex organizations might view the Church" (p. 55).

The Rev. Dr. Greeley then analyzes the tensions that arise between the Church as community and the Church as organization. His prognosis implies that more attention should be given to the effectiveness of the Church's organizational styles. From his conclusions "it would follow that much of the talk about community in the contemporary Church is foolish and deceptive" (p. 79).

He follows with a probe posing all sorts of questions about American Catholic Church busy-ness such as youth work, liturgy and, in general, all pastoral activity. Seeded in sociological perspective, the author in this chapter treats the symptoms of the Church and her people. He considers the Church's "double standards for women" (p. 145), the teenagers' "crisis of faith" (p. 139) and the "precipitous decline in religious and priestly vocations" (p. 153).

The last element added in Father Greeley's formula is the Church and the future. What else? We have read this before, but the message in the Greeley treatment is massaged with his desire "to encourage more skepticism about much that is currently masquerading in the Church today as behavioral science" (p. 10).

In the past, many equations have been used to elucidate the obsolescence of certain aspects of life in the American Catholic Church. Andrew M. Greeley's speculative solutions or suggestions also are in **The Crucible of Change**. The formula may cause a positive or negative, up or down, seasonal reaction. After all, it is a sociological treatment attempting to cure what is probably a very sociological disease.

Letters of St. Paul. By Beda Rigaux. Trans. Malachy J. Carroll; Chicago; Franciscan Herald Press, 1968. Pp. 272. Cloth, $6.95.

Reviewed by Father Cassian F. Corcoran, O.F.M., S.S.L., S.T.D., Vicar and Vice-Rector in charge of students at Holy Name College, Washington, D.C.

This is the third book to appear of the Herald Scriptural Library. It is not an introduction to the letters of St. Paul as the title might suggest. Rather it presupposes that the reader is familiar not only with the letters but also with the leading names of both Catholic and Protestant scholars of Pauline studies. The book classifies these scholars and discusses their opinions and thereby brings the reader up to date with Pauline scholarship. Rigaux' keen analysis and perceptive observations of this scholarship are valuable. The main topics treated in this book are Paulinism, biographies of Paul, Pauline chronology, the letters, the letter to the Hebrews, and an epilogue on Paul and Modern Study.

Chapter one is a study of the "Interpretation of Paul in Contemporary Exegesis." This chapter considers, for example, the rise of schools of exegesis in Pauline research. Included are major trends from the effect of Baur and his disciples on Pauline studies to the eschatological interpretation given Paul by A. Schweitzer. In discussing these subjects,

Rigaux does not go into detail. He presents the fundamental idea proposed by these scholars or schools and evaluates them.

Chapter seven might be singled out as an interesting current appreciation of the Letter to the Hebrews. Rigaux seems to favor Apollos as a possible author of this letter (p. 150). One of the interesting highlights in this chapter is the lucid presentation of the structural aspects of this letter according to L. Vaganay and A. Vanhoye.

This book reveals the author's command of contemporary research in Pauline studies as well as his keen understanding of it. For interested and sincere students of Paul, this book offers an extensive bibliography. One definite drawback is that such an excellent and compact introduction to Pauline critical studies is not indexed.

BOOKS RECEIVED

Armstrong, Edward A., **The Gospel Parables.** New York: Sheed and Ward, 1969. Pp. 220. Cloth, $4.50.

Bianchi, Eugene C., **Reconciliation: The Function of the Church.** New York: Sheed and Ward, 1969. Pp. xiii-211. Cloth, $5.50:

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Thurian, Max, **The One Bread.** Trans. Theodore DuBois; New York: Sheed and Ward, 1969. Pp. 159. Cloth, $4.50.

York, Raymond, S.J., **Pentecost Comes to Central Park.** New York: Herder and Herder, 1969. Pp. 160. Cloth, $4.95.

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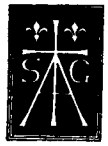

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This month's cover and all the illustrations are the work of Brother John Buckley, O.F.M., a member of the Custody of St. Casimir currently completing his novitiate year at St. Raphael's Novitiate, Lafayette, New Jersey.

the CORD

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Christ's Victory: The Sun behind the Clouds

Some people suffer from too much selectivity. They can celebrate Christmas with the best of them, but they lack all sense of the significance of the Christ-event. They can produce copious tears and consume quantities of champagne without possessing the slightest appreciation of the sacred aspects of the marriage bond. Their selectivity, unfortunately, settles for the package rather than the content.

Easter means dapper clothes, dappled eggs, and rejuvenated landscapes. Such seasonal happenings are appropriate, for they emphasize the *new* life won for man through the death-resurrection of Jesus Christ. Easter celebrates Christ's victory, and it grounds man's hope in that it claims that His conquest over sin is operative for all times.

Easter assures us that optimism about the Church's future is not unwarranted, though pundits might have us believe otherwise. *Time,* in its January 10th issue, spoke of the Church's "clouded future." It appealed to the findings of Father Andrew Greeley, sociologist on the staff of the National Opinion Research Center, to support its pessimistic prognosis. American Catholicism, states Father Greeley, by the end of 1970 might well have begun the journey down the long road previously traveled by the Church in France, Italy, and other European countries. And with this bleak remark *Time* terminates Father Greeley's testimony. But Father Greeley goes on to say that American Catholicism in 1970 might also recoup its strength and prestige; and it is this more sanguine alternative that he favors. How does *Time* justify its apparently arbitrary amputation of Father Greeley's explicitly optimistic alternative? Does projected failure make better press? Whatever, the tone of *Time's* article was depressing; Father Greeley's words were decidedly hopeful.

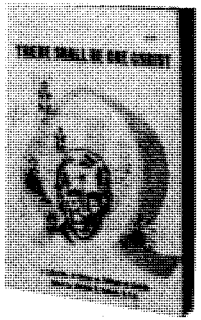
Hope does not mean ignoring trends indicated by competent sociologists, no matter how gloomy their forecast. Those trends rightfully play a formative role in all future planning. But to isolate predictions of doom

and to propagate innuendos of demise is to give way to despair. To adopt such a stance is to limit the efficacy of Christ's victory; it is to lack hope and thereby be unworthy of the name Christian. Is it not unreasonable to infer that a clouded sky affirms a sunless universe?

Spring, sunshine, and hope spell Easter—or, if you prefer, Alleluia.

Fr. Raymond J. Bucher, O.F.M.

THERE SHALL BE ONE CHRIST



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Authority and Franciscanism Alive

Bryan Teixeira, O. F. M. Cap.

Every religious Order has its own brand of authority structure. The Franciscan Order is no exception. We are neither Benedictines nor Dominicans. A brief look at the work of Francis should be enough to convince us of the fact that Francis was afire with the desire to found a very specific Order, unlike any that had thus far been established. What, then, is the Franciscan brand of authority? To answer this question, we can do no better than follow the recommendations of Vatican Council II:

> (1) a continuous return to the sources of all Christian life and to the original inspiration behind a given community, and (2) an adjustment of the community to the changed conditions of the times.[1]

Both these processes are essential.

What was Christ's idea of authority? One day he gave this lesson to his apostles:

> You know that among the Gentiles, those who claim to bear rule **lord it over them**, and those who are great among them **make the most of the power they have**. With you it must be different. Whoever has a mind to be great among you, **must be your servant**. And whoever has a mind to be the first among you **must be your slave**. So it is that the Son of Man did not come to have service done him. He came to serve others, and to give his life as a ransom for the lives of many.[2]

What Christ is saying is that Gentile rulers make their power felt (katakurieúousin). But the Christian "ruler" must make his **service** felt. He must be a servant (diákonos) and a slave (doûlos).

This theme is no different from the one we find in the Pauline letters. "It is Paul who writes, a servant of Jesus Christ" (Rom. 1:1). "Not that we would domineer over your faith, rather we would help you to achieve happiness" (2 Cor. 1:23). Paul also saw Christ as the One who did not cling to the Godhead as a prize to be coveted. For he took the nature of a slave (Phil. 2:7).

In his first letter, Peter also cautions the presbyters to carry out their charges "not tyrannizing, each in his own sphere, but setting an example, as best you may, to the flock" (1 Pt. 5:3). The word "tyrannizing" is the same as before for "making one's power felt," now in participial form: "katakurieúontes." And in the Epistle of Barnabas, we read: "I should wish to write you at great length, though not as your teacher; but my chief concern is to write you as your humble servant..." (4:9). This just goes to show how literally the apostolic Church took the words of Christ.

So the Christian sources reveal authority as a role of service in the Christian community. This is above all seen when our Lord imparts his power to Peter with the threefold question about the extent of Peter's love for him. After each of Peter's protestations of love, Christ commands him to serve the community as a loving shepherd (Jn. 21:15-17).

Francis in Historical Context

Francis held to this outlook of Christ. It was Francis' profession to imitate Jesus literally to the best of his knowledge and ability in grace. We therefore read in the tenth chapter of the Rule of the Friars Minor:

> Those friars who are the ministers and servants of the others shall visit and admonish their brothers, and humbly and charitably correct them... And the ministers should ... show such familiarity that these same friars may speak and treat with them as masters with their servants; for so it ought to be that the ministers should be the servants of all the friars.

Francis capsulized the normative apostolic traditions in this chapter of the Rule. And because he set out to make his Rule the teachings and life of Christ, he would not call the heads of his communities superiors or abbots, but rather "ministers" and servants of the brothers. For Francis, **ministerium**, not **magisterium**, ruled.

No one will doubt that Francis' concept of authority was culturally conditioned. It is but part of the human situation to be influenced by one's surroundings. The fact that Francis is a canonized saint, however, points out that in his culture and times he was a heroic example of the contemporary spirituality. Francis' ability to use the culture he was in is a vital part of his sanctity, as it is for every canonized saint. For the saint is the concretization of an era's spirituality.

What were the existential and cultural elements of Francis' view of authority? The early thirteenth century — the time of the birth of the Order — was writhing in heresies. The hierarchy of the Church was ridiculed for its riches. Priests were publicly disgraced by having to face the fact that their parishioners knew them to be living in sin or concubinage. The Eucharist was neglected and disrespectfully reserved. It was to such a Church that Francis received the mission: "Rebuild my Church."

It is no wonder, then, that Francis stressed the value of strict obedience to one's superiors. He lived in an era when obedience

[1] Vatican Council II, **Decree on the Appropriate Renewal of the Religious Life**, §2.

[2] Mk. 10:42-45; cf. Mt. 20:25-28; Lk. 22:26-27.

Fr. Bryan Teixeira, O.F.M. Cap., is a student theologian at the University of Ottawa. We are grateful to him and to the Round Table of Franciscan Research *for permission to reprint this timely and provocative article.*

and reverence were refused to priests because of their faults. So he set out to show that no matter who the person in authority is, to himself it would always be Christ that he obeyed. Francis said that he was even prepared to obey a novice if the latter were his superior. Right from the start of his Order, Francis worked through the hierarchy to reform the Church. He set out to **be a sign** to all of the value of obedience under the hierarchy irrespective of the person in authority. And his world needed this sign desperately.

In this context it must also be remembered that Francis lived in feudal times. His concept of authority was therefore influenced by and somewhat limited to this field of experience. Respect due to the Eucharist and the hierarchy took on the aspect of deep homage and subservience rendered to the feudal lords.

But today we cannot be expected to possess a feudal mentality. Spirituality and the Church are growing. For the Spirit himself is dynamic. Here we begin to cross over into that area the Vatican Council calls "the changed conditions of the times." What is the present cultural and theological view of authority?

America is committed to democracy. This political outlook can best be summarized by Abraham Lincoln's idea of "government of the people, by the people, for the people." Democracy is a social system in which what concerns all is approved by all for the service of all. It is a system in which the individual can express himself in government usually through his representatives. It is a system which many see as the inevitable end-product of our Judeo-Christian valuation of the person. Perhaps this tradition also lends to democracy its deep respect and concern for the freedom of man.

Cultural political structures have evolved a long way since feudal times. It is a pity that many ecclesiastical authority structures have not kept up with this evolution. It is because of this evolutionary nature of life that one would expect the authority structure of religious life to have moved away from the era of the lords and the divine right of kings. To what extent the Church may ascribe to democracy a validity for implementation in its own functioning, however, is a question the answer to which is eagerly awaited by many of our contemporaries.

Besides the democratic structure of American society, we have the personalism brought to us especially in existentialism and Rogers' non-directive psychology. So, besides wanting to have a greater say in our authority structure, we tend today to want a superior who has a deep respect for the individual, who has a deep faith in the dignity and resources of the human person.

These and other indications seem to show that modern authority structures will not be accepted if they see their place as simply one of command. **Authority must point to a goal.** This is nothing new.

The Thomistic view of the superior sees him as someone who is expected to possess a clear concept of whither he directs his subjects, what is the value he seeks for them, and how he is best to communicate to them this sense of direction and value, "so that they too know whither they are being directed."[3]

This goal-directedness of authority has always been taught as a Catholic social principle. All authority and law are curtailments of certain freedoms for the better functioning of greater freedoms. So when the modern subject expects of his superior — to use two offensive terms — an awareness of his subjects and a goal-directedness, he is expecting nothing essentially new, advocated only by some supposed radical innovators.

Those who feel this would hamper the power of the superior are correct to a certain extent. It would certainly be theologically unsound to expect a democratic hierarchy in the Church. The hierarchy — deacons, priests, bishops, the governing members of the Church — are in a direct line of power from Christ. Their authority is not given to them from the people as in the case of a democracy. But does this hold for a charismatic religious community like the Franciscans?

I think not. It is true that the ruling hierarchy does possess charisms of office, **structural** charisms.

But Francis himself possessed a **non-structural** charism. He received a call from the Spirit to rebuild the Church. And he set about doing that job. Like a true charismatic, he recognized that he was called to serve the Church, and so he subjected himself to the hierarchy from the start. The Franciscan community, as a service and sign in the Church, is under the jurisdiction of the hierarchy. But the Franciscan community is not in any direct line of apostolic descent of power. As such its authority structure is a matter of how the charismatic community sees its goals and how the elected charismatic leaders can best guide it in the Church toward these goals. Franciscanism, then, can most certainly take on a totally democratic framework and not lose its vitality. One wonders if the original Order was not a true democracy, as is exemplified in the Chapter of Mats.

There is also evolving today, primarily through the work of Father van Kaam, the idea of the

[3] Joseph Buckler, S.M., "What Obedience Really Means in the Family," **Sanctity and Success in Marriage** (1965), p. 153.

superior as the "master listener." Each member of the community has the Christian obligation to listen to the other. But the true charismatic leader must be the master listener. He must know the needs of the community so he can truly serve them. He may not act arbitrarily. He must work in the situation and with the situation to serve the community.

The point that the superior may not act arbitrarily is vital. The key theme of Father McKenzie's **Authority in the Church** may be expressed as follows: The sole moral basis for obedience is that the act commanded is the right thing to do. The necessity of the act being the right thing to do within human certainty is obvious. And if this is obvious, it is also obvious that the superior must be sure of what he enjoins on his subjects. How does he ascertain what is the right thing to do? To answer this, we can use all the contemporary thinking so far presented.

The community as a whole — superior and subjects — decides what is the right thing to do. The subjects do so by democratic process of self-expression and/or representation. Representation should be allowed only if necessary, since a basic tenet here is that of subsidiarity. The superior, on the other hand, does so by sharing in this process but also by exercising his charismatic role as the master listener. Thus will all work together to ensure that the authority structure does foster the goals of the community.

Many times the superior will have to make a policy that suits the average man. But we all know that no such man exists. So when we hold that the superior has the final say, we simply mean it is his responsibility to determine to the best of his ability and grace what will best serve the average, or rather, the community. The community members should then have the faith and the maturity to accept this decision if it has followed the correct processes. They must remember that they do not know all the facts and above all that submission and self-martyrdom at such times are the crown of the sign-value of the vow of obedience.

The Franciscan Charism Today

At this point some may be asking, where in Francis' views and writings is there any implicit foundation for the points outlined here? For the inveterate positivist, none. But where there is life, there is growth and development. And Franciscanism lives; surely Francis would be the last to claim (especially if he were among us today and knew of intervening developments) that he meant to impose as definitive for all his followers a mentality restricted to the horizons of the thirteenth century.

Francis held that whatever a friar says or does is "true obedience so long as he knows it is not against his superior's will, provided of course that what he does

is good."[4] This is certainly a very broad statement in the sense that Francis gives a scope to true obedience that we might not always have been too willing to grant quite readily. On the other hand, Francis also says: "If, however, anyone of the ministers commands any brother to do anything against our way of life or against his conscience, the brother should not be held to obey him, for that is not obedience if a fault or sin is committed by it."[5] This also is broad especially in its definition of conscience as violable not only by sin but even by fault.

For the subject, then, there is certainly room in Francis' humanism to allow for contemporary personalism and self-expression as respected in democracy and modern philosophy and psychology. Yet the superior's role as servant has not changed, but together with the evolution of obedience and authority, his expression of service has itself evolved. The very fact that the superior's role is one of service makes it of necessity existentially open to the community's needs as they arise. To this extent there is implicit foundation in Francis for an evolution of the concept of authority.

Today the Church is very socially oriented. In Pope Paul's encyclical, **The Progress of the Peoples**, the Catholic social sense can be seen growing into international concern. The Pope is aware of the obligation of governments to lead men to maturity, to decision and love. Any system that hampers this growth for one reason or another — lack of capital, philosophical commitment, irrelevant structures — is classed as evil and unjust.[6]

The aim of religious life is also to lead men to maturity in Christ, to decision and love. This cannot be done effectively within the framework of the thirteenth century in our twentieth century. To realize this is the first step to renewal. This article is but one attempt to synthesize the Christian sources, Franciscanism, and present thought-patterns for the purpose of renewal. Its implications for Franciscan elections and house procedures should not be hard to derive.

All, however, depends on our awareness of our goals. The minister must have reason for serving: some value must move him. The friar must have some reason for serving the community in the Church. For all serve in their various capacities. This goal-orientation is essential to the Franciscan spirit of freedom. For once we know where we are going, determining practical means for reaching our destination should not be too difficult. The structure will be seen as relative to the goals. And there will be no genuine renewal or progress in implementing our goals without both a knowledge of our sources and the contemporary scene.

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[4] James Meyer, O.F.M., ed., **The Words of Saint Francis** (Chicago: Franciscan Herald Press, 1952), p. 131.

[5] **Ibid.**, p. 255. [6] Cf. **Mater et Magistra**, §83; **Quadragesimo Anno**, §79.

I Am a Woman

I am a woman!
Declared entitled to full human rights.
Redeemed from mere womanhood, without becoming unwomanly.
By whom? — The Saviour.
He didn't exclude me from His demands.
He didn't omit me from His promises.
He saw the worth of my woman's personality
Deep within myself.

I am a woman!
The servant of humanity
Not the slave of man.
The enfranchised citizen of the Kingdom of God.
The Child of God.
The Beloved.

I am a woman!
Mine is a personal world,
Invaded by love.
Service to me is a privilege,
Not a burden.
Suffering is the highest art of life,
Not a compulsion.
I pour myself out,
Completely.

I am a woman!
My apostolate—example.
A quiet and gentle spirit.
A chaste conversationalist.
A receptive vessel of the seeds of truth.
A contemplative—nourished by being.

I am a woman!
A priestess of love.
I transmit life,
Sometimes physical—always spiritual.

I am a woman!
I contain
A need to relieve distress,
A genius for the practical,
Rich instincts and emotions,
An aliveness to detail,
An ingenuity of finding ways and means,
A discretion,
A gentleness,
A dignity.
I give what I contain,
For I officiate at a divine service—charity.

I am a woman!
I need
To be cherished,
To be protected,
To be supported,
To be immersed in the divine.

I am a woman!
In youth—powerful.
In age—wise.

Sister Mary Viterbia, C.S.S.F.

The Burden of Charisma

Sister M. Regina Birchem, O. S. F.

The gift of charismata, discussed in a prior article published last month in THE CORD, brings with it the cross or, as Rahner puts it, the "burden" of charisma both for the possessor and for the ministry.

The rough road of the prophet involves suffering from two sources. First, it is painful to fulfill the task of the gift or charism and at the same time to endure the opposition of another's activity which in some circumstances may also be justified. Secondly, no one has every possible gift — a fact implied by the Pauline phrase "many gifts." Even with all the possible good will others cannot fully understand the mission one is sure of, and cannot show all the enthusiasm a charismatic might claim because of the urgency he feels regarding his mission.[1] The kairos may take some time in coming, and then may come only after much suffering.

For those who have the serious task of directing the Church there also lies in charisma a summons to the way of service and love. Theirs is the task of protecting from illusion and deception; and they are well aware that there will always be some fanatics running along with the geniuses and saints. Spiritual gifts must operate in an orderly way, and the order prescribed by authority may not necessarily guarantee harmony.[2]

The newness of the message of charismatics has something shocking about it. The Church is seen to have greater range than was seen at the outset and charismatics may be judged to have a lack of appreciation for tradition and the experience of the past, as quick enthusiasts searching only for innovation and attempting subversion. Yet not everything can be allowed to go its own way. One may have to have the courage to say No to a trend, to challenge it seriously. As Rahner says further:

> One must have this courage, even if one must tell oneself, knowing the limits of one's own judgement, that probably the further history of the Church will show that one was not entirely right, that one was only one servant among many of the Lord of the Church, and not the only one to represent him, in fact, that the Lord was also acting in that other person whom one had the task of putting in his place, and convincing of his limitations.[3]

Hans Küng derives from Saint Paul two criteria for recognizing the action of the Holy Spirit: First, the Spirit which comes from God enables a man to affirm that Jesus is the Lord. "Where Jesus rather than any person or power of this world, is the Lord, the Spirit is from God." Secondly, a true charism is not a miracle or a gift for personal gain but is something in the service of the community, giving a sense of responsibility to the community and the desire to edify and benefit it (1 Cor. 12:2-3, 7-10; 1 Jn. 4:2-3).[4]

In Rahner's opinion the authenticity of a charism is shown when one who is so endowed humbly and patiently bears the unavoidable sorrow of his charismatic endowment; when he builds no little chapel for himself outside the Church to make things more tolerable; when he does not become bitter but remains aware that the same Lord has given both the force and the resistance to it, and has given to no one of his servants the whole task of representing him.[5]

God has a particular will for each man. The discernment needed for cooperation with his gifts comes through reading Scripture and meditating on the life of Jesus. God does not usually supply heavenly charismata to make up for our laziness. Help is needed from others, and the one who may be directing another should seek light through prayer and be sensitive to the impulses from the Spirit in the burden of making decisions.[6]

To suffer opposition to the charism is, moreover, no proof against the authenticity of one's mission. The Church has a right to discern, but every delay and contradiction does not necessarily mean that the prophet is not from Yahweh. Nor, on the other hand, does the necessary link that usually exists between charisma and suffering give the authorities and others devoid of special gifts any justification for not trying to understand — or for lightly or even maliciously putting the charismatic to large-scale testing.[7] The wrong thus done, the hardness of heart and indifference generated, can extinguish the true Spirit in another.

How does the charismatic deal with reluctant authority? A big problem indeed. We probably never shall learn to perceive charismata before the prophet is wronged, even killed. But even though a

[1] Karl Rahner, **The Dynamic Element in the Church** (New York: Herder and Herder, 1964), 78.
[2] **Ibid.**, 52.
[3] **Ibid.**, 77.
[4] Hans Küng, **The Church** (New York: Sheed and Ward, 1968), 182.
[5] Rahner, 78.
[6] **Karl Rahner, Nature and Grace** (New York: Shed and Ward, 1964), 32.
[7] Rahner, **Dynamic Element**, 79.

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monument is built after death, it would be better to insure that the charisma is not choked on its first appearance by indifference, intellectual laziness, or even the hatred of those involved.[8]

How often can one remonstrate with authorities (by petitions, for example) without offending against the ecclesiastical Spirit? How far can an interpretation of a prohibition be stretched, or the prohibition be minimized? Who has the greater insight and fidelity to the mission? Rahner observes that

> Such questions show (and that was their only purpose here), that it can itself be a special gift given only to the humble and brave, obedient yet independent and responsible saint, to discern where the burden of opposition to a mission is the cross which blesses a genuine mission and where it is a proof that the endeavor has not its origin in God.[9]

Cardinal Suenens referred to our times as the age of the Holy Spirit — a time in which God proves himself as one who has not left us orphans. The extremely beautiful, solidly biblical concept of charisma can help us understand the "human condition" of 1969.

1. Faith in the free action of the Spirit. We need desperately, today, to strengthen our faith in the Spirit's activity in the People of God and in members of religious communities. And what of the action of the Spirit in those who hold positions of authority? What do we say when people with profound minds and powerful personalities leave the institution of the Church so that they can live as Christians?

All charisms have one and the same giver: God himself; all are subject to the same law: the law of love; all have the same goal: the edification of the community.[10] Yet in the human dimension we experience daily misunderstanding in two directions: There are the enthusiasts alongside the traditional orthodox believers — one justifying every innovation as being of the Spirit and the other, abusing words equally, content to let everything continue as before.[11]

Seeing authority against a background of an essentially charismatic Church enables one to accept this imperfect condition of our existence as a Pilgrim Church. "When the perfect comes, the imperfect will pass away" (1 Cor. 13:10).

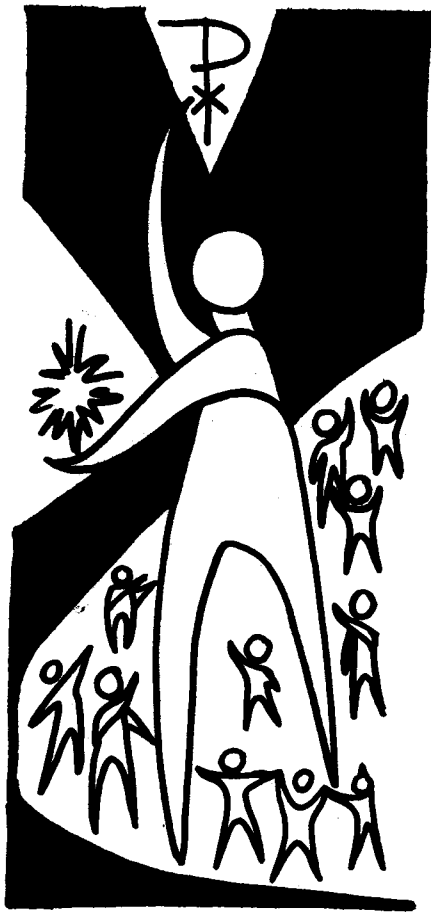
The teaching on charisms sheds light on the so-called authority-obedience crisis, for both authority and obedience can be charismatic. Both are from the same Spirit. When they are truly lived as charisms with each party involved having a profound reverence for the charisms of the other, there can be no conflict between them.[12] Growth and suggestions from below "ahead of schedule" will be encouraged without anxiety as something essential to the community. Küng notes that if a community discovered, furthered, and developed the individual charisms of each of its members, a dynamic power, movement, and life would surely result in that community.

2. Personal respect. The doctrine of charismata, then, gives a new dimension to and emphasis on the respect due each person. As Rahner states,

> We must learn then, even as members of the Church, to let others be, even when we do not understand them, even when one has the "feeling" that they don't think as one "really" should, that is, according to one's own particular dispositions.[13]

There is a certain private sphere in man's life upon which authority can make no imposition. Within this private sphere one has the right to decide such matters as his vocation or his manner of prayer. The infinite God calls each man by name, and in spite of his infinity he acts with each in a free, unrepeatable, and incalculable way; his dialogue with each man, which we call grace, cannot be determined by universal human norms.[14]

The individual himself must realize this too. He must recognize within himself a certain autonomy or self-determination. In other words, he must be a reasonably adult Christian if he is to have the confidence requisite for an instrument of the Spirit, a charismatic person. One need not be holy to have a charism, but one must trust himself sufficiently if he is to undertake the mission to which he feels called. He must have a sense of mission, which he cannot really have if he is always dependent upon others to be the initiators and decision makers



[8] Ibid., 82.
[9] Ibid., 80.
[10] Ibid., 72.
[11] Küng, 190.
[12] Paul Hinnebusch, O.P., "Charisms and Religious Obedience," Sisters Today 38 (1967), 146, 153.
[13] Rahner, Dynamic Element, 75.
[14] Rahner, Nature and Grace, 18.

instead of being open, himself, to the Spirit. There are many examples of the effect of an excessive dependency or collectivist tendency. Rahner points out one of the more striking among them: the noticeable disappearance of private thanksgiving after communion in "people who become immediately spiritually breathless when they are left alone to pray."[15]

3. **Confidence in the Church.** Charisms have a message for those who are tempted to despair of the progress of the Church. Charismata are more abundant than we may realize. Congar notes that they "could be one of the most constant and decisive elements in the Church's life."[16] Rahner refers to the intensity and magnitude of some human beings (those, e. g., who devote themselves to prayer and adoration) among the mediocre and ossified as "astonishing, a grace, a miracle." He goes on to say that we have really our own egoism to blame for not seeing the splendid things there are which we assume as a matter of course. Because we lack humility and goodness and are selfish, we see only the good brought about by God for our own advancement, our need for esteem, and our view of the Church.[17]

Franciscanism as Charismatic Presence

Like every religious institute, the Franciscan family must become aware of itself as charismatic. It is always difficult to say precisely in what the charism of a community consists. The answer to such a question cannot be had, certainly, until the members are open to the Spirit and actually **want** that answer. By studying the life of their founder, the history of their community, the needs of the world around them, and the call of the Church extended to them; and by meditating seriously on the life of Jesus, they can come, gradually, to discern it.

One must "Franciscanize himself by studying Francis," as one man has well expressed it,[18] and the "essence" of this process cannot be written down as a list of virtues to acquire and works to accomplish. The beginning of Francis' mission was quiet and simple and unobtrusive. As he himself states, "No one showed me what I ought to do, but the Most High himself revealed to me that I ought to live according to the form of the holy Gospel."[19] Francis sought the will of the Spirit in the Gospels, in others, in

[15] **Ibid.**, 29.

[16] Yves Congar, **The Mystery of the Church** (Baltimore: Helicon, 1960), 180.

[17] Rahner, **Dynamic Element**, 62-63, 65.

[18] David Flood, O.F.M., Lectures of Summer, 1967, at St. Francis College, Joliet, Ill., unpublished.

[19] The Testament of St. Francis; cf. James Meyer, **The Words of Saint Francis** (Chicago: Franciscan Herald Press, 1952), §282c, and Regis Marshall, O.F.M., "No One Showed Me the Way," THE CORD 15 (1965), 167-71.

events, in nature, in the Church. He had the courage to listen.

Although Francis never used the term **charisma,** the notion pervades those of his writings that have come down to us. Regarding authority, e. g., he exhorts his followers that "if ever a subject finds anything better and more useful for his soul than what his superior orders, let him nevertheless sacrifice his will to God and set himself to suit his actions as his superior wishes."[20] The same profound insight is evident in Francis' references to the service ministers should render, to seeking love as the greatest of all gifts, to the need to test the spirit, to the need for humility and gratitude for great gifts, and to the perfect joy which consists not in acclaim for great gifts but in overcoming oneself for the love of Christ.[21]

Will the charism as it appears in a Franciscan community today be the same as it was in Francis's day? In the **Evolution of the Monastic Ideal,** in which Workman studies monasticism until after the coming of the friars, the uniqueness of Francis' gift is clearly seen against its historical setting.[22] But is that charism in existence today? It is difficult to recognize.

If we feel uncomfortable with Franciscanism as it is lived today, we can perhaps blame the accretions which have remained with us. Esser points out three factors which render more difficult our understanding of the Rule of the Friars Minor, a document which should be an expression of the Franciscan charism: predominance of legend, predominance of asceticism, and predominance of law.[23] It is not impossible to penetrate these veils and re-discover the spirit of minority so needed today. Protestant communities relatively recently founded have looked to Francis as a model: the Little Portion Franciscans (an Episcopalian community), the Diakone of Sweden, and the Brothers of Taizé all bear witness to the contemporary relevance of Francis.

Conclusion

Unity in the Church or in a religious community is not achieved by levelling out the diversity of spiritual gifts. It is important to unity that each person has **his** charism. As Küng phrases it, to each his own, but at the same time with one another and for one another and in obedience to the Lord.

We began this study with the hope of a "new Francis." There is a timeless and a timely aspect to the charism of Francis' order. The gift of God to a founder and his first followers is not a "once and

[20] Meyer, §191b.

[21] Cf. **Ibid.**, §§193-94, 130, 191d, 18.

[22] Herbert Workman, **The Evolution of the Monastic Ideal** (Boston: Beacon Press, 1913), 270-316.

[23] Kajetan Esser, **Definitive Rule of Friars Minor** (tr. Bruce Malina; Dietrich-Cölde-Verlag, 1965), 3.

for always" giving at the outset of the order. With the founder "something" is given and it is continually being given by the Spirit to all who are called to the same mission though centuries intervene. In God there is no time, and his giving is continual and creative. The charism is ever-new in its issuance from the Spirit.

By being "Franciscanized" in the acceptance of Francis' ideals each can respond to the **kairos** of his existence. The timeless aspect of the order's charism does not suspend it apart from the founder but enables its recipients to be more at one with his spirit.

Hope

Clinging all unsure
In the gathering dark
Till the morning cock's crowing;
Waiting for the dawning
Tense for suspect beauty veiled
Just beyond the day-break;
Alive to,
The barely-other side of all that is,
All that might be;
Ready even to brave the dragon of the day
To wake with kiss the may-be life
Of might-be princess
Dormant just within:
Hope enfleshed,
The impossible dream
Possibled.

Sister Rose Ann Sallberg, O. S. F.

(I am indebted to Sister Corita Kent's reference to Rilke's words to the young poet in her FOOTNOTES AND HEADLINES: "Perhaps all the dragons of our lives are princesses who are only waiting to see us . . .")

Marriage

Sacrament of the Mystical Body

Valens Waldschmidt, O.F.M.

As Franciscans, we may ask: Of what special interest is the sacrament of marriage and the family to us? We have chosen a way of life which has set us apart from family life and dedicated us to the Church, the Mystical Body of Christ. Interest in family problems, some have argued, may even incite idle curiosity and weaken a religious vocation. To reason in this manner, distorts the mystery of the divine economy, forgetting the meaning of the Church, the meaning of Christ, the meaning of the sacraments, and the prime purpose of the gospel: the conformity of men to Christ and the Blessed Trinity. No Franciscan, recalling the example of Saint Francis, who established a Third Order to aid families in the world to share in the Franciscan way of life, can be so shallow in his understanding as to be oblivious of the divine mystery expressed in the sacrament of marriage, which is a union that has been compared to the union between Christ and his Church.

What God has created, he has created wisely. A Franciscan is ever anxious to search for this divine wisdom, which, being a perfection closely joined to divine love, has been mirrored with a divine finesse in the minds and hearts of every man and woman, both married and single, priest and religious.

The Scriptural Setting

The Letter to the Ephesians treats almost exclusively of the Mystical Body of Christ. God communicates divine life to all members, through the Head, Jesus Christ. The basic spiritual, organic unity of its members with Christ and with one another, the "new

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life" which elevates and perfects man's natural life, offers the same possibility and reality of perfection to all; and the married are no exception. In fact, marriage between two baptized people is a mystery of union with Christ. So we read in Ephesians (5:25-33):

> Husbands, love your wives, just as Christ also loved the Church and delivered himself up for her, that he might sanctify her... For no one ever hated his own flesh; on the contrary he nourishes and cherishes it, as Christ also does the Church (because we are members of his body, made from his flesh and from his bones)... This [union of man and wife] is a great mystery—I mean in reference to Christ and to the Church.

The Doctrinal Basis

What appreciation do our Catholic families have of Christian marriage as an extension in this world of the Mystical Body of Christ? How well are they instructed and prepared for a Catholic marriage? "In one study only 93 out of 167 married people received prenuptial instructions from a priest; in another study of 476 married people, 54 percent of the husbands and 51 percent of the wives received none at all; and 26.5 percent of them received only one."[1] The question may be asked: "Who is failing in his duty?"

Marriage is the work of God; not of man. God created marriage. Christ raised it to the dignity of a sacrament. He made it not only a symbol but a revealing reality of his Mystical Body, so that we are able to call it the mystical body in miniature. It is a type, representation, extension of the basic Christian mystery, the sacred union of Christ with his Church. As Father Schmiedler wrote:

> . . . since the union of husband and wife is patterned after the union of Christ and his Church, it follows, for instance, that the bonds creating the union of Christ and his Church are mirrored in the bonds of union of husband and wife in matrimony; it follows, again that the attributes of the Mystical Body are reflected in the attributes of Christian marriage, it follows that the purpose of the Mystical Union is mirrored in the purpose of the marriage union.[2]

The Franciscan religious looks upon marriage with faith and reverence, indeed, a truly redeeming viewpoint in this confused modern world of values. As all things are for the Franciscan reflections of the true, good, and beautiful of God, so the family is a revelation of God's truth, goodness, and beauty. For the Franciscan, God's viewpoint of the family is more than a thing of beauty — it is the strongest argument against all errors, which have been glamorized by movies, song, or wrong philosophies of life. He attempts to replace the false ideals of family life with the ideals of the gospel. To all destructive errors, concerning the

[1] Alphonse Clemens, **Marriage and the Family**, p. 317.

[2] "The Family Today," in **The Christian Teaching on Marriage and the Family** (Washington: NCWC, 1944), p. 14.

family, he applies the words of the curse of Saint Francis: "Cursed be those, O Lord, who tear down what you have built up and do not cease to build up."

For the Franciscan, families in the parish or around the friary or convent, families of the poor, families with their rounds of sickness, toils, heartaches, their joys, successes and reverses, are opportunities of seeing another mystery of God enacted and unfolding in this world of today. But the viewpoint of the apostle must always remain the viewpoint of God; otherwise the apostle is always in danger of falling to the level of the purely earthly, and, for him, the mystery of God falls beyond the horizon and is lost from sight.

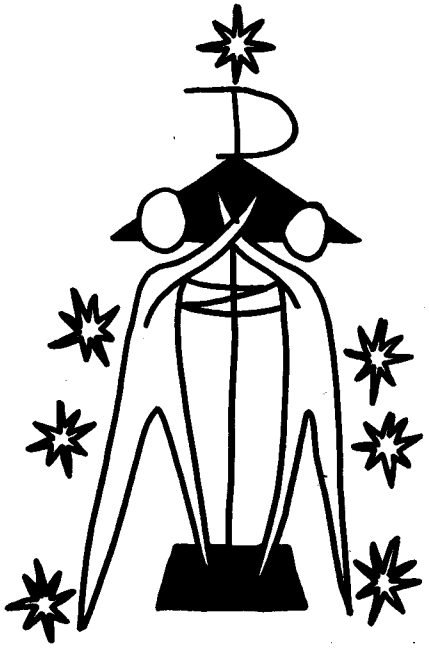
Present-Day Needs

The future of the Church depends upon the welfare of the family. The most devastating disaster to the Church and a country is the destruction of the home. It takes no great analyst of history to see the handwriting on the wall. The wheels of history are large and heavy; they turn sometimes slowly. But they will turn. He who thinks he can with almost devilish glee destroy the home without destroying all else, merely waits to be pulverized into oblivion under the wheels of fate.

But there is hope. Americans have one saving quality; they have a desire to perfect themselves. As Franciscan apostles we might well use this desire. We must not pass up opportunities to teach, to counsel, to reconcile Catholic families so that the Mystical Body will prosper. How much do we neglect out of sloth and laziness? How willing are we to sacrifice time and effort?

Benefits for Religious Life

For all members of the Mystical Body of Christ, whether they are married or belong to the priesthood or the religious life, the doctrine of Christ on Christian marriage, as it is stated in the gospel and in the letters of Saint Paul, and as it is explained by the theologians, is of vital importance to the whole Church. To all it manifests the life of the Trinity itself in which there is an inter-



change of life and love between the Father, Son, and Holy Spirit. There is an eternal generation of the Son by the Father and an eternal Bond or Fruit of love between the Father and the Son in the Person of the Holy Spirit. In the Incarnation, God manifests this same life to the world. In turn, in the Church, Christ offers himself to all his members; and in the same Church all members are to spend themselves for one another. It is the same Church that is expressed in sacramental marriage and it is the same Church which is the foundation of the religious family. The mystery and the fundamental law is the same, the law of love, the essential law of the Mystical Body among men. Here is the face of God as seen upon earth. Here is the mystery that was in the beginning.

Resolutions

(1) Review again for yourself the full doctrine of the Mystical Body and its application to the sacrament of marriage. Endeavor to remember what Christ enacted upon this earth as done for the perfection of man, man's love, work and vocation in the material world. The zealous religious strives not to forget this basic supernatural concept of the family, for in it he sees the salvation of the world.

(2) As a Franciscan, a pastor, a teacher, a confessor, a religious, strive to bring to the married Christ's teachings. Do not substitute for them purely human means of guiding, saving, and perfecting the homes of the Church. When the laity are troubled and frightened, have time for them. They are a part of the Church — numerically, the greater part of the Mystical Body.

Prayer

Lord, permit us not to forget the sacredness of the family and the holiness to which each member is called. Your Church is a community, made up of many members, of which you are the Head. But we know that the mystery of your Mystical Body extends to the homes of the baptized in a special way. Your Church, and the union between you and the Church, are mirrored in these homes. As Franciscans we beg you, help us keep this work of your Church before us and help us by word and example to perfect these homes with every manner of good works. Amen.

The Greatest Peace

A Paraphrase on "Perfect Joy" from "The Little Flowers"

Patrick Jordan, O. F. M.

One dormant, gray winter day, Saint Francis and Brother Leo were on their way from Perugia to Assisi. The barren landscape, the bitter trees in passage, the friar's cold mantle patches dying over eking holes: all affected the brothers' spirits as aching granite pebbles trodden under numb feet. As the two of them, Francis and Leo, walked together in this Umbrian limbo, Francis began to echo his deeply feelings to Leo. "Brother Leo, you know that even if our little community grew in such love that it spread to every corner of the earth, and did the greatest service for those whose lives are wasted in persecution and alienation, I don't think perfect peace would be found in that."

And walking on in the silent distances, once again Francis contemplated audibly. "Nor do I think real peace would be found in accomplishing all the miracles of the Gospels — I mean raising the dead, and getting the lame to walk again, and helping the deaf hear all the buzzing beauty of life. No, Leo, that still wouldn't mean a man had found perfect joy."

Still absorbed in such thoughts, Francis later announced to Leo: "And, Leo, even if our friars knew all the terminology of learning, and if each one could recount the scriptures by heart, and philosophize, and invent, and make poetry and the grandest sculpture, and even if the friars could tell you the deepest secrets of the human heart — Leo, I still don't think that would be real peace of soul."

As they walked on, caught in the hope of a future Umbrian spring, Francis smiled and spoke again: "Good brother Leo, even if one of our friars minor could sing with celestial tones, and could count the courses of the stars; if he could appreciate and explain the wondrous lichens and wild flowers, and could even make the unastute appreciate all these beauties, not even that would be the greatest peace. Why, even if a friar could preach so poignantly the gospel message so as to bring all unbelievers to life in Christ, even that wouldn't mean the real, deepest peace."

Brother Patrick Jordan, O.F.M., is a student for the priesthood in the Santa Barbara Province, at the Berkeley campus of the University of California.

They walked on. With the silence Leo began to experience again the damp chill that still overtook the countryside. Finally, he could no longer hold his curiosity. "Francis," he asked, "just what is this perfect peace you're talking about?"

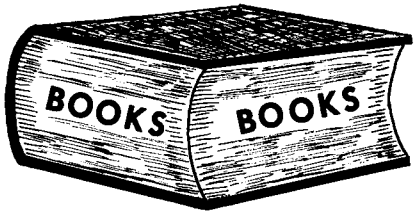
And Francis replied: "When we get to Assisi, maybe all soaked with rain, certainly chilled from top to bottom, hungry from the walk; when we get to Assisi and St. Mary of the Angels, suppose the friars tell us to go away. Suppose our brothers and deepest friends don't recognize us, call us two good-for-nothing derelicts, and leave us outside in the night. And suppose we tell Brother Porter we're friars and he just scoffs all the more — that is the peace I'm talking about.

"And suppose if we continue to ring the house bell, and the brother on the door drives us away and threatens us with jail, and even uses abusive language — if we bear all of that patiently, with love and joy in our hearts, that, Leo, is true peace of heart.

"And if we get so hungry that our stomachs ache, and when darkness calls out we plead with these brothers for just a little mercy, even in the name of God, and we're still told to get lost, that we're vagrants and this is what we justly deserve; and finally let's even say that the brother porter even comes after us with a club and beats us and tumbles us into the mud — if we would endure all this (the blows and insults, the betrayal of our brothers) with a deep acceptance and understanding of men and the sufferings of Christ, then I think you could say we would be in a state of deepest personal peace, of perfect joy.

"So this is what I've come to on our walk, Leo: The greatest peace Christ has given us is to come to peace with ourselves. If we can conquer all our violent urges, and our plain uncharity; if we can accept even the weaker moments of our brothers and ourselves; if we can welcome without frustration the humiliations, insults, and hardships friend and foe alike visit on us, then we've died to ourselves and risen with Christ. For we can't really take pride in any of the abilities and charisms I talked about before, even if we would like to call them our own. We've really only received them for a time from the Spirit. But one thing we can do: glory in the peace and acceptance of the cross. Paul said it rightly: 'I will not glory, save in the cross of our Lord Jesus Christ.' And that is the greatest peace, that is perfect joy."

To Him alone be honor and glory forever.



The Roads of Prayer. By Kornelis H. Miskotte. Trans. John W. Doberstein; New York: Sheed and Ward, 1968. Pp. 175. Cloth, $4.50.

Reviewed by Brother Loren Connell, O.F.M., a graduate of Duns Scotus College, Southfield, Mich., and a student for the master's degree in theology at St. Leonard's College and the University of Dayton.

The Roads of Prayer is not a theological or psychological treatise. The author states his purpose as to understand what prayer is and what forms it takes. He addresses himself to contemporary man, whether inside or outside the Church. Many of us find it hard to pray, and Miskotte suggests that such is the case because we do not have faith. Our world considers itself too sophisticated to believe. Faith and prayer are humbling for us because they confront us with our own insufficiency, a fact which should be quite evident but which we too often choose to ignore. By abandoning prayer we limit our horizons to this world and, in the end, to despair. Faith shatters our delusions of grandeur by revealing us as children, but it offers us hope in the love of our God and Father.

The most primitive form of prayer is petition. Petition is essential to any true prayer, for it most immediately places us in a relation of dependence upon God. Without the humble acknowledgment of our dependence, we cannot truly pray. Furthermore, if our faith and our petition are sincere, our prayer will naturally flow into thanksgiving and adoration. True prayer is humanizing; in it we express our joy and sorrow unashamedly to our Father. True men of prayer come to see the object of their prayer as the establishment of God's kingdom among men; seeing themselves and all men as God's sons, they pray for the day when all men will joyfully praise their common Father who has revealed himself in his Son, Jesus.

Miskotte draws heavily from the Scriptures. He uses many of the psalms of Israel as examples of the whole-hearted and trustful childlike communion with God that prayer should be. He shows that the strength of our prayer is none less than the Holy Spirit, who cries out, "Abba, Father," in all of us who believe in Jesus. The man and the community which pray for the kingdom of God are in opposition to the world which tries to live without God, the world possessed by demonic powers whose name is Legion. Two extreme examples of demonic possession in today's world are the radical existentialists who posit man as a freedom in a void and those who see man only as one more part of a closed and determined universe. Both reject the Kingdom, and both lead to despair. Prayer resists and overcomes these and all other demonic forces.

The Roads of Prayer is a rewarding little book. The author shows a compassionate concern for the man who feels himself nearly or totally estranged from God. When he talks of the forces of evil in the world, Miskotte perhaps overemphasizes, or unmythologizes, them in a way that

might bewilder the American Catholic reader. Nevertheless he has shown the need and the roads of prayer. In the end, the reader should be able to accept his invitation to pray, "Oremus."

The Spirituality of the Sacraments: Doctrine and Practice for Today. By Bernard Bro, O.P. Trans. Theodore DuBois; New York: Sheed & Ward, 1968. Pp. 250. Cloth, $5.00.

Reviewed by Friar Gregory Tajchman, O.F.M., a member of the Province of St. John the Baptist and a second-year theologian at St. Leonard College, Dayton, Ohio.

Perhaps the first thing I should say about this book is that it is one of the most readable presentations of the sacraments that I have ever come across. The most immediate reason for this is that Father Bro is dealing with the sacraments in terms of a contemporary understanding of human life and is not attempting an apology for the seven sacraments. As he says in his chapter on "The Seven Sacraments," "We can no more reduce God's gift and the sharing of Christ's energies to seven more or less magical moments than we can reduce the Incarnation to a few privileged moments in the history of Jesus . . . The entire existence of the Christian is sacramental" (pp. 68-69). The seven sacraments recognized by the Church must display their meaning within this total life context.

A second preliminary remark deals with the scope of the book. I believe Father Bro is trying to speak to the quest of the practicing Christian for an orientation in life. Even more than with doctrine and practice, he is concerned with a mentality or an approach to the sacraments. It is for this reason that he treats, especially in the first three chapters, the difficulties and questions of modern man and then finds the help and even the solution we need in a sacramental approach to life.

Human life is both misery and grandeur. We exist in a wounded condition; we are sinners constantly in need of salvation. We must live with failure. In failure or sin, we tend to isolate ourselves, and yet from deep within us we feel the need and call for dialogue and unity. We are suspended between the finished past and the unknown future—but not quite suspended, because through regress and advance we move through history. It is to this situation that "sacrament" speaks, ennobling our human life. Sacrament is the prolonged saving acts of Jesus; sacrament is dialogue because God is with us; sacrament conquers time because the future time and eternity itself is present for the Christian.

Father Bro makes a point of the fact that the grandeur of our life is caught up in God's entrusting our salvation to us through the sacraments. This is the context he uses to deal with the traditional problem of how automatic and how dependent on our faith the sacraments are. It is here that I have some difficulty reconciling some of his statements. He says, for example, "Because of a seldom acknowledged automatism that wants to keep God at our beck and call, the Christian may go to the sacraments to reassure himself that everything is in order. In the extreme case, this attitude leads to a kind of Christian magic which tries to control grace and bargain with it at will" (pp.215-16). Magic is, of course, an attempt to control or master the divinity. And Father Bro says that "by means of the sacraments, we are the masters of our Savior" (p. 123). And again, he says, "In asking for Baptism and in receiving it freely, man has an efficacious hold on the creative power of God, exactly in the same way as he is efficacious in face of the daily realities of his existence" (p. 124). He does try to strike the middle by saying that "we must insist on the preparation and living disposition of the Christian . . . and at the same time not give up the certitude that the sacraments have an 'automatic effectiveness'" (p.226).

One problem area that Father Bro does not treat at any length is that of the specific difficulties that people experience with the sacramental rites as we know them today. Perhaps this area is simply beyond his scope, if I have accurately stated it above—but it is true that sometimes even the best approach to the sacraments in general falls down in the face of some specific rites and ceremonies.

As a final note, I would like to point to the short scriptural guides that are provided for each of the seven sacraments in chapter four. For those of us who are not as familiar with the scriptural texts as we should be, he presents a useful line-up of themes and references in outline form for each sacrament.

The Local Superior—Capstone of Formation: Proceedings and Communications of Regional Meetings of the Sister-Formation Conferences, 1967. By Sister Mary Hester Valentine, S.S.N.D. New York: Fordham University Press, 1968. Pp. 238. Cloth, $5.00.

Reviewed by Sister Cecilia Marie Andrews, S.M.I.C., a graduate assistant in physics at St. Bonaventure University who has been active in formulating and helping to implement renewal plans for her province.

Within religious life, as within the Church as a whole, a void is widening between two extreme positions: those who refuse to change attitudes formed in the past and those who far outstrip the hierarchy in adapting themselves to modern life. Writing for religious is, then, a difficult matter. A book which urges Sisters to heed the call of Vatican II to adaptation will seem revolutionary to the static and out of date to those who heard the call six years ago.

This collection arising from the Sister-Formation Conferences of 1967 is unique in that it contains something of value for every Sister, young or old, superior or subject, conservative or liberal. Topics treated vary from prayer and the essence of community to the special problems facing middle-aged Sisters today. The third section, which deals specifically with the role of the local superior, provides a fine summary of the responsibilities of that office.

The general tone of the collection is one of encouragement and exhortation; the values most stressed are freedom and maturity; the methods proposed to achieve renewal generally flow from the adaptation of the social sciences (particularly psychology and sociology) to both religious life and the spiritual life. However, the papers vary in the backgrounds which they presuppose in the reader. Some still urge the beginning of renewal, some speak to those who have begun and are slowly moving ahead, and some address the vanguard. The reader must simply skim through the articles which are not appropriate to her position in the spectrum of renewal and carefully read those which she finds relevant to her needs.

A particularly useful quality of this collection is that in examining the wide variety of positions contained in it the reader should develop an increased understanding and tolerance of opinions different from her own. Although directed mainly toward superiors, these readings will benefit every religious seeking to move in the direction indicated by the council fathers.

The Local Superior—Capstone of Formation bridges the gap between the bold and the cautious in renewal and so will be instrumental in building the community solidarity which is so often helpfully discussed in its pages. A copy should be available to every Sister for meditative reading and discussion, so that those of us who are not able to attend the conferences may still profit from them.

The Last Years of the Church: A Compassionate Critique. By David Poling. Garden City: Doubleday, 1969. Pp. xiv-153. Cloth, $4.95.

Reviewed by Father Michael D. Meilach, O.F.M., editor of this review.

In recent months we have witnessed a spate of books like this, in which authors of varying backgrounds proclaim, each in his own way, the demise of Christendom as we have known it. The present author is a graduate of Yale Divinity School with pastoral experience and a mainly journalistic career. His emphasis is therefore on the empirical indicators of transformation.

Good use is made of some of Harvey Cox's better insights, and Poling is perhaps more faithful than Cox to Bonhöffer's program. He decries and exposes the foolish extremes of secularization with the same incisiveness he brings to bear on the spiritually bankrupt Christian establishment. His call is for a genuine appreciation of the sacred as much as for its sincere implementation in the realm of the secular. I have little hesitation in affirming the validity in theory of his view of the Church's future; but I tend to doubt the possibility of its realization outside the ranks of the most original, educated, and deeply committed Christians of our day.

While I would have liked to see a deeper historical perspective and an explicit justification of this thesis, I feel compelled to agree that a real linear development in both religious and secular spheres of human life has come to imply the need, not merely for reform, but for substantial change in the Church's structure and function. I am not sure that the present author has given us much of a positive nature to work with (even $4.95 worth), but his book is one more contribution to the growing literature on the subject. It is readable and, despite its occasional naiveté and superficiality, worth reading and thinking about.

St. Rose of Lima: Patroness of the Americas. By Sister Mary Alphonsus, O.Ss.R. St. Louis & London: B. Herder Book Co., 1968. Pp. 304. Cloth, $5.50.

Reviewed by Sister Celeste Bowman, O.Ss.R., a Redemptoristine nun at Our Mother of Perpetual Help Monastery in Esopus, N.Y.

Do you picture the Rose of the Americas, great mystic and ascetic, set off in a splendid spiritual vase, to be gazed on with awe? It is refreshing to see this Rose planted firmly in the context of her family relationships, neighborhood and civil life in Lima. "God did not create man for life in isolation, but for the formation of social unity. It has pleased God to make men holy not merely as individuals, without any mutual bonds, but by making them into a single people..." This §32 of the **Decree on the Church in the Modern World** describes well the spirit of solidarity breathing through this book.

Rose's modern world was Peru in the fifteen hundreds, sparkling with facets of Inca culture and riches, Spanish military and political intrigues. Her society was full of life and movement—not quite the breathless pace of our day, but quite breathless for those times. Henry VIII of England scandalized that world with his divorces; Pius V caused near revolution by forbidding bullfights in Spanish territory, both European and colonial; Philip II was ruling Spain, where the Grand Inquisitors kept up subcommittees in the colonies; Gonzalo Pizarro was trying to keep Peru's government steady; balance the budget; build just relations among the blacks, whites, and Indians; and fend off foreign threats such as Francis Drake and his English pirating the coast.

The political and military situations had direct effect on the family of Rose. Gaspar Flores, her father, was a guard in the house of the Viceregent of Lima. Epidemic, earthquake, plague, poverty unsettled the populace. These crises proved passing, but formed patterns of response in the child which recurred throughout her life. She entered fully into the trials and calamities experienced by her city and country, her Archbishop and Church. Her prayers and sacrifices, and, as she grew older, her penances were focused on these great intentions of her time.

But the unusual events are not exaggerated; rather the ordinary circumstances of family and social life are highlighted. She made Christ known to others "by the testimony of a life resplendent in faith, hope and charity... She made the most of the present time, hiding not her hope in the depths of her heart, but even in the framework of secular life, she expressed it by continued turning towards God, and by wrestling 'against the world-rulers of this darkness, against the spiritual forces of wickedness' (Eph. 6:12)" (**Constitution on the Church**, §§31, 34). The inter-play of politics, social conditions, and the Spirit in Rose's life produced plenty of risk. Even her examination by the Inquisitors—four priests and one layman—she met with courage born of deep trust in God. The quality of her courage shows up in their cross-questioning, and is justified in their official report that her spirit is in perfect submission to God's will.

Legend seems to melt in the sturdy realities of this book, as in the incident of Rose and the pirates, which earned for her, and rightly, the title "savior of her city."

Sister Mary Alphonsus gives us here a colorful and enjoyable development of the authentic facts, which she uses with a scholar's accuracy and a contemplative's insight. **St. Rose of Lima** leaves the sweet fragrance of a double love: the love of the saint for God and his people, and the love of the author for this saint and her times.

There's a real experience in reading this book that effects deepened dedication to God's service in our own America. We can see Rose living out the priestly, kingly, and prophetic functions of the layman's role. We beg her prayers that we can do so in our lives.

Sister Mary Alphonsus is a Redemptoristine nun in Keswick, Ontario. She has spent many years of loving work and research on original documents and history of Peru in the times of St. Rose, and has produced a most readable and inspiring account.

Faith in the Face of Doubt. Edited by John P. Keating. New York: Paulist Press, 1968. Pp. 176. Paper, $1.45.

Reviewed by Father Anthony Struzynski, O.F.M., S.T.L. (Catholic University), a member of Holy Name Province currently engaged in doctoral studies in theology at the University of Notre Dame.

This book is a compilation of eight essays meant to speak to the present crisis of faith among collegians. The essays treat the subject of faith from various aspects, but in general they move from a consideration of individual faith to faith in community, to the relations of faith to the modern world. The authors are all Jesuit priests who originally presented these essays as lectures at the University of California in Berkeley.

In the first essay, through the use of the psychology of Erikson, the dynamism of making an act of faith is handled quite well. Lonergan's concept of the "infinite" desire to know is neatly presented as an inducement to take up a faith position that makes sense to modern man in the second essay. Freedom is given a good scrutiny and related to faith in the third essay: and the problem of faith in the "too quickly or too slowly" changing Church is handled adequately in the fourth essay.

The translation of theological terminology into inter-subjective cate-

gories made by Schillebeeckx is summarized and the weaknesses of modern belief analyzed in the next two chapters of the book. Faith considered as the trust element in inter-subjective encounters is analyzed and then applied to our relationship to God, and finally Teilhard's vision of faith as a world-view is very neatly handled in the final essay.

In general this is quite a good book. Especially to be commended is the use of contemporary literature to grasp the present situation to which faith must be related; the use of contemporary theological constructions as a means of making faith and its ramifications both logically and psychologically meaningful for today's collegian; the evident grasp of some of the most important questions collegians have on this subject which could only have come from sincere effort to communicate with them. The honest involvement in the problem of the "authority hangup" which must be rated close to number one on the list of collegians' (and everyone's?) difficulty with Catholic faith today, also is a telling point in favor of the book.

But, as is inevitable, there are criticisms that can be made. There is a sense of confusion engendered about faith because of the different meanings of the term as it is used in the different essays. In the first essay faith means "propositional belief"; in the second its core of meaning lies in the **decision** to believe, whereas in the third essay the significant act of faith does not at all exist in the decision but in the free acceptance of the consequences of the decision. In the seventh essay faith, although it is never stated, really means trust. Without clarifications such alterations of meaning cannot but confuse.

I would also criticize Father Coleman's essay, "Faith and Sacramental Encounter," as being somewhat deficient in the translation of theological concepts into meaningful religious ones. The concept of revelation especially should have been further developed, perhaps by explaining it in the intersubjective terms of Gabriel Moran and relating it to faith as an intersubjective act between the believer and the risen Lord. In fact the failure of the translation to connect all the theological concepts sufficiently with the present risen Christ is, I think, a generally valid criticism.

Furthermore, Father Coleman's offhand dismissal of Luther as denying man's freedom to resist God's graciousness reminded me of the pre-Vatican II treatment of non-Catholic opinion, and can be seriously questioned in the light of modern studies. Paul Tillich, e.g., in Volume II of his **Systematic Theology,** rejects the Neo-Orthodox interpretation of Luther's thought, which Father Coleman evidently refers to, and repeatedly claims that Luther's "bondage of the will" actually presupposes essential freedom of the will. Tillich feels that Luther was speaking in "existential" — not "essential" — categories of thought when he formulated his doctrine, and **that** was why Erasmus missed the point. According to Tillich, Luther was expressing theological anti-pelagianism, and not philosophical determinism.

In general, then, the book is quite good. In spite of these criticisms it accomplishes its purpose as being a basis for discussion. Over all, it hits accurately and with insight some of the crucial questions collegians have on this fundamental and most questioned basis of religion.

Co-responsibility in the Church. By Leon-Joseph Cardinal Suenens. Trans. Francis Martin; New York: Herder and Herder, 1968. Pp. 218. Cloth, $4.95.

Reviewed by Friar Albert Jozik, O.F.M., a member of the Immaculate Conception Province and a student at Immaculate Conception Seminary in Troy, New York.

Cardinal Suenens exposes his motivation for writing and his conviction regarding the theme of **Coresponsibility in the Church** in the opening chapter. There he states that he considers the most pastorally momentous consequence of the Second Vatican Council to be the "rediscovery of the people of God as a whole, as a single reality, and then by way of consequence, the coresponsibility thus implied for every member of the Church." With this conviction as his point of departure, the Cardinal goes on to present a lucid exposition of the concept and the pastoral applications of coresponsibility—the duty of each member of the Church to act in conjunction with all other members, each in his proper role, in carrying out the Church's mission.

This is hardly a new theme for Cardinal Suenens. **The Gospel to Every Creature,** published in 1956, treats basically of the same subject. At that time, Suenens was aiming mainly at showing the importance and potential of the lay apostolate. But at the same time he spoke of the relationship between the apostolate of the laity and the hierarchy of the Church. Now, in **Coresponsibility in the Church,** he has taken up the same general theme and broadened the treatment, dealing with all members of the Church, the relationships among them, and the potential good to be attained by a practical implementation of coresponsibility.

Suenens is noted for being pastoral-minded. It is perhaps paradoxical that in the life of the Church we must all look to certain transcendent values discovered only in faith and at the same time adopt practices derived from experience. Too often we find a a gap between the theologians who treat of the doctrines and the catechists who seek practical methods of bringing the gospel to people. The man of faith realizes that there can be no real contradiction between belief and practical necessity. Yet the connections are sometimes hard to find. Suenens is one who points out practical procedures based on sound theology. This book sounds neither like a speculative treatise on the nature of the Church nor like a handbook on how to run a large organization. In clear language, it speaks of how the ideal of the Church, as expounded by theology, can be embodied in daily life, as experienced by all Catholics.

The book begins with a substantial exposition of the Cardinal's view of the Church today. Suenens speaks first of Vatican II in relation to past and future. He looks upon the Council as the culmination of half a century of revival in liturgical, patristic, scriptural, theological, and pastoral studies. He makes a telling point here when he blames a lack of awareness on the part of the faithful regarding these studies and developments for the confusion caused by what seemed to many to be abrupt breaks with tradition. The Church, he emphasizes, is in perpetual growth by its nature, and periods of widespread and rapid development are to be expected. With regard to the future, he sees the Council as the beginning of a great period of growth. What is especially to be noted is the pastoral emphasis of this last Council, which was critically needed at the present time.

With this as background, Suenens cites coresponsibility as "the central idea of Vatican II." Within the Church, there is a "fundamental equality" of all members, owing to their common initiation through Baptism. The Church is primarily a community, and while there are real differences between the members of the hierarchy and the much more numerous members of the laity, nonetheless all are properly spoken of as the body of the faithful. The ordained are not to be referred to as though external to this body of faithful, nor is the hierarchy alone to be equated with the Church. Rather, all are joined in a common faith and all are to an equal degree members of the Church. While the priest and the layman do not have the same specific

role to perform, both have the same vocation to a gospel life of holiness and service.

The second and larger section of the book consists of a series of chapters dealing with the coresponsibility of the Pope, bishops, priests, theologians, deacons, religious, and laymen. All of this is well presented and interesting, but a few points bear particular mention. We might point out the discussions of bishops' synods, of lay theologians, of a married diaconate, and of the role of the laity in the direct apostolate. On this last point, Suenens speaks of the dual role of the laity. Not only are laymen called to bring the gospel to the world by their example in their homes and places of work, they are also called to participate in the direct apostolate, i.e., through catechetical work, missionary work, etc. Furthermore, when a layman takes part in the direct apostolate, he is not to be looked upon as making up for a shortage of priests and religious. He is fulfilling a role which is properly his. This is not to detract from the special roles of the ordained or of the religious. It is rather to say that, while specific roles vary, the direct apostolate as such is proper to all members of the Church.

Something might also be said here about Cardinal Suenens' basic stance on the question of development in the Church. We are experiencing a period of a great deal of discussion and proposal. Among the prolific writings of Church members in these post-conciliar days, we sadly find much that is superficial and might be termed "pseudo-liberalism." The new progress in the Church has created a sort of "bandwagon effect." With newly-exposed vistas before them, too many hasten to press forward without the necessary grounding in sound theology. Their work thus lacks any considerable depth. Too many likewise adopt, consciously or unconsciously, the attitude which equates change with progress. Perhaps the worst effect of all this is that it makes the whole renewal movement in the Church look bad at times. Seeing superficiality in many cases, one is tempted to take the easy way out and conclude that the whole movement is superficial. This is hardly true. The Church does have many deep liberals, whose writings are sound. Suenens is one of these. His work shows depth of thought and the necessary connection to the foundations of Christian life. His proposals are given in the light of scriptural, ecclesiological, and pastoral considerations. He writes with the consciousness of having made a real attempt to reach the depths of the questions at hand.

If further proof is needed on this point, it might be noted that Suenens was writing in the same progressive vein before the Council was called. Often, in looking at the rapid change precipitated by the Council, we forget that all this did not appear ex nihilo. The fathers of the Council were influenced in their decisions by the thought of men who had been preparing the ground for progress during the last several decades. Suenens was one of those who came to the Council prepared to make positive and progressive proposals.

Coresponsibility in the Church is a clear and concise presentation and is practically oriented. Nevertheless, one who presumes it to be a manual for implementation of the concept is bound to be disappointed. Concrete situations demand individual study and solution. Suenens attempts to give broad guidelines. How these will work in individual cases remains to be tested. As a discussion of the concept of coresponsibility, however, and as an attempt to portray the practical consequences of that concept, the book is a praiseworthy work.

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A REVIEW EDITORIAL

ONLY "ONE WAY OF LOOKING AT THINGS"?

In his recent collection of lectures, *God the Future of Man,*[1] Father Edward Schillebeeckx takes a decisive stand on Christian doctrine and life. It is a stand which insists on the historicity of every human reality, including the religious facets of our existence; on the sacramental principle, the development of which in recent years is rightly credited largely to Schillebeeckx himself; on the positive value of "secular worship," man's secular life as a form of serving and praising God. The "humanization of the world" is the author's concern, but the humanization in question is neither a blind utopianism nor a naive immanentism. It is a humanization "directed toward the eschaton" (p. 199).

Development of doctrine (the Catholic version of the problem better known to Protestants as "hermeneutics") is lucidly presented as the transformation undergone by the biblical message so that it can be truly understood and taken to heart by men of every age. What comes through best, here, is the need to avoid the abstract, logical treatment of the subject which we all know so well from our seminary training. Instead, we must respect the unfathomable mystery involved inevitably in a communication between the infinite Source of all things and his human creatures. At the same time, we know that the divine message was never "pure" in some wholly other-worldly sense—it had to be mediated from the first by human categories, and it is not as easy as some people once thought, to separate the mediating categories from the divine message itself.

(continued on page 159)

[1] **God the Future of Man. By Edward Schillebeeckx, O.P. Trans. N. D. Smith; New York: Sheed and Ward, 1968. Pp. xi-207. Cloth, $4.95.**

In the Name of the Lord

David Flood, O. F. M.

Francis of Assisi gave his rule a new, concise and clear form in 1223. Honorius III confirmed the new rule text that November. In so doing, the pope removed it from the discussion and modification the friars' rule had undergone since the Order's inception. Gregory IX in 1230 and Nicholas III in 1279 promulgated bulls explaining the rule. In 1242, Alexander of Hales, John of Rupella and three others teamed together to write a succinct commentary on the text. These five Parisian friars are referred to as the Four Masters. Hugh of Digne wrote his commentary shortly afterwards. Bonaventure and John Peckham wrote commentaries in the 1260's. Three more commentaries have come down to us from the remaining decades of the century: one by Johannes Valensis, seemingly before 1279; an ascetical commentary by David of Augsburg; a commentary by the reputed leader of the Provençal spirituals, P. J. Olivi, written in 1288. The popes produced commentaries because requested to do so. In 1241, the general chapter invited each province to examine the rule and submit a report. Commentaries then became common.

Three reasons lay behind these thirteenth-century commentaries on the rule. First, they sought to protect the Order against the attacks of enemies. Some had spoken out against the possibility of living the life enjoined by the rule of Francis. The commentaries routed them by explaining what the rule held the friars to. In the second place, the texts sought to dispell doubts about various passages in the rule. The friars had bound themselves to live by it; they had to understand it. The commentaries helped furnish them the clarity they needed. The third reason for the commentaries lay in the institutional need of the Order. The Order as institution had to have those structures which constitutions and official explanations of the rule supplied. The crucial question arises here. Francis had not conceived his rule as keystone to an institutional edifice. The second and third reasons enter into subtle conflict. The need of an institution for clear struc-

Father David E. Flood is a Franciscan of the Montreal Province, at St. Francis College, Biddeford, Maine. Father David, who worked with Father Kajetan Esser while studying for his doctorate in history at the University of Cologne, is currently engaged in a study of P. J. Olivi.

tures and the need of the friars for a sure grasp on the way of life originated by Francis are not the two sides of one coin, but the basic units of two currencies.

John Parenti traveled to Rome after the general chapter of 1230 with six friars to ask Gregory IX to settle several points of rule interpretation. The chapter had not been able to argue the points out to agreement or compromise. Gregory answered in the bull **Quo elongati**, September 28, 1230. He gave an authoritative interpretation of eight points in the rule. Before he did so, however, he had to explain and justify what he was about.

Francis forbade any commentary of explanation on his rule. In his testament he wrote: "In virtue of obedience, I strictly forbid any of my friars, clerics or lay brothers, to interpret the Rule or these words, saying, 'This is what they mean.' God inspired me to write the Rule and these words plainly and simply, and so you too must understand them plainly and simply, and live by them, doing good to the last." Francis had asked that his testament be read at chapters together with the rule. He had made his ideas on rule commentary clear. He had used an effective means to impress them on the consciousness of the Order: he had put them in clear words at the conclusion of his final message. They could not be ignored.

Gregory IX set this injunction of Francis aside. He did not debate Francis' words. He did not seek to fasten down their meaning. He merely asserted, citing a well-known canonical phrase, that Francis was not able to hold friars to the ruling without their assent; Francis did not impose an obligation on his successor. "A man cannot rule for one with authority equal to his." In brief, Gregory implied Francis had made a ruling against interpretation; he offered sound reasons why the ruling did not hold.

Gregory still felt he should justify the novelty of a commentary on the rule of the Order. He did so by asserting he knew Francis' mind; he had stood by him while Francis wrote the rule and got it approved, he explained. Who better than his old friend, Hugolino, now Gregory IX, could say how different passages of the rule were to be understood? Gregory knew. The pope then gave an authoritative juridical answer to eight points of Francis' rule. The first commentary on the rule treated it as a juridical text, a sum of prescriptions which the friars had to obey and which, consequently, they had to understand.

Gregory IX has had to bear harsh judgment from historians for the juridical way he handled the friars' request for help in 1230. Moorman writes: "Thus Gregory, in gentle and persuasive terms, and with many indications of the love and respect which he bore for the memory of S. Francis," quietly destroyed the very foundations upon which Francis had

built. Of course, the process had begun when, with a papal bull, Honorius III made out of the rule something quite different from what it had been before. His bull put an end to the dynamic role played in the Order by a rule text undergoing constant reformulation. The friars, too, should have known what answer to expect, no matter how they presented their request. All the same, Gregory IX's papal commentary on the rule removed the barrier to rule commentary seemingly set up by Francis in his testament; paved the way for the rule's reduction to a clearly delineated sum of juridical obligations; and tied in, all the same, the mind of Francis as point of reference for a clear grasp of the rule's meaning.

The pattern set by **Quo elongati** held for the rest of the century. Francis' intentions remained important in reflection on the rule. Nicholas III took time out at the beginning of his commentary, **Exiit qui seminat,** to explain that he had talked with companions of Francis about the rule and about Francis' mind on the rule. From long experience as protector of the Order, he was sure he knew what Francis wanted. He then went about putting into force new juridical precisions about how to read and obey several passages of the rule. By speaking about Francis in these terms, he affirmed life by the rule should stand in continuity with Francis' life. By defining the prescriptive sense of several rule passages, he strengthened the institutional explanation and organization of life. He evoked the ideals of Francis; and he reduced them to formal rules.

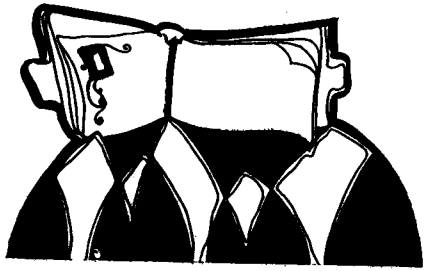
Petrus Johannis Olivi made Francis' mind the first point of his commentary on the rule. After he had explained why he was composing such a text and invoked the spirit of Christ and of Francis and his companions, he pointed out that Francis had written the text. He continued then that Francis' mind on the text must play a role in an effort to grasp what it means. Olivi attempted to hold to this point of view in his commentary. He wanted to see what shape of life it supposed. At the same time, however, he was engaging in debate on the rule's juridical meaning. Taking position on what different passages demanded of friars, he argued its meanings as those of an institutional document. His words sounded his understanding of Franciscan life on a high level; and they mediated his position on rulings in the institutional organization of life.

Johannes Valensis indicated in his commentary, without developing the point, that Francis' mind establishes the boundaries within which interpretations of the rule should fall. Reflection on the rule in the thirteenth century did not detach itself from the historical origins of that rule, no matter how the judgment might fall on the satisfaction done Francis' insight.

Gregory IX effectively removed

Francis' condemnation of explanations on how the rule was to be read. Some friars harked back to it all the same and wanted to do away with all glosses on the rule. Several stories appear in the **Speculum** literature on this point. The commentaries of the thirteenth century, however, show at best lingering qualms about flying in the face of Francis' final wish. The Four Masters protested that they were not adding new explanation to the rule. They were not glossing it at all. They were simply explaining what the words meant. In other terms, they were glossing the rule, as Francis forbade. But Gregory IX had declared Francis' injunction non-binding, and the Order's superiors had requested their views, so the Four Masters eased past the difficulty with their word play.

Olivi imitated their dodge in his commentary. He was only explaining what the words meant. Translated out of the historical context, this meant he was not glossing, for Francis wanted none of that. It was glossing, though, and as such was playing the institutional game initiated by Honorius III and Gregory IX.



Most of the explanations of the rule did not really evince any concern about the anti-institutional wisdom buried in the remarks of Francis. They piled up opinions on what the rule meant, or how the rule could be read and should be followed. Saint Bonaventure spent no time at the beginning of his commentary with questions about glosses and Francis' understanding of the text. He made several comments on the covering bull with which Honorius III put the rule into official effect. He found in papal approval justification for the rule. Nicholas III hoped, with his bull **Exiit qui seminat,** to settle all points of rule interpretation still under debate. He thought the demands of the rule could be spelled out in clear detail of obligation and non-obligation. Along with rule commentaries the first Franciscan century also knew an established body of constitutions. Some constitutions had existed in Francis' time. The thirteenth century Franciscan chronicler Salimbene wrote that the general chapter of 1239 passed a large amount of legislation. The first legislative texts which have come down to us, however, are the constitutions promulgated by the general chapter held in Narbonne, 1260. Bonaventure had seen to it that order was put into the legislation that previous chapters had laid upon the Order. The constitutions came with a prologue on the necessity of such rulings. According to the prologue, constitutions set up a hedge to protect one's possession of the heavenly

kingdom. Implicit in the commentaries lay the same idea: the friar held onto the value of his life in the Order by satisfying the obligations he had assumed by professing the rule. Gregory IX's **Quo elongati** had opened up the way to juridical mastery over Franciscan life.

Did the friars fail miserably when they turned to Gregory IX in 1230 for an explanation of their rule? Did they try to grasp why Francis forbade all commentaries on his rule? Did a rejection of his plea result inevitably out of conflict between high ideal and coarse reality, between the freedom of a small group and the needs of a large order? I do not believe so. Francis, it seems, had recognized the need for constitutions. He had initiated organizational forms required by the Order's rapid growth. I understand his plea to let the rule stand as it was, as an indication that it should **serve** the work of the Spirit of Christ in his brothers, not **presume** on this work by demanding a set line of conduct.

However that may be, his rule was turned into a juridical text, sworn to with all its details, which details had then to be spelled out in clear obligations. All the same, the rule remained Francis' text. Reference to the text's author and reference to his intention while formulating its chapters was made repeatedly in the thirteenth century. Such reference tied the rule into the movement Francis had initiated at the same time as the commentaries added to and confirmed the sum of juridical precision on the rule's obligations. Juridical work on the rule strove to turn the Order into the well-protected garden of virtue described in the prologue to the constitutions. Reference to Francis kept alive a means of judgment and justification subject to no letter of law. This appears to me a better key to the drama of the first Franciscan century than the separation into one wing adapting to the needs of the apostolate and the other wing refusing the adaptations; or than the separation into laxists and idealists. The real tension arose from the conflict between the law and the spirit.

The history of the friars in the thirteenth century makes M. Weber's classic description of descent from charisma to institution seem too pat. The reference to Francis' gospel ideal remained a force to reckon with in the years after his death. This history should persuade us that rulings can supply large numbers with the organization they need; they cannot function as source of life. In the century after Francis' death, we have the constitutions of Narbonne praising the protection of the convent garden where life burns out as incense on God's altar; and we have that foolish adventure of a band of exalted friars marching in protest on the Avignon of John XXII.

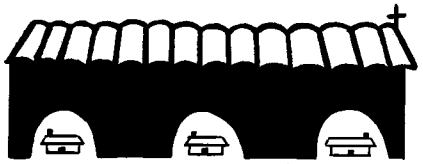
The Family: A Part of the Franciscan Apostolate

Valens Waldschmidt, O. F. M.

Zealous service of others is the choicest flower of the love of God. He who loves God, loves his neighbor and desires to spend himself in the service of his neighbor. But in striving after such love, none of us will accomplish any great amount of lasting good for the Church or for our country without improving family life. Everyone knows that the things which make the deepest impressions on us are the things we learn at home. A home is better than a thousand classrooms.

Saint Francis, therefore, did not ask wives and husbands to leave their homes or the world. But he asked them to put into these homes the leaven of the gospel. The world in which the laity work and live is their spiritual workbench. Christ asked them to bring the iron from the mountain, the grain from the field, the work of their hands as priestly offerings. But how will they know the manner of doing this unless someone show them?

Father Valens Waldschmidt, O.F.M., a retreat-master in the Province of St. John the Baptist, is currently pursuing a program of advanced pastoral studies in Detroit. In this second conference on the Sacrament of Marriage, Father Valens emphasizes the family as the fundamental unit of society to which our apostolate as Franciscans is directed.



The Franciscan apostolate has always been the Church's apostolate and Saint Francis always desired his friars to be close to the Church. He taught them to stretch a helping hand to those in need, comforting the sorrowful, instructing the ignorant, clothing the naked, and feeding the hungry. The Franciscan apostolate has always been an apostolate close to families, sanctifying them "like a leaven, which a woman took and buried in three measures of flour, until all of it was leavened" (Mt. 13:33).

The Scriptural Setting

In the pages of sacred scripture, many of the parables and illustrations of our blessed Lord centered about homes and household utensils or events. There was the house built on a rock, the cockle in the field, the friend who came at midnight, the prodigal son, and of course the saying, "In my Father's house there are many mansions." But we must not forget the scene at Cana. "And on the third day a wedding took place at Cana of Galilee, and the mother of Jesus was there. Now Jesus too was invited to the marriage, and also his disciples" (Jn. 2:1-2). The scene has a certain warmth and friendliness about it, which artists have thousands of times attempted to put into pictures and stained glass windows. Should not the Franciscan apostle attempt to put the same charm of the gospel into the souls and the families that he is called on to direct?

The Doctrinal Basis

The Franciscan apostolate in the home rests on the doctrine of the Mystical Body of Christ. Francis looked at it in this way. He considered himself the herald of the Great King. Robbers, beggars, lep-

ers, even fire, water, wind, were so many opportunities to bring Christ to others and all things to Christ. Franciscan asceticism and mysticism, Franciscan work, prayer, and sacrifice, are like so many minutes and hours spent in union with Christ. The rule, "Without me you can do nothing" is supplemented by another, "With God all things are possible." Pope John XXIII simply summed it up by desiring the Church to be known as a community of love.

The words of Pope Pius XII in his encyclical on the Mystical Body give us the outline of the Franciscan apostolate. The Pope writes, "... when the Fathers of the Church sing the praises of this Mystical Body of Christ with its ministries, its variety of ranks, its officers, its conditions, its orders, its duties, they are thinking not only of those who have received Holy Orders, but also of all who, following the evangelical counsels, pass their lives either actively among men or hidden in the silence of the cloister, or who aim at combining the active and contemplative life according to their Institute; as also of those who, though living in the world, consecrate themselves wholeheartedly to spiritual or corporal works of mercy, and of those who live the state of holy matrimony. Indeed, let this be clearly understood, especially in these our days; fathers and mothers of families, those who are godparents through baptism, and in particular those members of the laity who collaborate with the ecclesiastical hierarchy in spreading the Kingdom of the divine Redeemer occupy an honorable if often a lowly place in the Christian community, and even they under the impulse of God and with his help, can reach the heights of supreme holiness, which, Jesus Christ has promised, will never be wanting to the Church" (§17).

Present-Day Needs

Few people will question the needs that Christian families have today. Statistics state that one out of every four marriages in the United States ends in divorce. False theories of life and love have reaped their evil effects. With intellectuals stating that divorce is opening up new avenues for the development of personality, and newspapers delighting in giving front page coverage to scandals about the home, who can survive this bombardment of propaganda? Living in such a society, Catholics must struggle not to be influenced consciously or subconsciously about the ideal of marriage, the home, and the family.

It is a part of the Franciscan apostolate to protect and guide our Catholic people. This is done by word and example. It is done by work, sacrifice of time, by personal effort. The homes of our Catholic people look instinctively to the friary which in their minds is an ideal home where Christian love and virtue flourish. Does our time belong to the Church? Are we willing to teach, counsel, exhort, listen to the problems of troubled people? Should we not feel guilty if we brush someone off because it cuts too much into our time of recreation?

Benefits for Religious Life

It is a familiar saying: "By helping others, we help ourselves." In pursuing our Franciscan apostolate, we likewise must pursue basic Franciscan virtues. We soon learn that, before we can show sympathy, we must have sympathy. Before we can give Christian love, we must have Christian love. Before we can help Christian families with the practice of virtue, we must have Franciscan families possessed of virtue. Perhaps Saint Francis had this in mind when he wrote in the sixth chapter of his rule, "Wheresoever the brethren are and meet together, let them show that they are of the same family, and frankly expose their needs one to another, for if a mother loves and cherishes the son that is born to her, how much more should each one love and cherish his spiritual brother; and, if anyone should fall ill, the other brethren ought to serve him as they would wish to be served themselves."

Resolutions

(1) As Franciscans, who have as a duty the apostolate which the Church has mandated to us in the Constitutions, we may ask ourselves, Do we have the good of the Church at heart? Do we engage in any creative thought in order to discover the needs of Catholic families today? Do we begin with the problems of the laity? Or do we solve all things coldly, according to the book? Perhaps we have a set pattern of solving all problems. We have a framework of reference and, with unbending finality, we close all cases with an almost "uninformed infallibility." (2) A second point merits a little self analysis. As Franciscans, do we give as enthusiastically as we receive? The poor you always have with you — and it is to the poor that we Franciscans are devoted — the poor who test our patience, our selflessness, our charity, our Christlikeness. (3) No one denies that an apostle must be guided by prudence and wisdom. We do not beat the air as though we had no purpose. But on the other hand, the Franciscan must beware of hiding himself in an ivory tower and receiving genuinely troubled people only by special reservation or appointment.

Prayer

Saint Francis, our seraphic Father, help us to understand the meaning and the extent of the Franciscan family. If all nature is a reflection of the goodness and beauty of God, help us to see that all families are a reflection of the Most Holy Trinity and the Church, of which Christ is the Head. Bless our religious communities so that all Christian homes may look to us as examples of virtue and come to us when they need consolation and guidance in their approach to their loving Father in heaven. Amen.

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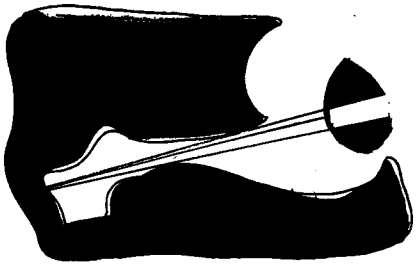

The Song of the Sun

A Paraphrase by Patrick Jordan, O.F.M.

Most loving and almighty Lord,
Yours is the power and blessing forever.
To You be honor in each of your creatures,

But first of all in radiant brother Sun. How quietly he tumbles shadows into dawn, and warmth into our blood.

Be praised, my Lord, in faithful sister moon. By her the tides and seasons run, with her the stars spill across your skies.

Be praised, my Lord, in the bellows of the winds. In their channels scarlet leaves and windmills twirl and dance.

And be praised, my Lord, by lowly sister water, pure wine of your creation. She babbles and banters in golden streams, making us young again in baptism and rain.

Be honored, my Lord, by stately brother fire. He it is who purifies our souls, and brings us homeward in the dark. In his friendship men recline to crackling warmth and mellow wine.

Be praised, my Lord, in spinning earth, in worms and churning surf. Exult, my Lord, in green and red, in dark and evening's end. Tumble down, my Lord, on hillsides green, in sandy black pebbles be you softly praised. Shine forth, my Lord, in colored glass, in grass and chimes and horns. Be praised, my Lord, in sunly voices, scents, and sounding songs.

And yes, my Lord, be praised in chaff, in aching lives, on bloody trees. For it is You who make coins thick, and cast hope on unknown seas.

O praised and blessed be You, my Lord. Let us give You thanks and awake with the dead.

What Happened to Our Devotion to Mary?

Eamon Carroll, O. Carm.

Mary, the Mother of Jesus, is a subject that points up the hopes and fears many of us share about the present and the future of the Church. To some the current unrest about the place of the Blessed Virgin Mary is a fearful sign that the Church is entering a new 'dark age,' for not only are old familiar devotions being abandoned, but even doctrines concerning our Lady seem to be undergoing denial. In fact, however, if we take up two lines of development that have occurred since the Second Vatican Council, Mary stands as a great sign of hope to the Church. The first line of development is the new interest stimulated by the Council in our Lady's faith, part of the rediscovery of Mary in the Bible. The other line of development is the trend of present-day devotion to Mary, and its future hopes, and this is the subject of the present article. By way of introduction, I wish to comment on the present state of devotion to Mary. Then I shall suggest that (I) knowledge and (II) courage are needed to restore and renew authentic devotion to our Lady.

The Present Situation

We are living through a time of crisis in popular devotions, what has been called the 'piety void.' Many forms of prayer familiar to us from childhood and often part of parish life have been abandoned or are being phased out. Even though we must admit some of these devotions were moribund long before they died, we can argue rightly that others have been dropped without good reason; we may wonder, e. g., why so little is said these days about the Rosary, in spite of the fact that it is based so closely on the scriptures, with the Our Father and the first part of the Hail Mary from the Gospels, and with most of the 'mysteries' from the life of the Savior.

What we need in these troubled times is an understanding that is deeper knowledge, in order to face our problems without undue fear or confusion. "The need is more urgent now when the men in communications, having discovered the news value of religion, love to create a sensation out of every marketable item, not

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Father Eamon R. Carroll, O.Carm., past president of the Catholic Theological Society of America and Professor of Sacred Theology at the Catholic University of America, has generously allowed us to edit and reprint this timely address given to the 17th National Conference of Lay Carmelites and the Scapular Confraternity in Denver, Colo., August 10, 1968.

caring always whether it is the nonsense of a shallow notoriety-seeker or the thoughtful hypothesis of a serious theologian."[1] Are we not all victims to some degree of the tremendous pressures exerted on us from every side by the communications media, press and radio and television? With respect to our Lady we recall how as early as the second session of the Council, through the month of October, 1963, it was first dunned into us that the bishops could not make up their minds what to do with the separate schema on our Lady, and secondly, when they did make up their minds and incorporated the consideration of our Lady into the document on the Church we were assured by self-appointed experts that this definitely meant a downgrading of the Virgin Mary.

The negative interpretation of what the Council said on our Lady is so widespread that Cardinal Suenens used this as his prime example in a press interview he gave in California. To the question: "Do you feel there is a basis in fact for... misgivings about certain abuses cropping up in the post-conciliar period, excessive liberalism in doctrine, excessive liturgical innovations, distortion of the idea of aggiornamento?" the Cardinal replied: "I think it is correct to say that after the Council we had to face some unbalanced attitudes.... In the Council, for instance, we stressed — and it was necessary — the Christocentric aspect of Marian devotion; however, in some quarters this was interpreted to mean that opposition against our Blessed Lady had developed, which was exactly the contrary to what the Council Fathers had in mind."[2]

In spite of such clear statements, some of the false impressions created by the stories of five years ago are still going strong. There is not only a malaise about our Lady's place, there is even a sense of panic, a sense of helplessness among many Catholics, as if everything that was known and loved about our Lady before is being abolished and swept away.

When the people themselves are consulted in the matter of parish devotions, there is statistical evidence that as many as 60% still prefer devotions to our Lady. Such is the finding of "Operation Feedback," a computerized questionnaire service which has already been tested in a series of pilot parishes. And there are priests very active in the liturgical renewal who now admit that they too hastily cancelled out other forms of parish piety to our Lady without providing adequate substitutes for them.[3]

I do not think that priests ripping rosaries to pieces in the pulpit are a common phenomenon, though I suppose such extremism occurs here and there. A simple neglect or silent passing over of the whole matter of devotion to Mary is the more likely occurence. Why should this be so? In recent times, the past few years in particular, there has been an accelerated clash between the traditional, the handed-down, and the personal choice made by the young person. It is a poor argument, especially to the young, to say that a practise of piety, e. g., rosary or scapular, is good because it has meant so much in the past. What has been handed down from the past must be made meaningful to individual believers in the present, or it will not be accepted and practised.

Knowledge

What can we do to deepen devotion to Mary in ourselves and in those whom we influence? The first quality we need is knowledge; we must know not only what the people of God held about our Lady in the past and how they have responded to this awareness in their devotional life, but also know and put into practise what the Church of today understands of Mary's role as totally centered in Christ and as the great model of what Christ expects of his Church and of each of us who belong to it. The second quality required of us is the courage of our Christian convictions on Mary's place in God's plan and our response to her role which is authentic devotion. Let us consider first the knowledge, and then go on to see how the courageous attitude needed today can be built on an intelligent appreciation of the truths involved.

We are told these days we must go beyond the letter of the Council documents and practise their spirit, that we must be willing to develop the implications of the Council. I would suggest that we be sure we start from the Council itself and not presume that we know what the Council did say and do about Marian devotion. For most Catholics the conciliar teaching on our Lady still remains practically unknown. The documents of Vatican II are not easy reading, and this is particularly so of the long chapter on our Lady. So much attention was given in the press to the long debate on where to consider our Lady, and the very close vote to place a chapter on her in the document on the Church, that little notice was taken of the succinct and splendid statement on our Lady in the liturgy constitution, promulgated at the end of that same second session in 1963: Chapter five on the liturgical year, §103, reads: "In celebrating the annual cycle of Christ's mysteries, holy Church honors with special love the blessed Mary, Mother of God, who is joined by an inseparable bond to the saving work of her Son. In Mary the Church holds up and admires the most excellent fruit of the redemption, and joyfully contemplates as in a faultless model that which the Church herself desires and aspires wholly to be." The

[1] Frederick Crowe, S.J., **A Time of Change: Guidlines for the Perplexed Catholic** (Milwaukee: Bruce, 1968). I found Fr. Crowe's book very helpful in understanding our present state of confusion about devotion to Mary.

[2] See the transcript of the interview in **Jubilee** (April, 1968).

[3] See **Ave Maria** (Sept. 9, 1967).

dogmatic constitution on the Church — published a year later in November, 1964 — simply filled out in detail what had already been said in brief. The full chapter is called "The Blessed Virgin Mary, Mother of God, in the Mystery of Christ and the Church."

Authentic devotion and correct Catholic belief are, for the Council, two sides of the same coin: "True devotion does not consist in sterile and superficial sentiment or in empty credulity; on the contrary, it proceeds **from true faith** which leads us to recognize the excellence of God's Mother and prompts us to show filial love for our Mother and to imitate her virtues."[4]

The liturgy constitution summarizes devotion to our Lady in simple words: "Holy Church honors with special love the Blessed Mary, Mother of God." 'Honor and love' are the basic notes in devotion to our Lady; the Church venerates Mary with particular love in the liturgy, in celebrating the annual cycle of the mysteries of Christ. The constitution on the Church spells this out in greater detail: "Since the Council of Ephesus in particular, the cult of Mary by the people of God has grown wondrously in its veneration and love for her, and in its invocation and imitation of her" (§66). To 'veneration and love' we now find added 'invocation and imitation,' and the Christ-centered character of Marian devotion is brought out when the Council says: "When Mary is honored, her Son is duly acknowledged, loved and glorified, and his commandments are observed." To venerate Mary correctly means to acknowledge her Son, to love her to love Jesus, to pray to her to glorify her Son, and to imitate her to keep her Son's commandments.

How are the two complementary elements of imitation and prayer joined together in devotion to Mary. In psychological terms, how are memory and experience interrelated in Marian devotion? We believe as Catholics not simply that Mary was once associated to her Son's saving work, but, as the liturgy constitution stated, that she is inseparably joined to the saving work of her Son — hence that she is still concerned with the saving work the risen Jesus carries on as he makes everlasting intercession for us before the throne of his Father (Heb. 7:25). From the moment Jesus passed out of human time, the time of calendars and clocks, into the glory of the Father in the mystery of the Resurrection and sent his Holy Spirit upon his Church, there is a constant mysterious inter-relationship between the portion of the Church which is on earth and the heavenly Church. It is because the 'time of the Church' is at once the 'time of history,' our measurable time, and the 'time of eternity,' the measureless 'now' of the world to come, that the Council can say that in association with Christ Mary continues in heaven her saving role for our sakes, and that the pilgrim Church experiences this function constantly.

The past and the future meet in the present moment of the liturgy, and this is true to a lesser degree of other forms of Marian devotion. There is a great note of confidence and joy in the authentic celebration of the mystery of Mary, for what God has done in and through her, reminds us that God's mercy and gifts are without repentance, that his plan of salvation will not fail us in the future. Imitating the Mother of Jesus as she once lived on earth, totally committed to her Son, we pray to her with confidence now in her company with the risen Christ, not as if she were a 'go-between' between us and Christ, but knowing that his saints are one with the risen Christ — even prayers addressed to the saints center on Christ and through Christ they reach the Father.

The over-all view of Vatican II shows that when the Church was studying its own nature, the secrets of its own make-up and how it should act, it focussed on the Blessed Virgin as the perfect type of the Church, devoting the climactic chapter of the dogmatic constitution on the Church to Mary. Further, when the Church was reflecting on its own spirituality, it insisted on Mary as the perfect image of the Church, 'spotless image,' first fruit of the redemption,' towards which the Church itself constantly aspires.

We could sum it up by saying that in its own dealings with God the Church does its best to imitate Mary's style in three ways: (1) Mary's style as listener to the word

[4] Vatican Council II, **Dogmatic Constitution on the Church**, §67, emphasis added.

Psalm for the Mother of God

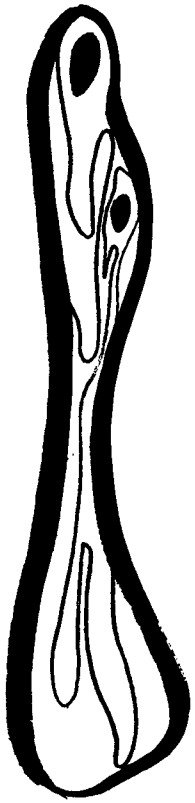
Sleeved and skirted in sun, informed with Spirit,
Invade the moments of my history,
Mary with all your terrible bright battalions.

You are less cadence than sinew of my songs,
Girl whose smiles run down my joys, O woman
Whose fiat blames my sleep of sorrow, Mary,

Loop my feet retreating with your glances
Ropes of lilacs stouter than any chain!
Virgin of perspective, focus me

Fast on your Son, and catch my straying glances,
Little foxes, in your trap of hands.
Less cadence be than sinew of my songs.

Mother Mary Francis, P. C. C.



of God; (2) Mary's style in prayer; and (3) Mary's style as mother. As listener — the great love of Israel for the word of Yahweh culminated in Mary, daughter of Sion, receiving the Savior, as she said: "Be it done unto me according to your word." As Mary heard and did God's word faithfully in the gospel, so the Church continues to hear the word of God in the liturgy. In prayer — Mary's Magnificat is the pattern of prayer to the Church, and it is not surprising that this should be so, for Mary is the human person who more than all others rejoices in God her Savior. As mother — traditionally, Christian writers likened the baptismal font from which Mother Church brings forth the brethren of Christ to the virginal womb of Mary from which Christ was born. In modern language we might prefer the concept of service — as Mary ministered to her Son's saving work, so the Church is at the service of all mankind in Christian charity.

Courage

The second major recommendation for a responsible attitude to Marian devotion is courage to go with deeper knowledge. Is it not a sign of the weakness of our own devotion to our Lady, whether as individuals, as families, as parish groups, that we have been so quickly shaken, so easily upset, by the pressures of our times? Why do we scare so easily when we read in the papers and magazines denials of Mary's role and attacks on Marian devotion as outmoded and passé? Are we perhaps suffering what has been called the 'flagellation syndrome,' of which we have witnessed a sickening amount in recent times on the part of Catholic spokesmen? By this I mean the crushing sense of the Church's faults and the compulsion to talk only about the drawbacks of the Church along with the refusal to say or hear anything good about the Church, even about the Pope. This illness is sometimes displayed in the name of ecumenism, but it is unhealthy and false ecumenism.

This is not to say there is no cause, no place, for serious self-examination. In a ringing call to renewal, Father Kilian Lynch, former Carmelite Prior General, exhorted Carmelites everywhere to "give serious thought to the Marian tradition of the Order... to begin with the humble confession that we have neither lived nor preached Mary as our long and glorious tradition demands." Franciscans, too, glory in their consecration to Mary as Queen of the Order; and there is not a religious foundation in the Church which does not profess some kind of special allegiance to her. Surely laymen have a right to expect from religious something special by way of teaching and example; but in actual fact we seem to have little to offer. A vague sentimentalism lingers on, but facts speak far more eloquently. What contribution have we made in this field to the modern dialogue on our Lady? Our Marian organizations are on the point of death through neglect more than anything else. We have been told that they are not relevant, but what are we doing to make them relevant and bring them into line with the theology of today?

Courage in devotion to our Lady will require of us patience and openness and inventiveness. Those of us who are middle-aged and older have much to learn, more than we can imagine, from the young — from their generosity, from their spirit of inquiry, from their sensitivity to the needs and language of the present day. On the young, moreover, is already falling the task of shaping the future. Only patience and openness will enable those who are older to transmit successfully the legitimate acquisitions of the past.

Inventiveness is another pressing need for the renewal of Marian devotion. Many older forms of devotion have been dropped and nothing put in their place. Many people feel they have been asked to change horses in the middle of the stream only to discover that there is no other horse. The Council encouraged public popular devotions, suggesting they be drawn up on the spirit of the liturgical seasons. Thus devotions to our Lady in Advent would be in the spirit of preparing for the coming of Christ, and the Church kept advent as a month of our Lady long before there was a Marian month of May. There are great possibilities here, for private and family devotions, as well as for public gatherings. Archbishop Pocock gave a good example in a pastoral sent to the people of Toronto in May, 1964: "Since May is usually the month of Eastertide and Pentecost, when we commemorate the resurrection of Jesus and the mission of the Holy Spirit, it is in this context that we must venerate our Lady. The Rosary with its decades of prayers, each dedicated to a different mystery of salvation, allows us to honor Mary as the first-fruit of Christ's redemption. This year we shall ask her to pray that the victory of Christ may be made more manifest in our lives and

that the power of the Holy Spirit may operate the interior renewal of the whole Church."

There is nothing wrong with the present situation of devotion to Mary which cannot be righted by courageous inventiveness based on a well-informed awareness of what conciliar theology tells us about our Lady's role in God's plan of salvation. But let our courage likewise lead us to reassert candidly in the face of that malaise we have referred to above as the 'flagellation syndrome,' that conciliar theology is not a radical innovation or revolt against some imagined 'mariolatry' of which the Church would have been guilty in the past. If we are devoted to Mary it is, in the last analysis because "no one ever knew Christ so thoroughly as she did, and no one can ever be a more competent guide and teacher for knowing Christ."[5] In our ecumenical age, it is good for us to reflect on the insistence of St. Pius X that "there is no surer or easier way than Mary for uniting **all men** with Christ and obtaining through Him the perfect adoption of sons that we may be holy and immaculate in the sight of God."[6]

[5] Pope St. Pius X, Encyclical **Ad diem illum**, on the 50th anniversary of the definition of the Immaculate Conception (Feb. 2, 1904; Marian Reprint Edition, May, 1954, p. 3).

[6] **Ibid.**, p. 2.

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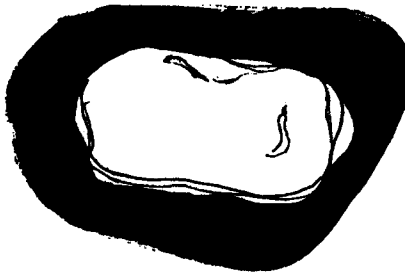


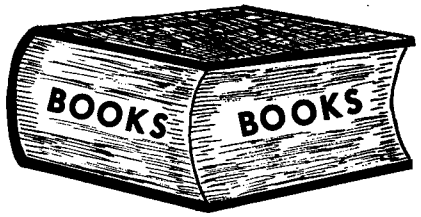
Demolition

(to Pierre Teilhard de Chardin)

steam-shovel-mouthed dinosaur
feeds mid the wreckage of years
on echoes and footprints from an old school building—
red brick, city-coral, is conveyed
where fossils grope at new design
fertilizing a saprophytic world
and swelling the subconscious of the noosphere,
forcing monads to confederate in
crosspatterns
that show the telluric birth
from an ancient starry womb

man cannot live in an elemental world
of over-valencing individualism,
that would fizz out in destructive human-oxide—
for man must feed on immolated brotherhood—
carrots and eggshells through an electric blender
form his health drink
and IBM pedagogues must feed a mega-mind.

Hugoline Sabatino, O. F. M.



Building the Human. By Robert O. Johann, S. J. New York: Herder and Herder, 1968. Pp. 192. Cloth, $4.50.

Reviewed by Father Raymond Bucher, O.F.M., a member of the Santa Barbara Province and a doctoral candidate in philosophy at Fordham University. Father Raymond is an associate editor of this review.

The gerund in the title of Robert Johann's new book functions as a clue to his purpose. His concern is primarily practical: the reconstruction of life itself. This can come to pass only through a redirection of the forces already at work. And it is man's concern for human growth that prompts this reconstruction.

Human growth, functioning as both a final and a formal cause in Johann's philosophy, is characterized under the rubrics of quality, action, and thought — a trilogy very prominent in the American philosophical tradition. Human growth is **not** the progressive realization of predetermined goals, but the deepening of the esthetic quality of life. This quality is dependent on what one does, and naturally what one does is dependent for the most part on what one thinks. The lesson is clear: thought creates as well as contemplates life.

Man's task as builder of the human can be analyzed in the light of the following categories: thought, situation, and response. The essential relatedness of these categories should not go unnoticed: thought is the operational and creative nature of inquiry; all inquiry is situational, for there is no inquiry without a problematic (a real problem, not just the "paper doubt" of a Cartesian); and every problematic seeks a solution, the nature of which is contigent on man's response, i. e., the mode of his intervention.

The three categories of human growth provide the titles for Johann's three main sections. This is fitting for one writing in the American tradition (though it took a Canadian to popularize recently the insight) where the forms are seen to emerge only within the situation. In other words, the format is not arbitrary, rather it is determined to a great degree by the subject matter. Within each of the three sections there are a number of short essays and one long essay. The former (first appearing in **America**) provide sheer delight. Though easily read in five minutes, they provide matter for hours of rich reflection. They are clear, and most importantly, timely and engaging. They are not intended as definitive statements, but their cumulative effect is to provide a spirit and direction for dealing with issues of current concern.

The longer essay, concluding each of the three sections, explores the categories in greater depth. These essays are far more demanding — and correlatively more rewarding. Though Johann might disagree, a certain familiarity with philosophical terminology is necessary to make these essays intelligible. I would like briefly to treat two of these longer essays; one deals with Teilhard's Universe, and the other with contemporary belief.

Today's world is one in process; and, as important as the origins of this process are, the current interest lies not in its past but in its future. Teilhard's contribution is to indicate the direction of this process. Mankind is reaching toward greater unity, and this augurs (according to scientific evidence) an enhanced form of consciousness. But to actualize this more unified human consciousness, men must reject selfishness and untutored nationalism. This can be effected only through love, the cosmic force behind all unity. The question then emerges: Is man capable of loving universally? Yes, he is, responds Teilhard, but only if the universe is personalized, i. e., united around a personal force. Thus human community (that toward which the process is directed) is possible only if there exists a supra-personal absolute value toward which **all** men can direct themselves.

Johann takes these now-familiar themes and extracts their implications for an understanding of the person. Two ideas emerge as central for Teilhard: the universal character of love, and the essential openness of the person to Being. Let's take the latter idea first. Johann interprets being as source and center of activity; being is seen as the power of being; to be is to be for being, promotive of being, love for being. Thus everything that is, is a power — a capacity to promote value; and this applies to the particle as well as the person. However in the person this task becomes explicit and thematic; in man the power of being to affirm being is unleashed absolutely. Today this affirmation is translated as the drive toward universal community. But only love will make it work, for only love can unite without destroying the uniqueness of the elements (in this case, persons) united.

The ethical implications of Johann's thought are worth consideration: the past does not provide absolutely fixed patterns for man to follow; traditions are starting points rather than end points. Natural law, if true to man's nature, will be a norm stressing not the world as it is, but the world as love and reason can make it. Morality will be best characterized as creative responsibility: viz., man's decision to grant Being (God) a fuller presence in the world.

Current discussion about belief centers not about its truth or falsity, but rather about its meaning. Johann, in his essay "Belief Today," provides some powerful ammunition for the theistic side of the debate. All the controversy focuses on the object of belief: God. Is "God" a meaningful concept, and if so, does its meaning aid or dissuade man in achieving his task? Johann accepts the premise of his critics: man's task is to direct and sustain creativity; but he adds that such a task is possible only if this creativity is spared a Sartrean subjectivism or a levelling collectivism. "God" means that man will never sell out to either of these traps. "God" signifies that there is a presence summoning man never to give final allegiance to anything finite. If the topic strikes some interest, I refer the reader to Johann's book, **The Pragmatic Meaning of God.**

Of the book's many philosphical implications, I found the following most stimulating: a cosmos inherently unfinished; man's task of provid-

ing a world in which he can grow; and the fact that forms are emergent only in the situation and therefore cannot be predetermined. Of the many religious implications, I mention only the following. Human fulfillment is seen as "radically this-worldly." It consists in reverence for life. And this I can buy, for human life is not other than divine life, but a participation in divine life, and thereby worthy of reverence. Empirically, this view bears confirmation — surely life is the one value unanimously affirmed by man. One's task then is to learn to harness the world's forces in such a manner that his experience may be enriched. And to seek enriched experience is to promote being — a task both human and religious.

The book is not without fault. Perhaps its biggest defect is its unevenness. There is the imbalance between the short and long essays, the latter clearly written for a more specialized audience. The unity of each section, both desired and claimed by the author, never emerges. The tripartite format also impresses me as uneven; much, for example, in the "Situation" section clearly engages "Response" themes — and rightly so. This makes me question the validity of the division in the first place. I also wonder about the author's usage of "being." Is it simply a power, or a personal force, or an act of existing? Unless its meaning is clear, the thrust of the argument fails to convince. Perhaps readers might find helpful Tillich's threefold classification of being as found in his work, **The Courage to Be** — it substantiates and clarifies what I take to be Johann's position.

The qualities of the book are legion; I'll limit myself to three. The content is a good distillation of the best in both Continental phenomenology (Scheler, Blondel, and Marcel), and American Thought (pre-eminently Dewey, but also H. R. Niebuhr). The style of the work is indeed welcome. The author writes not in the didactic genre (of which the most obvious example is the treatise), but in the dialectic genre which utilizes the dialog. Such a choice is consistent, since the dialectic was fathered by Plato, who, like Johann, viewed philosophy as shared inquiry. Finally, the work is most appealing because of its sense of urgency, apparent in the author's very choice of themes. It speaks of contemporary concerns and optimistically affirms the possibility of these concerns leading to life's enrichment. I highly recommend the book, because with Robert Johann, I feel that of all human enterprises, philosophical inquiry is the most practical.

The Christian Understanding of Atonement. By F. W. Dillistone. Philadelphia: Westminster, 1968. Pp. 436. Cloth, $7.95.

Reviewed by Father Geron Fournelle, O.F.M., Professor of Sacred Scripture at the Catholic Theological Union (University of Chicago) and author of the Old Testament Reading Guide *commentary on Leviticus.*

In this re-examination of "Atonement" and its relevance for the man of today, the author ranges over the full field of thought and experience from primitive ideas through psychology, literature, philosophy, and theological development. As he states in his brief preface: "... I have tried through this book to show that the vision of the Cross has affected every department of man's life and that this reconciliation has been expressed through sermons and theological treatises."

It is the author's contention in the initial chapter ("Alienation and Atonement") that the pressing questions of our day are related to man's alienation, in all its aspects, and that it is precisely a doctrine of atonement or reconciliation that is needed to answer the questions. Such a theory can be viable only if it links the historical death and resurrection of Christ "with the wider experience of mankind," by means of a pattern or comparison. The remainder of the book is concerned with examining the question of atonement under two aspects or "types of theory": "patterns of corporate experience," and "examples of individual achievement." To carry out this task the author divides the following eight chapters into four "analogues" (patterns of corporate experience), each followed by a "parable" (examples of individual achievement), concluding with a summation in a final chapter on "The Idea and the Event."

In these subsequent chapters the author treats of the cosmic, juridical, familial, existential aspects of atonement, leading to ideas that a view should be based on man's developing world view. He is particularly critical of the juridical view of atonement, both from his NT conclusions and from the theological basis stating: "... no unified theory of atonement in terms of legal comparisons can be derived from the NT" (p. 186). And again: "... no single theory of atonement can be constructed in terms of legal and forensic comparisons!" (p. 207). In fact, it is the author's contention that it is impossible to elaborate a single satisfactory theory of atonement.

To those struggling with the viability of the idea of atonement in the modern world, the author offers many insights and much food for thought. The reviewer found chapters 5 ("The All-Embracing Comparison") and 6 ("The All-Inclusive Forgiveness") particularly interesting.

The book concludes with an appendix on "Musical Expressions of Atonement."

The Porter of Saint Bonaventure's. The Life of Father Solanus Casey, Capuchin. By James Patrick Derum. Detroit: Fidelity Press, 1968. Pp. 279. Cloth, $4.95.

Reviewed by Father Julian A. Davies, O.F.M., Book Review Editor of this review and a doctoral candidate in philosophy at Fordham University.

James Patrick Derum has given us a very readable life of Father Solanus Casey, the Detroit Capuchin who will be among the first native Americans to be canonized. The author brings to life the Wisconsin boyhood and young manhood of Fr. Casey, giving us a picture of midwestern life — both rural and urban — in the 1880's. At 26 Bernie Casey gave up driving trolley cars, resisted his family's pleas to wait, and left just before Christmas to enter the Capuchin novitiate in Detroit. Increasing difficulty with studies led his superiors to make him a "perpetual simplex" or Mass Priest, and he never received faculties to hear confessions or preach doctrinal sermons.

Not at all daunted by this restriction, Fr. Solanus served for over 40 years the friaries in Yonkers, Harlem, and Detroit successively as porter. In each place he became a legend because of the wise counsel, encouragement, and assistance he gave to the many who sought him out — at one time between 100 and 150 a day. An ardent promoter of the Seraphic Mass League. Fr. Solanus always attributed to the power of the Mass the cures that he worked and predicted — cures that are amply documented by Mr. Derum.

Fr. Casey seems to have been a Pope John before his time: deeply spiritual (he spent four hours a day in prayer, half of it on his knees) and courteous and affable to all, with a deep interest in everything human. It is encouraging to us who try to follow St. Francis today, that a man of such Franciscan holiness could root for the Detroit Tigers.

The Porter of St. Bonaventure's is we hope, just the first biography of this giant of a Capuchin, Father Solanus Casey.

The True Priest: The Priesthood as Preached and Practised by St. Augustine. By Cardinal Michele Pellegrino. Trans. Arthur Gibson; New York: Philosophical Library, 1968. Pp. 184. Cloth, $6.00.

Reviewed by Father Leonard D. Perotti, O.F.M., a canon penitentiary at St. John Lateran, Rome. Father Leonard, a member of Holy Name Province, is superior of the community of penitentiaries at the Lateran.

In the last chapter of **The True Priest,** Cardinal Pellegrino writes: "Pastoral Christian love is centered upon Christ. The triple interrogation of Peter by Christ himself clearly proclaims the pastor's supreme duty as that of loving Christ; and Augustine never tires of returning to this episode to point the pastor to the ideal that ought to inspire him his whole life through" (p. 177).

From literally dozens of places in this rather small book it is clear that the pastor's duty of loving Christ is expressed in **service** of the sheep of the flock, and it is precisely on this point that the author himself never tires; in fact, he might be considered tiring at times, so does he labor the consideration.

His avowed purpose is "to study the thought of Augustine on the priesthood as that thought provides guidance and assistance for the present-day shepherd of souls" (p. 129). This purpose has been magnificently achieved. Augustine never wrote a formal treatise on the priesthood, but he has so very much to say on bishops and priests, their sacred state, their duties, their relationship to God and their fellowmen, that undoubtedly dozens of treatises could be composed from his works. Cardinal Pellegrino knows these passages extremely well and uses them with great familiarity and pointedness. There are many citations so vital and up-to-date that this reviewer found himself saying more than once: What a pity should this little book not fall into the hands of undergraduate theologians and young priests; it would be a definite loss for them not to have read it.

The sub-title is the more valid one for it is actually the great Bishop who in these pages constantly speaks in his own words. Unfortunately, the Cardinal's comments, few and brief, leave unsatisfied to some extent the desire for more. These comments serve chiefly to lead us to Augustine's next teaching on the pastor of souls. That teaching, in essence, is that the bishop (priest) is a servant, and the more he is honored the more a servant he should become. In telling us this in a great variety of ways, Augustine many times anticipates what Vatican II documents tell us and what Pope Paul VI continues to urge in and out of season.

If bishops are now asked to step down for various reasons, it was also highly recommended in Augustine's day. "Certain men, endowed with holy humility, have laid down the episcopal office, motivated by a sincere sense of faith and piety, because of some shortcomings of theirs that caught the eye of others; and in this not only did they commit no fault, they even merited praise" (p. 82).

Several Vatican II documents underscore the priesthood as a service. For Augustine this service of others will above all be expressed by preaching the Word of God on every possible occasion. So it will ever be up-to-date to say: "Let every preacher pray at the outset of his own sermons, let him pray when he is composing them for the use of others, and let him give thanks for good results to the One 'in whose hands we are and all our works'" (p. 120).

Do we think we live in confused and unsettling times? Evidently Augustine felt the same way about his age, and the modern priest will be consoled on reading: "Their virtue [that of bishops, priests, and deacons] seems to me all the more worthy of admiration considering how much harder it is to practise in the most dissimilar environments and in a way of life that is anything but placid. For their charges are not sound and healthy men but such as need constant care and attention. They must have patience with the common vices in order to cure them and must sweat out the plague until they can mitigate it. It is a very hard thing in such an environment to keep personal conduct above reproach and to preserve an even and tranquil state of mind" (p. 137).

Again, how well we know that the tendency today, in the face of the Church's internal difficulties, is to run away, with the excuse of avoiding the contamination coming from a sick body. "Augustine is equally firm in his insistence on the necessity of every faithful Christian (clergy and laity alike) avoiding two opposite extremes: leaving the Church because of the scandal provoked by wicked pastors; and putting his trust in good pastors" (p. 138). Our Pastor is Christ; he is the gateway to the City of God.

Why, then, a priesthood at all? Because the priestly ministry, far from setting a limit to the divine omnipotence, "is for the good of the Church, so that the Church may not be entirely passive in the work of salvation, so that its members may not be isolated but rather may cooperate effectively, in fraternal solidarity, with the action of God" (p. 140).

The priesthood is of divine origin. Priests (and bishops) are all too human. Let dialogue between clergy and laity continue in all openness and mutual sympathy, as called for by the Council. Many a misunderstanding and mistake will thus be avoided. "Even when the sheep are imitating the good actions of the pastors and shepherds," adds Augustine, "they must not 'put their hope in him by whose ministry they have been brought into the flock, but rather in the Lord by whose blood they have been bought.' Let Felicia, then, love the Lord and his Church with all her heart. That is what really matters" (p. 135).

To say that this whole work might be reduced a third by eliminating repetitions is to point out what is really only a minor defect in a fine work. Its author may certainly, without exaggeration, be termed a contemporary Augustine. As the jacket says, this book "reveals no less about the author than it does about his subject." In any case, **The True Priest** is more than just valid for our times; it is quite actual in placing the finger on one and the other contemporary problem, as it offers a clear solution. And it must be classed among those works which, while not among the great classics, are of more than ordinary value.

Paul and Qumran. Edited by Jerome Murphy-O'Connor, O.P. Chicago: Priory Press, 1968. Pp. 254. Cloth, $5.95.

Reviewed by Father Cassian F. Corcoran, O.F.M., S.S.L., S.T.D., Professor of Sacred Scripture at Holy Name College, Washington, D.C., and Vicar and Vice-Rector, there, in charge of students.

Paul and Qumran contains a very important collection of articles by some of the best scholars in this field. The first chapter, "Qumran and the New Testament," by Pierre Bénoit, O. P., originally appeared in **New Testament Studies 7** [1960-61], 276-96). Bénoit's study sets the tone for the book and also stands as a norm for any study in the field of Paul or the New Testament and Qumran. Bénoit makes three points. First, he shows that there are similarities between Christianity and Qumran; but he also warns "against an imprudent tendency to accept as immediate contacts arising from direct influence what in fact may be no more than independent manifestations of a common trend of the time" (p. 1). Secondly, he sets out

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to see when Christianity was influenced by Essenism; a comparison and study of texts from the New Testament and Qumran lead to the conclusion that the influence of Essenism on Christianity took place in the later rather than in the early years of the Church. Finally, Bénoit examines three doctrines found in Paul (viz.: the conflict of light and darkness, the revelation of the mystery, and justification by grace alone) to show that Qumran did not exert influence upon the essence of the Christian message.

The remaining eight chapters of the book are specialized studies. Joseph Fitzmyer, S. J., writes on "A Feature of Qumran angelology and the angels of 1 Cor. 11:10." The thorough study of the word **Mystery** in **Paul and Qumran** is the contribution of Joseph Coppens. The editor of this symposium, Jerome Murphy-O'Connor, O.P., presents his personal research on the word **Truth** as the concluding article.

The other essays are by such well-known and outstanding scholars as Joachim Gnilka, Mathias Delcor, Karl Georg Kuhn, Franz Mussner, and Walter Grundmann. Each article is scientific, clear, and penetrating, and manifests the competency of its author. A general index as well as indices of biblical texts and Qumran references enhance the practical character of the book, which should be available to all students of the New Testament.

In Time of Temptation. By Ladislaus Boros. New York: Herder and Herder, 1968. Pp. 112. Cloth, $3.95.

Reviewed by Peter H. Baker, Assistant Professor and Chairman of the Department of Philosophy, Marymount Manhattan College, New York City.

It is Christ's temptation in the wilderness that is referred to in the title of Ladislaus Boros' **In Time of Temptation.** Meditating on that, the author attempts to show the nature of contemplative prayer, for he finds this gospel incident especially revealing of our Lord's spirit, and he thinks contemplative prayer essentially an imitation of that spirit, an imitation that ought to be not an intellectual exercise but an existential practice.

Boros is evidently not of that school of theological thought for which history makes a difference, for the end of contemplation is, in his view, that "we return to our innermost being, to that original impulse which informs all our activities" (p. 6). Indeed, "primeval" and "original" are terms which he uses frequently. When we have returned to this original impulse, we shall perceive the Absolute in the earthly and immerse ourselves in the mystery of the participation of the one in the other.

What fundamentally is revealed by Christ's temptation in the desert is his selflessness. Christ in refusing to turn the stones into bread rejected self-glorification in favor of a nameless obscurity whereby he let the world be itself. Self is evidently for Boros an obstacle to the manifestation of reality. The world and men do not need to be transformed by astounding power. All that is required for the Christian is a change of heart towards things, an interiorizing that lets the world be. Crucial in this sacrifice of self is humility. By not throwing himself down from the pinnacle of the temple our Lord manifests humility, which, for Boros, is a property of love for others. Some love is destructive and possessive. It is a kind of bondage and binds the beloved. Humble love lets the other be. It is self-less and an expression of freedom. Christ's selflessness is poor. When he, instead of worshipping Satan, rebukes him, he manifests his poverty. God himself is, according to Boros, poverty, because he **has** nothing and **is** everything. Christ calls us to renewal; he wishes to bring things to the divine poverty which in fact

is fullness. Those who would renew the world must be young, free of old habits and possessions. This is the poverty of Christ. He would bring us back to the original. He has no vested interests in what has transpired since then. In fact, after Satan leaves, the angels arrive. After we become self-less, humble, and poor, we shall see the spiritual reality that has always been there.

Boros writes in a manner that stirs the mind from indolence, but one might wish for a greater rhetorical clarity. His use of terms such as "humility" and "poverty" is not a little peculiar and would profit from rather more explanation than he offers. There is another lack of clarity of a rather different order. Boros seems to oscillate between saying that Christianity is very radical and that it has always already been there. Nowhere is this better expressed than when he says: "Only that for which I can die — it does not absolutely have to be death, perhaps only the daily spending of myself in simple service to my brother, or only the vocation to misfortune — belongs to the core of my conviction, is it my mission to proclaim, is eternally valid for my life and prayer" (p. 111). Boros cannot make up his mind whether Christianity requires death or not. He is not a little like Nicodemus. On the one hand, he appeals to traditional Christian notions of sin, redemption, the cross, martyrdom, the gratuitousness of salvation, etc. On the other hand, at times the cross, martyrdom, grace seem to be ontological entities not at all pinned to historical happenings such as man's sin. Sometimes Boros speaks about what one must do to become a Christian. At other times it seems as though everyone after all is a Christian or inevitably will become one.

Boros runs into difficulties because of his concept of the already, the original, the primeval, contemplation as a matter of return not only to God but our own original self. Nothing happens in Boros' world. It is already there. If such is the case, however, the value of contemplation, the value indeed of doing anything, is highly questionable. If ontologically we are already related to the Absolute, if already the world is beautiful, etc., then the drama is really all over. Conscious events, i. e., human events, seem to lose their importance. Man is but an epiphenomenon in a fully actualized universe. All the interesting attitudes, actions, opennesses, and questionings to which Boros invites us would seem to be rather pointless, ornamental rituals. Doubtless that is not what Boros intends, but I wonder if that is not what his concepts entail. I submit that the original self is a vicious abstraction. We are not already what we are to become, save perhaps in the mind of God. Possibly Boros has some difficulty in distinguishing the divine intention and the concrete term of that intention modified by human sin. He might do well to clarify his concept of the distinction and link between Creator and creature.

Closely related to the theoretical difficulty about the already is this matter of selflessness. For all the world, Boros seems to be taking sides in the egoism-altruism debate and, beyond that, in the subject--object debate. Doubtless, that is an important debate. Nonetheless, the existence of debates of such hoary history may indicate that there are more than a few oversights at work. The danger of oversights might cause a thinker to tread lightly. Boros counsels that there is strength in silent listening to the other. Perhaps he is on to something, but he gives us no good reason why silence is alone appropriate. Indeed, he seems to assume that listening is best because of the inalienable otherness of truth. That is objectism in the extreme and rather open to question. I do not say a Christian ought to be selfish, but I suspect that he would do well to think some before applying Boros' altruistic prescriptions.

There are some interesting possibilities in this book. There are things that stimulate the mind to question. As a spiritual guide for the perplexed modern, however, I fear that it is too ambiguous and too concealed in its theoretical underpinnings. It asks too great an investment for too small an intellectual collateral. We moderns indeed yearn for lessons in spirituality, but we shall require rather more theoretical satisfaction in our guides than Boros has given us in this work.

ONLY "ONE WAY OF LOOKING AT THINGS"?

(continued from page 130)

Secularization is seen by Father Schillebeeckx, as by so many recent authors, as basically not only a blessing but even a necessity in the historical unfolding of Judeo-Christianity (and even of some oriental religions). The blessing is not, **de facto**, unmixed — mainly because many people tend to over-generalize the phenomenon and, in particular, tend to confuse the sociological with the theological categories in which we seek to understand the secularization process. There is a good clearing of the air in this second lecture, and the insights are still further clarified in the Epilogue dealing with the same subject.

The topic of the third lecture is "Secular Worship and Church Liturgy." The lecture does much to correct the insidious ambiguities propagated by those, on the one hand, who want to dissolve Liturgy into a vague spiritualization of one's secular life; and those, on the other, who would divorce what goes on in the sanctuary from the rest of human life. Liturgy in church is not exactly a "retreat" from the world, but rather a celebration in praise and thanksgiving which overflows from a truly Christian secular life.

In the fourth lecture, Father Schillebeeckx highlights what is really novel in the official admission by the Church that she is a partner in genuine dialogue with the world, with other religious bodies, and with each of her own members — none of whom is really "lifted from the world" by membership in the Church. Some of this material provides an interesting correlative to what the author said in **Christ the Sacrament of the Encounter with God.** There he regarded the Church as sacramental presence of Christ to the world; here he gives equal emphasis to the Church's function as sacrament of the world before God.

The final lecture deals with "Church, Magisterium, and Politics." It is a fascinating effort to determine just how it is that the magisterium can give specific guidelines in areas that some would consider purely political — as, e. g., in **Pacem in Terris** and **Populorum Progressio.** The biblical message can and must remain a corrective and stimulus for every transient social structure; but it can do so only through the mediation of an enlightened magisterium which has "read the signs of the times."

Father Schillebeeckx is honored today as one of the Church's leading theologians; certainly he is unexcelled in positive constructive thought and in theological balance and precision. This is worth mentioning here for two reasons. First, it may serve to remind the reader of the inevitable deficiencies of a brief review of his work, in which the impossibility of conveying the subtle and precise developments of the author is felt more keenly than is the case with the more popular writers. And secondly, Schillebeeckx' qualifications as an orthodox theolo-

gian are worth emphasizing here in light of the investigation planned but quickly aborted, in the course of which he was reportedly to be summoned to Rome to defend his teachings.

The fact that the investigation was never actually carried out may, perhaps, indicate that Schillebeeckx has published nothing suspect on any particular Catholic doctrine. If this is the case, one may go on to speculate that what met with curial disapproval was, rather, his evident espousal of a whole way of doing theology which is repugnant to those trained in an older methodology.

There are many people today — priests and laymen alike — who are well educated in theology and who adopt a position different from that adopted by those curialists who suggested the Schillebeeckx investigation. In the face of writings like this book, which either propose or presuppose an emphasis on historicity and an evolutionary perspective, these people retort that, "Well, that's only one way of looking at things," implying that it carries no more weight than the earlier, static perspective of preconciliar days. It is less deserving of attention, in fact, because it has not been tested by centuries of tradition, whereas Aristotelian Thomism and its variants have been so proved.

In opposition to this retort, we insist that whatever in "traditional theology" necessarily presupposed a static view of the universe has been definitively superseded. This is not by any means to say that the whole of tradition has been subverted, for there are myriad insights in the human development of theology, as well as the whole revealed depositum itself, which have not been and can never be superseded. Nor does any responsible theologian pretend (and this must be stressed as strongly as possible) that the positive formulations of today are any more definitive in what they positively assert than what was said in preconciliar theology. But the interesting thing is that the developmental world-view contains its own built-in justification for future revisions in light of new scientific and cultural discoveries, a quality not possessed by earlier theological systems.

It is no argument against the newer, dynamic world-view and its doctrinal implications, to point out that it has received no official approbation from proper ecclesiastical authorities — the implication being that it therefore lacks the solidity of the "accepted" systems. It is one of the major advantages of the "post-conciliar" theology that it attempts to distinguish more clearly than has been done in the past, **interpretation** and the revealed **truth** being interpreted. As we observed above, the distinction is a difficult one to draw, and no general guideline can be laid down a priori. In individual instances, however, it is possible at least tentatively to specify what is interpretation and what is of faith. Unless the interpretative categories are over-extended so as to prejudice the revealed content, there is no reason for the magisterium to speak out either way on their formulation. It is, rather, contemporary science, philosophy, and general culture which dictate such formulae, since interpretation has the function of making attractive and intelligible to men of a new age what has always been the heart of the biblical message.

The interpretations of Father Schillebeeckx in this volume, **God the Future of Man,** are therefore open to further precision and perhaps revision in the future. But from the practical standpoint, which is at once catechetical and apologetic, the evolutionary and historical emphasis in the work is, in comparison to preconciliar theological formulations, most emphatically not "only one way of looking at things."

Fr. Michael D. Meilach, ofm

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Carter, Edward, S.J., **Response in Christ: A Study of the Christian Life.** Dayton: Pflaum, 1969. Pp. xiv-274. Cloth, $6.95.

Capon, Robert Ferrar, **The Supper of the Lamb.** Garden City, N.Y.: Doubleday, 1969. Pp. 288. Cloth, $5.95.

Cegielka, Francis A., **All Things New: Radical Reform and the Religious Life.** New York: Sheed and Ward, 1969. Pp. 214. Cloth, $4.95.

Farrell, Martin, Four Catechisms: **A Catechism for Non-Catholics** (Pp. 141, $0.75), **Instructions for Non-Catholics** (Pp. 188, $1.50), **The Message of Salvation** (Pp. 184, $1.50), and **The Parish Catechism** (Pp. 144, $0.75)—al paperback. Des Plaines, Ill.: St. Mary's Press, 1966-1969.

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Rahner, Karl, S.J., **Hearers of the Word.** Trans. Michael Richards; New York: Herder and Herder, 1969. Pp. x-180. Cloth, $6.50.

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Russell, Stephen, **A Man in the Middle: The Journal of a Young Priest in Conflict with Himself.** Dayton: Pflaum, 1969. Pp. viii-130. Cloth, $3.50.

Rust, Eric C., **Evolutionary Philosophies and Contemporary Theology.** Philadelphia: Westminster, 1969. Pp. 256. Cloth, $6.50.

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Vagaggini, Cipriano, O.S.B., **The Flesh: Instrument of Salvation.** Trans. Charles Underhill Quinn; New York: Alba House, 1969. Pp. 152. Cloth, $3.95.

COVER AND ILLUSTRATION CREDITS

This month's cover was drawn by Brother Lawrence Tozzeo, O.F.M., a student for the priesthood in the Immaculate Conception Province. The drawings on pp. 199, 202, and 209 are also the work of Brother Lawrence. Those on pp. 212 and 223 were drawn by Sister Mary Liam, F.M.S.C., of St. Joseph's Convent, Peekskill, N. Y.

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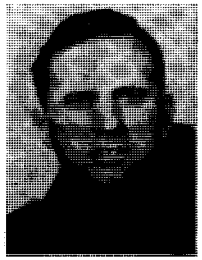

Poverty and Personality

Recently we cleaned out our friary library and had piles of old Latin theology manuals and victorian treatises on spirituality to dispose of. One of the brothers hit on an ingenious way of doing the job: we boxed the books, took them outside, and gave the grammar-school kids an opportunity to take a book or two home. Our junk was for them treasure.

In a few years, of course, the children will be grown-ups, and they won't value junk. But they will value big cars, fine furniture, and first-rate stereos or cameras. "Love me, love my things" will become more deeply ingrained in them, and some of them will stop expressing themselves, as they become increasingly concerned with exhibiting what they have.

As experience of religious—and secular—life accumulates, the old saw that by the vow of poverty religious give up one of the props of personality, achieves aphoristic status, both because of its insight into what makes men tick, and because of its suggestion of a concrete ideal. The vow of poverty means that what I have, I have because of what I can do with it, not because of what it can do for me. Concretely, I can gauge my fidelity to this ideal by asking myself: What do I have of my own to show other people?

Do I wish there were no cloister, so people could see what things I have?

Security and comfort are often looked on as poverty's chief enemy today. Considerably more dangerous, it seems to me, is the surrender—sometimes under the guise of humanism—to a yen for possessions and the accompanying blurring of religious vision, which to be *religious* must not be worldly.

D. Julian Davies, O.F.M.

Martyrs and Rebels: Perpetua and Felicitas

Hilda Graef

Perpetua and Felicitas were two young North African women who died during the persecution under the Roman emperor Septimius Severus in 203 A. D. They did not at all conform to the popular idea of a Christian woman martyr: preferably a virgin, interested only in God, a hieratic and almost sexless figure. No. Perpetua was a well-born young lady of twenty-two with a small son, and Felicitas was her slave and eight months pregnant. Neither regretted their lost virginity, as one can so often read in hagiographical accounts of later saints. They were quite normal women. They were also rebels.

We Western Christians have been living for fifteen hundred years within a more or less Christian establishment. Christianity is still highly respectable, even if often attacked and perhaps ridiculed. Christianity is an old religion, it bears the glory and the dust of centuries. Can we Christians of the twentieth century even remotely picture what it must have been like to be a Christian at the beginning of the third?

Christianity was then a young religion. It was in constant revolt. The pagan establishment despised it — for what did it teach? Instead of sacrificing to the emperor, as every decent citizen of the Roman Empire would do, these people worshipped some odd criminal who had died on the gallows, and held highly suspect assemblies where they practised heaven knew what revolting rites. To be a Christian then was to be regarded as a long-haired teenager, flower child, student rebel, drug addict, all rolled into one. In fact, the early Christians were thoroughly unrespectable, revolutionary, and believed to be potential or even actual criminals. Yet slaves and young people flocked to this new religion which, let us be quite frank about it, not only gave meaning to their lives but also unheard-of excitement.

Is this description perhaps too fanciful? I do not think so, for in the quite authentic contemporary account of the martyrdom of Perpetua and Felicitas there are some very significant scenes between Perpetua and her father, described in her own notes, which

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Dr. Hilda Graef, a member of the staff of the Patristic Greek Lexicon and a frequent contributor to THE CORD, has translated many studies on the spiritual life. She is the author of the recent Mystics of Our Times, Mary: A History of Doctrine and Devotion, *and* God and Myself, *a biography of Cardinal Newman.*

were incorporated in what is almost certainly the work of the great north African theologian Tertullian, scenes that seem quite surprisingly modern.

While Perpetua was still living at home as a catechumen, or "under instruction" as we would say today, her father came very often to argue with her, trying as hard as he could to make his daughter give up her faith, "because of his love for me," as she writes herself. On one of these occasions Perpetua told him again that she could not possibly call herself anything but a Christian. Then her father, infuriated by the very name which stood for everything he hated and despised, threw himself on her as if he would tear her eyes out. "But," she continues, "he only shook me, and was at once defeated, together with the arguments of the devil". After this scene he left her in high dudgeon, and she was greatly relieved to have a few days respite from him, making good use of the time to be baptized, together with her faithful slave, Felicitas. "And the Spirit made known to me," she writes, "that from my baptism nothing else was to be expected but bodily suffering."

This was not some kind of masochism; but during a severe persecution nothing else could, indeed, be expected; and Perpetua, accustomed as she was to the life of a wealthy young woman, certainly did not welcome suffering with open arms. For she writes, now from prison: "After a few days we were cast into prison, and I was terrified because I had never experienced such darkness. O the terrible day! It got awfully hot because of the crowd and the pushing of the soldiers."

Perpetua was a spoilt young lady, waited on by slaves, and prisons in those days were not the reasonably hygienic places that they are now; nor were the African soldiers who arrested the Christians liable to accusations of "police brutality," but dealt with their victims as they saw fit. On the other hand, prisoners were not wholly cut off from their friends and relatives who were allowed to visit them frequently, and, best of all, the prison guards were quite willing to accept bribes in return for special favours of all kinds.

In the case of Perpetua the Christian deacons were allowed to look after her and the other Christian prisoners; they got in touch with her relatives who sent a sufficiently large bribe for the guards to let her out of prison for a few hours. For her greatest worry was her little two-year-old son who had not yet been weaned. We are never told anything about Perpetua's husband; but as she had been living with her own family in the house of her father before her imprisonment he was probably dead. It is rather strange that he should never be mentioned, for as will be seen later she worried about the eternal fate of a brother who had died as a child, but nothing is said in her notes about her own son's father. Hers

would probably have been an arranged marriage into which love did not enter at all; for though Perpetua boldly stood up to the old-fashioned paganism of her father, she was a very loving and tender young woman who would certainly have said something about her husband if she had had any affection for him.

As soon as the guards allowed her out of prison she went home and fed her child who, she writes, "was already weak from lack of food." Then she visited her mother and the one brother who was still a pagan to whose care she entrusted her little son. "And I was pining terribly," she writes, "because I saw them pining away on my account."

For several days after this visit Perpetua was almost demented with anxiety because of her child whom she imagined starving. Finally, by means of more bribes, she was allowed to have him with her and was transferred to a more comfortable part of the prison. "At once," she writes, "I became stronger, because I was no longer so worried about the child; and my prison suddenly seemed a palace to me, so that I liked to be there rather than anywhere else."

Perpetua was buoyed up by her faith, which she shared with so many other young people; moreover, she had mystical experiences that encouraged her. This was well known to her intimates, and one day her brother, the catechumen, who had been arrested together with her, asked her to pray for a vision in order to find out whether they were to suffer or whether they would be freed. She promised to do this, and was duly shown in a dream a ladder reaching to heaven — an echo of Jacob's famous dream of a ladder at Bethel — on either side of which were instruments of torture such as hooks and daggers, while under it there was a huge dragon who laid snares for those wanting to ascend and who frightened them away. Now the first person to reach the top of the ladder was a priest, called Saturus, who had instructed Perpetua and her friends in the faith and who had voluntarily given himself up to the pagan authorities, because he had accidentally not been present when his converts were rounded up and put in prison. In her dream vision he turned to Perpetua and bade her come up after him, being careful not to let herself be bitten by the dragon.

So Perpetua boldly ascended, treading on the head of the dragon as if it were the first step of the ladder, and quickly reaching the top. Up there she saw a large garden, in which sat a white-haired man in shepherd's clothes who was milking sheep; he was surrounded by thousands of white-robed men and women. He called out to her: "Welcome, child," and gave her a small piece of cheese made from the sheep's milk, which she received into her joined hands and ate, and all those who stood around said "Amen." Then she woke up, still

tasting an indescribable sweetness. She at once told the vision to her brother, and they both realized that it meant that they were going to suffer martyrdom, so they prepared for it by abandoning any hope for their future here on earth.

Perpetua's dream vision is, of course, full of the religious symbolism of the time: Christ who, according to the gospel, had called himself the shepherd, was represented in early Christian art with a lamb on his shoulder; the white-robed men and women surrounding him occur in the Book of Revelation and other apocalyptic writings, and the milking and the cheese cakes are images of the eucharistic food distributed in the service of communion, which Perpetua had only recently received for the first time. It is not surprising, therefore, that her experience of the teaching and practice of Christianity, intensified by her own sufferings for Christ and the prospect of martyrdom, should have been reflected in this dream vision, which prepared her for the greater sufferings that were still to come.

Only a few days later there were rumours that the case of Perpetua and her fellow prisoners was about to be heard. As soon as they reached Perpetua's father, he went to the prison to make yet another effort to deter his daughter from giving her life for her religious convictions. He had realized by then that threats and fury made no impression on her, so he now used different tactics. He tried to arouse her pity as well as her feelings of gratitude for all he had done for her. He asked her to have compassion with his grey hairs and reminded her that he had always preferred her, his only daughter, to her brothers: "Do not disgrace me before men," he pleaded — for being thrown to the beasts before the jeering crowds was indeed a disgrace, though it is difficult for us to realize the horror respectable pagans felt for the adherents of the despised sect of Christians, especially when they were condemned to the ignominious death of being made a public spectacle in the arena.

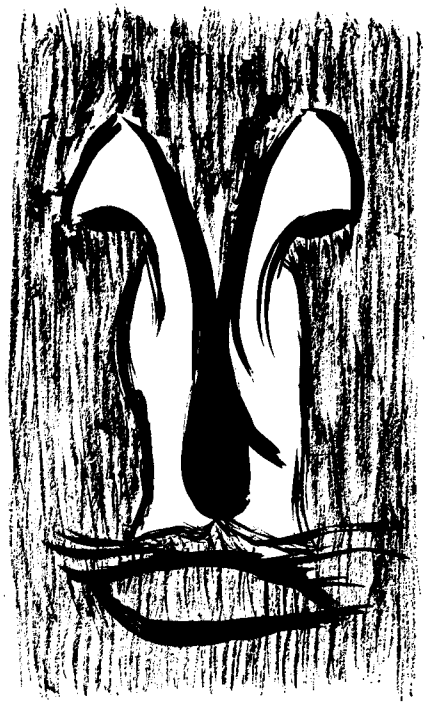
Perpetua remained unmoved; and so her father asked her to think of her brothers and pointed also to her mother and her aunt who had accompanied him and, as the most impressive argument of all, he told her to look at her son who would perish miserably with his mother: "Do not cut us off completely," he pleaded, "for none of us can ever hold up his head again if this terrible thing happens to you."

Far from upbraiding her, as he had done before, her father now kissed her hands and threw himself at his feet, with the tears streaming down his face, and, to show her how greatly he still respected her despite her pitiful condition, he no longer addressed her as "daughter" but called her "madam." Perpetua was greatly distressed to see her father in such a state of despair; for he alone of all her family had no

sympathy at all with her faith and therefore could not in the least understand why she should be so set on disgracing herself as well as him, depriving him of all the consolation he had expected from her in his old age. So, though he could not shake her determination, Perpetua tried her best to comfort him, but all she could say was that God's will must be done, that she no longer had any power over herself, but was completely in the hands of God. With this he had to be content, and he left her in great sorrow.

Contrary to her expectation, however, the trial did not take place on that day, but some time afterwards. Quite suddenly, while they were still at dinner, the prisoners were taken away and brought to the forum. The news spread like wildfire, and a large crowd, including many relatives of the prisoners, arrived in the market-place. One by one the Christians all confessed their faith. When it was Perpetua's turn her father made his way through the crowd, her little son, who had been returned from the prison he had shared with his mother, in his arms, crying out: "Have pity on your child!"

The trials of the Christians in those days were in some respect much more humane than the political trials, the concentration camps and executions in our own days: the officials conducting these trials were not interested at all in punishing the Christians, if they could possibly help it; and Hilarian, the procurator who pre-



sided in this case, energetically backed up Perpetua's father. For as soon as he had made his plea to his daughter, Hilarian seconded him saying: "Spare your father's grey hairs, spare your little boy. Do sacrifice for the safety of the emperor."

It was as simple as that. Nothing more was needed than to sacrifice, not even to, but only for the safety of, the emperor, a sacrifice that often involved no more than throwing a few grains of incense into the flame burning before the emperor's statue. There was no need publicly to insult Christ, to worship Jupiter, to make a formal retraction — nothing more was required than to fulfil

a civic duty incumbent on all citizens of the Roman Empire: to offer sacrifice for the safety of the head of state. It was a pagan state, a pagan head, and the sacrifice was expected to please the pagan gods — but was that, after all, so very different from paying taxes or swearing on oath of allegiance to a modern non-Christian government — was it more than a mere formality?

Evidently the procurator regarded it only as such, for if Perpetua had sacrificed for the safety of the emperor, Hilarian would have put no more awkward questions to her but would have let her go free and rejoin her family. But when he told her to sacrifice she answered: "I do not sacrifice." Only then did he ask the fateful question: "Are you a Christian?" And she answered: "I am."

After that her fate was sealed; but her father would still not be satisfied. Indeed he made such a scene, being almost out of his mind, and screaming and shouting to her to recant, that the procurator finally lost patience and ordered him to be severely beaten. "And I felt it as painfully as if I had been beaten myself," Perpetua wrote in her notes, "and I was sorry for his wretched old age."

It might seem a slight thing to have sacrificed for the emperor's safety compared with the misery of her father and the motherless childhood of her small son. But if she and all the other Christian martyrs of her time had taken the easy way out that was offered them, there would be no Christianity today. Christianity can tolerate no compromise with what is diametrically opposed to it, though it can "baptize" many things which, though not originally Christian, do not contradict it — as it has baptized large sections of pagan philosophy and as it can baptize modern science and technology. But a civilization which, like the ancient Roman empire, is based on the worship of non-existent gods and persecutes those who openly worship the one true God and Jesus Christ his Son — such a civilization must be resisted even if this means giving up the most intimate and sacred family ties. This was the alternative that was as clear as daylight to Perpetua and her companions, for Christ himself had once said: "He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me" — and Perpetua, being the strong and determined young woman she was, felt that she could do no other than act on these words.

After this terrible scene Hilarian pronounced sentence on the prisoners, condemning them all to be thrown to the wild animals, and, she writes, "we went down to the prison with joy." As her father had taken care of her son during and after the trial, she sent a deacon to him, asking for the child to be returned to her, so that she could feed him, but her father refused. Happily, she continues, the child no longer desired her breast, nor did this cause her any physical pain. Though she attributed this to a special divine intervention it is not very surprising, seeing that the boy was then two years old, so that breast feeding would probably have stopped in any case by then. Perpetua was very happy about it, for, she continues, "in this way I was saved both from anxiety about the child and from physical discomfort."

The prisoners spent the time that was left to them before they had to fight the wild animals in prayer; and one day Perpetua suddenly remembered a name: Dinocrates. She had not been thinking of Dinocrates for a very long time, for he was her small brother who had died when he was seven years old. His death had been due to a terrible disease that had eaten away his face, so that people dared scarcely look at him because he was so very repulsive. As soon as she remembered him, Perpetua writes that she felt herself to be "worthy" to pray for him. Immediately she had a vision of Dinocrates "going out from a dark place . . . and he was parched with thirst, his face dirty and pale, and showing the wound he had when he died." To her great sorrow she could not reach him, for she was separated from him by an abyss. She also saw a basin with water from which Dinocrates was trying to drink, but he could not reach it, for the rim of the basin was too high for him. At this sight Perpetua was very sad, because her brother had to suffer so much, and she prayed for him every day, until they were all transferred to a different prison, which was attached to the camp where they were going to fight with the beasts.

Then she had another vision, in which the dark room in which Dinocrates had been kept had become quite light, moreover his body had become clean and he was well dressed. There was now also a tumbler attached to the basin from which he was able to drink: "And when he had had enough he left the water to play happily like children do, and I woke up. Then I understood that he had been removed from the place of pain."

This vision is very interesting from several points of view. The question of what happens to children who die unbaptized had not been much discussed at that time. A little over two centuries later the pessimistic St. Augustine of Hippo was to consign them to everlasting perdition, because they had died in original sin. It would be impossible to imagine that this could have been the view of a young mother. Nevertheless, it was the teaching of the Church at that time that baptism alone could lead to eternal happiness. So Perpetua saw in her vision that through her prayers Dinocrates had achieved something like baptism in the other world (no impossibility at the time, since there was something like a "baptism for the dead"), for the basin he had been unable to reach before and from which he could

drink later evidently represents the baptismal font. And, a particularly charming trait which is at the same time characteristic of the motherly woman: when Dinocrates has drunk his fill he goes and plays — for his sister sees him as a child even in eternity, and a child's heaven is to play.

However, she and her companions had still to wait for the end. The prison regime was not too severe, for the assistant supervisor of the jail became more and more impressed with the courage and bearing of the Christians, and allowed them many visitors who strengthened their resolve and cheered them. But among them there was one who had a very depressing effect: Perpetua's unhappy father appeared yet again. He tore his beard, threw himself on the ground, and groaned and wept, "saying things enough to move all creation," as Perpetua writes herself. But though he might have moved all creation, his own daughter remained unmoved, though she writes again that she was "terribly sorry for his miserable old age."

After this last highly emotional scene Perpetua was once more consoled with a vision. St. Paul had used the practices of the contestants in the games and competitions of the hellenistic world to illustrate the spiritual warfare of Christians. Now Perpetua saw herself treated like one of these. She heard the deacon Pomponius knocking at the prison gate, and when she opened it to him he rushed her to the amphitheatre in her dream and left her in the centre of the arena, surrounded by an excited crowd. But instead of the wild beasts which she had expected, she saw a man of frightening appearance who represented the devil, accompanied by his friends, and also another very handsome young man with his assistants who attended her, and then she changed her sex. This expression does not, of course, refer to a biological change; it means that she was no longer weak like a woman but had become strong like a man. Her assistants rubbed her with oil, as was the custom for contestants in the games, and then another supernatural being approached, a man of enormous size clad in a purple robe, who held a rod in one hand and a branch with golden apples in the other. He

said that if Perpetua were defeated she would be killed with the sword, but if she defeated her opponent she would receive the branch with the apples.

Then Perpetua describes the ensuing struggle with great gusto: "And we approached each other and started to exchange blows. He was trying to catch my feet, but I was beating on his face with my heels." But soon she became impatient because she did not make decisive progress, and so "I joined my hands and intertwined my fingers. Then I caught his head, and he fell on his face and I trampled on his head." Then the people began to shout, and her assistants sang psalms, while she went to the man in the purple robe and was given the branch with the apples. After that she woke up and realized that she was not meant to fight merely with beasts, but with the devil himself.

Thus far Perpetua's own notes, which end with the words: "I have brought this tale up the day before the show. If anyone likes, he may write what happened on the day itself."

Now the author of the whole Passion narrative, as has been said presumably Tertullian, takes over, and after reporting another vision, this time of the priest Saturus, he tells what happened to the slave Felicitas in the meantime. Felicitas had been pregnant when she was arrested and was now eight months gone. When Perpetua and the other prisoners were scheduled to fight with the wild animals in a few days' time she was very upset, because she wanted badly to suffer together with them. But it was the law that pregnant women were not allowed to be killed and to be made a public spectacle. So, three days before the appointed time, all the Christians prayed together with her that her baby might be born at once. Their prayer was granted, and her labour pains began immediately. They were very severe, as the child was premature, and she screamed so loud and cried so pitifully that one of the prison officers said to her: "If you carry on so now, what will you do when you are thrown to the wild animals of which you were so scornful when you would not sacrifice?" But she answered with great spirit: "Now I am suffering quite by myself; but then someone else will be by my side who will suffer for me, because I shall suffer for him."

So the officer was silenced, and Felicitas gave birth to a daughter who was adopted by one of the other Christian women.

Despite all her sufferings and the fearful scenes with her father Perpetua, too, had retained her high spirits which she displayed without inhibition to her jailers. These, strange to say, had themselves become more frightened of their prisoners than the prisoners were of them, because the Christians were frequently suspected of having preternatural powers. So, a few days before they were due to fight in the arena, the officer responsible for their safe-keeping

vas afraid that they might use ome magical rites to free themelves; hence they took some very evere safety precautions involvng, among other things, a staration diet.

In later hagiographical accounts he martyrs would no doubt have ejoiced at such treatment; not o Perpetua. This spirited young voman, on the contrary, taunted he officer responsible, telling him, Why do you not at least allow s to have a good meal, seeing hat the most noble Caesar takes xception to us and we have to ight on his birthday? Or is it not ather to your advantage that we hould appear well fed on this ocasion?"

So much impertinence rather mpressed the officer; for there vas no saying what this young ady might not do to discredit him vith the people; and so he ordered the prisoners to be treated vell and to be allowed to receive heir friends and have a meal ogether with them.

This meal they turned into an agape", the "love-feast" which as celebrated in early Christian mes. It was not the eucharisc meal, that had gone before private, but a meal celebrating he mutual love and devotion of hristians for each other. The rison was accessible to the people this day, and the Christians ade good use of this to progate their faith. They were in h spirits; for they told the gan populace that they would judged by the Lord, and they ghed at the inquisitiveness of the people who had come to see what these Christians looked like. The gaiety of these young people facing a certain violent death was incomprehensible to the pagan crowds, and it is not surprising that their extraordinary behaviour should have led many to inquire what it was that caused all this exhuberance. Indeed, it is a historical fact that many pagans were attracted to Christianity by the fearless gaiety of the martyrs.

Before the Christians were led into the arena their jailers tried to force them to put on special costumes which would have added insult to injury, for the women were to be made to dress like devotees of the goddess Ceres and the men like priests of Saturnus. The others might have complied with this demand, but not Perpetua. She told the officer who had given this order that they had come so far willingly, for the sake of their freedom of conscience; they had offered their life and freedom precisely for this, that they should be able to live as Christians; they were not now prepared to pretend that they were devotees of some pagan gods.

Even the pagan officer in charge of them could not but see the logic of this reasoning and allowed them all to go into the arena in their own clothes. There a very savage cow, who had been made particularly wild, was to be let loose on them, for, with a fine feeling for what was fitting, the authorities had ordered that female prisoners should fight with female animals.

Once in the arena, the martyrs were stripped and put into nets. But when the crowd saw that one of the women was quite young and dainty and the other immediately after childbirth, with breasts dripping with milk, they could not endure the sight and cried out that they should be covered. So the attendants hurriedly threw some loose clothes over them.

Finally all was ready, and Perpetua was the first to be attacked by the cow, who threw her so that she fell on her side and her tunic was torn. With a very feminine gesture she not only covered her wound with her tunic, but also bound up her hair which had fallen on her shoulders, all dishevelled. "For it did not become a martyr," the author comments, "to suffer with dishevelled hair, for this would have been a sign of mourning." This may have been so, but perhaps Perpetua's actions may also have been the unconconscious reflex movements of a young woman who wanted to appear looking tidy and dignified even, or especially, in her finest hour. This seems even more likely because, as will be seen presently, she was not conscious at that moment of what she was doing.

Having tidied herself she got up, and at that moment the cow attacked and threw Felicitas, and so Perpetua gave her friend a hand and helped her to her feet. When both young women were thus standing hand in hand in the arena, the blood dripping from their wounds, even the populace had had enough sensation for one morning, and both girls were called back.

Perpetua was met by a catechumen called Rusticus, and when he talked to her she seemed to awake as if from a deep sleep and, looking around, said to him: "I cannot tell when we are going to be led to the cow." Everyone within earshot was amazed; and when she was told that she had already been in the arena she refused at first to believe it, and only realized what had happened when she looked down and saw the blood from her wound and the tears in her dress.

The author of the martyrdom explains this strange phenomenon with the words: "So deeply had she been in the Spirit and in ecstasy." This is not quite so extraordinary as it may appear to us. We should remember that St. Thomas Aquinas, for example, deliberately concentrated so intensely on a theological problem that he felt nothing when he had to undergo a very painful operation. At a time when anaesthetics were unknown quite a few people seem to have had the power to place themselves — whether consciously or unconsciously in a trancelike state in which they did not feel what was happening to them. Perpetua, as we know, had the gift to solve questions by dream visions; so it is not too surprising that she should have entered into a trance state as soon as she was confronted with the wild cow, and her various actions, such as binding up her hair and support-

ing Felicitas, would have been unconscious. There are other instances of well attested martyrdoms, especially of women, in which the martyr was in a trance state while confronting the wild animals in the arena.

Even at this hour Perpetua was thinking of her family; for she sent for the brother who was a catechumen and exhorted him and the other catechumen, Rusticus, to remain steadfast in the faith and not to waver because of her sufferings.

It was the custom to kill the martyrs who had not died in the arena with the sword, and Perpetua was assigned to a young gladiator, whose hand was trembling. This is often said of the executions of martyrs, but in this case it is certainly more than probable; for it cannot have been easy for a young man to cut off the head of an attractive young woman. So the author tells us that Perpetua herself placed his trembling hand at her throat, and so she died "for the glory of our Lord Jesus Christ."

She and Felicitas died young for a religion which itself was still young and therefore attractive to the young, a religion which was, as we should say today, anti-establishment and revolutionary. But Christianity, like all else on this earth, must develop. It must develop to a deeper understanding of itself, certainly, though at times also into a state of decadence, and it looks like a sign of its divine origin that just in such times there should always be great personalities who try to restore it to its pristine glory, and in this work of restoration women, too, have always their share, as they had their share in suffering for the faith in the age of the martyrs.

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Holy Orders:

Sacrament of the Father Conferring Unity of Life

Valens Waldschmidt, O. F. M.

As Franciscans, we are familiar with Saint Francis' great respect for the priesthood. With a note of wonderment, and even of mild bewilderment, we read the words of the saint about the exalted dignity of the priest. The story has been told in the following way by the poverello: "If I were at the same time to meet some saint coming down from Heaven and any poor little priest, I would first pay my respects to the priest and proceed to kiss his hands first. I would say, 'Ah, just a moment, St. Lawrence, because this person's hands handle the Word of Life and possess something that is more than human.'"

If the words of a saint seem at times to our sophisticated minds over-exuberant, it is, however, only through the open door of a saint's mind that an occasional ray of illuminating grace rolls back the darkness of our small thoughts and shows us the depth and height of great truths. Can we not find behind the words and actions of Saint Francis, a whole new and profound view of the priesthood? Is not the priesthood itself a reflection and manifestation of the mysterious circle of life, light, and love which exists at the very center of the Most Holy Trinity Itself? Is not the priest, who is an "alter Christus", also an "alter Trinitas?" Do not the words of Saint Francis in praise of the priesthood also send us in search of some understanding of how Holy Orders is the sacrament of God the Father, the sacrament of God the Son, and the sacrament of God the Holy Spirit?

In our meditation on the priesthood, we hope to see a manifes-

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tation of the Father, the Son, and the Holy Spirit, since the priest is endowed with the power reserved to the Trinity Itself: to initiate Life, to dispense Light, and to inflame Love; or, as has so often been said, to teach, rule, and sanctify. Saint Francis, we ask you to help us gain a deep respect for the priesthood of our Lord, Jesus Christ, and further our understanding of its mystery.

The Scriptural Setting

In John 15, our Lord reveals to us an unsuspected depth in the priesthood when he speaks to the apostles about a special friendship between himself and them. His words imply more than personal praise for them, more than mere awareness of their personal qualities. Jesus is saying that the priesthood makes the man; and not the man, the priesthood. Instinctively every priest, if he is alert to even a modicum of reality, prays, "Lord, who am I that I should share in the power of the Most Holy Trinity?"

With humility and reverence, we look in upon the scene at the Last Supper when Christ spoke and prayed with his disciples. Saint John has touchingly depicted this scene with colorful words that reveal the atmosphere of love encircling Christ's farewell words. We, in turn, can only listen and hope to learn a little more of the mysteries of the Father's Kingdom of priestly Love and of the priestly immolation in the Heart of Jesus. For our meditation, John writes: "You are my friends if you do the things I command you. No longer do I call you servants, because the servant does not know what his master does. But I have called you friends, because all things that I have heard from my Father I have in turn made known to you. You have not chosen me, but I have chosen you and have appointed you that you should go and bear fruit, and that your fruit should remain; that whatever you ask the Father in my name, he may give you. These things I command you, that you may love one another" (Jn. 15:14-18).

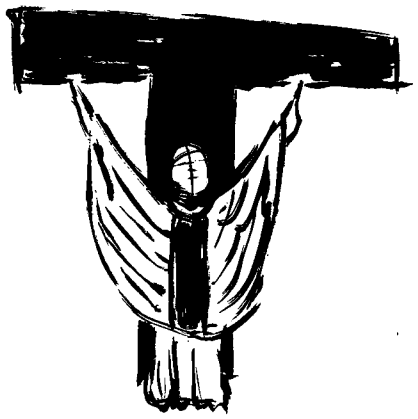
The Doctrinal Basis

With deep reverence Saint Francis spoke of God's Fatherhood. Let us read his words slowly, so as to capture a little of his love for our Father who lives in unity with the Son and the Spirit: "Our Father most holy: our Creator, our Redeemer and Savior, our Comforter. Who are in heaven: in the angels and the saints, giving them light to know you, since you, O Lord, are Light; setting them afire to love you, since you, O Lord, are Love; abiding in them and filling them for their bliss, since you, O Lord, are the sovereign good, the eternal good, from which everything good has its being and without which there is nothing good" (**Words**, §36).

This introductory paraphrase of the Our Father, in the light of Franciscan tradition, can well serve as a background for the understanding of the sacrament of Orders. Francis' thoughts can well suggest to us the relationship of God's Fatherhood to the priesthood of Christ. Too seldom, perhaps, do we connect the priesthood of the New Law with God the Father; and yet there is every reason for this thought. The priesthood of Christ is directed to the Father. All praise, all thanksgiving, all satisfaction, and all petition is made to the Father through Christ our high Priest. But foremost, the priesthood of Christ deals with life, a sharing of divine life with creatures, a creation of supernatural life at Baptism and an increase of this life in the other sacraments. But there is only one source of life, one complete Fatherhood, and this is the Fatherhood of God in heaven. The Father is the very source of all unity in life.

If Christ's priesthood is always in relation to his Father, how can we escape thinking of our priesthood in relation to God our Father? The words of our Lord: "Did you not know that I must be about my Father's business?" apply also to all poor human priests, and only in this light does the priesthood find its true orientation. The powers of the priesthood dead with life—God's kind of life.

The priest's power to make men holy, to unite their lives to God's, to penetrate to the deepest recesses of their hearts and to transform them — both by the initial gift and by the progressive



later unfolding of their life as adopted sons of God — all this is rooted in the sacrament of Holy Orders, which, as it transforms our mode of being, must likewise transform our manner of acting.

Present-Day Needs

The idea of spiritual fatherhood is somewhat strange to the modern mentality. Its strangeness lies in some of our newly developed ways of thinking. To a certain extent, spiritual fatherhood has lost some of its meaning — we find it a difficult concept to grasp in a society which gleefully engages in the pastime of psychologically probing the hidden recesses of the mind as though it has discovered a new ouija board. Although we love to play a kind of "tick-tack-toe" game with mental and emotional actions and reactions, we are not quite ready to expose our souls to the serious business of removing imperfections, faults, and sins so as to plant in their place a true con-

version through the virtues of penance and charity. The result is that man, perhaps, likes to do a lot of playful psychological fussing without doing much ascetical dusting. He feels that he needs a kind of psychological umpire to watch him at his introspective play, rather than a spiritual father to exhort, advise, and guide him in the reality of Christian perfection. Actually, it is only when man builds his life on the Fatherhood of God, that he can approach the idea of the spiritual fatherhood of the priest with a greater degree of sincerity, reflective of the seriousness of his life and his love of God.

If the Franciscan has absorbed some of the seriousness of Francis about the Fatherhood of God, he will be in a more favorable position to discover a great closeness of the priesthood to the same all-embracing Fatherhood. He will respectfully view the priest as a spiritual father and see much more easily how a spiritual father should act toward spiritual children who are at the same time the adoptive sons of God. He will attempt to be available as a spiritual director, recognizing men's need to be established in the mysteries of God from which flows a special love that expresses itself in the avoidance of sin and the practice of virtue. "All the theologians and persons who administer the most holy words of God," Francis insists, "we must honor and respect as people who minister spirit and life to us" (**Words**, §91a).

The spiritual fatherhood of the Franciscan priest flows, therefore, from the Fatherhood of God. In turn, the Franciscan director of souls will endeavor to bring people back to their loving Father in heaven. From all eternity this most providential of Fathers has planned to send his beloved Son into the world to establish a priesthood that would return all things to their true home in the very Godhead itself. Here is the basic plan of Franciscan spiritual direction and its correct atmosphere and "technique."

Benefits for Religious Life

In the Father who is in heaven, all things find life. Through Baptism, a new life comes to men through the Son made man, the eternal Priest. But Christ shares this priesthood with men as dispensers of his mysteries and the mysteries of the Father. It is the priest who ordinarily pours the water in Baptism, raises his hand in absolution, changes bread and wine into Christ's Body and Blood. It is the priest who leads men to the Father. It is the priest who is the apostle, the channel of life, the instrument of holiness. It is the Franciscan priest, whose priesthood belongs to the Church, and whose apostolate is that of the Church, who has been ordained to bring the sanctity of the Father into contact with the world. Thus, repeating often the words of Jesus, the priest ought frequently to renew his priestly commitment: "I go to the Father."

"I must be about my Father's business." "Not my will, but yours be done."

Resolutions

(1) Again, recall to mind that the Fatherhood of God is the unifying doctrine of Franciscan spirituality. As Francis wrote in his paraphrase of the Our Father: "Hallowed be your name; may we grow in our knowledge of you, that we may appreciate the width of your favors and the length of your promises to us as well as the utter height of your majesty and the depth of your judgments" (cf. Eph. 3:18). (2) Behind the priesthood in the Franciscan Order, we should strive to remember that it is the Father who is the source of unity in life: the life that is initiated in Baptism and perfected in Confirmation, reaches a still greater intimacy in the sacrament of Orders. (3) May the cry of Paul, "Abba, Father," enrich our thoughts on the priesthood, so that it takes on a new purpose in the apostolate through which we serve the Church. (4) Again, be inspired with a respect like that which Francis showed to priests, that our mutual respect and love may be effective for the building up of the Mystical Body.

Prayer

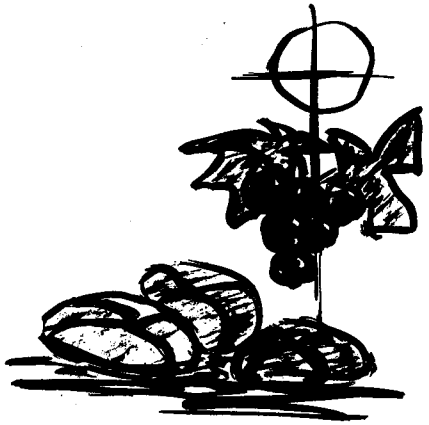
Saint Francis, help us to look up to the dignity of the priestly office and respect the power established in its sacramental character. In the honor and respect that we wish to show to all priests, may we be reminded of the loving Fatherhood of God. May all priestly blessings be a bestowal of God the Father's providential goodness. Make all priests conscious of their apostolate as the business of the Father of us all in heaven. Amen.

PEACE PRAYER FOR ALL MEN

Eternal Father, you who are the God of all men and the author of all things: past, present, and future; grant peace and harmony to all men everywhere. Let us have peace in the battle fields, on the streets, and in the schools. Let the spirit of peace reign in the homes, in the prisons, and in the places where the sick dwell.

O Lord, help all peoples to treat one another as brothers so that we may have the absence of war, of fear, of want and of hunger. This we humbly ask of you through Jesus Christ, the Prince of Peace. Amen.

Brother Anthony Savasta, O.S.F.



How St. Clare Was Invited to Share a Meal with the Friars

A Paraphrase from the "Little Flowers"

by Patrick Jordan, O.F.M.

When Saint Francis was in Assisi he often made it a point to visit Saint Clare. They would talk for long hours concerning spiritual matters, and these visits always enriched and strengthened their close friendship. On one occasion, while discussing mutual concerns, Clare remarked in passing that some time she would like to share a meal in the company of Francis and the friars. Francis let the remark ride, but later a few of the brethren brought it to his attention again, noting the kindness and concern of Clare and her sisters for all the friars. This graciousness was indeed one of the early friars' most precious gifts. With many more such arguments the brothers eventually prevailed on Francis, and he set a date for the dinner. Instead of having the meal at San Damiano, Clare's convent, Francis decided it would be a good change for Clare to come over to the Portiuncula.

So when the day came for the little celebration, a group of brothers went over to the cloister at San Damiano, and escorted Clare and her companions to St. Mary of the Angels. When they had arrived, Clare immediately went to the place of her investiture, knelt, and prayed anew for strength and perseverance.

Brother Patrick Jordan, O.F.M., is a student for the priesthood in the Santa Barbara Province, at the Berkeley campus of the University of California.

This was a place of fond memories for her.

Meanwhile, Francis had stayed at home, for he had been preparing the simple fare. As was his custom, the meal would take place on the bare ground. While he made everything ready, the other friars showed Clare and her companions around their little house. What simple pride was theirs.

Finally, it was time to eat. Of course, there was really very little available to make it anything near a feast, yet they were quite happy with what they had, especially the simplicity of the table and the warm sharing of one another's company. It was not long before the supper conversation developed into a discussion of spiritual things. Francis began — quietly as the grass that surrounded them — and gradually elevated the whole group into a banquet of richest awareness. He spoke with profound directness of the marvelous depth of God, of the sufferings of Christ, of the incomparable riches of life in the Spirit. The entire little gathering forgot about eating, and was transformed into a sort of communal ecstasy. Some say the peasants saw flames about the little house that day, but what is more important and certain is that the group was unforgettably touched by the divine love that had sprung up in their hearts.

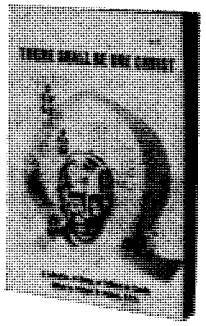
After a time, this imposing experience subsided, and the little company finished up what bits of food remained before them. It had been an unrecountable experience for them all. When the time came for Clare and her companion to return home, the parting was one of great peace and gratitude. The friars treasured this meeting in their hearts, and long afterwards the warmth of it brought new light to them and to all of Clare's sisters at San Damiano.

THERE SHALL BE ONE CHRIST

A Collection of Scholarly Articles on the life and thought of Père Pierre Teilhard de Chardin

Edited by Michael D. Meilach, O.F.M.

With a Preface by Romano S. Almagno, O.F.M.



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There

With the violets
and the honey bee,

The great oaks
and the sycamore tree,

Where the sun's rays
accent the greens,
in a thick and
quiet woods . . .

I find God!

Sister M. Jeremias Stinson, O.S.F.

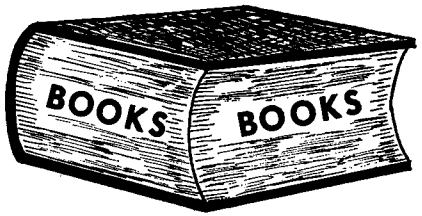
Magdalen

Bedded clay
drenched, soaked, sodden, wormed
Oozing medium
of potters—adulterated
(How you fired this fenny soil!)

Potters—
Simon, Judas, squirm, writhe
as drying clay Ephrates and yields—
Alabastered!
Spun, fingered, kilned to china'd
translucence

Vesseled
to cup and channel Redemptive Blood
With Mary, John

Sister Anthony Maureen Connery, O.S.F.



Science and Christ. By Pierre Teilhard de Chardin, S. J. Trans. René Hague; New York: Harper and Row, 1969. Pp. 230. Cloth, $5.00.

Reviewed by Friar Timothy Jamison, O.F.M., a student theologian at St. Leonard College, Dayton, Ohio, and a contributor to the symposium on Teilhard, There Shall Be One Christ *(Franciscan Institute, 1968).*

This book reveals again the Teilhardian vision of man being drawn by and progressing toward Christ the center of the universe. It has a new slant, however, for it consists of essays concerned with religious problems (modern unbelief, salvation of mankind, death, Eucharist), written by Teilhard during the years 1919-1935. These essays are more Teilhard's reflections on his personal faith and, not being revised, can only be the testimony of one man's faith; but Teilhard's faith can be working material for our own.

I would like to sum up some general ideas from these essays, which, though written over the course of many years, were never intended to be systematic. In talking of man as a conscious being, Teilhard says that "it is better to be conscious than not to be conscious," and "it is better to be more conscious than less conscious." To this primacy of consciousness, Teilhard adds his conviction of the unshakeable certainty that the universe, considered as a whole, has a goal and that it cannot take the wrong road nor come to a halt in its journey; but it will attain a higher degree of consciousness. Teilhard interprets this fruit of a higher degree of consciousness as a looking for an absolute perfection. This faith in an absolute is the reason why secular humanism could never give total meaning to his own life. "I would be psychologically incapable of making the least effort if I were unable to believe in the absolute value of something in that effort" (p. 42).

Employing a sort of theological anthropology, Teilhard sees the disunity of multiple particles (atoms, animals, men) being unified by a higher organic synthesis. For him, this higher synthesis, this One, can only be the Christ of the scriptures, the One "who holds all things in unity" (Col. 1:17) and "who is everything and is in everything" (Col. 3:11). Christ is not only the center of spiritual consistence, but he also has a supreme physical influence on every cosmic reality. "Christ would not be the God of St. Paul, nor the God of my heart, if, looking at the lowliest, most material, created being, I were unable to say, 'I cannot understand this thing, I cannot grasp it, I cannot be fully in contact with it, except as a function of him who gives to the natural whole of which it is a part its full reality and its final determined form' " (p. 57). It is the presence of the Incarnate Word that has unified and raised up the multiples of the earth.

What always strikes me in Teilhard's books is his eschatological hope, his mind-expanding vision of the eventual triumph of evolution in the Christ. In this vision, there is no distinction between "natural" and "supernatural," but we have a process of autonomous particles being unified by Christ.

This basic Teilhardian theme has already been treated in his other books, but in **Science and Christ** Teilhard gives us a new insight into his vision by a rephrasing and nuancing of his theme. This book, it should be stressed, contains his reflections on his own personal faith.

His vision is so all pervasive and compelling that at times the reader is swept along more by his mystical impressionism than by a critical analysis of how he gets there. The book requires the reader to supply certain "lacunae" in Teilhard's thought — keep in mind that it wasn't revised for publication — e. g., how does Teilhard know that the world as a whole will arrive at its end, i. e., a higher degree of consciousness? He has to extrapolate; and here we have Teilhard's strength and weakness. In so far as an extrapolation cannot be based on firm scientific evidence, it will not appeal to some people. But in so far as Teilhard's extrapolations are both the unity of his own scientific evidence and his religious faith, they have stronger support.

In general, then, this book does review familiar Teilhardian themes; but it is still challenging in its explanation and additional insights into them. Also, this book reveals Teilhard as a mystical theologian: **fidens quaerens fidei suae intellectum.**

The Underground Mass Book. Edited by Stephen W. McNierney. Baltimore: Helicon, 1969. Pp. 127. Paper, $1.35.

Reviewed by Father Michael D. Meilach, O.F.M., editor of this review.

It is a pleasure to welcome this excellent and long overdue book. While it is not quite accurate to say that it is the "first" book from the undergound (p. 1), it certainly is the first liturgical manual (sit venia verbi) from that source.

The editor first outlines the general form of worship employed by the Group in Baltimore. It consists of "The Word," "The Eucharist," and "The Meal." Thirty two readings are furnished for use at the group's discretion, from diverse religious, political, philosophical, and literary sources. Ten canons, two never before published and many with very interesting, distinctive emphases, are given here — as are twenty-seven songs now largely familiar to many "above ground."

The editor, chairman of the philosophy department at Loyola College and a member of the Baltimore Archdiocesan Liturgical Commission, has written what can be described only as a low-key, well balanced introduction. It is to be hoped that his patient explanation will dispel much of the unfounded mistrust on the part of so many Church officials.

The Underground Mass Book is, hopefully, only the first of many such publications by which Christians will communicate for their mutual profit the lessons they have learned in their endeavor to celebrate ever more faithfully and fruitfully the Mystery of their faith.

Spectrum of Catholic Attitudes. Edited by Robert Campbell, O.P. Milwaukee: Bruce, 1969. Pp. xxx-191. Cloth, $4.95.

Reviewed by Father Julian Davies, O.F.M., Book Review Editor of THE CORD.

This second of Father Campbell's **Spectrum** works (the first being his **Spectrum of Protestant Beliefs** (Bruce, 1968), reviewed in THE CORD 4/68 and discussed **ibid.**, 7/68) examines the views of seven prominent laymen on matters of Catholic doctrine and concern, and the divergences among them does — unfortunately — truly represent a spectrum. I say "unfortunately" since with the editor and Marshall McLuhan, whose paragraphs on private opinions of Church doctrine are placed at the beginning of the replies, I regret that there is a divergence of belief on such fundamental matters as the infallibility of the Pope and the Virgin Birth among those who publicly profess to be and are recognized as Catholics.

Twenty-nine questions on subjects ranging from dogma — e. g., the Trinity, Christ, the Virgin Birth, the Eucharist — to morals — divorce, contraception, pre-marital sex — to socio-moral problems — racial integration, communism, Vietnam — were put to Messrs. William Buckley, Daniel Callahan, Leslie Dewart, Dale Francis, Marshall McLuhan, Frank Sheed, and Walter Matt. The replies to the questions could almost be guessed from knowledge of the men: the only real surprise was Mr. Buckley's cautious endorsement of contraception, an endorsement he might make even more cautious had he been asked after **Humanae vitae.** Leslie Dewart applies his view of the cultural conditioning of dogmatic formulas to about every topic from God and Trinity to Satan, in such a way that he conveys the impression that he has "outgrown" not just the formulations but the very doctrines themselves (v. g., his views on the Virgin Birth and heaven and hell).

Daniel Callahan's observations on a bodily God, the Trinity, and Mary (among others) indicate to me that he has thought himself out of the Catholic faith. His views seem the outcome of empiricist presuppositions (particularly that **bodily** and **real** are equivalent terms) rather than serious confrontation with the data of Revelation and the witness of the Church. Dale Francis and Frank Sheed emerge as the most orthodox of the contributors, and Walter Matt gains stature as nearer the center than his long association with the **Wanderer** might lead one to suspect.

Following the responses of the seven laymen, the editor includes two charts illustrating the extent to which the contributors represent the Catholic public in general and "the trend away from orthodoxy." Unfortunately both surveys involved only Catholic college freshmen. The over 30's — and even, I believe, the over 25's — are far more orthodox than the surveys suggest.

Spectrum of Catholic Attitudes is interesting reading and at times delightful, as when Mr. Buckley writes, "What disturbs me most about opposition to Mary is that it is so unchivalrous" (p. 62). The editor's introduction (which, with his Preface and presentation of the contributors amounts to a review of the responses from a point of view not far from my own) nevertheless highlights the real tragedy of the divisions of belief which made such a book possible. We pray that the venting of the disparate attitudes towards the truth of Catholic faith may contribute to unity in the Church rather than further polarization.

The Catholic Revolution. By Douglas J. Roche Foreword by Donald J. Thorman: New York: David McKay, 1968. Pp. xxiii-325. Cloth. $6.50.

Reviewed by Father Vincent Grogan, O.F.M., Secretary to the Minister Provincial at St. Francis Friary (Holy Name Province), New York City.

That a revolution can be waged successfully without weapons and bloodshed is the theme of this easy-to-read book by Douglas Roche, a Canadian journalist with excellent credentials. No mere arm-chair reporter, Mr. Roche travelled thousands of miles in the U. S., Canada, and to Rome, to gain first-hand knowledge of this revolution now engulfing the Church. We can then in no way question or dispute the facts which he has presented in this handy volume. The reader may of course legitimately disagree with his interpretation of the data, but the book is a stimulus to reflection on the crisis we are witnessing in the institutional Church. An invaluable six-page bibliography of material related to the current renewal alone renders this book worth the six-fifty selling price.

At first, I wished that the author had used the term "evolution" (wit-

its gradual and peaceful overtones) rather than "revolution" (with its violent and swift connotation) to describe the ferment within the Church. But upon reading this book, I judged that Roche was very precise in designating the crisis as a revolution. As he states in the Introduction, such a term aptly indicates "the radical change in thought and action within the Church." The Church can no longer wait for the world to come to it — a world which by and large considers the Church an unnecessary relic of the past. The Church, in other words, can no longer retain the defensive posture of the Reformation era.

In the course of twelve enjoyable chapters, the author delineates the revolution in all its phases — Church government, the laity, priests, nuns, youth, etc. The description of the 1967 Synod of Bishops (the Pope realized this synod had to work or it would be the end for collegiality) and the Third World Congress of the Laity (issued a statement for the first time on a moral topic — birth control) provided a far-reaching interpretation of those historic assemblies.

Particularly trenchant was the section on priests. There is, according to Roche, a genuine identity crisis for priests today. Celibacy is not the core issue at all, he reasons — and validly so, I might add. In his discussion of Catholic education, the author evidences a knack for painful bluntness: the school system was founded primarily to assimilate Catholic immigrants into what was then an alien, Protestant-dominated culture, and to form them as middle-class Americans. Since the times have changed so drastically, is there any further justification for our elaborate and expensive education program, especially since it is failing to reach the modern counterpart of our immigrant ancestors — the Negro, the Mexican, the Puerto Rican? Incidentally, Roche subtitles

Douglas J. Roche, Author of THE CATHOLIC REVOLUTION, David McKay Publishing Company, Inc.

this chapter "A Broken Assembly Line." The role of youth today is the subject of another fine treatment: youth have "turned off" the established Church (which they have identified with the selfish rich) and its hypocrisy and over-involvement in legalism. A critique, I think, that should be carefully weighed by Church leaders, since the young people constitute the Church of tomorrow.

Although the book is written from a liberal viewpoint, Roche does give fair and sympathetic treatment to Pope Paul. The Pontiff is a consolidator (not an out-and-out opponent of reform) — what the Church needs at this juncture in its history. Pope John was an innovator, and to Pope Paul fell the unenviable task of implementing and guiding the path of renewal chartered by Pope John.

On the other hand, Roche gives a less understanding treatment of other Church leaders — bishops and religious superiors. All too often (with a few notable exceptions, like Bishop Sheen) the bishops have

failed to grasp the thrust of the renewal which they themselves initiated at the Second Vatican Council. Their actions betray their belief that the world is still the same as 500 or 800 years ago — that Catholics are content to remain eternally passive in a culture that stresses action and initiative at every turn. In short, the Church leaders are out of contact with reality. This fact, coupled with the seemingly intransigent opposition of Curia officialdom, has weakened the renewal and forced the crisis into sharper focus.

The author does betray some lack of understanding concerning the magisterium of the Church. Thus one could quibble with his statement (p. 45) that the Church's official teaching has altered radically on the size of families and parents' obligation to limit the number of children they bear. Particularly in his chapter entitled "A Pilgrim's Theology" and in the Afterword on **Humanae Vitae,** Roche confuses, or better, equates theologians with the official teaching office of the Church.

The thrust of this book is outward — the Church vis-à-vis the secular society — the mission of the Church to men of the 20th and 21st centuries: how it can re-establish effective communications with this world. Such an approach contrasts clearly with another book on Church renewal: **Relax and Rejoice,** by Father Raymond, which emphasized the interior conflicts and pangs of renewal in the Church with little or no reference to the present world milieu. Both books should be read to obtain a balanced view of the post-conciliar Church.

Upon completing Mr. Roche's book, which the Foreword describes as "the twentieth century Acts of the Holy Spirit," the reader may indeed wish that this Catholic Revolution be as successful as the American Revolution. As is the case with any revolution, however, one can never be absolutely certain of its enduring effects.

The Religious Community and th Secular State. By Kenneth West hues. Philadelphia: J. B. Lippin cott Co., 1968. Pp. 127. Cloth $3.95.

Reviewed by Friar Kenneth Lovasik O.F.M., a student for the priesthoo in the Immaculate Conception Semi nary and a graduate student in phi losophy at Duquesne University.

Many attempts have been mad to explain and deal with the un rest that seems at times to char acterize religious life in this twen tieth century. Many approache moreover, have been taken in a effort to tackle the problem head on. Kenneth Westhues, a teachin fellow at Vanderbilt University, ha made one such attempt. Seeking t understand exactly what is hap pening today, he uses a sociologica approach, interpreting the presen in view of the past and with a viev to the future. As the title of hi work suggests, Mr. Westhues relie upon the relationship between th religious community and the cul ture in which it exists to provide hin with a thread which runs througl and unifies his study.

He traces the religious life — a a life-style — back to the primi tive Church, in which men "left th world" to concentrate more fully o their God apart from the distrac tions of worldly living. He trace this development through the Ag of Monasticism, the era of th Mendicants, and the rise of th modern congregations founded in th 18th and 19th centuries. It woul seem, on the basis of his study that there has been a fairly constan movement on the part of the reli gious community through the cen turies from outright alienation fron culture to a more harmonious rela tionship with it.

He notes that there was a tim when religious communities were a reaction against the hierarchy of th Church itself (pp. 46ff), and tha gradually they were integrated int

the structure of the Church to perform certain functions. (The religious were very popular with the people; so it was to her benefit that the Church incorporate them into her structure).

The second half of the book is devoted to the religious life-style as it expresses itself in the 20th century, a look into its prevalent structures, and, finally, an examination of its possibilities for the future. Mr. Westhues' thesis, as I see it, seems to be that we have reached a point in the evolution of religious life where it is possible for the community to absorb what is best from the culture in which it exists; that, perhaps, it has no choice but to do so, since those who are entering the community today are a part of that culture, and that culture is very much a part of them.

He refers to the new forms of religious living evolving today (e. g., the Brothers of St. Joseph) as "secular monasticism," since much of the traditional structure that has characterized our life-style is conspicuously absent in them, and, moreover, there appears to be more of a stress on the individual than on the community in these new institutes.

The question which arises from this study is this: Is what we are experiencing today the sign of an even broader change that will bring the religious community into harmony with contemporary secularized society, or will the ideal of a society of love on earth (the original idea of a religious community) flicker and fade away behind crumbling monastery walls? Perhaps the author's reference to the Brothers of St. Joseph as an example of what the future of religious could be, contains a subtle value-judgment: that this is the turn that religious life **ought** to take.

The four-page list of selected references attests the research that has gone into this project. Yet I would like to have seen the subject treated at even greater length because I feel that justice can hardly be done it in so few pages. Although I am not in full agreement with all of Mr. Westhues' conclusions, his book being by no means exhaustive, I feel that he has made a valuable contribution to a clearer understanding of the place and relevance of religious life today.

The over-all impression I received from the book is that of a view from "the outside." I presume that the historical data are accurate, but there is a lack of insight, I think, into the **spirit** of the older communities in particular. And without such an insight, a complete understanding of the problem is unlikely.

While I wouldn't endorse this book as a "must" for every religious' reading list, it does contain some valuable insights. These, I feel, coupled with the lived experience of religious life, could suggest some valuable ideas for adaptation within our own communities.

Hearers of the Word. By Karl Rahner. Completely rewritten by J. B. Metz; translated by Michael Richards; New York: Herder and Herder, 1969. Pp. x-180. Cloth, $6.50.

Evolutionary Philosophies and Contemporary Theology. By Eric C. Rust. Philadelphia: Westminster, 1969. Pp. 256. Cloth, $6.50.

The Life of the Spirit in the World Today. By Gordon S. Wakefield. New York: Macmillan, 1969. Pp. xi-176. Cloth, $4.95.

Reviewer by Father Michael D. Meilach, O.F.M., editor of this review.

The temporal dimension and the free, personal nature of human existence have never been totally ignored by sound Christian theology. Yet recent developments have enabled us to gain greater insight into these fundamental categories. Three recent books, taken together, pose some important questions for the perceptive Christian in search of a realistic spirituality in our day.

In **Hearers of the Word,** Karl Rahner skillfully analyzes man's pre-conceptual awareness of being and man's freedom as incarnate spirit whose personality develops only in time, to show that each individual has not only the capacity to hear a divine revelation if one is addressed to him, but even the duty to listen (to look within human history) for God's word even if such a listening reveals nothing but God's silence.

For Rahner metaphysics, anthropology, and philosophy of religion are closely knit together in one reflective process. This is important to realize if one is to grant the validity of writing a 200-page book to make the comparatively narrow point described in the preceding paragraph. So tightly reasoned is Rahner's analysis, in fact, that it implies most of what he said in **Spirit in the World,** as well as an abundance of Thomistic metaphysics on which he could not touch in either book. **Hearers of the Word** is a rigorous demonstration of its thesis — an elucidation of the structure of human consciousness, unimpeachable within its Thomistic framework, establishing the a priori conditions on man's part for hearing God's word. It is an important classic for those who accept the validity of the Thomistic categories, an ingeniously constructed bridge between metaphysics and theology, astride a chasm to which too little attention had been previously devoted in scholasticism.

Rahner's work will be practically unintelligible to those not very well grounded in Thomism, however, and few outside his school of "transcendental Thomists" will be inclined to accept his conception of the philosophy of religion. Ordinarily the discipline is understood in a more empirical way: as a study of the concrete forms assumed by religion in various cultures and a reflective effort to draw general conclusions from the many individual facts. Eric Rust's study of evolutionary philosophies is not exactly "a philosophy of religion" in this systematic sense either; yet it is one of the finest contributions to the field in recent years.

Rust's initial chapter deals masterfully with the nature of the philosophical enterprise. Describing philosophy (or metaphysics) as an analogical activity, by which a man selects (consciously or otherwise) a model from his experience on the basis of which to interpret reality, Rust insists that the sincere Christian can and must philosophize as a Christian. Certainly his interpretation of the "facts" will reveal this initial bias; but this is the point: There is no such thing as a wholly objective, impartial grasp of reality — everyone has his bias.

What model shall the Christian use to interpret his world — himself — God? Rust makes an excellent case for the selection of a **personal** model. He devotes sympathetic yet critical attention to no fewer than seventeen key thinkers in the evolutionary and process traditions and accepts gratefully their valid emphasis on development, on the dynamic nature of reality. Yet he points out how in most cases (virtually all, except for William Temple and Teilhard de Chardin), the selection of an inadequate model makes the various systems less than ideal as vehicles for Christian philosophy. Neither matter, nor mind, nor biological organism can suffice as the Christian's paradigm, whereas the category of the personal, with its emphasis on self-transcendence and affective relatedness, can do so.

The author's positive contributions come in the last chapter, where he is heavily indebted to John Macmurray's fruitful understanding of the person as agent rather than subject — as primarily doer who meets the other in his activity, and only secondarily (though essentially) knower who subsequently systematizes his experience by reflection and construction.

Gordon Wakefield's book is more directly practical than those of Rahner and Rust. Chief editor of The Epworth Press (London) and a Methodist minister active in the British Council of Churches, Wakefield takes an approach that is at once historical and constructive in his effort to suggest practical guidelines for a contemporary spirituality. Having examined quite competently the teaching of the New Testament on prayer and the spiritual life, he goes on to trace the development of some major themes in the history of Christianity. Of particular interest here and in the subsequent analysis of the contemporary scene is his discussion of the "theology of protest" and its concomitant, often charismatic, spirituality.

The contemporary scene is marked, of course, by the presence of the death-of-God theologians and the secularizationists, both of whom have something to tell us. Their message is of limited, and often wholly negative, value, however, and Wakefield rightly turns for philosophical-theological support to the more positive assistance to be found in constructive metaphysics. Specifically, he finds in the process philosophy of Whitehead some important, concrete implications for modern spirituality. But his acceptance of Whitehead is, unfortunately, global and uncritical — so much so that this section of the book contrasts vividly with the rest of his material, characterized as it is by a quite balanced and mature approach.

The positive contributions of **The Life of the Spirit in the World of Today,** apart from some fine material in the section on Whitehead, are to be found in its last chapter. Needed as ingredients for a contemporary spirituality are a rigorously experiential basis, due reflection on our human and Christian experience, a healthy respect for the traditions of the past, sound discipline, and a cultivation of the awareness of God's presence.

All three of these books are concerned with the same problem: contemporary man's relationship to God. All three emphasize the important fact that a view of God is at the same time at least implicitly a view of man who formulates that view. And all three call into question in varying degrees the Greco-Christian interpretation of God's eternity (and, in the case of Rust and Wakefield, God's omniscience and omnipotence as well). These are the burning issues of contemporary theism, and Christian life in our age will undoubtedly be shaped to a very large extent by our response to these challenges.

Contemporary Spirituality. Edited by Robert W. Gleason, S. J. New York: Macmillan, 1968. Pp. viii-343. Cloth, $6.95.

Reviewed by Father Maury Smith, O.F.M., a member of the Province of the Sacred Heart currently pursuing doctoral studies in pastoral counseling.

My reaction to this imposing volume is highly ambiguous. On the one hand, its twenty-one essays cover the most disparate aspects of Christian life today in the most competent way (since the contributors are all widely respected experts in their fields). The viewpoints are those of biblical theology, religious asceticism, sociology, psychology, philosophy, and moral theology; and there is certainly something to be said for publishing all these essays in one, easily accessible volume.

But on the other hand, so much of the material is evidently dated — the essays were published in various periodicals from 1951 to 1966. This disadvantage could have been overcome if the editor had seen fit to contribute a unifying prologue or epilogue to the book. He did write the fourth essay, on "Love of Neighbor," especially for this volume, but this does not seem to acquit him of his responsibility as an editor.

The book is rather a summary of the recent past than a thrust forward. Regardless of the age of some of the contributions, they are good to have in one volume — a volume which deals with virtually every major area of human and Christian life with any bearing on spirituality.

God and the World. By John B. Cobb, Jr. Philadelphia: Westminster, 1969. Pp. 139. Paper, $2.95.

Interpreting the Doctrine of God. By Charles N. Bent, S.J. Glen Rock, N. J.: Paulist Press, 1969. Pp. vii-344. Cloth, $5.95; paper, $3.95.

Reviewed by Father Michael D. Meilach, editor of this review.

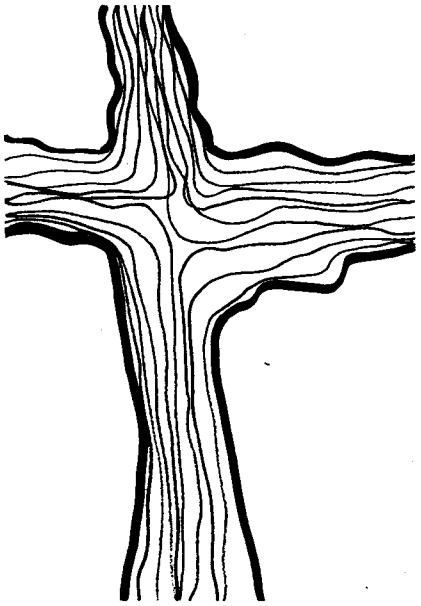
These two books concern the crisis in contemporary Christian doctrine on God; the authors seek in different ways to point the way toward a revitalized Christian theism.

Dr. Cobb's book is a series of lectures left in an attractive, informal style for publication. The traditional emphasis on God as omnipotent creator (where power means ability to overcome physical resistance) is rightly rejected, as are the exaggerated forms of the parallel emphases: God as Lord of history, lawgiver, judge, etc. It is not that these lines of thought have no validity at all; they do. But, Dr. Cobb maintains with a good deal of justification, they have no contact with the "sensibility" of many Christians in our day. They are, moreover, not specifically Christian in origin or in character; they tend to make God responsible for evil; and they do not do justice to man's experience of himself as a free being.

With many contemporary writers, the author seeks to stress instead God's presence as one who beckons us toward a future which is ours to create. Dr. Cobb himself seems to bend over backward, here, to be "empirical"; I think his philosophical approach, keenly challenging in some respects, would have benefited by some more explicit reliance on the need for revelation, which is brought out in different ways by Rahner and Blondel.

The third chapter is the core of the book. It contains a good number of quite helpful insights but is, overall, somewhat disappointing. The author sets forth a panentheist position which is, to my mind, so rationalistic and so bogged down in pseudo-empirical questions (where is God?) as to border on the distasteful and irreverent. The intentions are, to be sure, of the finest; and such valuable Whiteheadian concepts as "adventure" and "peace" need emphasizing. But as long as Cobb insists on following Whitehead as uncritically as he does here, I do not see how he will be able to do justice to the Christian theism he so ardently longs to justify.

The fourth chapter, on evil and eschatology, is limited by the same



aestheticism and rationalism as the third. It is certainly an advance over the Augustinian theodicy, but I must confess that I am not particularly attracted to the author's conception of the next life as a continuation, to all intents, of this one. Belief in God certainly does "sustain a hope which supports an understanding of the world which in turn resolves the existential problems of theodicy" (p. 102). But the whole thing is not quite so neat as Dr. Cobb makes it.

The ensuing discussion on Christianity as a religion is well balanced. It is foolish to quibble about the word **religion.** Let us admit that Christianity is one of those things called "religions," since it involves a suprasensible world, a sense of absoluteness, cultic ceremony, and an interest in spiritual states; but let us also realize that religiosity is not its finest feature.

Theology is still possible, Dr. Cobb concludes, if we have the courage to come to grips with the quite different mentality of the "postmodern" world. The nine-year-old material in this chapter is, despite the author's insistence to the contrary, rather out of date. One would think that Hume and Ayer had long since been laid to rest, and that Christians today have more important things to think out than an answer to positivism in all its atrophied forms. They do, and Dr. Cobb knows it: the task is to take both God and the world seriously, and to work out an understanding of God's immanence and transcendence which will be, not a coldly rationalistic system but a living awareness — an understanding vital enough to transform the world.

Father Bent approaches his subject with a quite different methodology. He begins by giving the impression that he thinks Dewart, Newman, Rahner, and Lonergan have something to say today. Unfortunately one is never sure exactly what they are supposed to have something to say about: the problem of God, the development of doctrine, or epistemology. To be sure, these themes can be interwoven fruitfully. Here, they are not.

The introductory chapter, which should have been integrated into the next four, gives vital statistics of the four thinkers named above and a superficial description of each one's contribution. Some three hundred pages later, after devoting a chapter to each figure, the author once again informs us that they have something to say today — only he is no longer so sure about Dewart.

The chapter on Dewart, a straight summary of **The Future of Belief,** was so to speak stillborn because it appeared at the same time as Dewart's **The Foundations of Belief.** The chapter on Newman is a similar summary of huge chunks of **The Grammar of Assent** and the **Essay on the Development of Christian Doctrine.** The one devoted to Rahner includes references to several sources, however, as does that on Lonergan. But in each case there is the same non-committal digesting of the thinker's every move, without any attempt to highlight key issues, evaluate what is being summarized, or even compare it with the content of the other chapters.

It is extremely difficult to understand why this book was published. If Father Bent had really discussed these authors and integrated their contributions systematically in a synthetic vision, he could have published a book either for scholars or for the general reader, depending on the level of the discussion. As it is, the summaries become so technical and detailed that the non-specialist will find them most difficult to follow. The scholar? He will long ago have read the original sources and, hopefully, found that the authors have something to say today.

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A REVIEW EDITORIAL

The Foundations of Belief[1]

Despite Professor Dewart's disclaimer in his brief preface, this book eems addressed to the identical question treated in *The Future of Belief.* ut this time the groundwork is more carefully laid, and the loopholes lugged in a way that would have been impossible but for the controversy enerated by the earlier book.

We maintained, in reviewing that book, that Dewart's thesis would rove "the single most important contribution in many decades to the radal renewal of Christianity."[2] The thesis in question belongs, not to theolgy properly so called, but to the philosophy of knowledge. By adopting thoroughly radical empiricism which appeals both to history and to exrience, Dewart has recast the entire framework in which we understand owledge and truth. This reformulation is achieved in a tightly organized esentation which runs practically the entire course of *The Foundations Belief*; and unless one is able and willing to follow it through and conder it seriously, he cannot reasonably challenge the admittedly unsettling nclusions on our knowledge of God and the nature of belief.

(continued on page 255)

[1] **The Foundations of Belief.** By Leslie Dewart. New York: Herder and rder, 1969. Pp. 526. Cloth, $9.50.

[2] Cf. "The Future of Belief," A Review Editorial in THE CORD 17 (Jan., 7), 2-3.

The Religious Superior in Light of Vatican II

Alcuin Coyle, O. F. M.

Vatican II has provided the Franciscan Order with a new vision of government. The new dimensions expressed in our constitutions are actually a reflection and application of the conciliar teachings on authority in the Church. In other words, the true meaning of our constitutions can be fully grasped and appreciated only within the larger context of the conciliar documents.

The vision of government which Vatican II presents is the unity of the religious body, and, too, the understanding that a close relationship between head and members does not destroy the authority of the head but actually strengthens it. To give an account of this conciliar notion of authority, I shall attempt first to consider some of the theological antecedents of Vatican II and, then, the role of the superior in this post-conciliar period.

Theological Antecedents of Vatican II

Three theological developments are particularly relevant here and should be considered prior to the practical reflections on the superior's role which will be our concern in the second part of this article. The first of these is the ever-increasing awareness of the doctrine first expounded at length and explicitly in our age by Pope Pius XII. The Pauline image of the Church as an organic body, with head and members no longer considered as separate units, but organs of one body, provides us with a better understanding than do more abstract juridical concepts, of the Church's structure and life. Head and members are held together by the Spirit, who infuses life not only into the whole Church, but into the smallest part of it, to each and every community, to each and every cell. The healthy life of the community, therefore, depends on the balanced cooperation between head and members. If either of them is infected, the whole body suffers.

The dynamic aspect of this doctrine is the ever-operative action of the Spirit, who is constantly prompting the minds and hearts of individual religious and individual communities. Positive signs of this charismatic action are seen

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particularly in many of the new initiatives and apostolates that are building up and enriching the Mystical Body. This means that religious families cannot detach themselves from or be insensitive to these signs of the times, but rather each family must manifest an openness to the call of the Spirit. It also means that if there is a breakdown of communication between head and members, or if the graces offered to individuals or to the community are rejected, not only the religious community suffers but the whole Mystical Body will be the poorer for it.

Following this understanding of the mystery of the Church, it will be relatively easy to grasp the new notion of authority (our second preliminary theological consideration) as one of service. With this notion, a more spiritual image of the superior emerges, the servant of the People of God. This type of service is not that of the slave, but of Christ, the servant of Yahweh, who received his authority primarily from the Spirit dwelling in him. He taught with authority; he promulgated the law of the new covenant, but he also washed the feet of his disciples and served them on the shores of Lake Genesareth. He summoned up the qualities of this good servant when he described the Good Shepherd, who leads and feeds the flock and gives his life for it.

The teachings of Christ frequently emphasize this truth: "He who desires to be great among you must become as a servant." This is the same insight which has led the popes, who possess so many powers, to cherish above all their highly significant title, "the servant of the servants of God."

In the Church, from the Holy Father to the lowest superior in the hierarchical order, authority must be exercised as an apostolate, as a service in a true spirit of charity. Each subject must also come to place his ability at the service of the community. The superior has the duty to serve the community by coordinating the personal efforts of each for the common good of the community, and ultimately for the Church.

We come finally, then, to an examination of the theological status of the superior. In the Church there are offices of divine institution with a charism attached to them; such are the priestly offices in their various degrees. The pope, the bishops, and the priests are all in possession of an office which guarantees a special assistance of the Holy Spirit. This assistance is explained in the theological sense in terms of the mystery of the Church. The assistance is there independently of the worthiness of the person; it is there because of the office. By God's will, it is given to the person through the office, and not otherwise.

The theological status of a religious superior is situated at a different level. There is no particular charism attached to this office; it is not conferred sacramentally. The superior does not have the grace of office in the strict sense as bishops have it, but is personally

assisted by God in exercising the role of superior. Therefore, the religious superior receives graces not through any office, but personally in view of the fact that he or she has to govern.

To clarify the theological elements of the office of superior means to discover in it God's mystery, that through the superior, God is working out the plans of his divine Providence. A divine action is taking place in a human context. This context does not include a special charism attached to the office, either in the form of infallibility in judging an issue or in the form of making unfailing prudential judgments. The superior's decisions are fallible, and the prudence of the superior is subject to failure.

At the same time, we must realize that these human elements are in a divine context. Here faith in providence comes into play. The world is governed by God, and he takes care of his chosen ones through the fragile action of a human person. This faith in the providence of God is the answer to the doubt and anxieties arising from the human limitations of a superior. Through a human person, God is working towards achieving his plan of love with regard to the superior and to the subjects. The perfection of the superior's judgments and actions is not divinely guaranteed, but God's effective love toward all is guaranteed.

Now all these theological trends converged at Vatican II and produced certain teachings which we see reflected in so many of the conciliar documents. Relative to the point of authority and government, the basic theme of unity between head and members seems to dominate. It was also rediscovered that the highest form of authority in the Church, in its deepest reality and theological sense, is of a collegial nature. In this context, collegial means communion in the sense of organic unity — the communion of many, head and members, in the power of Christ. The position of the head is different from that of the members, but the close union between them in no way destroys the full authority of the head; it rather strengthens it.

The Role of the Superior

Vatican II refers frequently to the attitude of service that is needed by all who exercise authority in the Church, for the Church itself is at the service of mankind. Bishops and priests "endowed with sacred power, should serve their brothers," for they are called "to serve the People of God." The religious superior is likewise reminded that he should exercise his authority "in the spirit of service for his brothers in such a way as to express the love which the Lord has for them."

The council documents present a striking parallel between the bishop's role as pastor and father, and the superior's role in the religious family:

> In exercising his office of father and pastor, a bishop should stand in the midst of his people as one

> who serves. Let him be a good shepherd who knows his sheep and whose sheep know him. Let him be a true father who excels in the spirit of love and solicitude for all... Let him so father and mold the whole family of his flock that everyone, conscious of his own duties, may live and work in the communion of love.

There is no doubt that there is a changing concept of the role of the religious superior in the post-conciliar period, and there is no word in our language that adequately expresses what this role should be. If we tried to include all the phases into one title, we would fail to express its complexity. In conciliar terminology, perhaps the word "servant" might be the most appropriate. The superior would then exercise the role in terms of service to the community as a father; service as a leader and ruler; service as a pastor and spiritual guide.

Such a concept of the superior would change any unhealthy or incorrect attitudes on the part of both the superior and the community. Finally, instead of our placing great emphasis on a position of honor that has in the past alienated the superior from the community, this new role situates the superior in the midst of the community, unifying it and coordinating all the efforts for the common good.

The Decree on Religious Life reminds superiors that they are first of all "responsible for the souls entrusted to them" and that their responsibility should be exercised by listening to the Holy Spirit and being "docile to the will of God." They are to be an expression of God's love for their subjects, and in the "spirit of service," they should respect them, looking upon them as "human persons" and as "sons of God." They are also asked to "gladly listen to them and foster harmony among them for the good of the community and the Church...."

These attitudes certainly concern the subjects much more than they concern the works to be accomplished in the community, and they spring from a real spiritual pedagogy. A good superior is first of all a good spiritual educator. This is why so much stress is placed on collaboration, consultation, and dialogue between superior and subjects, between the superior and the community.

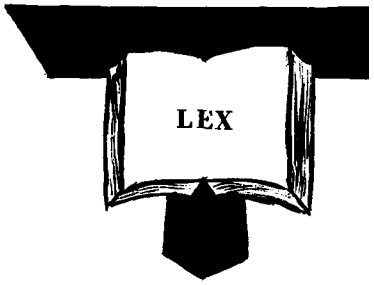
Decision-making is necessary, and all members of the community should have a share in it. The final decision, however, is not a consensus or a majority vote; nor is it only advice and information-gathering that dialogue should seek. In presenting views, an individual, a group, or even a majority may be looking only for one's own sphere of good. What the superior and the religious community must look for in the dialogue, is the discernment of God's will.

Vatican II makes it clear that the right to make the final decision belongs to the superior alone. Following this decision, made in the light of all known factors, the community should proceed — realizing that the decision or course of action is, here and now, the will of God.

Here we see the necessity and importance of dialogue in the decision-making process for the elimination of doubt and the clarification of all the known factors. There is usually, however, an area that remains in doubt or dispute. The decision that is final should not be influenced by the prejudices and pressures of conservative or liberal elements. The freedom of the sons of God in religious life is the freedom to see the will of God and do it. The superior's role is to keep this freedom intact, so that he or she may be able to discern God's will — and so the superior must be above all a discerner of the Spirit.

Now, if these notions are to be realized in the governing of our communities, then we must give a great deal of attention and respect to the conciliar principle of subsidiarity. This principle enunciates a law that is valid for any community and can be expressed in many ways. A superior should never take over the function of an inferior, but should only subsidize strength when it is necessary. Or, less technically, "Each person should be left to do his job fully; the superior should not interfere unless the common good imposes it." The practical applications are numerous, and the examples can be drawn from every phase of our life and apostolate.

If this principle is to be realized within our communities, we must first accept what is most explicit in the conciliar documents: the



equality of all men before C
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be the unifying principle. Wit
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brothers and sisters in Christ.

The acceptance of this famil
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will effect the recognition and t
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member will participate in the cr
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involvement, in decision-makir
through shared responsibility a
through the particular assignme
of each member.

This principle of subsidiarit
however, implies that authori
can be true to itself and to t
community only when there is
ambivalence, no vagueness in t
minds of its members regardi

its reason for existence. Its purpose or goals must be clearly defined, universally known, and unequivocally accepted. Goals that are mutually defined, mutually agreed upon, and mutually accepted demand a principle of diversity for their realization. If the goals represent the thinking of the community, then the response to the goals should be as unique and diverse as the people participating. There is and needs to be this diversity of gifts and diversity of personal response for the building up and the creation of the community.

We must also realize that no goal is the achievement of one person. Each and every goal, no matter how small it is in relationship to the final one, is evoking a response from many members of the community. This is where we can come to appreciate personal initiative and its value to the community. If we are to encourage and achieve this creative response, our communities must establish structures that allow for the making and executing of decisions at every level of responsibility. These structures must not only encourage a very flexible exercise of authority, but they must allow as well for a diversity of response at every level.

The principle of subsidiarity further requires that the person given the responsibility knows its extent and its limitations. Each person responsible for a given area must also have all the necessary authority for the proper exercise of the goal of his office. With complete acceptance of this principle, the person directly responsible for the work would have the power to make the necessary decisions. If, however, the problem of responsibility is of such a nature that the final decision cannot be made at the local level, then the structure must admit the possibility that the person locally responsible shares in the final decision-making.

The principle of subsidiarity often fails at the local level because religious superiors are more concerned about uniformity than they are with the achievement of goals. Such an attitude is foreign to the creation of a community. If the community is growing in the theological sense, then every member of that community should be helping to create that community, both the governing and the governed. Any unnecessary concern for uniformity can destroy the very nature of community life. We must do everything to overcome our natural passion for canonizing uniformity. We must conform to the goals of the community, but conformity always allows for a richness of diversity to realize those goals.

No Myth for Clare

Because you are light,
I looked for a haze of dawn
Pearling my sorrows over,
Kept careful vigil
For warmth and wonder
To scatter persistent night.

Only you came,
No spatter of dawn on sky,
But pitiless light
To show the rose's thorns,
Beacon to point
The bramble on the way.

Break on my heart, then,
Your fantastic light!
Clean with your flame the dinginess unfit
For light to look on.

What droll masquerade
Has made you, woman of light, a tender myth
On tapestry pale-lovely and remote?
No! I will shout your true identity,
Unmask you to the world, sweet lady of light,
Of light that rescues soul from shadow's comfort—
Of light plunged, swordwise, deep into the heart.

Mother Mary Francis, P. C. C.

Holy Orders:

Sacrament of the Son Conferring Unity of Thought

Valens Waldschmidt, O. F. M.

At times we hear people ask: "What is the secret of the Catholic priesthood?" Men seem to recognize that there is a kind of mystery in the priest, which does not spring from his personality, nor from his accomplishments, but from a certain hidden, dynamic power. What is the nature of this hidden, dynamic vitality? For many, it remains a mystery. And a mystery it is, not even understood by the priest himself. The ultimate explanation of the Catholic priesthood is the mystery of the Blessed Trinity.

If God the Father contributes to all Christian life and, in particular, to the priesthood, the "unity of life," then the Son of God contributes to all Christian life and, in particular, to the priesthood the "unity of thought." Christ is the manifestation of all that the Father is and possesses. The priesthood will be reflective of the word of Christ, then: "I am the way, the truth, and the life." If it is true to say that the Christian's life is caught up in this mystery which is Christ, is it not even more pointed to say that the mystery of Christ is still more completely expressed in the priesthood? In the union of Christ with his priests are special expressions of faith, hope, and love — of grace, and of intimate friendship. In human terms, we can say that Christ is the finest, the very best, of the Father, and he has shared the choicest of his blessings with men through the sacramental character of Holy Orders.

It is our aim in this meditation to see in the priesthood a reflection of Christ's priesthood. It is our purpose to remind ourselves again that the Sacrament of Orders conforms a priest to Christ, and to see again that the source of the priestly powers of the priest is the priestly power of Christ. If Christ is the exemplary cause of all creation (and this in a very special sense for the Franciscan because of the doctrine of the Primacy of Christ, so he is also the exemplary cause of all that the priest is and does in the Mystical Body of Christ. In our daily conversations, we may at times speak of my "favorite priest," but there is only one "favorite priest," and this is Christ, Jesus, our blessed Lord, the eternal Priest.

Father Valens Waldschmidt, O.F.M., is a member of the retreat band of the Province of Saint John the Baptist.

The Scriptural Setting

The individuality of any vocation, either to the priesthood or to the religious life, always leaves a gasp of amazement in the imagination. Each vocation is a story in itself. In the last analysis it is the story of the grace of God. "Why me?" This is something that you do not measure completely with psychological tests, as you do not measure grace with tests, for, if you did, a number of the saints would "never have made it." With a little note of caution, then, we all realize that in the vocation particularly to the priesthood, there is something over and above the man.

For our consolation and our inspiration, we read in God's words: "You have not chosen me, but I have chosen you and have appointed you that you should go and bear fruit, and that your fruit should remain" (Jn. 15:15-18). "For every high priest taken from among men is appointed for men in the things pertaining to God, that he may offer gifts and sacrifices for sins. He is able to have compassion on the ignorant and erring, because he himself also is beset with weakness, and by reason thereof is obliged to offer for sins, as on behalf of the people, so also for himself. And no man takes the honor to himself; he takes it who is called by God, as Aaron was. So also Christ did not glorify himself with the high priesthood, but he who spoke to him, 'You are my son, I this day have begotten you.' As he says also in another place, 'You are a priest forever, according to the order of Melchisedech" (Heb. 5:1-6).

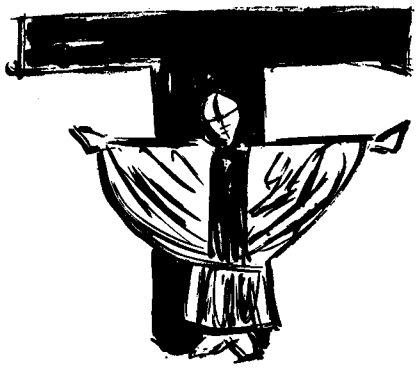
Lord, in all humility, we ask you to aid us in weighing these words for our greater edification and understanding of the office of a priest of God.

The Doctrinal Basis

A descriptive sign of membership in the Mystical Body as stated by Pope Pius XII is the unity of faith. To be a member of the Mystical Body, one must profess the true faith. This bond of union finds its source of unity in the fact that the priest essentially does not preach the opinion of one bishop, or of one theologian, or of one Father of the Church, but rather the divine Truth. The storehouse of this light and truth is Christ, whom the priest attempts to set forth in the world. The priest as teacher is therefore the link between Jesus and the minds of men; belief in the teaching of the Church estab-

lishes contact with Christ who is Truth and therefore the center of all revealed as well as natural truth, and the inner light of our human intelligence.

On the other hand, what is said of the priest as teacher is true also of the person who accepts his teaching. The faithful Christian



believes freely, for faith is a free act; and he believes with an intensity of faith commensurate with his own individual capacity — always in and through Christ the eternal Priest.

This, then, is the work of the priest: to express Christ the Word of the Father, to the world. The human priest is only a participant in (or extension of) Christ's priesthood, as Pope Pius XII emphasized: "For although prayers are very often directed to the eternal Father through the only-begotten Son, especially in the eucharistic Sacrifice — in which Christ, at once Priest and Victim, exercises in a special manner the office of Mediator — nevertheless not infrequently even in this sacrifice prayers are addressed to the divine Redeemer also; for all Christians must clearly know and understand that the man Jesus Christ is also the Son of God and God himself" (**Mystici Corporis**, § 90). We can say then that Christ is God's plan for all men and for the priesthood itself.

The sacrament of Orders is, moreover, a sacrament of conformity of the priest and all creatures with Christ, the Son of God. For the Franciscan, in a special way, Christ is the reason for the union of all creatures and their Creator; through Christ were they brought into existence, with Christ are they gathered together and in Christ are they made pleasing to God. Christ advances the effects of this union through a union of all things with his oblation; and, now in this present day, the human priest becomes in this oblation the hands and arms of Christ. His hands are raised to bless all things of the earth, and his arms are lifted up to offer all things in and through the Sacrifice of the Mass in which is gathered together all creation — all men and all creatures — in Christ, sending up to the Father the perfect priestly act of the whole Christ. All things are united in a unity of grace, in a unity of thought, and in the unity of a divine Person.

Present-Day Needs

Left to himself, man sits in darkness. His thoughts are no greater than the world of his own ingenuity. His explanation of his self-created world is as mechanical as the machines that have been designed to save this world. Yet man soon discovers that the human mind and heart are not motor-driven. Soon man's thoughts and loves cry out for redemption and resurrection. His mind feels the need of faith, and his heart the need of a supernatural love. We must not think that psychologically, emotionally and spiritually man will be satisfied with less. He cries in the darkness of his mind: "I want to believe." His heart echoes back: "I want to love God. Let someone help me."

It would be a mistake to think that man will — or can — create his own redemption. Nor must we think that man can form and fashion a robot priest who will teach him the pathways to happiness or wash away his sins, or cure his heartaches by simply oiling his mental and emotional joints. He needs a priest who will enlighten his mind, a priest who is light, a priest who is truth. He needs Christ the priest.

This was one of the errors that came out of the Reformation. It did not deny so much the need of a priesthood as the need of a special priesthood — therefore, the priesthood of Christ. The priest is not simply an abstract truth, nor a leader chosen in some democratic way, nor even a saint among sinners. He is one chosen by God to participate in the eternal priesthood of Christ. The modern mind, then, needs not only a redemption from its sins but also a redemption from its false ideas about the priesthood itself, about its self-sufficiency and its false self-sacrifices. It needs to learn that little human sacrifices mean something only when they are joined to the Sacrifice of Christ, and through him, with him, and in him offered to the heavenly Father.

Benefits for Religious Life

The truth of the matter is that a religion without a priesthood amounts to the same thing as a life without Christ. The modern puzzlement has resulted from a man-made answer to Saint Peter's question: "Lord, to whom will we go?" When man fashions his own priesthood, no one remains to instruct him in the sure-footed truths that lead to friendship with God; all things become man-sized instead of God-sized or divinized. No one remains to sanctify man or to raise him out of his own peanut-size world into the world of the Most Holy Trinity.

Without Christ's priesthood there would be no missions in Africa, South America, or the Philippines. The ears of pagans would have little hope of hearing the truths of God. Mass, Communion, and the sacraments become silent (words in a ritual). If there are no human priests, who participate in Christ's priesthood, the lips of Christ remain silent, and men lie asleep on their beds of self-righteousness. But Christ has arranged things differently. The priest of the Mystical Body has been given the task of gathering together the whole

world, the iron from the mountain, the wheat from the fields, the grapes from the vine, the souls of men from the jungles, farms, and cities, to offer them to the Father in heaven. All belongs to Christ. Yellow men and red men, black men and white men have been destined to be brought to Christ through the hands and words of Christ's priests, who impart life, dispel darkness, and conform men to the image of the Son of God, the eternal Priest. There will always be a need for a priest, and always a need for a priest to do the works of a priest.

Resolutions

(1) The apostolate of religious life takes its meaning from the apostolate of the priest, which is the apostolate of the Church. The end of the apostolate of religious life and of the priesthood is to conform men to the image and likeness of God. Let us make certain that we do not forget it. This eternal truth stands and remains as long as the eternal priesthood of Christ remains.

(2) Recall again that the end of the priesthood, its essential reason for existing, is to conform men to Christ. In its very sacramental character, the sacrament of Holy Orders is a special existing conformity to Christ. What is a principle of reality ought to become also a principle of action.

(3) The priesthood belongs to Christ. Let us avoid narrowing the priesthood to the Franciscan Order. As Franciscans we must avoid the temptation of telling the Church what she can do with the priesthood; but as true sons of Saint Francis, obedient to the Church, let us ask what she wants us to do with the priests in the Franciscan Order.

(4) As Franciscan priests, we should renew again our fervor in the apostolate of the Church, which is the apostolate of Christ, through days of recollection, hours of prayer, visits to the Blessed Sacrament, and the practice of the presence of God in the exercise of our priestly powers.

Prayer

O Jesus, our eternal Priest, bring forth in loving detail the image of yourself expressed in your priests through the sacrament of Holy Orders. What has been fixed in their souls through the sacramental character, bring to light in the ministrations of their priestly actions. When their hands are raised to bless, when their lips are parted to teach, may your truth be in evidence in their gestures and in their words. Through their actions and speech may the mystery of your heavenly wisdom be accepted by the minds and hearts of all, so that we all may be conformed to you and this conformity may be made known to the world for the growth of your mystical body. May all of us, sister, brother, and priest, be of one mind, because all have been made one in and through your holy priesthood. Amen.

Communicating and Understanding

Sister Rosilda

Communication is dead. Gone the way of all good gods, that word has been turned in, tuned in, and dialogued to its demise. Not that we don't communicate any more — we just don't know what it means. Or, in our haste to join the ranks of the mind-blowers, we forget. In our rush to communicate, we face only confusion over the many kinds of communication.

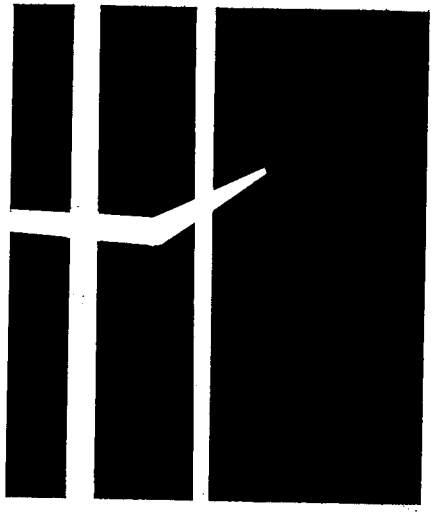
To be someone today, we must be part of a community; we must be involved. Furthermore we must communicate. Communication is a prerequisite to the good society, the freaked out society or never-never land. Doing their part, some attempt communication with drugs, some with God. The higher-ups communicate with the underlings; the President with his people; students with administration. Everybody is talking at once. Unfortunately, it sometimes appears that nothing is being said.

But "saying something" is not the whole answer, because communication is a line with two ends: saying and hearing. It is not talk for its own sake, nor is it a blank listening, an absorbing. It is the active, verbal or non-verbal process of understanding — or feeling — with another. Once again, we turn to the feeling of a community, the feeling of involvement. And we find that the feeling of communication is the same. This empathy is the concern that is the base of the triangle, the base of any society, good, bad, or freaked out.

We can see, therefore, that there is really only one type of communication. It need not be aimed at a particular person. It need not be a shout, or even a whisper. It is, however, a realization, a knowledge, an understanding that originates from within and consequently affects the outer self. It is a genuine interest in the needs and wants of others; in their lives with respect to one's own, knowing that they are a vital part of it.

The same old thing again? Of course. But it's an important thing, the thing that makes all those words we so casually use meaningful. A reaching out and being reached. The feeling that, complacently resting in peace, we too often forget.

Sister Rosilda, a member of the Franciscan Sisters of the Sacred Heart, teaches at Sacred Heart High School, Mokena, Illinois.



A Visit and a Response

A Paraphrase from the "Little Flowers" by Patrick Jordan, O.F.M.

Late one evening when Francis and another friar arrived at the gate of a prominent gentleman, the gallant householder welcomed the two brothers and asked them to stay that night in his house. This chivalrous fellow treated Francis and his companion with the greatest care, sensitivity, and hospitality. Immediately, Francis was endeared to him. For when they had first arrived, the man had greeted them with a hardy embrace. Now he showed them where they might refresh themselves after their evident journey. Then he got wood for the fire, set a splendid table, and brought the brothers a warm and delicious meal. He himself served the food, and was the utmost of a delightful host.

After they had eaten, the good man spoke to Francis and his companion: "Francis..., I want you to know that **anything** I have is at your disposal. And if you ever need a new habit or clothing of any sort, you get it and I will take care of the bill. And I want you to know that I am ready to cover for any and all of your needs. God has blessed me with an abundance of fine things, and for love of him I want to help the poor and anyone who is in need."

Needless to say, Francis was delighted. The man's offer was not only generous, it was genuinely earnest. This caused Francis to remark as he and his companion were later on their way: "That fellow would be a real addition to our community. There's nothing quite so beautiful as an eminent man who is still heartfully grateful for what he has received. And his kindness, not only to us but to all the poor — how imposing. What's more, he's got a wit. There's real joy in his life. I think he would make a great friar. We'll have to visit him again someday soon. Maybe God will encourage him to join our company. Let's pray the good Lord moves him to follow our life of service."

It was not along afterwards that Francis felt moved to visit this gentleman again; so he mentioned it to his friar brother, and the two of them set out to see the man. Francis was sure that something special was going to happen. Just before the two friars got to the fellow's place, Francis decided it was time to pray in a special way. So he began fervently to express his wishes to the Father. It happened that the gentleman in question saw Francis at prayer. He was deeply moved at the intensity and devotion of the little man from Assisi. It seemed as if Francis was all afire, and the gentleman felt his own heart soaring to new realms. Then it struck that princely man that now was the time to go and start something new. He would sell everything he had — home and patrimony — and follow Christ in Francis' company. He went up to Francis, knelt, and asked if he could join the little brothers of penance.

Francis was blissful, simply overjoyed. Here was God doing such great things again! And he embraced his new brother in gratitude and hope.

So the man took Francis' advice on how to distribute his money to the needy. He became one of the poor brothers. And he spent the rest of his life in the community, doing good service to all peoples.

To the glory of Christ. Amen.

Brother Patrick Jordan, O.F.M., is a student for the priesthood in the Province of Santa Barbara, at the Berkeley Campus of the University of California.

Interaction Ritual:

A New Dimension of Liturgy

Anthony A. Struzynski, O. F. M.

Sacred rites cannot be understood, Louis Bouyer maintains, much less re-shaped in accord with contemporary needs, unless their roots in human nature as well as Christian tradition are understood.[1] But Bouyer never becomes quite radical enough in his effort to accomplish his goal of proposing this necessarily profound explanation of Christian cult. Restricting his understanding of "rite," even when considering it as a separate element of cult, to the area of religion, causes him to have a built-in deterrent to the very insight he rightly considers necessary for renewal.

Erving Goffman has, I think, developed an understanding of the roots of cult in human nature that Bouyer is really seeking. What he has done in **Interaction Ritual** is critically analyze the ritual dimension of human nature itself in six penetrating essays.[2] I shall summarize and briefly explain his main thoughts before offering an evaluation of them from the viewpoint of their utility in liturgical renewal. As an aid to understanding his ideas, I shall begin the summary by placing his ideas in an even broader context than he himself has adopted.

Ritual, defined in its most comprehensive and basic meaning, is a pattern of action and reaction socially recognized.[3] Thus a pack of baboons, jumping and squealing to frighten off the enemy, can be said to be engaged in ritual just as truly as a group of human beings gathered together in a mob, rioting in the jungles of Harlem. Not only is there definitely patterned action in both cases; there is also social recognition of the patterns. There is, in other words, communication. In the case of human beings, this ritual communication is recognized by intellect, rather than mere brute instinct; yet it takes place at a level far deeper than that of conscious verbal statements.

[1] Louis Bouyer, **Rite and Man: Natural Sacredness and Christian Liturgy** (Notre Dame, Ind.: Notre Dame University Press, 1963), 207.

[2] Erving Goffman, **Interaction Ritual** (New York: Doubleday, 1967).

[3] This definition is taken from the lectures of Father Aidan Cavanaugh, O.S.B., in a course entitled "The Theology of Symbolic Forms," given in the graduate school of theology at the University of Notre Dame, 1968.

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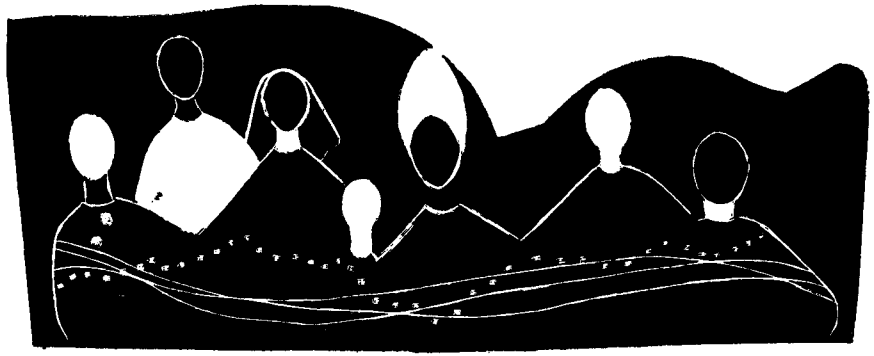


In normal human relations what is communicated at this deep unconscious level through patterned action and reaction is the positive social value a person claims: the "sacred self" (itself a creation of ritual interaction) that brings into operation a very definite pattern of action and reaction in every person-to-person encounter. It is this universal human social notion of ritual that Goffman considers from many points of view. The basic theme is constant: one's face, as he calls it in his first essay, is a sacred thing, and there is an expressive order, a prescribed pattern in face-to-face encounters that is required to sustain it. Every man has such a self-image of social worth that is the object of such ritual care. Every man is a ritually delicate object in this sense, and unless ritual equilibrium is maintained at this deep level of human encounter, there can be no unmarred flow of communication at the conscious level of social interaction. In fact the ritual order in such social interaction is arranged precisely to accommodate the maintenance of this object of sacred value. Human nature itself is formed to respect it. Such elements of human nature as having feelings attached to self and self expressed through "face," having perceptiveness of this central element in encounters, having all the elements of character needed to extend and preserve it, are part of a universal human nature formed by ritual and completed in ritual.

Furthermore since the self is from one viewpoint such a ceremonial thing, a sacred object which must be treated with ritual care, deference and demeanor in social encounters emerge as definite patterns. They become the patterns, really, by which one's sacred self is displayed and confirmed in social encounters. These two important ceremonial elements of concrete behavior are treated at length in a separate essay by Goffman. Other essays look at interaction ritual from a negative standpoint: the embarassment that that can occur in any face-to-face encounter when an individual is felt to have projected incompatible definitions of himself before those present; aliena-

tion from spoken interaction when spontaneous involvement of the participants in an official focus of attention fails to occur, and the consequences of this failure; analysis of infractions of the social order in general when the latter is viewed as such an approved pattern of manner and association or co-participation in terms of which individuals are obliged to regulate their comings together. A final essay analyzes, from a sociological point of view, the phenomenon of action itself.

Post-Reformation theology of sacrament was so narrow and defensive that it almost completely neglected the sign element of sacramental worship in its effort to defend causality.[4] We have emerged from that narrowness now, only to be made aware, by a work like Goffman's, that our vision is still not broad enough. We must move out of the area of religion and into the complex world of human living if we are really to understand how we can best structure public worship.

Goffman's work does not, of course, give us any "pat answers" that would solve all the problems of structuring liturgical worship. In fact, its main contribution may be its re-emphasizing that there are no "pat answers," no perfect structures to be found and imposed from without as the forms of public cult for modern man. Instead, Goffman clearly shows us ritual patterns emerge from the way people live and have been formed. The ritual element of cult must be sensitive to this basic ritual dimension of human living; it must develop around it, sustain it and enhance it with the additional rich symbolic communication Christ effects in and through public cult. One will feel comfortable and at ease in presenting himself in worship only if these ritual patterns are incorporated into the structure of public worship.

Goffman's emphasis in his second essay on the connection between environment and this understanding of ritual is, I think, also extremely important. The environment for public worship must be a place where this unconscious game of having this ceremonial sacred self can be easily played. It must insure that the individual will not pay too high a price for acting with good demeanor and that deference will be accorded him.

Goffman's ideas here lead us, I think, logically into the area of recent psychological studies done on the effects of environment on our selves. A summary of the ideas of Paul Sivadon, e. g., seems to tie in very neatly with Goffman's findings. Sivadon has done a fine study of the effects of forms, dimensions, colors, and materials on people's feeling of well-being or discomfort.[5] His analyses on the "critical distance" with which each man surrounds himself, on the zone of visual intimacy, on the shape of a room that best conveys the feeling of reassurance, on the effects of different colors on feelings, etc., seem to be vital areas of study we must pursue if we take Goffman's thesis seriously.

And I do not see how we can afford not to take seriously this broader approach to ritual as such, if we intend to go any further with liturgical renewal than the slight revision of rubrics to which our efforts have thus far been restricted. Specific and detailed solutions will be a long time in coming, and still longer in being implemented. But the crucial first step in all this is the acknowledgment that theological tradition and liturgical legislation, important though they are, are not the sole source to which we must look for norms in restructuring public worship. On the contrary, we have to look to every social and behavioral science which may be of help to us if we are to enable Christ to encounter his people today as fully and richly as he wills to do in the Christian liturgy.

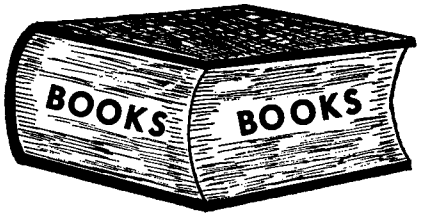
[4]For a fine analysis of this see Godfrey Diekmann, O.S.B., **Come Let Us Worship** (Baltimore: Helicon, 1961), 23-40.

[5] Paul Sivadon, "Our Space within the Space around Us," **Realities** (October, 1968), 84-87.

Hands

Hands — yours
fingered
with potential
Pulsated
by creative mind —
capacitated to
change, to
react in
varied,
unanticipated ways
Yet
not wholly
independent but
cooperative
with inventive limbs
of
union vine
Yes,
hands
generated by Love
Made timeless to
eternalize unselfish
giving.

Sister Anthony Maureen Connery, O.S.F.



The Relevance of Teilhard. By R. Wayne Kraft. Notre Dame: Fides, 1969. Pp. 158. Paper, $0.95.

Reviewed by Father Romano S. Almagno, O.F.M., Librarian of the Teilhard de Chardin Assn., Inc., New York City.

The author of this slim volume has written a splendid introduction to the life and work of Teilhard de Chardin. Professor R. Wayne Kraft (who teaches Metallurgy and Materials Science at Lehigh University, Bethlehem, Pa.) has avoided the pitfalls of many another volume on Teilhard by achieving just the right balance between scientific, theological, and biographical considerations. The book is, therefore, especially well suited for students, discussion groups, and those "just starting out" on Teilhard. Unfortunately, due to the steady stream of books being published on Teilhard, as well as the continued publication of Teilhard's own writings, the bibliographical data on pp. 22-28 is already somewhat dated.

Poverty of Spirit. By Johannes B. Metz. Trans. John Drury; Glen Rock, N. J.: Newman Press, 1968. Pp. 57. Cloth, $3.25.

Reviewed by Friar Kenneth Lovasik, O.F.M., a student for the priesthood at Immaculate Conception Seminary, Troy, N.Y., and a graduate student in philosophy at Duquesne University.

In this age of renewal and adaptation, religious literature has been on the upsurge. Hardly a week passes without the appearance of some new theological and/or spiritual literature. With the myriad books coming off the presses, it becomes difficult at times for the discerning reader to "pick and choose" with any kind of certainty that his choice will be worth his while. So much that has been written turns out to be of such short-term value, that one wonders at times which books are worth the choosing. On the other hand, much has been, and continues to be, written on the nature of religious life with copious suggestions for a truly meaningful renewal and adaptation. Much of the publishing in this field has a certain shallowness about it; one gets the impression that the author is skimming the surface without attacking the real problem at hand.

In **Poverty of Spirit,** Johannes Metz, who studied under Karl Rahner, goes far below the surface that most authors only dare to skim, and uncovers a problem which, in the opinion of this reviewer, is at the base of many of the problems besetting the religious life today.

With the depth and precision of the skilled theologian that he is, Metz probes into the deepest and yet the fullest meaning of "being human." As his thought unfolds Christ emerges as the only **fully** human man, and in Christ's experience of full humanity lies the secret for man in his quest for authentic human existence. In the midst of his probing, Metz succeeds in subtly raising a very important question for the reader: are we, perhaps, with all our efforts towards "personal fulfillment" really succeeding in turning away from the only real possibility of that fulfillment? For it is only in coming to terms with the poverty and depravity of human nature — and consequently with our utter dependence upon God — that we are truly open to the possibility of true human fulfillment.

Metz theologizes within a philosophical tradition — transcendental Thomism — which views man as a **spirit** and as an **historical being.** He is spirit, insofar as he is open or capable of being open to the totality of Being; insofar as he has the capability of transcending himself through his genuinely human activity. But man, as historical being, is also bounded by space and time, and his openness unfolds only within this context.

Utilizing this philosophical conclusion that man's openness to the totality of Being is the expression of his capacity for transcendence, Metz translates this into theological terms. In man, this openness is possible only through poverty of spirit — i. e., man standing before his God with empty hands, submitting himself in all things to His will. In this sense, Christ was the most perfect human . . . for his life was one complete dependence upon the will of the Father.

In becoming a man, Christ accepted our humanity, with all its depravity and helplessness, and redeemed us with it. With that act, he gave humanity a dignity that we very often miss in our search for happiness.

The book is divided into two parts: "God Becomes Man," and "Man Becomes Man." In the first section Metz delineates the meaning of the Incarnation in terms of poverty of spirit, with special emphasis on the Temptations of Christ and the abject loneliness of his Passion. In the second, he draws out the practical implications of such human "becoming" on man's part, showing that the acceptance of our human condition — with its complete helplessness and radical dependency upon God — is not merely a necessity for **ascesis,** but is indispensable for any genuine human fulfillment.

Though the book is quite short, it contains a wealth of material for meditation and reflection. I cannot recommend it highly enough, nor can I praise it adequately: Metz succeeds, in my opinion, in bringing the insights of transcendental Thomism to bear upon a very real problem for the contemporary Christian and religious — personal fulfillment — and doing it in so deft a manner that it is not too sophisticated or technical for the average reader to assimilate it with great profit.

Introduction to Catechetics. Edited by Peter De Rosa. Milwaukee: Bruce, 1968. Pp. ix-198. Paper, $2.75.

Reviewed by Father Maury Smith, O.F.M., a member of the Province of St. John the Baptist. An alumnus of the Divine Word International Centre for Religious Education, Father Maury is currently pursuing doctoral studies in pastoral counselling.

De Rosa has divided his book into three parts: what we teach, whom we teach, and how we teach. The first deals with Christ. Catechetics is concerned with presenting the person of Christ, not merely propositions in a book. This cannot be over-emphasized. The chapter on salvation history, incidentally, is a good enough summary, but I fear that the children have gotten as tired of hearing the theme repeated as I have. It was a great rallying cry a few years ago; but we may have, by this time, worked it to death.

The second section, on "whom we teach," gives some very helpful information about the psychology of children, and about adolescent attitudes toward religion. We cannot, of course, go wrong by striving to be child-centered, or by trying to give them what they need at the

precise time when they need it. And we do need more activity-centered teaching.

This last statement forms a bridge to the third section, on "how we teach." This is a pot-pourri of helpful hints. It bothered me that Sister Romain side-stepped the thorny question of when a child should begin to frequent the sacrament of penance. The best chapter of the entire book was, perhaps, the last: "A Creative Approach to Teaching Aids," by Desmond Brennan. The basic idea is good, but one cannot simply copy what Brennan has done. Each of us must himself be creative. Instead of engaging in a vain search for the perfect curruculum and perfect text which will enable the teacher to sit back in peace and security, we must throw ourselves into an earnest search for new ways of presenting Christ to modern youth. There certainly is no one way to do this, and what works wonderfully today may not work at all tomorrow. Since the youth of today is accustomed to variety, we must use every ounce of our ingenuity and creative talent to keep them involved in the search for Christ in their lives.

I would highly recommend this book to CCD teachers and others interested in teaching religion, as a fine popular presentation of the subject. Those with some training in the field will doubtless find it both shallow and outdated. It if is accepted as a handy synthesis of developments in the recent past, rather than an exploration of future possibilities, it can be of no small value.

A Rumor of Angels: Modern Society and the Rediscovery of the Supernatural. By Peter L. Berger. Garden City, N. Y.: Doubleday, 1969. Pp. xi-129. Cloth, $4.50.

Reviewed by Father Michael D. Meilach, O.F.M., Editor of this Review.

In his earlier book, **The Sacred Canopy**, Peter Berger set forth a technical sociological analysis of the contemporary religious scene. Aware that theology and sociology are two different things, he seeks in the present work to repudiate any suggestion of an anti-religious viewpoint. The sociology of knowledge, he maintains, has demonstrated the relativity of every theoretical viewpoint and concrete institution. At its extreme point, such relativizing returns the human questioner to his starting point: the quest for objective truth.

Such truth is, moreover, not to be regarded as unattainable. Only the sources from which it is to be attained must be carefully selected and duly respected. Religious truth, in particular, is not to be sought as definitively formulated in any one event, record, or tradition, but rather in certain "constants" which recur in every culture. One may single out for study, e. g., the phenomenon of "play," in which eternity breaks into ordinary time; of man's tendency to unify and introduce order into his experienced world; of man's hope in the future; and of his thirst for justice (which Berger treats here from a negative viewpoint, claiming that certain atrocities demand a supernatural realm for their punishment).

Theology therefore has an anthropological starting point, since religious doctrines and practices are clearly revealed by sociological study to be human products explained in terms of human needs. As the author points out, though, it is gratuitous to conclude with Feuerbach that the Transcendent is a mere projection of human constructs. On the contrary, it is much more reasonable to see these human phenomena as "signals of transcendence" — reflections of another and higher order — "angels" sent to lead us back to their Source.

Berger's ventures into constructive theology in the later parts of this book will doubtless draw some heated criticism, and it is true that his offerings in this area are both meager and highly dubious. Yet it is worth noting that they are tentative; and that they are not the point of his book, a volume which is of real significance because of its more sociologically oriented methodology and conclusions.

Celibacy, Ministry, Church. By Joseph Blenkinsopp. New York: Herder and Herder, 1968. Pp. 252. Cloth, $5.95.

Reviewed by Dr. Robert T. Francoeur, co-founder and member of the Board of Directors of the National Association for Pastoral Renewal.

The issue of mandatory celibacy for priests, like birth control, has become a searing question for the Church, for priests and religious, but also in a very important way for laymen. The reason is simple. Interesting but devastating in its effect is the contradiction between the Church's teachings on the sanctity of married life and the arguments used to defend priestly and religious celibacy. Until very recently, when Vatican II and the celibacy debate brought the contradiction into clear focus, theologians followed Augustine's distinction between the "ratio superior" of man, in which there is no sex, and the "ratio inferior" — or Hugh of St. Victor's dichotomy between marital and carnal union in which only the former has any real spiritual value (in terms of procreation alone).

Is there any place for the erotic in the Christian spiritual life? Is the ultimate goal of every Christian a life in which his sexuality is purely accidental and discardable to his nature (as Aquinas and others maintained)?

Joseph Blenkinsopp, a brilliant young biblical scholar, surveys an answer: affirmative to the first question and soundly negative to the second. Dr. Blenkinsopp holds degrees from the University of London and Oxford; though he is a "former" priest, his writing retains a balance and competent scholarship that would preclude any charge of prejudice or slanting of facts.

The historical background is sketched in the opening chapter, as the author traces the ever shifting theological evaluation and practice of a dedicated single life from the Jewish and pagan communities of the Old Testament times, through apostolic days, the middle ages, and modern times. Throughout this history, one becomes very much aware of a radical unchristian influence coloring the basic perennial biblical view of the celibate life. Limpid in the remarks of Cardinal Pizzardo's decree ending the priest-worker movement in France is a Jansenistic/Platonic interpretation that has found its way into much of our spiritual life: viz., the world, matter, body, sex are evil and dangerous, to be avoided at all costs.

This history leads Blenkinsopp to re-examine the place biblical writings give to the erotic and physical. From many vivid passages in both the Old and the New Testament, it is evident

that the biblical view of human life is far more sane, balanced, and wholesome. This biblical view of human sexuality is in sharp contrast to the legalistic approach taken by the recent encyclical **Sacerdotis celibatus** which Blenkinsopp examines in the preceding chapter. The total lack of biblical references in that encyclical highlights Blenkinsopp's criticism of its illogical syllogisms, as, e. g., that the celibate life has many deep spiritual values; the priest is interested in the spiritual life; therefore every priest must be celibate to be spiritual.

The main section of the book, chapters 4-8, detail beautifully the understanding of congregation and ministry in the Old Testament, priesthood and prophecy in the New Testament, the transition from presbyter to the clerical caste priest of Constantine and the middle ages, and finally the changing role and image of the priest in today's secular Christian society.

Is a new form of Christian presence demanded by our modern structure? Blenkinsopp argues convincingly that it is and that the clerical caste system of the priest set apart is no longer relevant or effective in the ministry of the Church.

Then comes the punch chapter, a plea for a new form of ministry rising not out of episcopal or papal edict, but rather out of the Spirit moving collegially among the grassroots. "What, I think, has become painfully clear after **Humanae Vitae** (the recent encyclical on birth control) is that the post-Vatican II middle-of-the-road liberal position has collapsed and that the only realistic alternatives are either to go along with the curialist position or work towards a renewal based on an understanding of the church which is both radical and conservative. What I am arguing for in this book is, basically, a new self-understanding closer to the sources of Christian life as it is presented in the New Testament. To attempt structural reforms within a nonviable theological frame of reference seems to me self-defeating. As against those people who like to speculate how long it will be before we are permitted to have a married ministry in operation I would argue that **Humanae Vitae** has shown us that **problems like this can no longer be solved by decree. They can only be solved by the creation of a new situation in which the problem resolves or dissolves itself."**

The **de facto** creation of a married priesthood functioning at first without hierarchical imprimatur is already with us to a certain extent. Rome has in its own way contributed to its creation since the debate between canonists and theologians in Rome over whether a "priest forever" can logically or theologically be reduced to the lay state. Because of this debate, Rome frequently leaves out any mention of "reduction to the lay state" when it grants a priest permission to marry. Rights, once formally granted, are presumed intact unless formally withdrawn. From the grass roots, the Society of Priests for a Free Ministry, a group of married and inactive priests continuing their experimental ministries while "looking forward to official recognition by the bishops," the Tentmakers Ministry of the midwest, a group of "active" priests who want to support themselves like St. Paul with secular jobs, these and other groups point to the reality of a married ministry already operating.

This makes Blenkinsopp's study all the more vital to Christians interested in the church's mission in the world, for his choice of title indicates that we must go behind the symptom of clerical celibacy to a genuine understanding of priesthood and behind priesthood to a genuine understanding of ministry and behind ministry to a genuine understanding of what the church is meant to be and is not yet. Such an orientation makes Blenkinsopp's book invaluable.

The New Russia: Communism in Evolution. Edited by Denis Dirscherl, S.J. Dayton: Pflaum, 1968. Pp. x-203. Cloth, $5.95.

Reviewed by Ann Baker, an editorial assistant at the offices of a leading New York publisher, and formerly an instructor in social studies at the National Academy of Ballet and Theater in New York.

From the outset it needs to be asserted that this book, while commendable in certain areas, is superfluous. **The New Russia** hits no group of potential readers at that point where it could be either useful or stimulating. This being the case, what was the point of publication? Denis Dirscherl has compiled a basically undistinguished set of lectures and previously published articles in an attempt to define the new Russia of the post-Stalin period. He assembled the works of these "ten carefully chosen specialists" to make a "modest contribution to the ongoing analysis of Russia a ternational communism." "M seems perhaps an ambitious for the summaries contributed volume, although the subjec plored are crucial. The m covers economics (especially cialist economy applied to a ture), the impatience and disc youth for the Stalinist youth nizations, the role of religion Soviet Union, Soviet cultural and containment, the military plex, educational changes, and importantly, the workings o communist party bureaucracy government.

Studies of the Soviet Union painfully emerges from the St era, are essential to many levels of the American public residue of the McCarthy syn in this country remains fairly vasive through organizations su the John Birch Society an Minutemen. The Cold Wa presented, in part, the confron

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of these two inflexible isms (Stalinism and McCarthyism) in their grip upon the minds of millions of unreflective and frightened people within both nations. The thaw which began in the diplomatic and political areas, has yet to reach the strata which permitted those perversions to flourish — the common people. This means that this segment requires a calculated outpouring of public information through the mass media, designed to lead to a more thorough and un-biased understanding of each country. In the United States this task has been undertaken by national weeklies, TV specials, and radio interviews. This approach has utilized the journalistic style of presentation and has apparently reaped a fair measure of success. **The New Russia** does not employ this technique, and so the book will be of little use to the masses of Americans for whom a change of attitude is vitally necessary. The tone of most of the essays is dry rather than abstruse. This fails to elicit sufficient interest, creating a "who cares" frame of mind. In short, this could never be the kind of book someone would want to read in its entirety. Would it, then, be the sort of book that contributes to the reader's scholarly understanding of in-depth problems, a kind of research book? It would seem that the answer is, once again, no.

Since the book's intent is not one of clearing away basic misconceptions, it could be assumed that it is a scholarly volume with some new breakthroughs to correct the early and unduly optimistic hopes of the liberals. Unfortunately, it is not this either. The liberals, in their typical broadmindedness, had suffered severely under the scourge of McCarthy. Hence they responded with alacrity to the offer to promote East-West understanding, and at the beginning they had sufficient knowledge (Russian studies would have been nearly treasonous to McCarthy) to be convincing to those more skeptical and/or frightened. In most cases, these new promoters of Soviet-American relations did their homework thoroughly nevertheless and became well-informed on the issues. Without becoming experts themselves, they read the scholarly articles in journals and ably represented the new attitudes. The point with regard to the book under consideration is that many well-informed and articulate liberals may have started with material of this quality early in their studies, but have long since advanced to the point of familiarity with some of the sources indicated in the bibliography. As a consequence, the works in this book are summaries more than expositions for those at this level. Younger students will have already accepted the fundamental tenets of the **rapprochement** and will not find it so necessary to adjust former attitudes. Their intellectual requirements on the subject will be different; to them the new Russia is Russia.

All of this is not to say that much of the material in the book is worthless. It seems to be a problem of direction and intended readers. With this clarification the book could have avoided the limbo I just discussed. As lectures to university students followed by probing discussions, many of these articles were without doubt highly successful. They would indicate the direction further research could take, and summarize the problems to be pursued by students. But few of these essays can stand as a self-sufficient compendium, stimulating the mind with insights at the same time new knowledge is provided. This is indeed regrettable.

The One Bread. By Max Thurian. Trans. Theodore DuBois; New York: Sheed and Ward, 1969. Pp. 159. Cloth, $4.50.

Reviewed by Father Zachary Hayes, O.F.M., Dr. Theol. (Bonn, 1964). Father Zachary, who contributes articles to scholarly and pastoral publications, is a member of the faculty of St. Bonaventure University's Sacred Science program and of the Catholic Theological Union at Chicago.

In this short but significant volume, Max Thurian addresses himself to the tension-laden situation in which the Church finds herself today as she becomes so explicitly aware of the problems raised by her desire to be faithful to the gospel and yet open to the modern world. Thurian is concerned not with removing the tension, but with learning to understand it and live with it. During the course of his development, he deals with problems within the Christian community as well as those raised precisely because of the historical, cultural moment in which this community now finds itself. In this situation, the common search for a solution to the crisis of faith makes the division among Christians more intolerable than it may have seemed in the past. Thus the question of ecumenism is closely related to the problems raised for faith by the contemporary situation.

It is in terms of the crisis of faith that Thurian treats certain "domestic" problems of the Christian community. But he is careful to point out that, despite the problems with which we are confronted, one of the essential requirements for genuine ecumenism is the respect for conscience. In our desire for unity, we cannot demand that divided Christians abdicate the demands of conscience.

The first part of the book deals with such questions as the nature of Christian eucharistic celebration, Real Presence, ministry and intercommunion. Intercommunion, Thurian argues, requires a basic common faith, firm commitment, and a true communal life. The necessary context for eucharistic intercommunion is a real intercommunion of faith and life, of theology and commitment. This raises what is perhaps one of the basic problems in this book. It is not at all clear at this point, nor is it clear when we have reached the end of the book, precisely what is meant by this fundamental unity of faith. The treatment of diversity is developed in terms of divergent doctrinal formulations such as consubstantiation, transubstantiation, and concomitance. Here, he argues, all affirm the reality of Christ's presence; they differ only in explaining the **how** of this presence. The question must clearly emerge as to where we are to look for unity. Need there be agreement on the level of doctrinal formulations? If so, is there any way out of the deadlock in which we seem to be imprisoned? If not, are we already united to a far greater extent than we have ever realized? This problem appears later also in the chapter dealing explicitly with intercommunion.

In handling the problem of ministry, Thurian indicates clearly the relation between ministry and valid celebration of the Eucharist. After speaking of the divergence between episcopal and non-episcopal traditions, he asks whether in the future it might be possible to develop a concept of extra-ordinary ministry. We must point out that several exploratory studies have already been published on this matter by J. van Beeck (**Journal of Ecumenical Studies** 3:1 [Winter, 1966], 57-112), and D. O'Hanlon (**Worship** 41:7 [1967], 406-21). While recognizing the changing social factors which help shed light on the question of ministry, Thurian points out the fundamental importance of basing our concept of ministry on a proper understanding of the ministry and priesthood of Christ.

The second part of the book deals with the crisis of faith in the modern world. This situation is the common lot of all the churches today. Without doubt, secularization and atheism raise serious problems for Christians; but they may also be seen as occasions for purifica-

rom mythical and ritualistic rpretations of our faith, pro- he Christian does not simply ler to secularity. The Church in a dialogical relation with rld. Its concept of the world be neither pessimistic nor optimistic. The Church is in the world and should be world. It should not see it- a closed society. While re- ng the inevitability of some structure, the Church must lf as radically liberated from forms of structure and must concerned with simplifying itutional elements so as to more humanly present in the In this context, Thurian sug- ew forms of ministry which be characterized as a return uman situation.

uture of Christianity demands onstitution of visible unity. views this unity as a recon- between sister churches respects fully all legitimate of structure and doctrinal . The basic question is that er churches be in intercom- in the one fundamental faith haring of the Eucharist, and utually recognized ministry. union of this kind can pro- adequate basis for the mission in the world.

book raises a number of provoking questions. But per- real problem, which is hint- ut never explicitly treated, uestion of what we mean . What notion of truth is when we speak of a unity ? If the pursuit of unity evel of propositional state- deadlocked, as many believe , what possibility remains izing unity in a divided ity? We would like to have question treated more ex-

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age of Salvation: The New an Catechism. By Martin

Instructions for Non Catholics. By Parish Priests. Des Plaines, Ill.: St. Mary's Press, 1969. Pp. viii-184; ii-188. Paper, $1.50 each.

Reviewed by Father Julian A. Davies, O.F.M., Book Review Editor of THE CORD.

This **New American Catechism** is not, as one might expect, an American attempt at a "Dutch Catechism," but an updated catechism like those we have always known. It will be useful as a supplement to instruction of prospective Catholics. Particularly pleasing in this work are the discussions of the Sacrament of the Anointing of the Sick, the Resurrection Liturgy of the Dead, and the continuing policy of avoiding detailed lists of do's and don'ts in a discussion of the Commandments. Because of its brevity, however, it is an aid to the task of instruction, not a substitute for it.

Of rather different quality is **Instructions for Non-Catholics,** which is neither new, nor modern, nor fit to be given to any prospective convert. This harsh judgment is based largely on the overly detailed, overly moralistic, and overly abundant pedagogical advice which is sprinkled throughout the book, which seems at times to be nothing but page after page of "danger" signs. The moral teaching is, moreover, erroneous in more than one instance — e. g., when it states that to come to Mass on Sunday after the Gospel is a mortal sin, to wash and sew without necessity on Sunday is a mortal sin, and telling a dirty joke may well cause thousands of mortal sins (a discussion of impure talk under the second commandment, however, renders a much more realistic estimate of such stories). There may be some prospective converts of an overconscientious bent who would read and enjoy this series of instructions, but I would hesitate to give it to such a person, as I would to the Catholic public in general.

THE FOUNDATIONS OF BELIEF

(continued from page 226)

Presumptuous as it obviously is, to summarize a 500-page thesis in a few lines, we must make the attempt here before rendering any judgment. To begin with, Dewart's is a dynamic evolutionary outlook which not only takes the past seriously but also reveres it as a series of developments, organically related and for the most part both valid and ingenious, which have given rise to our own culture upon which we are expected to build our future. What is most truly human is consciousness — man's presence to himself — rather than the biological structure upon which recent evolutionary thought has concentrated. It is not, therefore, to man's organic nature that we should look for evidence of his continuing evolution, but rather to his distinctive quality of self-consciousness. Now, since reflection and self-understanding are the crucial point in the very reality of consciousness, we must say that man himself continues to evolve as he continually re-defines himself in light of his growing, maturing experience of himself and his world.

Of the utmost importance in this continued re-definition of consciousness, and a viewpoint not peculiar to Dewart's thought, is the contemporary understanding of man's existence as a knowing being. Whereas pre-critical philosophy believed that the knowing subject (man) had to bridge the "gap" between himself and the world by assimilating the intelligible essence of things, it has now become clear that conscious man emerges from a world with which he was from the first totally related, of which he was a part. He "distances" it in knowledge and, instead of reduplicating its structure in his mind, he gives it a structure and imparts meaning to it even as he becomes increasingly present to himself.

Recent studies in comparative culture have revealed, moreover, that the Indo-European way of doing this is only one among many. Dewart certainly had all this data on comparative culture in mind when writing **The Future of Belief,** but his failure to spell it out was doubtless responsible for much of the unwarranted criticism that greeted that book. Even though the linguistic considerations in this newer volume are somewhat brief, one may hope that they are at least adequate to give his critics some pause before reproaching him with gratuitous pronouncements and assumptions on the nature of Western metaphysics. In point of fact, his diagnosis is not at all gratuitous: some of the best pages in this book are those bolstering his earlier opposition to Gilson's misreading of the history of ideas.

It is a fascinating story that Dewart tells. The fatalism of early Greek religion was never overcome throughout the course of Hellenic philosophy. To be at all was to exist necessarily and to be necessarily a certain kind of existent. St. Thomas followed Avicenna and improved upon the latter's efforts to make existence contingent, but neither they nor the whole Western Christian tradition after them succeeded in following through and de-necessitating essences. This has been done in modern secular thought, of course, but the point of Dewart's book is that Christianity itself has nothing to fear from adopting the procedure and, indeed, everything to gain.

One must, as we have said, let this imposing volume run the entire course of its logical and chronological argument before trying to assess the validity of its author's conclusions. This is all the more true because the conclusions themselves are not too well developed; bereft of their closely reasoned support, they are bound to appear vulnerable to the urbane attacks of such competent writers as Lonergan and Novak. One gets the feeling, in examining the

reactions to Dewart, that the man is decades ahead of his time — that the positive development of what he has glimpsed is simply not ready for articulation.

What, then, has he glimpsed? For one thing, as he has often observed elsewhere, contemporary atheism may well be seen as the culmination of Christian mataphysics in its traditional form. If philosophical progress has made it impossible any longer to conceive God as "being" in any form (and we agree with Dewart that this is indeed the case), then reality is not co-extensive with being. Analogy becomes a useless expedient if our use of it is presumed to be revelatory of positive, ontological content regarding God himself.

We must pass over the other implications of Dewart's thesis here because of space considerations. The new understanding of the magisterium, of the church's structure, of worship, of the supernatural order, etc., are certainly important and interesting, but they are logically and methodologically secondary to the point at issue. We likewise pass over the minor philosophical inaccuracies and the book's typographical misfortunes. Not even Dewart's reconceptualization of God as "real presence" rather than being, nor his interpretation of belief as man's natural response to God's self-disclosure, is central to our purpose here. We believe that these interpretations are valid, but we are content to let the book itself demonstrate that. Our question here is, rather, the same one we raised in our editorial for May of this year. We asked, then, whether the dynamic view of reality and thought presupposed by much of the new theology is just "one new way of looking at things," which we can take or leave.

Dewart's point — and ours — is that this is not the case. It is not a question of those who like thomism conceiving God, man, and the world thomistically, darwinians doing their thing darwinially, etc. And — it must be stressed — we are not implying that Dewart's is now "the way" in which all cultures today, and all succeeding ages must philosophize. As we pointed out in May, the evolutionary viewpoint contains its built-in dynamism which not only allows for but even demands constant re-evaluation.

But if truth and error are real and are taken seriously as having claims on us from what Dewart rightly calls a moral standpoint, it follows that we have an obligation to transcend the past when it is clearly shown (as in this book) to be inadequate to present needs. It is not out of disrespect or irreverence for our forbears' real achievements that we seek in faith and humility to build a new future on what they have done, but precisely in fidelity to them.

To take seriously our developing understanding of ourselves, and on that basis continually to reassess our understanding of God, of belief, and of the church, is not to run in scatter-brained fashion after the newest, often half-baked, ideas in every field. Such a course of action is, needless to say, the exact opposite of what Dewart is calling for.

If the reader reflects patiently on what Dewart has said, he will realize that the Judeo-Christian revelation retains its full normative force in **The Foundations of Belief** — that its author's viewpoint actually turns out to be quite conservative in the very best sense of that term: wholly orthodox and realistic. Dewart has done the negative part of his task extremely well: viz., he has shown that the past must be transcended. We hope that criticism of his work will take a constructive form, elaborating more fully and perhaps in more satisfactory fashion the positive implications of his attractive position — which he himself has asserted will and must in turn be transcended.

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A REVIEW EDITORIAL

Total Commitment in a Christian Cosmos

In a fine article on trends in contemporary theology, Father Gregory Baum rightly insists that "the Gospel sheds light not simply on man's religion but on his total life in history."[1] Theology is no longer an esoteric ecclesiastical discipline; it is everybody's business. It is not exclusively the philosophical elaboration of certain privileged "dogmas" essential to the catechism as we have known it, but is, as well, reflection on the whole of human historical existence as illumined by the abiding presence of the Word.

We agree heartily with Father Baum's characterization of theology, and we are pleased to be able to point to two books which, though published last year, have already taken their place among the background sources so essential for an appreciation of theology's role in today's church and world. These are "background sources" in the sense that they deal, not with this or that particular doctrine or problem, but in a more general way with the nature of Christian thought as reflection on the totality of lived human experience. The two books are closely related: one is an exposition of Maurice Blondel's life and thought,[2] and the other a selection of writings by Blondel's leading contemporary interpreter, Henry Duméry.[3]

(Continued on page 287)

1 G. Baum, "Where Is Theology Going?" **The Ecumenist** 7 (1969), 33-36.

2 Jean Lacroix, **Maurice Blondel: An Introduction to the Man and His Philosophy** (trans. John C. Guinness; New York: Sheed & Ward, 1968), Pp. 158. Paper, $2.45.

3 Henry Duméry, **Faith and Reflection** (ed. Louis Dupré; New York; Herder & Herder, 1969). Pp. xxxiii-220. Cloth, $7.50.

Thomas Merton: Who Was He?

Sister Mary Seraphim, P. C.

Who was this man? A "seminal thinker of our age"? A monk who mined the riches of the desert Fathers? A contemplative who explored the limits of human experience of the Divine? A contemporary who was known as a pacifist, an anti-racist? A practitioner of Yoga? A creative genius whose poetry won him a significant place in American Catholic literature? A man who set out to find a God who so fascinated him that he considered Him the only object worthy of his passionate and undivided search?

In the proliferation of articles on this many-sided individual who wrote under the name of Thomas Merton, you can find proponents for every facet of his character and interests. Depending on their personal involvement in life, these writers will choose that aspect of Father Merton which means the most to them and develop it as the most central characteristic of the man. This hardly seems fair. And yet, when you do sit down to figure out what made Thomas Merton "tick," you are faced with a bewildering variety of commitments, interests, and avocations. So many, in fact, that some will seem to contradict or cancel out the others. Can a really committed monk be a world figure? Can a hermit be involved in the central controversies of his day? Where does profound creativity merge, in a man, with a common sense realism that spoofed the music introduced in the cow barn?

If we were to try to reconcile all the various phases of Father Merton as they appear in his prolific writings, we would be faced with a mammoth task. No doubt many will try this — and perhaps some genius will succeed. It would be a most rewarding study, even if doomed to leave some conclusions in the realm of conjecture. For underneath all that we can see of the writer-monk Merton is the man — the man who has no name outside of what the Divine called him in the secret of his being.

We can guess at a great deal about this person, for he appears with disarming candor in his writings. His famed autobiography was a revelation of his inner self which rivaled Saint Augustine's **Confessions.** Even in his most serious works, such as **The Ascent to Truth, No Man Is an Island,** his

Sister Mary Seraphim is a contemplative nun at the Poor Clare Monastery of Santa Clara, Canton, Ohio.

wit sparks out with a droll comment on his personal reaction to a certain facet of ascetic or mystic life. His diaries and published journals are teeming with personal anecdotes and self-revealing comments. Yet you feel that the real man who wrote these words is too elusive to be caught putting his whole self on paper. Parts of himself, yes, but the secret of himself? Ah no, no one would be that foolish — even if he could!, as Father Merton would be sure to add.

I have never had the privilege of meeting Father Louis nor had any personal correspondence with him. I must confess that I have not read all his works either, though a good many of them. Yet when I heard that he had died, I felt that I had lost a personal friend. In reading his books, I felt that I had come to know him; had I had the chance to shake his hand, I feel that could have looked into his blue eyes and found complete understanding. This, I know, is not a conviction unique to myself. For I have talked with someone who did meet him, who had been inside his hermitage, and who corresponded with him. She assured me her reaction to him had been much as I imagined mine would be.

The word which she said best described Father Louis was "naturalness." He was completely himself. And she repeated, "The most adequate way I can describe him is to say that he was a man who was just himself — without pretense, without any "front."

If all this is true, why is it so difficult to find out the "who" that he was? Where does the confusion about his central characteristics come from? Perhaps it arises from this very artlessness. He was so utterly simple in the integration of his being that he left little for others to catch on to — to pierce or to penetrate. He had no surface, one could say, just limpid depths. And how nearly impossible it is to draw a map of the depths where the surface no longer exists — unless one also lives in those same depths. Perhaps there are not enough people who do. Yet Father Louis was universally recognized for this mysterious quality. What flowed from it?

First of all, his priesthood and monastic commitment were central to his being as a man. In one of his journals which recorded the early years of his monastic life, Thomas Merton wrote some very revealing lines about what his ordination meant to him. He spoke of his priesthood as the greatest grace of his life, one which entered into and consecrated the least of his daily actions. Years earlier, his first intimation of a religious vocation took the form of an indefinable longing for the priesthood even though, in his keen sense of unworthiness, he shrank from it.

Father Louis was a man who was all for God, whether he wanted to be or not! — as he whimsically indicated in some of his earliest writings. In some of his poetry too, he boldly contends with this great God who had laid hold

of him and would not let him go. Yet Father Louis wanted it that way. He was fascinated, drawn by irresistible cords to the contemplation of this dangerous Vision which, he knew, would end by drawing him into its undying fires and purifying him beyond all belief.

Many describe Father Merton as a searcher, and this is very exact. We all are searchers. The unique thing about Thomas Merton is that he was also a finder, a possessor, an enjoyer of that which he sought. For us, he is a symbol of hope that we, even we, here in 1969, can find God in contemplative prayer. As he had so obviously experienced the intimacies of mystical union, despite the fact (shall we say) that this is the twentieth and not the fifteenth century, he gives credence to our secretly cherished belief that deep union with the Living God is actually attainable. For this alone, we could tender him ardent thanks. But there is more.

When reading his works, I felt a personal affinity with him. I liked his point of view, the way he expressed it, the slightly amused way in which he viewed this creature, man. I delighted in the witticisms which spring unexpectedly from his pages, particularly his journals. A book, an article of his often expressed my own sentiments which remained unsaid for lack of talent and learning. I depended on his understanding of things monastic to guide my own insights aright. More, I sought to draw on them through the mysterious influence which prevails in the spiritual realms. Not that I am speaking of E. S. P., please! Rather I am trying to point to the reality which Teilhard de Chardin called the noosphere, and which Mother Church terms the communion of saints.

Father Louis was a pioneer of the "new monk" long before the call of Vatican II rang out over the hills of Kentucky. For he was an "involved" monk — and for many, this formed the paradox of his life. But you can also view this as the most natural, the normal term of a man who has dedicated his whole self to the contemplation of God. The two Commandments are not separate, nor can they be separated except by artificially contrived categories. Why do people take exception to the fact that one man lived both commandments to extraordinary fullness?

The result of this "duality" (as some persist in seeing it) is a constant tension; and this, they assert, was a quality in Father Merton. It is true that in Father Louis' writings, we will find passages which would seem to support this theory. When he speaks of Christian openness to the world, he admits that respect and compassion for men, without consenting to share in their anguish and guilt, is only a mockery. He says that celebrating man's theoretic greatness must mean that we turn to the world by regaining command over our vast powers and using them to fulfill our needs. He shrewdly compares the monastery

to the General Electric plant in Louisville and admits that even the monks may at times doubt the monastery. Who, he asks, doubts G. E.?

Father Louis speaks of his rapport with suffering humanity and appears to express doubts about the validity of his call to the eremitical life. Yet his books and writings also abound with his personal resolution of this apparent contradiction. It is in the depths of the Spirit that he finds suffering humanity and becomes one with it. There too, in this encompassing vision, he finds himself destined to unite the divergencies of human yearnings, both spiritual and intellectual, in himself. He was alive (too vitally for some) to the direction in which humanity was drifting, and he desired that this "drift" should become a directed, conscious movement rather than an aimless or blind evolution. For this there must be a full use of all man's resources of knowledge, technique, and power. But pivotal to Father Merton's thought was the conviction that the deepest and most unifying insight yet granted to man is the Christian revelation of the unity of all men in the Man Christ.

And this was the vocation of the contemplative: to be the eyes, the ears of humanity, open to the springs of the Spirit. He described contemplatives as sentinals on the world's frontier, living on the outposts of the reaches of the spirit, naked and burnt in the desert. They are the ones who seek the

He attained the seemingly impossible integration of unlimited apostolic drive with undivided devotion to contemplation.

world's gain in "an unthinkable experience." They are the exiles, the listeners heralding the distant, unmistakable coming of the Lord.

The fascination of the "desert" seems a permanent characteristic of the man, Father Louis; for it turns up in his writings from his first published poems and biography (one which he later wished he could erase from the memory of mankind!) to the final articles on monastic life which he wrote just before his death. His was a voice which spoke authoritatively about silence and solitude in a milieu which hears only the spirituality of dialogue and involvement. Yet he also engaged in the most penetrating and fruitful dialogues which leading thinkers have begun in our century. He was a personal friend, promoter, or friendly critic as the case may be, of such men as Maritain, Marcel, Barth, Teilhard, Bonhöffer, Louis Massignon.

Thomas Merton's erudition in Eastern monasticism made him one of the strongest links between the wisdom and culture of the Orient and that of the Occident. Ecumenically he was invaluable; yet he was a hermit, a recluse by personal choice. Perhaps this was the deep reason for his personal value. He had gained the wisdom which comes only from prolonged intercourse with the Divine. It is this facet of his being which especially has pertinence for me as a cloistered nun.

Inexorably, through the years of hidden contemplation, my heart has been expanded to include the whole of the world, and all of its miseries are now my miseries. Its fevers, its pains wrack my body and torture my soul. What can I, one small me, do about it? I cannot say it is not my concern, for its anguish is consuming my soul. Father Merton knew this overwhelming burden and yet was not crushed by it nor driven by it from his vocation. He attained the seemingly impossible integration of unlimited apostolic drive with undivided devotion to contemplation. When people view the one or the other separately, they inevitably conclude that there was a tension between it and the other. I do not believe this was so. For me, the man — Father Louis — was the incredibly strong personality who could bear the stress of apparently opposing drives within his own, highly endowed nature, and could not only endure them, but harmonize them as well into a supremely facile instrument of the Divine.

It was this single, simple person who lived behind all that others "saw" that was the man Thomas Merton. He did not consciously "hide" himself. He was just so utterly transparent, so wholly in whatever interested him, that he

took on the color of his topic like a chameleon. Yet he was colored by none of them. He was himself, but the self he had grown to be in the purifying fires of omnipotent Intimacy.

His death outside his monastery in a country a hemisphere away from his hermitage would seem the final "sign of contradiction" on his life. Maybe it was a divine seal upon a man who once wrote in visionary fashion about a whole new universe rising up as a great, clean kingdom in the East. This new holiness, as he called it, he held in his hands like a secret Easter. On the great, the first tomorrow, it would be his Mass's answer.

The Sundial of Life

In the morning of life
we spend our days
running through tall grass fields
of carefree youth.

In the afternoon of life
we spend our days
struggling through
long hours of pain
and hard work.

In the eve of life
we spend our days
re-running our mental films
of previous years,
hoping our favorite scenes
will be the preview
of the "night"
which is coming.

Sister M. Jeremias Stinson, O. S. F.

Holy Orders:

Sacrament of the Holy Spirit Conferring Unity of Love

Valens Waldschmidt, O. F. M.

Today, the most encouraging description of the Church is found in the expression: "The Church is a community of love." Pope John XXIII wished Canon Law to be revised with this truth in mind. Even in her penal law the Church has one end in mind: the love of God is to be instilled in men's hearts. All things in the Church ought to lead to love. If it is said of God: God is love, and he who abides in love, abides in God and God in him, so likewise we are able to say: The Church is love, and he who abides in the Church should abide in love and love in him.

Now, when we speak about the Church, which is the prolongation in time of the Father, Son, and Holy Spirit, as a Community of Love, we must also speak of the priesthood in that Church as a priesthood of love. If the sacrament of Holy Orders expresses the fecundity of the Father through the imparting of supernatural life, and if the sacrament of Holy Orders expresses the illumination of the Son through the teaching of Divine Truth, so the same priesthood must express the love of the Holy Spirit, sanctifying men with the love of God and bringing them all together in a unity of love, which has its source in the Divine Person of love, the Holy Spirit. As Franciscans we can easily understand that Holy Orders is a sacrament not only of the Father and of the Son, but also of the Holy Spirit, a sacrament of love.

It is the purpose of our meditation to become aware again that the Holy Spirit is actually the soul of the priesthood. With such emphasis on the Holy Spirit, we will recall that the real fruit of the priesthood is his work. This is most proper, because the Spirit who is the Bond of Love in the

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Trinity, was sent on the first Pentecost by the Father and the Son into the world to manifest the fulfillment of the Incarnation — the Passion and Death, the Resurrection and the Ascension of Jesus Christ. Now, he continues to come into the heart of every man to accomplish a "new Pentecost." Our meditation will aid us to make the guiding and unifying work of the Holy Spirit in the ministry of the priest not only a vague theological idea but a living, pulsating, vital and dynamic force through every hour of every day.

Saint Francis, do aid us to capture the spirit of your words for the fulfillment of our priesthood. "Look at your dignity, priestly brothers, and be holy because he is holy. And as the Lord God has honored you more than all people by means of this mystery, so should you love, revere, and honor him more than all people. It is a great pity and a pitiable weakness that you should have him thus present and still be interested in anything else in all the world."[1]

The Scriptural Setting

Our Lord frequently encouraged his first priests with the fulfillment of his promises which they were to receive through the Holy Spirit. If they were to be apostles, they had to rely not on their own power but on that of the Paraclete. The work of the priest is not the work of man but of the Blessed Trinity, and the Holy Spirit in particular.

In this day of the apostolate, when the word **witness** is so popular, we must remember that all witnessing derives its efficacy from the Spirit of Truth and Love who proceeds from the Father. For our instruction on this point, Jesus spoke these words: "But when the Advocate has come, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will bear witness concerning me. And you also bear witness, because from the beginning you are with me" (Jn. 15: 26-27). In the following chapter of St. John, our Lord speaks in the same manner: "Many things yet I have to say to you, but you cannot bear them now. But when he, the Spirit of truth, has come, he will teach you all the truth. For he will not speak on his own authority, but whatever he will hear he will speak, and the things that are to come he will declare to you. He will glorify me, because he will receive of what is mine and declare it to you. All things that the Father has are mine. That is why I have said that he will receive of what is mine, and will declare it to you" (Jn. 16: 12-16).

The Doctrinal Basis

The essence of Christian perfection has always been and always will be charity, love; and this charity must be ordered to the glory of God. All other things are means to an end. In this sense, the Church, the priesthood is means to an end, ordered to the sanctifying of men through love. Thus man's union with God — the uniting of human wills with the divine will — is the work of the priest, his basic apostolate. In this is the priest closest to the work of the Holy Spirit and closest to understanding that the sacrament of Holy Orders is also the sacrament of the Holy Spirit.

The priest should never allow his mind to wander from this truth. The existence of the Holy Spirit within the Blessed Trinity is the breathing of love. Nor does this divine Breath of love remain within the Godhead: It was he who hovered over chaos at the beginning to bring the world into being — he who overshadowed the Virgin Mary to effect the Incarnation. It was he who renewed the world on Good Friday, who entered the tomb and inaugurated the Eighth Day, he who filled the upper room and sent forth the disciples on that first Pentecost. And it is he who, through the imposition of hands, creates a new priest. To this day, and as long as the world shall last, he continues to infuse life, light, and love in the deepest recesses of men's hearts through the ministry of his priests.

If the Spirit is the soul of the Church, it must follow that he is likewise the soul of the priesthood. Through the sacramental character his power is made manifest in the world, and he himself is communicated to men whenever a sacrament is administered by a priest. He is given in Baptism, the beginning of the Christian life, in the rebirth of penance, in marriage and in all the other sacraments, since each one both signifies and produces Life. Lord, help us realize the implications of this sacrament of Orders as the fount of all life and of the gifts promised us through your Spirit.

Present-Day Needs

Psychologists have concluded that love is necessary for the ful-

[1] St. Francis, "Letter to the Chapter General and All the Friars," **The Words of Saint Francis**, ed. James Meyer, O.F.M. (Chicago: Franciscan Herald Press,1952), §192e.

fillment of the human personality. A person who cannot love is a psychologically crippled person. They go on to point out that love works by a kind of "happily vicious circle": one who has never been loved cannot learn to love others. The child of divorced parents suffers most, for example, because it has been divorced not from parents, but from the love of parents. It is over this very point that the modern world is pitiably crying like some abandoned child: it needs to know that it is loved.

This world, with its noisy juke boxes, its hit-parades, its guitar-strumming minstrels, needs so desperately to rise above all this noise to the calmness of an inner peace. In place of the songs of love, it needs to know the Person of Love. In place of "firsts" on the list of new tunes, it needs to know the melody of charity which rises up to God and extends itself to neighbor. As the Holy Spirit hovered over a chaos that existed on the morn of creation, the same Spirit must hover over the chaos of minds and hearts. This is the Spirit that the priesthood must bring to men.

Benefits for Religious Life

As a consequence of what we have just said, it is a sound principle of priestly spirituality to say in the words of Saint Augustine: "Love and then do what you will." Breathe forth the love of the Holy Spirit, and you will cast fire upon the earth. This fire is not some empty enthusiasm, some painted smile, some sanguine hand-shake, some vain following of the rules of politeness, some dedication to a new program, some new apostolic technique, some bouncing flair for organization, some sportive type of personality. It is a prayerful, calm awareness of the mystery of the priesthood with its depths in the divine Person of Love.

Herein lies the impact of the priesthood on the priest's personal life and on the lives of the members of the Mystical Body. To know the mysteries of God of which the priest is the dispenser is, basically, to know and love the Mystery of the Blessed Trinity as it is manifested in the soul of the priest, which in turn is always attempting to manifest itself in and through the priest's every action. This is the mystery which the Franciscan must view again and again, and strive always to be conscious of with the wonderment of his holy founder. The priest's frequent meditation and commitment (and that of the Franciscan brother, cleric, sister, or nun, likewise, in their fraternal concern for their priest-brothers) will be: "Life, light, love: they come to us and divinize us from the Father through the Son and in the Holy Spirit. And the Spirit gives them in a special way through his priest." It is important for all of us to know this mystery — and it is absolutely imperative for the priest to live it.

Practical Applications

(1) Daily, think of the three divine Persons: the Father, Son and Holy Spirit, as the source of all Christian life, and in particular of the priestly life. As a part of Thanksgiving after Mass let all — brothers, sisters as well as priests — ask for an increase of the gifts of the Spirit so that all may advance more quickly in the fruits of Christ's priesthood. (2) All Franciscans should pray daily for the success of priestly work. Let us all pray for the work of the Church, that the Order may do that work, and that all Franciscan priests may do their Order's work. In our most unselfish prayers, let us include all people with whom the priest must be a source of divine Love: the sick, the poor, the dying, the penitents, the worried, the failures — also students, children, the young and the old — all who are in the Church and outside of it, and all who stand in any need. (3) Set aside days of the week for particular intentions. Each day can be a special day of apostolic prayer and sacrifice for priests, so that all in this world may belong to Christ and be united in the Spirit of Christ.

Prayer

O Holy Spirit, divine Spirit of Life and Love, enkindle in us the fire of divine Love. Make priestly love manifest itself in zeal for others as your own love spent itself for us. Become in the hearts of all and especially in the hearts of your priests the source of life, light, and love. Help them to carry on the work of your Church. It is their task to teach, rule, and sanctify. In a community of love, make this threefold power of Holy Orders and Service always a manifestation of the Most Holy Trinity. Let all priestly actions be a gateway to the Life of the Father, the Light of the Son, and the Love of the Holy Spirit. May the Most Holy Trinity rule in and through all priests, who are sharers in the priesthood of Jesus Christ. Amen.

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St. Francis' Letter to all Superiors

A Paraphrase by Patrick Jordan, O.F.M.

To all the servants of the Friars who receive this letter, Brother Francis, your fellow companion and journeyman, sends best and joyful greetings. I write because it's time to remember what it's all about, what we're all about. And I especially want to recall the importance of the Eucharist in our common life.

You know I'm not a grand leader or a profound theologian. I'm about as inadequate as they come. But some things I know, just because that's the way they strike me. And I want to share them with you. One of these feelings is the by-God beauty of the liturgy. Christ plays the music, we hear the sounds. The words become night to day, chalices of wine a dancing Lord. So we should have the deepest love of words and woods, and metals and stone, anythings that reminds us of Christ in the liturgy. For he took the cross from crucified us, and bled his blessings on you and poor me. By his blood we are one. In our momentary existence he makes us brothers all. He lays down his life for the fold. Can we not recline together around his table, being soul for others' spirits?

So be at one among yourselves, and mark the Eucharist with poverty's lavishness. Loving lives alone abundantly and adequately enrich the liturgy. When you speak the Word, speak it out loud. For God's people must hear and be one as you Friars are one. Share one another's burdens and joys, let your brassy voices sound God's praise. In so doing you will revere the loving God, the forgiving friend on the way to Emmaus. And don't forget the thanks. Poverty and gratitude are twins. Let's ring bells and clap hands for daily bread, lifely bread.

Good brothers and friends, how I miss you all. How I await heaven and your company! But for now, know that I love you, and that as you read this letter my heart is with you and my prayer for God's blessing to you. And would you pass this greeting along to all the little ones? Preach well, serve well. Celebrate and worship together well. Love well. I send you all my simple best.

Brother Patrick Jordan is a student for the priesthood in the Santa Barbara Province on the Berkeley Campus of the University of California.

Kenosis-Atonement:

The Heart of the Franciscan Charism

Sister Margaret Mary, O.S.F.

In attempting to recapture the original charism of Saint Francis one might make the analogy of a worker in jewels who makes special effort to reclaim the original lustre of a gem set in a tiara for a bride. Much care, time, patience and endurance is needed to bring out that inspiriting force that moved in the soul of our holy founder.

Focussing our attention on what Francis himself has written, rather than what has been written about Francis, we discover that throughout his writings a theme and variations penetrate his entire life's composition. The theme is that of **kenosis**-atonement: that of Christ's self-emptying love for the salvation of mankind through three great signs: the Incarnation, the Passion and Death, and the Eucharist.

The writings of Francis read like a Gospel spilling over with the good news that

> "...this Word of the Father, so holy and glorious... took on the true flesh of our frail human nature. And he, though he was rich ...above all things, nonetheless wished... to take poverty as his choice... Now, such was the will of his Father that his glorious blest Son, whom he gave up to us and who was born for us, should offer himself up in his own blood as a sacrifice and victim on the altar of the cross... for our sins, leaving us an example, so that we might follow in his footsteps.[1]

The kenotic refrain of Phil. 2:5-11 and II Cor. 8:9 occurs repeatedly: Christ became poor for our sakes. In this we are made rich.

Throughout the ages these ideals have at times become obscured by artists and writers who depict Francis as some naive little man running around in beggar's rags — a simpleton talking with the birds and animals. We've lost sight of this great man of God who took as his way of life the very heart of Christ's saving act — that act of self-destruction whereby a man gives himself completely away, to God and his people.

Francis was not a simpleton. He was a man of scripture, and he was a man of his day. He realized

[1] St. Francis, "Letter to All the Faithful," **The Words of Saint Francis**, ed. James Meyer, O.F.M. (Chicago: Franciscan Herald Press, 1952), §§230a-b.

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that if the ills of his time were to be cured, if the men of his age were to be made whole — to be brought into at-one-ment with God — the remedy would be the divine, paradoxical cure which had been administered throughout the entire history of God's people. From Abram to Moses, from the prophets to Mary, from Christ, through the apostles, right down to his own age God's graciousness had always appeared through the service of little ones — the **anawim** — through a humiliating exodus of death to self to life in God.

Just as Christ's **kenosis** was manifest through the three great signs of the Incarnation, Suffering and Death, and the Eucharist, so Francis was moved to respond through like signs. He was moved, first, to reincarnate the **poor** Christ in his life's pilgrimage among the men of his day. Similarly he was moved to bear in his body a perpetual holocaustal identification with the **suffering** Savior to bring about an at-one-ment among God and his people. He was moved, finally, to witness a daily **service** of thanksgiving to a gracious Father caring for his children.

Realizing, then, that the heart of the Franciscan charism is **kenosis** for the purpose of reconciliation or atonement, wherein does its relevance lie for our time? Today, when the psychology of personalism and self-fulfillment is capturing our attention, it seems like literary suicide to espouse such a tenet as self-emptying, suffering, and servanthood. However, a close examination of both concepts may reveal the complementary character of their meaning in our lives. We encounter another age-old paradox when we come to the realization that the more we give of self, the closer we attain to our goal of becoming a whole person ourselves.

Without a doubt the most pressing need of our day is reconciliation; the need of men to be at one with one another. Torn apart from all sides by racial and political wars, marital and religious infidelity, divisions in ideologies and classes, mankind is in real danger of self-destruction. While there have been great modern thinkers, such as Hegel, Marx, and

Freud, who have tried to solve the world's problems of alienation and to patch up the divided heart of mankind through human solutions, still there remains the ageless remedy — the timeless plan for reconciliation and peace which is God's own gracious act of **condescending** — of **looking down** on his people and drawing all men into his fellowship through the atoning, kenotic act of Christ and his Church.

Since this **kenosis** and atonement are the heart of Franciscanism, it seems that today, perhaps even more than in Francis' day, the gem of the Franciscan charism must shine forth even more brilliantly as a luminous sign in leading the Church back to its own kenotic-atoning mission.

Aware of this task, Franciscans must be the avant garde in responding to Pope John's words at the opening of Vatican II: "The Church is the Church of all men, but especially of the poor." The Church has always cared for and served the poor. Pope John's words obviously imply more than this. If she will completely live the Christ-life with which she is inspirited, the Church must **identify** with the poor and become the **anawim** — those empty vessels ever ready to be filled, to serve, and to be emptied of the wine of God's manifold wisdom.

Francis saw the mission of his brotherhood with this kind of kenotic vision. He exhorts his friars

> to follow the humility and poverty of our Lord Jesus Christ, and... mind that we ought not have anything else of all this world except that, as the apostle says, "having food and clothing enough, we be content with these" (I Tim. 6:8). And they should be glad at associating with people of low rank and estimation, the poor and the feeble, the sick and the lepers, and people begging at the wayside.
>
> And should it be necessary [he continues], let them go out for alms. And they should not be ashamed of it, but mind rather that our Lord Jesus Christ, the Son of the almighty living God, "set his face like a very hard rock" (Is. 50:7), and was not ashamed and was poor and shelterless and lived on alms—both he and the blessed Virgin and his disciples.[2]

Adopting **kenosis** as a way of life presents a challenge to the individual Franciscan as well as the community at large. It means for most of us a conversion in our thinking. In the past we were content to be identified with the so-called works of our community, such as teaching, or nursing. Perhaps we even considered these our charismatic gifts. But now we are becoming aware of the fact that our charism is not a function, such as these services; rather it is functional. As Franciscans, it matters little **what** we do as long as we work in the capacity for which our talents have equipped us. It does matter, however, that through all our works our kenotic charism shines forth. Thus we are **kenotic** servants. This demands an openness to the Spirit of the Lord who

[2] St. Francis, Rule of 1221 ch. 9 (Ibid., §283o).

will enable us to take an honest inventory of our lives and measure them with the standard, Francis.

The Spirit will likewise help us, if we allow him to do so, to admit where we have unwittingly allowed our unique Franciscan charism to be obscured through a gradual rising above the precarious living of the poor folk with whom we are to be numbered. And he will give us the courage to adopt new policies, where we need them, within our community which will free us to be poor in fact as well as in spirit. He will, finally, clear our vision, if we let him, so that we can seek new ways of responding to the world's cry for peace by a life of poverty, littleness, and self-emptying.

Thus, as we go our way, blown by the Spirit and joining others along life's great pilgrimage, we will, bit by bit, give ourselves away until the gem of our Franciscan lives, having been cleansed of all its encrustments, shines as a beacon to all who will be guided by its enlightening beams.

Queen of Craftsmen

Blow by exquisite blow,
The crystal hammers of her love
Fasten the careful joinings of His bones.
Prophets have sung this craft: how men may number
These bones, but never break a one of them.

What blueprint guides you, Queen of architects,
To trace sure paths for wandering veins
That run Redemption's wine?

Who dipped your brush, young artist, so to tint
The eyes and lips of God? Where did you learn
To spin such silk of hair, and expertly
Pull sinew, wind this Heart to tick our mercy?

Thrones, Powers fall down, worshipping your craft
Whom we, for want of better word, shall call
Most beautiful of all the sons of men.

Worker in motherhood, take our splintery songs
Who witness What you make, in litanies:
Oh, Queen of craftsmen, pray for us who wait.

Mother Mary Francis, P. C. C.

Portrait of a Woman

Compiled by Anthony Savasta, O. S. F.

I

When Mary his mother had been betrothed to Joseph, before they came together, she was found to be with child by the Holy Spirit (Mt. 1:18).

II

Now in those days Mary arose and went with haste into the hill country, to a town of Juda. And she entered the house of Zachary and saluted Elizabeth.... And Mary said, "My soul magnifies the Lord" (Lk. 1:39-46).

III

But Joseph her husband, being a just man, and not wishing to expose her to reproach, was minded to put her away privately... Behold an angel of the Lord appeared to him in a dream, saying, "Do not be afraid, Joseph, son of David, to take to yourself Mary your wife, for that which is begotten in her is of the Holy Spirit.... So Joseph arising from sleep, did as the angel of the Lord commanded him, and took unto himself his wife. And he did not know her till she brought forth her firstborn son. And he called his name Jesus (Mt. 1:19-25).

IV

And it came to pass while they were there, that the days for her to be delivered were fulfilled. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn (Lk. 2:6-7).

V

And there were shepherds in the same district living in the fields and keeping watch over their flock by night. And behold, an angel of the Lord stood by them.... And the angel said to them, "Do not be afraid, for behold, I bring you good news of great joy... for today in the town of David a Saviour has been born to you, who is Christ the Lord. And this shall be a sign to you: you will find an infant wrapped in swaddling clothes and lying in a manger." So they went with haste, and they found Mary and Joseph, and the babe lying in the manger.... But Mary kept in mind all these things, pondering them in her heart (Lk. 2:8-19).

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VI

And when the days of her purification were fulfilled according to the Law of Moses, they took him up to Jerusalem to present him to the Lord.... And behold, there was in Jerusalem a man named Simeon.... And he came by inspiration of the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the Law, he also received him into his arms.... And Simeon blessed them, and said to Mary his mother, "Behold, this child is destined for the fall and for the rise of many in Israel, and for a sign that shall be contradicted. And your own soul a sword shall pierce, that the thoughts of many hearts may be revealed" (Lk. 2:22-35).

VII

Behold, Magi came from the East to Jerusalem, saying "Where is he that is born king of the Jews? For we have seen his star in the East and have come to worship him."

... And behold, the star they had seen... came and stood over the place where the child was. And when they saw the star they rejoiced exceedingly and entering the house, they found the child with Mary his mother, and falling down they worshipped him (Mt. 2:1-11).

VIII

But when they had departed, behold, an angel of the Lord appeared in a dream to Joseph, saying, "Arise, and take the child and his mother, and flee into Egypt, and remain there until I tell you. For Herod will seek the child to destroy him" (Mt. 2:13).

IX

But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Arise and take the child and his mother, and go into the land of Israel, for those who sought the child's life are dead." So he arose and took the child and mother, and went into the land of Israel" (Mt. 2:19-21).

X

And when he was twelve years old, they went up to Jerusalem according to the custom of the feast. And after they had fulfilled the days, when they were returning the boy Jesus remained in Jerusalem, and his parents did not know it.

... And it came to pass after three days, that they found him in the temple, sitting in the midst of the teachers.... And his mother said to him, "Son, why have you done this to us? Behold, in sorrow your father and I have been seeking you."

And he said to them, "How is it that you sought me? Did you not know that I must be about my Father's business?" (Lk. 2:42-49).

XI

And on the third day a marriage took place at Cana of Galilee.... And the wine having run short, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "What would you have me do, woman? My hour has not yet come." His mother said to the attendants, "Do whatever he tells you" (Jn. 2:1-5).

XII

And after this he went down to Capharnaum, he and his mother, and his brethren, and his disciples. And they stayed there but a few days (Jn. 2:12).

XIII

Now it came to pass as he was saying these things, that a certain woman from the crowd lifted up her voice and said to him, "Blessed is the womb that bore you, and the breasts that nursed you." But he said, "Rather, blessed are they who hear the word of God and keep it" (Lk. 11:27-28).

XIV

Now there were standing by the cross of Jesus his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his mother and the disciple standing by, whom he loved, he said to his mother, "Woman, behold your son." Then he said to the disciple, "Behold your mother." And from that hour the disciple took her into his home (Jn. 19:25-27).

XV

And when they had entered the city, they mounted to the upper room where... all these with one mind continued steadfastly in prayer with the women and Mary, the mother of Jesus, and with his brethren (Ac. 1:13-14).

Are We Wired for Sound?

Sister Rosilda

Most of the evils in life are the result of man's inability to sit still and think. There are few who let silence soak into their bones. Silence is woven into the very texture of human nature because it is the basis on which the higher nature is built. It is only in solitude that persons can come to know the happiness that is like the delight of children in nothing at all.

Our own age, however, is not likely to be distinguished in history for the large number of men who insist on sitting still to pursue serious thoughts. All this modern hubbub about self-expression seems like a disease. Since silence in this world seems unproductive, it seems to have no purpose. On all sides we are aware of too many things —nearly all moving, too. Truly, this is not the Age of Meditative Man.

Silence reveals itself in many forms: in the quiet of dawn, in the noiseless aspiration of trees toward the sky, in the darkness of night, in the changing of seasons, in the green buds that appear and seem to pass the

words from one to the other in silent conversation, but above all in the silence of the inward soul.

Substitutes for repose are a billion-dollar business these days. Almost daily new antidotes for contemplation spring up and leap out from the nation's counter. Silence, already the country's most critical shortage, is almost a nasty word. Modern man may or may not be obsolete, but he is certainly wired for sound. He stands between noise and silence; so he is forlorn. In the lack of silence, man cannot be recreated; he can only develop. That is why so much value is set on "development" today.

Silence is close to history. The World War was like a rebellion of noise against silence. Silence was for a time more potent than all the horrors of war. The silent side of history is seen a little in the silent suffering of men and nations. Suffering becomes unbearable when separated from silence. We also know that at the birth of Christ, a silence went through the ancient world. The old gods were silent, actively silent as an offering to Christ.

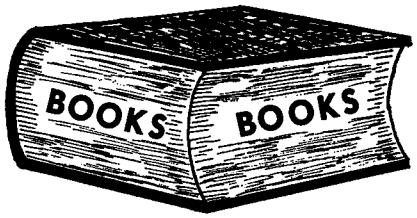
The country of Spain is an example of silence. The silence of the Spanish is not an emptiness but a sign of importance and high value. Spain was considered a backward nation because it did not join in the universal noise of the modern world. In Spain there is a great reserve of help and strength for all the nations because all nations should look to each other. A nation can draw on the silence of other nations, just as men can draw on one another as individuals, confident that their silence bespeaks a sympathetic alertness.

When a man is steeped in silence, he is not burdened by his knowledge. Silence takes the burden from him. In former ages, human exploration of nature and the beginnings of "technology" were not oppressive, because men in community were silent enough to be able to approach nature reverently. Today scientists are characterized by the same feverish, noisy activity as other men, and science itself has become depersonalized by modern methods, to the point where men are no longer sure what sort of monster they may have created.

In sleep a man returns with the silence that is in him, to the great silence of the universe. Man lacks that silence today, and sleep is only a tiredness caused by a reaction to noise. The movement of the spirit which enables a man to distinguish the present from the past is possible only when there is much silence in a man.

Free yourself by making a friendly retreat into solitude. You will gather a secret strength, finding in silence a fount of beauty — a beauty which gives silence a lightness and makes it a part of the brightness of earth.

Sister Rosilda, a Franciscan Sister of the Sacred Heart, teaches at Sacred Heart School, Mokena, Illinois.



The Church: New Directions in Theology Today, Vol. IV. By Colin W. Williams. Philadelphia: Westminster, 1968. Pp. 187. Paper, $2.45.

Reviewed by Dr. Robert T. Francoeur, co-founder and member of the Board of Directors of the National Association for Pastoral Renewal.

Without a doubt the focal and crucial topic in Christian theology today is the Church: its nature, mission, character, structure, identity, and authority. This fact alone would make Colin Williams' study worth reading, even if he had but one or two insights to offer. Just the opposite is true, however: this book literally is loaded with valuable and perceptive insights. It would be a bargain at twice the price, and several books I can think of that have all the allure of a fancy dust-jacket and just as fancy price come nowhere close to the content of this slim paperback.

A well known author, theologian, and Protestant churchman, Colin Williams is professor of ministry and director of the Doctor of Ministry Program at the University of Chicago. He therefore brings to his task a broad historical, ecumenical, and practical background against which he surveys a radical change that has occurred in the church's thinking about itself and its relation to the world.

But this radical change is not yet complete; it is still in process. There is an ecumenical pressure, headline-catching when it involves church heads and clerical meetings, but perhaps more influential and effective when observed in the almost imperceptible grass-roots ecumenism that does not get bogged down in politics and clericalisms.

The pressure towards church unity is only one aspect of a more universal drive towards a united humanity and world, in which the church has lost its central role and can be seen at best only as a representative community in the world. This calls for a major shift in both the structures of the church and the roles of the priests or ministers. The shift in question is definitely away from the monolithic medieval clerical/lay dichotomy of caste systems functioning within a territorial parish, and towards a much more flexible and pluralistic ministry.

This radical shift is traced from historical viewpoint by Williams rom the First Assembly of the Vorld Council of Churches in Amsrdam (1948) where the church as ıch emerged as a theological roblem in the mission areas. Very ɔon, however, it became evident that ıe question of church could be ɔlved only if we first go beyond ıe church and ask serious questions bout the mission of God in this orld. The church is not an end in self; it is the servant of God's mison in the world. But simply adng "mission" to the marks of the ıurch is not enough, according to 'illiams. "What is required is to ove ecclesiology out of the center theological concern, for as soon ecclesiology becomes central it is lsified. The way to a true ecsiology must be indirect, for the urch is meant to be not an end itself but the servant of God's misn to the world."

Williams underscores the diaspora rvant role of the church by citing guments of Karl Rahner to the ect that the church must be a nority "servant" group because it s lost its power to command and incapable of controlling the intutions of the world, because the rld has come of age and no ger desires a mother church ruling actions, and because the church st learn now to exist "out there" hout strong institutional support a cultural situation no longer ıped by the church and in a layular situation where the clergy e no privileged position.

ut beneath the now general eement on the church as event re is a disagreement on the rela of the happening to the given tinuities of the life of the covnt people, between "event" and titution." This is but an extension the biblical tension between the aham motif of event and faith a commitment to the ultimate cern and the Moses motif of itution. The two are inseparable, though their tension may at times be explosive.

From this base Williams launches into a re-examination of traditional views: Catholic, classical Protestant, and Free Church. Then, working from a dogmatic approach, he suggests a Christological analogy for a better understanding of the church and its mission. This orientation carries over into his study of the church's mission where today the church as a Sunday city on the hill is a disastrous distortion of what the church should be in human life.

It is an injustice to the author that I attempt a necessarily brief review of the second half of his book here. Williams deals with critical problems for all Christians and especially for those involved in the church's structure and mission by direct vocation and/or ordination. He examines various aspects of the clerical ministry of the church, apostolic succession, the role of the priest or minister, and the periodic revolts against clericalism, the latest of which is now shaking the Roman Catholic church to the point, at least in Pope Paul's view, of schism. He offers some positive and concrete suggestions for a solution and then plunges into the secular mission of the church, its service role in the structures of the world. Finally, with a strong ecumenical background and argument he explores the structures of the church, both past and future.

All this makes for a very stimulating and creative book. Williams has put together a primer for the layman, priest, and religious interested in the problem of the church; but he has also put forth some very positive and creative insights that should prove of real value ecumenically as well as within the Roman circle. Easily written and flowing in its development, this slim volume should appeal to expert and neophyte alike — and should prove of great interest and profit to both.

Letters to Two Friends 1926-1952. By Pierre Teilhard de Chardin. Edited by Ruth Nanda Anshen; New York: The New American Library, 1968. Pp. xviii-236. Cloth, $6.95.

The Cosmic Christ: From Paul to Teilhard. By George A. Maloney, S. J. New York: Sheed and Ward, 1968. Pp. viii-309. Cloth, $6.95.

An Introduction to Teilhard de Chardin. By Norbert Max Wildiers, O.F.M. Cap. Trans. Hubert Hoskins; New York: Harper and Row,

Reviewed by Father Romano S. Almagno, O.F.M., a member of the Province of the Immaculate Conception and Bibliographer of the American Teilhard Association, Inc., New York City.

I

Letters to Two Friends is the seventh volume of Teilhard's correspondence thus far published, in English, here in the United States. The eighth volume, **Letters to Leontine Zanta,** has been published in Great Britain (cf. **The Tablet,** 4 Jan. '69, p. 9), but has yet to appear here. Whereas previous collections present Teilhard the young student (**Letters from Egypt, Letters from Hastings,** and **Letters from Paris**), the soldier-priest (**The Making of a Mind**), the thinker (**Correspondence between Teilhard and Blondel**) and Teilhard the paleontologist (**Letters from a Traveller**), this volume shows Teilhard the man, the priest, the Christian humanist — and gives us an interesting insight into the more intimate aspects of his life and thought.

Teilhard wrote these letters to two American lady-friends (both of whom are still alive and presently living in the United States). At the request of Dr. Anshen, these friends of Père Teilhard selected passages from a long series of letters dealing with Teilhard's life during the period from 1926 to 1952. The resulting collection (which can be read almost as a day-to-day record book) reveals

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Teilhard's work and plans, hopes and dreams, his faith in, as well as difficulties with, the Church and the Society of Jesus.

The first of these letters (there are two sets) dates from 1926 when Teilhard was leaving France and going into exile. It was, to say the least, one of the most difficult periods in his life. Teilhard does not disguise his difficulties, but he is always quick to add (in writing or between the lines) the thought and credo that "everything that happens is to be adored." This is the real merit of **Letters to Two Friends;** for herein we read his love for the Church and for the Society of Jesus. To his friends, both of whom are non-Catholics, Teilhard affirms that "a revolutionary attitude would be agreeable, but it would be suicide." In these post-conciliar times when a "revolutionary attitude" toward the Church seems to be in vogue, we would do well to read and ponder Teilhard's thoughts on this matter. His thoughts are not those of an ivory-tower, pro-establishment figure; but rather those of a man who was and is considered (by many) as a prodigal son of the Church.

This volume is enriched by an important essay of Père René d'Ouince, S. J., Teilhard's Provincial and lifelong friend, as well as by a concluding essay of Dr. Theodosius Dobzhansky, the eminent Professor of Genetics, author and President of the American Teilhard Association, wherein he discusses Teilhard's life and work as a scientist.

Letters to Two Friends was simultaneously published in the United States and France. In France it appeared as **Accomplir l'homme, Lettres inédites 1926-1952** (Paris: Ed. Bernard Grasset, 1968, 281 pp.). Unfortunately the French edition omits Dr. Dobzhansky's essay. There are also some problems in translation. But before getting into that, let me state that the book comprises two sets of letters, the first written in French (and thus we have a translation in the English edition), and the other in English (and thus we have a translation in the French edition). The volume's importance as a primary source justifies discussing some problems of translation in detail.

(1) In Père d'Ouince's essay, we read these words of Teilhard: "'Je suis content de voir le grand chef, je lui dirai ce que j'ai dans le coeur.' Puis avec une lueur de malice dans les yeux: 'Vous avez bien entendu; j'ai dit dans le coeur et non pas sur le coeur, car je n'ai rien sur le coeur'" (French text, pp. 16-17). The English translation reads: "I am glad to be seeing the head authority; I shall tell him everything that is in my mind.' Then with a gleam of malice in his eyes, 'You heard me; I said **in** my mind and not **on** my mind, for I don't have anything on my mind'" (English text, p. 11). Other authors and translators (e. g., Speaight, p. 282) prefer to translate **dans le coeur** and **sur le coeur** as **in my heart** and **on the heart,** rather than **in my mind** and **on my mind.** I certainly prefer Speaight's translation to that given in the English text.

(2) Again in Père d'Ouince's essay we read the phrase "sur le Corps mystique" (French, p. 20), and find it on p. 13 of the English text rendered as "on the Mystic Body." Should it not read, **on the Mystical Body?**

(3) There is a question mark after "Song-chou-tchoeiz" (p. 91, French), omitted on p. 75 of the English text.

(4) The French text has two important footnotes (pp. 147 and 230) which, had they been included in the English text, might have brought to it greater clarity and avoided possible misinterpretations of Teilhard's words.

(5) There is a discrepancy in dates on p. 158 of the English and p. 190 of the French text.

Certainly someone will point out that some of these errors are typographical in nature and are therefore to be expected. Others are of a more serious nature. I point them out, however, because of the conviction that Teilhardian scholarship is deserving of the best, the very best in every area. And this brings up another point: viz. the major flaw in this volume and all seven volumes of Teilhard's correspondence. The flaw consists in the fact that these letters are edited. Why? Is Teilhard still to be considered "dangerous"? Or are there other reasons?

Anyone familiar with Teilhardian scholarship can fill in most of the names, which are reduced to a letter. But more important, what does this editing mean for future scholarship? It means, simply, that much of this work (done with such care and love) will in the future be useless! Scholars will need to see the complete text of these letters, and not abridged or edited copies. The very publication of these volumes, then, far from being a contribution, is actually creating problems of textual criticism (a most arduous sort of labor) with no justification whatever. One can only wonder about the motivations of the publishers involved, even as one pities future generations of scholars whose work will be multiplied a hundred-fold by today's irresponsibility.

II

Many authors, when treating of Teilhard's "Cosmic Christ," have mentioned his indebtedness to the Greek Fathers; but usually this was only a passing remark or reference. Father Gabriele M. Allegra, O.F.M., the great Franciscan biblical scholar (translator of the Bible into Chinese) and close friend of Père Teilhard in China, wrote in his book **Il Primato di Cristo in S. Paolo e in Duns Scoto, dialogo col P. Teilhard** of a long conversation between Père Teilhard and himself, wherein Teilhard asked him to explain the teaching of the Greek Fathers regarding the Cosmic Christ. But prior to Father Maloney's study no serious work was done in this regard. Father Maloney studies the theme of cosmic Christology as expressed in Paul, John, the Greek Fathers, and Teilhard.

In this exceptional study he shows how Teilhard reaffirms in his writings what was always held from the very start of the Church regarding the cosmic Christ. Maloney insists and proves that Teilhard's cosmic Christ (although described with certain neologisms) is certainly a very orthodox concept. It is, therefore, not novel, not dangerous, and certainly not heretical.

One of the important aspects of Teilhardian scholarship that needs to be stressed over and over again, is that students of Teilhard should be using him as a springboard to further reflection and especially to action. Dr. Robert T. Francoeur of the American Teilhard Association, e. g., has brought out this point many times and demonstrated it in widely varying ways in his own life and work. Father Maloney does exactly the same thing in this study; for he is not satisfied with a purely theoretical and historical investigation. Rather, he goes on to show how important Teilhard's vision is for the man of the "secular city" who is searching for Christ everywhere. His book is certainly a credit to American scholarship and is in the best tradition of real Teilhardian contributions.

III

In the Preface to this exceptional volume, Father Christopher Mooney, S. J., states that Wildiers' book is "... perhaps the best short introduction to the thought of Pierre Teilhard de Chardin" (p. 11). As one who teaches courses on Teilhard I can underscore this opinion a thousand times. During the last year I assigned Wildiers' book as a basic text for my students and all without exception found it concise, clear, thorough and penetrating enough without being overwhelming.

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Father Wildiers, of course, brings years of familiarity with Teilhardian thought to this work. Last January when he was in New York City (on his way to San Francisco, where he lectures almost every year on Teilhard), I had the good fortune to spend two days with him. He told me of his first introduction to Teilhard, years ago, when he saw his name over and over again in scientific works. At that time Father Wildiers was pursuing a degree in science. He enquired as to who this Teilhard de Chardin might be, etc., and was ultimately directed to Mlle. Jeanne Mortier. She told him that Teilhard was in the United States and that he would have to obtain Teilhard's permission to see his writings. A letter went off to New York and Father Teilhard replied that he was thrilled to know that a scientist and theologian would want to see his work. Father Wildiers thus embarked on a long study of Teilhard's thought. He was reading and studying that thought long before the name of Teilhard had become a household word in ecclesiastical and secular circles.

Father Wildiers, who writes the preface for each of the volumes of the complete works of Teilhard as they are published, is a Franciscan and as such has always been careful to point out the intrinsic and essential connection between Teilhard and the Franciscan School — especially John Duns Scotus. Again, as was the case with Teilhard and the Greek Fathers, many authors refer to this connection between Teilhard and Franciscan (Scotistic) thought, but few have done any serious study. Some work was done at the Scotistic Congress held in Oxford and Edinburgh 11-17 September, 1966; but much work must still be done in this area. Father Wildiers has certainly set the tone for these studies, in this fine introductory volume; it is up to others to meet the challenge of further development.

Understanding the New Theology. By Cyprian Cooney, O.S.B. Milwaukee: Bruce, 1969. Pp. xii-193. Cloth, $4.95.

Reviewed by Father Fergus Healey, O.F.M., instructor in the Adult Education Program of the Archdiocese of New York, and Guardian of Holy Cross Friary, Bronx, N.Y.

I hope that the title of this book does not turn out to be its worst enemy, because it offers many readers quite a bit in its 189 pages of text. Fr. Cooney says its purpose is to show that "contemporary" theology does not destroy "recent" theology but fulfills it. He defines "recent" theology as that which has developed and prevailed since about 1800 and continues to have strong support. He deals with the roots and origins of some new insights in theology in an effort to show us that they didn't just fall out of the sky five years ago.

The book was written for hurried and harrassed CCD teachers, but it could also be a great help for anyone whose study of theology ended ten or more years ago. It has twenty-five short, readable chapters of five to nine pages. The subjects are diverse: Renewal, Personalism, Revelation, Faith, Church, Penance, Grace, Conscience, Selfishness, Growth, etc. The author's plan is to give a brief historical sketch of each subject to show what factors in one century made us emphasize one aspect of a truth and what developments today make us emphasize another.

Most of the time Fr. Cooney was faithful to his announced plan, but it was noticeable when he departed from it, as in the chapter on Personalism where he just gives a nod to the past and starts right in with Vatican II. Maybe he had to.

The chapter of Secularism has the author living dangerously, trying to capsulize several centuries of a vast subject into seven pages. Critics might say it is oversimplified and almost a caricature, but he manages to conclude the chapter on a positive note.

I think Fr. Cooney makes an unfortunate choice in using contraception as an example in the chapter on Directives. Many open-minded theologians will disagree that **Humanae Vitae** is merely a prudential directive, admitting of exceptions. In the light of this encyclical they reject the arguments from the principle of totality and tension morality. My non-theological grievance with this example is that for many people the author has compromised the stated purpose of the book — to show that "contemporary" theology does not destroy "recent" theology.

I mention these criticisms because overall the author did his homework well, giving us some good insights and making valuable distinctions. Particularly pertinent is the human element found in the first chapter on Renewal. For those of us who feel that we are already "with it" this chapter could be a good examination of conscience. We are reminded that "It is one thing to see possibilities and quite another to program their achievement. It is one thing to advocate change, even necessary change, and quite another to win support." This is surely the case today in the Church. Anyone can be right at times, but there is much more to life and renewal than that.

Response in Christ: A Study of the Christian Life. By Edward Carter, S. J. Dayton: Pflaum, 1969. Pp. xiv-274. Cloth, $6.95.

Reviewed by Father Christopher J. Coyne, O.F.M., a missionary of Holy Name Province and former instructor in philosophy at St. Bonaventure University.

In this fine book of fifteen chapters in 274 pages of comfortable reading Father Carter offers a complete although concise presentation of the authentic spiritual traditions within the framework of which some trends of contemporary spirituality are brought into focus. He points to the continuation of the Christ-life that is infused in the Christian, enabling layman, religious, priest, and bishop each in his own way to fulfill the mission of prophet, priest, and king. This continuing Christ-life establishes for each a definite relationship with the Father, the Son, the Holy Spirit, the Blessed Mother, and one another as members of one Body — and it gives each, as well, a special relation to man and his world.

With gentility becoming the mysteries of our faith, the author deals with the paradoxes of Christianity: with transcendence and immanence, divinity and humanity, spirit and matter; and with their concurrence in the Cross of Christ and the lives of Christians. Father Carter reminds us that our oneness in the Light of the World illumines not only our encounter with God but also with man. The strength of our hope is not only the ardent desire for the eternal happiness of heaven, but the confident expectation of progress toward that goal in this our "secular city." The love of God that flows from the Heart of Christ must warm our hearts toward God in himself and in our fellow man, whom we do see.

The author reviews the positive dispositions and attitudes of the Christian that foster faith, hope, and love and implement them in his concrete life. Even — better, especially — in our turbulent age, we would do well to examine some of the stirrings within us to see whether they are indeed prompted by the Holy Spirit. The ensuing treatment of prayer (its forms and methods) and practical helps to fuller Christian living culminate in a gentle, simple, and adequate discussion of Christian mysticism.

I recommend this book for anyone who wants to make his own retreat without the verbosity and awkward regimentation that characterize so many of these exercises.

Pentecost Comes to Central Park. By Raymond York, S. J. New York: Herder and Herder, 1969. Pp. 160. Cloth, $4.95.

Reviewed by Father Stephen T. Ernest, S.V.D., a doctoral student in philosophy at Fordham University.

"Faith is seeing the face of Christ in every creature." So runs the familiar proverb. It could very well be the basic theme which underlies this unique book.

If one were to try to determine the book's literary genre, he might best describe it as a sharing, a celebration. Father York shares with us his lifelong growth in the capacity to see Christ in every facet of his world and his experience; he invites us to celebrate with him that life of Christ-centeredness. In many respects, then, this is really a genuinely mystical work, although much of its content and style would probably raise eyebrows among devotees of more conventional treatises of mystical theology (if there can ever be such a thing as "conventional mysticism").

The book is divided into four chapters, ranging the whole of the author's life. "The Third Base Line" covers his boyhood up to his entrance into the Jesuit novitiate at Wernersville, Pa., in 1931. "The Word for Things" concerns his years of formation in the Jesuit community. The narrative style switches to that of the musical drama in the third chapter, "The Three Cornered Hat." The Man with the Three Cornered Hat is the one whose identity America must know if it is to find its own; and that will come about when America lives the fullness of Life that the risen Lord brings. The final chapter, "Threading the Needle," is on the author's past twenty years in Jersey City and New York. In the later part of this period, Father York experiences what could be called a "dark night of the soul" and the breakthrough into light that came afterward when Christ began more brilliantly to shine, for him, through every creature. It is then that Pentecost came to him in Central Park.

The author's model throughout is St. John the Evangelist, and just as John in his Gospel tried to translate the intellectual and personal experience of Christ into the language of his first-century audience, so Fr. York tries to translate his own experience of Christ into Irish-American terms. As is the case in trying to describe any experience of the

personal, much use is made of poetic imagery, allusion and suggestion, metaphor and allegory. Sports analogies abound: life is a running, with each man on the third-base line reaching for home; the football spinning in one's hands is a decisive moment of life, and one must go with the event, let it spin in his hands for a while to prevent it from slipping out. Characters and places such as Robin Reehil, the Man with the Three Cornered Hat, the Greenwood — all suggest gospel figures and themes.

Fr. York says that to appreciate this book one should first read his earlier work, **The Truth of Life Is Love.** Unfortunately I have not followed the advice, so perhaps my reading and this review is the poorer for that. I should warn the prospective reader that some of the imagery is excruciatingly corny, and some of the themes and questions the author deals with may not particularly appeal to the reader of a later background. But ultimately this does not matter; content and style recede into the background as one experiences the man himself: his capacity to see, especially, the mystery of salvation in every aspect of life (beautiful allusions to marriage abound throughout), his appreciation of the unique richness of persons, and the basic and enthusiastic love of life and the over-riding joy that goes with it. One grows to love this life, the man who has lived it, and the Life which has been its core. This sharing and celebrating is what makes reading **Pentecost Comes to Central Park** worthwhile.

TOTAL COMMITMENT IN A CHRISTIAN COSMOS

(continued from page 258)

Lacroix' **Introduction** to Blondel is a sympathetic presentation of the life of a great man too little known in our generation. At the same time it is a lucid exposition of an original approach to religious philosophy which has been deeply influential in shaping the thought of many contemporary theologians. The book is properly sub-titled an "introduction," not because it is a watered-down popularization, but because it is so very dense and brief. After a 14-page biography, Lacroix furnishes only sixty pregnant pages of chronological exposition of Blondel's writings before letting Blondel speak for himself in selected excerpts.

The "problem of the supernatural," which has had so prominent a place in the thought of so many recent theologians, including de Lubac, Teilhard, Schillebeeckx, and Rahner, is central to Blondel's system too, which has been well described as "open at the top." There is no question of demonstrating the existence of a supernatural order; yet Blondel sought to show that human life **in the concrete** reveals to the keen analyst its own insufficiency. Though his treatment has something of the imbalance and roughness to be expected in any pioneer effort, it remains valuable today and is in some ways still preferable to Rahner's resolution of the problem in **Hearers of the Word.**

Blondel perceived clearly, as so many of today's leading thinkers do, that what is primary in an effort to understand man is not his disembodied intellect but his radically spontaneous and free activity. Reflective thought is essential, of course, but it is always secondary. In the religious sphere this position implies an important revision of the understanding of the role of philosophical and theological thought widely held in the past. Speculative and systematic reflection does not offer proofs of the existence of entities or realms previously unknown to

spontaneous, living thought; it elaborates the implications of that living thought, criticizing its expression, making explicit its foundations and presuppositions, and purifying it where necessary. Blondel may have lived decades ago, but his message is timely right now, and Lacroix does a creditable job of conveying it.

Henry Duméry is, we have said, the foremost expositor of Blondelian thought. Professor Louis Dupré gives us, in the present volume, a long-overdue sampler of Duméry's rich and extensive body of writings. A sampler is, of course, no substitute for a systematic and detailed exposition of an original outlook; yet Dupré has chosen his selections well so as to reveal the broad range of Duméry's interests.

The first third of the book might be termed the most directly practical, since it is fundamentally an ardent plea in behalf of man's dignity as a free person whose conscience must be respected. There is some excellent material here on quite varied themes, including a fine response to Sartre's challenge on the latter's own terms, and some extremely penetrating observations on religious "tolerance."

The second and third parts are more technical in nature, dealing predominantly with philosophy and theology respectively (although Duméry would certainly claim that his theology is the critical reflection of a philosopher). The selections in part two represent Duméry's formal discussions on the philosophy of religion and might well be called an updating of Blondel. Included here are a valuable sketch of the history of religious philosophy and a cogent defense of the philosopher's right to reflect critically on the whole range of man's experience. Part three is entitled (by Dupré) "A Philosophical Critique of Revelation." Actually the first two selections are integral to the logical development of the preceding part: they set forth Duméry's attractive and timely position on knowledge of God and the nature of man. The former is a pure henology that derives largely from the thought of Plotinus and Husserl and serves as a badly needed corrective to the rationalism of scholastic "natural theology." The latter is an explanation of man as a self-positing freedom which is not arbitrary or absurd but structured in accord with its own immanent norm. There is nothing particularly original or new about the last three selections (on revelation, the early church, and the Easter mystery), and the reader may be tempted to feel disappointed that Dumery offers no more rigorous philosophical justification than he does for his emphatic reassertion of traditional Christian belief in these areas. Many statements, taken in themselves, seem gratuitous; it is only after completing the book and reflecting back on the organic consistency of its position that the reader is likely to realize the full rigor and cogency of Dumery's achievement in this last section.

Dupré has written a fine introduction to this volume in which he summarizes Duméry's contribution with admirable clarity and leaves little doubt as to its contemporary revelance. It should, however, have been integrated into the briefer preface, in which Dupré covers much of the same ground — and in which he should have given credit for the translation of **Le problème de Dieu** to Charles Courtney, whose version he has used verbatim without acknowledgment and with a brief omission (p. 143) which should have been indicated.

Both these books are most heartily recommended to the reader with the needed minimum of formal philosophical training. We welcome their appearance, and we earnestly hope that the influence of their content will be felt increasingly in English-language theological writings of a more popular nature.

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COVER AND ILLUSTRATION CREDITS

The cover and all illustrations for the October issue of THE CORD were drawn by Father Joseph S. Fleming, O.F.M. A member of Holy Name Province at St. Anthony's Shrine, Boston, Fr. Joseph is in his third year at the Museum of Fine Arts School; he has had exhibitions at the Corcoran Museum, Washington, D.C., and other prominent galleries including the Cinema Gallery in Braintree, Mass.

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Spiritual Reading: Wheat and Chaff

The Christian life is a highly complex reality, characterized by an essential dialectic of withdrawal and return: withdrawal into solitude and direct communion with God, and return to the myriad facets of social intercourse, neither of which completely excludes the other. It is a delusive and sometimes dangerous over-simplification to reduce the Christian life exclusively to either one or the other of these dimensions.

We call your attention in this connection to Dr. Fay's review, elsewhere in this issue, of Fr. O'Connell's fine work on St. Augustine. If the reviewer and the author are correct (as we believe they are) in imputing to the *Doctor gratiae* a crypto-pagan view of human nature, then how important it is to take a fresh look at the "spiritual classics" with which we have deluged neophytes in the spiritual life! (It would, after all, be difficult to overestimate the influence of Augustine's Platonism on subsequent—not only medieval, but even contemporary—spiritual writing.)

But the danger is not one-sided. We have, on the other side of this dialectic, the naturalist and at times even materialist emphasis of certain modern writers (to whom Justus G. Lawler has called attention in his recent book), who would reduce the Christian life to an apparently exclusive concern with matters social and economic.

All this points, we believe, to the need for careful discernment in spiritual reading—perhaps, for the inexperienced, a sort of bibliographical spiritual "director," who might be a director in the traditional sense, a teacher, or a trusted friend well versed in spiritual literature. Certainly one would think that in an age when we have learned to exercise such great care in the regulation of our culinary diet, we would give more thought than we evidently do (to judge from publisher's sales records) to our spiritual nourishment.

Fr. Michael D. Meilach, ofm

Prayer—Our Relationship to God in Community

A Committee Report

We must begin our deliberations on prayer and worship with the realization that by and large the problems of prayer are not prayer itself. Man prays in context — in the context of his own heart — and often his heart is not right; and in a definite social context, and many factors in his culture influence his prayer in ways of which he is not always immediately aware.

The Context of Prayer

At the root of most of our problems with prayer is a simple lack of the gospel spirit of penance, or **metanoia.** We have not let ourselves become fully converted to the kingdom. The implications for prayer are manifold: especially, if prayer is to be more than narcissistic self-admiration and self-wrestling, the exodus out of self that is **metanoia** is obviously necessary. Important for all forms of prayer, this fundamental conversion is particularly needed for communal and liturgical prayer. With the passing away of binding laws, common prayer in many communities has fallen upon hard days.

This fact suggests that perhaps there was not much true community there to begin with. And it ought to suggest to us too, that there is greater need for individual 'conversion' to bring about this fraternal spirit. Communal prayer can spring only from true brotherhood. True brotherhood can, in turn, be based only on the individual's sense of 'conversion' to the kingdom. Hence we must realize at the outset that there is an intimate relationship between lack of conversion, community, and prayer; and that any failing in any of these three is a failing in all three.

This is hardly a new insight. Jesus pointed out long ago that if brothers don't get along, their prayer is affected; and he counselled men to "go and make up with

We are grateful to the authorities of the Province of the Sacred Heart for permission to publish this revised version of the research report on prayer presented to their Provincial Chapter. The report was prepared (with specific recommendations here omitted) by Fathers Angelo Zwiesler, Leonard Paskert, Francis J. Gray, James Perluzzi, Robert Pawell, and Charles Faso, under the chairmanship of Father Jonathan Foster.

your brother, then come back and present your gift" (Mt. 5:24).

Because of this interdependence of community and prayer, certain structural relationships become evident between the local community and the prayer-life of the friars. First, because of the many differences in terms of size, work, and life styles of the many individual communities, general or provincial legislation on prayer is largely unrealistic and ineffective. Secondly, with the increasing democratization of the government of the Order, more and more responsibility is being placed on the local chapter. Whatever structuring of individual and communal prayer is necessary, therefore, will doubtless be the responsibility primarily not of the general or provincial, but of the local chapter.

Province-wide commissions or committees on communal prayer are in no sense ruled out by the above considerations. On the contrary such commissions can be invaluable if they include knowledgeable individuals who are themselves imbued with community spirit and the spirit of prayer. Concerned solely, as a body, with the prayer-life of the friars, such a commission would not make policy, but would simply provide local communities with ideas and suggestions which would be regarded not as "authentic" or authoritative, but seriously considered on their own intrinsic merits.

It would be a serious mistake to conclude that all failings in prayer are simply failings in good will. Very real sociocultural factors enter into play here, frequently not realized by individuals and just as frequently beyond their control. Complex and ambivalent as they are, they can only be enumerated here — and, of course, only some of the most important can be indicated.

There is, for instance, the affluence of our society, which provides us with leisure, comfort, and attractive surroundings even for prayer, but which at the same time tends to suffocate and deaden the spirit. The permissiveness of our society puts increasing stress on individual fulfillment and dignity; but a newly sophisticated egoism along with a marked disdain for discipline operate under the same license. A more detached flexibility about commitments — 'coolness' — increases each individual's options about life and work; at the same time, superficiality and a need for excitement become accepted values. Increasing professionalization makes our work more effective: but with this comes a neo-activist task orientation that finds achievement and activity outracing reflection. Our rapidly evolving theological sophistications are clearing away obviously childish and inadequate notions of the meaning of God; but this evolution is leaving not a few of us confused and doubtful and hence hesitant about just how we are to address him.

All these factors co-operate to make prayer, except for the more exciting and immediately gratifying forms, appear dull, difficult, irrelevant, and frustrating. As we make the effort to understand prayer better, and to develop our prayer styles, including perhaps some new ones, we must keep these factors constantly in mind. We must, moreover, avoid the equally dangerous temptation of simply riding their crest because of the values they offer, and of hostilely opposing them because of the problems and evils they may create.

Reflective Prayer

Prayer is man's loving response to God revealing himself in his presence. Man makes this response when he listens quietly to the Word of God and reflects upon it; when he participates in the liturgical mysteries and other forms of communal prayer; and when he gives his attention to and dialogues with men and events.

Basic to all prayer is the reflective spirit whereby man steps back from himself and his activities and contemplates their significance. It is in this reflective situation that man opens himself to God. Some modern theories of prayer, reacting against the exaggerated passivism and individualism of the past, have strongly emphasized the dialogic and communal aspects of prayer, almost to the point of identifying it with meaningful encounter and work. In making this needed emphasis, these theories have tended to reject the kind of prayer that is possible only between the individual and God.

This rejection is regrettable, because such reflective prayer by the

individual establishes a man's prayer life in a way that cannot normally be found elsewhere. It is in fact impossible for the individual to know Christ personally, to participate in communal prayer in a meaningful way, or to engage in a deeply apostolic life without the spirit given by this kind of reflective prayer. Hence it is not at all arbitrary to suggest that we give every priority, in our deliberations regarding prayer, to a consideration of reflective prayer, especially in its individual dimension. We might do well in this context to consider the effect of our task-oriented life on this kind of prayer, for Francis urged us to work in such a way as not to extinguish "the spirit of prayer and devotion, to which every temporal consideration must be subordinate."

The individual religious therefore, first of all, should come through study and through prayer itself (the argument is not circular!) to a realization of the importance of personal reflective prayer, and should accept its practice as a personal responsibility. Both in connection with this personal reflection and, as well, in dialogue with the other members of his local community, he should determine his own structure of reflective prayer (its time, place, method, etc.).

Since retreats, or extended periods of reflection by whatever name, are of special significance in developing the reflective spirit, they ought to be given careful consideration in our effort to strengthen and restore the reflective prayer in our life. We should be wary of blurring the distinction between withdrawal for prayer (retreat) and more academic types of activity (workshops, seminars); even where the explicit subject-matter of the two more or less coincides, there is an irreducible difference between them. If, finally, an individual should desire a more extended period of time for his retreat, he should not hesitate to approach the local community, which should respect his need. And the province in turn ought to provide a special space for this sort of reflective living.

The Eucharist

The Eucharist is the central act of worship of the Christian people. It is also by its very nature a communal celebration. Hence it is central to the life of men whose life-style is essentially one of community: obviously the friars ought to celebrate the Eucharist in common. Simply to celebrate the Eucharist because one 'ought to' is, however, not the answer. The key word is 'celebrate.' It is true that the Eucharist 'builds' community in its function as "the fountain from which all power flows,"[1] but it is primarily "a memorial of [our Lord's] death and resurrection, a sacrament of love, a sign of unity, a bond of charity, a paschal banquet."[2] It is, in other words, a celebration; and a celebration presupposes certain elements of fraternity in a given community.

Perhaps in certain communities there is little or no 'community' to justify the celebration. Then it does little good and possibly considerable harm to scrape together the elements of a liturgy and the members of that community in order to 'have a community Mass.' Here, perhaps above all, what was said above about the problem of prayer not being prayer itself must be borne most acutely in mind. A most sensitive awareness of the nature of a given community must be had by all the members to assure that what happens eucharistically in that community is a true expression of that community. If not, despite a very modern liturgy, we shall have no more than a new form of the rubricism of the pre-conciliar days.

A further problem in eucharistic prayer is that the clerical members of the Order overwhelmingly dominate in almost all our houses. Since these men generally celebrate daily for the faithful elsewhere, the lay members of the community are frequently left to fend for themselves in participation in the Eucharist. It is no surprise that for many friars the Mass is a private devotion. Hence some sacrifice on the part of the priests is obviously called for in making community Eucharist more meaningful in our lives.

The Divine Office

As the Eucharist is a celebration of the saving **event** of Christ's paschal mystery, the divine office is the prayerful reflection on the saving **word** of God, especially as revealed in his Son. The two are most intimately related, and so the divine office, like the Eucharist, is most appropriately celebrated in common.

The office, however, like the Eucharist, runs the risk of degenerating into empty and often careless rubricism when it is simply celebrated because it 'ought to' be celebrated. Care must therefore be taken that the office be recited according to the appropriate elements of brotherhood actually existing within a given community. This of course calls for a meaningful adaptation of the prayer of the breviary to the situation of each local community.

The emphasis on the communal nature of the divine office ought not to lead to neglect of its use by the individual when he cannot pray with the community. The breviary is a rich source for the individual's prayerful reflection on the saving plan of God as it has become known to us in history. It scarcely needs to be emphasized that our most fundamental need is to become more fully aware of the functional nature of the office as prayer. It is not an absolute, every detail of which is to be scrupulously observed, but a means to the deepening of our prayer life and our sense of community. For the individual, then, as well as for the community, creative and re-

[1] Vatican Council II, **Constitution on the Sacred Liturgy**, §10; W. Abbott, S.J., and J. Gallagher (eds.), **Documents of Vatican II** (New York: America Press, 1966), p. 142.

[2] **Ibid.**, §47 (p. 154).

sponsible variations in the celebration of the divine office are to be encouraged.

Devotional Practices

In the course of history the word 'penance' has been drained of its original and fundamental significance of 'metanoia,' and mistakenly identified in the popular mind with penitential practices. This has been an unfortunate development since such practices are frequently so far removed from every-day living as to seem to make of penance an 'extra' in life rather than its substance. Since Saint Francis so thoroughly grasped this pristine notion of penance, the Franciscan ought to bear it uppermost in his mind.

It is similarly unfortunate that in reaction against the narrowly ascetical notion of penance that came in with hairshirts and fasting, many modern religious have tended to reject all penitential practices, asserting that life itself is sufficient penance. Christian tradition is not entirely in error in emphasizing the need for penitential practices, for such practices reflect in their healthy aspects a very human situation: that men tend to forget what their life is all about. Life is indeed itself sufficient penance; unfortunately most people, including religious, do not seem to see this in realistic terms. Penitential practices, then (apart from whatever disciplinary value they may have), may well provide a necessary symbolic and witnessing function both to the individual and to society at large, of the meaning of Christian life. On this score alone they ought to be retained.

Two aspects of contemporary life constantly need the illumination that such penitential practices can throw upon them: the increasing affluence of American living, and the very real and inevitable stresses of communal living. If we are to resist the suffocating pressure of affluence, and if we are to build true community, penance must as both conversion and penitential practice be rooted deeply in our lives.

Supreme among penitential practices is the sacrament of forgiveness which derives from the gospel preaching of Jesus himself. This sacrament, despite the practice of recent centuries, is fundamentally a communal sacrament and was so celebrated in the early Church. For just as man's self-centeredness and offense against community is his primary sin, so his reconciliation to the community ought to be communal. Hence the sacrament of penance or reconciliation has great relevance today as we seek to build community.

Each local community might do well, then, to determine some form of penitential practice for the entire community. A practice should be selected which would be expressive of gospel simplicity appropriate to lesser brothers living in a society of affluence. Each community should also, on occasion, celebrate a liturgy of reconciliation centering about the sacrament of penance.

The term 'devotional practices,' frequently a pejorative term today, is also an anomalous one. Here we do not view it pejoratively, and we apply it both to the private prayer formulas used by individuals and to those non-liturgical, non-sacramental practices in use by a community such as those previously found in the manuals of "Preces Communes."

Devotional practices arise from two sources. Individuals and communities alike can draw from (1) traditional, often elegant and profound formulas which have come down to us from the past, and (2) their own theological training and ingenuity. There are advantages and dangers in either case. In the former one there is the "wisdom of the ages" which is not to be dismissed lightly, but there is also the unfortunate possibility of trying to superimpose on one's contemporary outlook the features of an earlier world-view — to fuse incompatible cultures. In the latter case the excellent possibilities of creating a truly insightful and organically unified complex of prayers and devotional practices involve the possibilities, also, of conceding too much to what is harmful and of dubious validity in the secularist and relativist facets of contemporary culture. Here again the need is for both well-directed study and honest, prayerful reflection. Particularly to the point is the fact, first emphasized in our age by Pius XII and more recently echoed by Vatican II, that whereas devotions are not reducible to the liturgy, it should exercise a "salutary influence" on them.[3]

Conclusion

We would like to draw attention, in closing, to the sub-title of this article. It is not simply lack of space that precludes a comprehensive, systematic presentation of the relationship of the religious in community to God, but rather the nature of the subject itself.[4] The mysterious and personal nature of this deepest area of human life is precisely what we have sought to stress even as we have ventured to single out certain themes for the reader's consideration. It is imperative that due account be taken of what sociology, psychology, and history have to tell us about the reform and strengthening of our prayer-life; but it is the voice of the Spirit, in the final analysis, to which each individual and each community must attentively listen.

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[3] Pius XII, **Mediator Dei**, 11/20/47, §184 (ed. N.C.W.C., p. 62). Cf. **Constitution on the Sacred Liturgy**, §13 (p. 143).

[4] This intrinsically mysterious character of the subject may explain, better than an accusation of surrender to the spirit of the present age, why the synthetic approach has become so difficult in many theological areas. It may be a not altogether unhealthy development, that is, for us to have become more acutely aware of the limitations in our knowledge.

October Wedding Anniversary

When the martyring wheel of season
Dismembers the summer
To gold-crisp, death exhales
Her cinnamon plumes
Of air for festival. What mourner dares
Debauch with grief this bright, exultant dying!

So do You come,
Unhinging my springs and summers,
Fling the heart-gates wide
For quickening death.

Autumn-tutored, I strew
My leaves of being
Across Your breast, my Lover,
While my songs
Rehearse the cadence of a woman loved.

Mother Mary Francis, P. C. C.

The Anointing of the Sick:

Sacrament of Strength

Valens Waldschmidt, O. F. M.

Death will always remain man's greatest riddle. To step into eternity is like stepping into utter, complete, and silent darkness, from which no man returns. Only Christian faith can penetrate this land of mystery with some dim insight. Without faith a step into eternity is a step into oblivion, sending man madly in search of a pill to calm his fears. But faith makes it a step into the presence of God. Only faith can turn mysterious darkness into eternal light. Only hope can calm its fears. Only love can understand its meaning. Only faith, hope, and love can speak this paradox: "To die is to live."

A Franciscan must develop a Christian, sacramental view of death. Just as in life the mysteries of God have a depth which we cannot penetrate except to a degree through faith, hope, and love, so likewise in suffering and death there is a mystery which only faith, hope, and love can solve. These virtues shine as rays of light through the rites of the anointing of the sick. In some way, the funeral of a religious is like looking through the window of eternity which reveals small patches of the truth, goodness, and beauty of God falling like warming shafts of light on a far and distant shore. For the moment we seem to grasp their meaning, in some vague but undeniable way, amid the resounding notes of a distant "Ultima" echoing, through the hushed moments of time, the eternal requiem of another world.

Our purpose, then, in this meditation is to look upon the anointing of the sick as a sacrament of strength which enables us either to live well or to die well, to make our own the mystery of life and death.

Father Valens Waldschmidt is a retreat-master of the Province of St. John the Baptist.

The Scriptural Setting

The Second Vatican Council has designated the sacrament of the anointing with oil as the sacrament of the "Anointing of the Sick." This new title points to the strength communicated through the sacrament rather than to the condition of the person receiving it. It thus appears as a divine action imparting to the sick member of the Mystical Body the strength either to recover health or to accept death as the will of God. In the liturgy the words of Saint James give the setting for this twofold meaning of the sacrament: "Is anyone among you sick, let him call in the presbyters of the church, and let them pray over him, and anoint him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up and if he be in sins they shall be forgiven him" (Jas. 5:14-15). Commenting on the passage from Saint James, we may linger on the word 'save.' It occurs in four chapters (1:21; 2:14; 4:12; 5:20). In these passages the word is used to mean 'acquiring eternal salvation.' Hence we may rightly infer that it has that meaning in the phrase: "... and the prayer of faith shall save the sick man." To "raise up" the sick man means that in addition to spiritual help, God will restore to physical health the sick man if God sees fit. Finally, the forgiveness of sins appears to be the third and main effect of the rite of anointing.

The total Franciscan life of poverty, chastity, and obedience spent in an atmosphere of purified faith, hope, and love is designed to lead a man to the very heart of this sacrament. Franciscan life never passes up a chance to see God in all things — and yet with a certain sense of divine fatalism it brushes aside every distracting material object to behold a perfected contemplation of God in his love. Franciscan life seems, fittingly, to use as a preparation for the "Anointing of the Sick" these words: "... unless the grain of wheat fall into the ground and die, it remains alone. But if it die, it brings forth much fruit. He who loves his life, loses it; and he who hates his life in this world, keeps it unto life everlasting" (Jn. 12:24-25). Unless man dies to all that is below God, he cannot rise to all that is of God.

The Doctrinal Basis

As a renewal we ask ourselves what are the ends of the sacrament of the anointing of the sick. The Council of Trent enumerates these effects: the bestowal of grace, the remission of sins, the removal of the remainder of sins, the alleviation and strengthening of the sick, and in certain circumstances the restoration of the health of the body. From these words of the Council, we single out two effects. The first concerns the salvation of the individual — anointing gives or increases sanctifying grace to edify or strengthen him; and the second effect is the remission of sin. Both effects, we accept on faith.

We must not, of course, overemphasize the causality of the sacrament with little or no thought of the signification of the sacramental rite. Anointing with oil signifies strength, and this strength comes from and through Christ. As in the other sacraments, so in this one a participation in the mystery of God's life takes place. The sacrament is not a magical formula; but its effectiveness is, to a certain extent, dependent upon the interior dispositions of the individual. At the same time, however, the sacrament itself does produce these very sentiments of strength in him. Ultimately it is intended to perfect his strength and the intensity of his love — to bring about the complete fulfillment of love, the last, final, and total act of love.

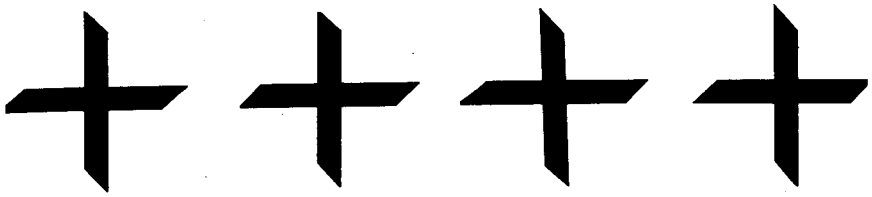
According to Saint Thomas, the anointing of the sick produces a positive spiritual effect — a grace of strength to resist temptations and the lethargy that threaten man in his last agony. The word "alleviate" in James' Letter is thus given an objective and spiritual significance. When we view this sacrament in this light, the totality of its effect presents itself. One of the main objects of this sacrament is strength of spirit, and the greatest strength of the spirit is love. Moreover, we may find this totality of strength in love through the totality of giving, the total fulfillment of love through emptying of self through death: death to self, death to the world, death to a point that reaches beyond the law of self-preservation.

Present-Day Needs

In every man's philosophy death holds a place. No one attempts to deny it, although some attempt to escape the thought of it. In the mad rush of forgetting death, some run as though they are escaping from a hounding reality — engaged in an escape reminiscent of Francis Thompson's line, "I fled him down the nights and down the days, down the labyrinthian ways of my own mind."

When Saint Paul attempted to speak of death and resurrection, the wise men of Athens sitting in the Areopagus laughed at him in mockery. Do we doubt that the so-called wise men of today, hearing of death and resurrection, laugh the same hollow laugh of ridicule, or give the same wise smile of skepticism? How many funerals are not a mixture of wives and husbands, ashes and coffins? Indeed, such strange modern ceremonial rubrics are written by men who have no faith.

For the benefit of the modern world, we should as Franciscans avoid all negativeness in our viewpoint of death. We ought to meditate on the doctrinal and moral value of death. Death is not a pleasing sight. No poetry can wipe away its ugliness. To die is the result of sin; it is the breaking of the bond of union between the body and the soul. It is, therefore, a struggle. Psychologists do ask: "Can man desire death for itself?"



They are inclined to answer in the negative. There must therefore be something above human nature that will resurrect death and lift it to a higher plane. Purely natural motives seem too weak to do this. Christ's death and resurrection offers the modern world the answer that satisfies. It is the task of the Franciscan to carry this message to the world. It is our task to teach the world to die a double death: a death to self, a death to the world in order to live the simplified life of heaven: One God and one love. "Death gives to life its final orientation... death sets an indelible seal on the value of life... death writes 'finis' to the story of life."[1] Thus we say death is love's final word.

Benefits for Religious Life

Naturally speaking, there is no such thing as a beautiful death. Death is a tearing asunder of man's unity. But faith helps remove its sting; the sacrament of anointing helps make it a victory. Even religious must work to form a right attitude toward the reception of this sacrament. Occasionally hospital chaplains have remarked how difficult it sometimes is to persuade religious to receive it. Surely it is best to leave the judgment of our needs in the hands of others. One thing we can do to aid ourselves is to meditate upon the prayers and ceremonies of the sacrament.

As Franciscans we can well give thought to the words of Charles Davis: "When the priest administers the sacraments, he is concerned with man as a whole, man as a psychosomatic unity or totality, and the efficacy of the sacraments affects both body and soul. The anointing of the sick does not, then exercise an influence on the soul considered apart from the body nor on the body considered apart from the soul, but on the living unity which is the whole person. That is the way we must think of the anointing as helping the sick person."[2]

In an attempt to put a final touch upon our attitude toward this sacrament and death, we will do well to picture again Saint Francis lying on the ground in the twilight of an Umbrian evening chanting the "Benedictus" in notes of joy. We ought to linger on its mysterious beauty and be in no rush to put it aside.

[1] T. D'Eypernon, **The Blessed Trinity and the Sacraments** (Westminster, Md.: Newman, 1961), p. 120. I have been indebted, for much of the material in this entire series of conferences, to this fine volume by Father D'Eypernon.
[2] C. Davis, **Theology for Today** (New York: Sheed & Ward, 1962), p. 264.

Resolutions

(1) As religious, strive after a correct inspiration of the true values of life and of death. Without becoming "prophets of gloom" we can even in an occasional word speak, for the better instruction of the faithful, of the Christian viewpoint of death. (2) Apply this doctrine to yourself. Create no strange contradiction which will make you fail, after giving counsel to others, to cultivate for yourself beneficial thoughts on death and resignation to God's will. (3) Every day, following the teaching of theologians, pray a short prayer for the grace of final perseverance. It is a special grace. Perhaps as novices we formed this resolution of asking for the grace of living well and dying happily. If we have neglected it, begin the practice again. (4) As Franciscans we are poor in life; but we hope to be rich in death.

Prayer

O Lord, help us not to be attached to the things of the world. Looking through them, help us to become attached to only the things of heaven. Daily life brings us into contact with many people. We speak to them, we smile, we respond to their words; but there is always a degree of aloneness in the depths of our hearts, O Lord. So in death we must stand alone with you, the eternal source of strength. May this strength come to us especially through your sacrament of anointing. Amen.

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— Saint Francis in paraphrase

Great God, become-man, since I am and you are: today is eternity. The good of being outruns us men, we need not know your WHY. For to the cross comes divinity, we praise you: hurrah and glorify.

Hope are you, faith for our way, a tomorrow for our today. And we need not know the why. Let us praise you: hurrah and glory.

Worthy spring of backwoods's winter, runner on hillsides with men and snow, you the stones that walk the lakes, the good that outruns the why. Let us praise, vermilion hurrah, and glorify goodly you.

You're the pulse, the limits of line; you're the lamb and the seed. You're the gift, the eternal thou, the why forever are. To you be praise, vermilion and now, hurrah and glory forever. Amen.

Patrick Jordan, O. F. M.

Populorum Progressio:

Some Reflections

Donald Boisvert, O. F. M.

The world is sick. The illness comes from lack of brotherhood.[1]

We are in an age that cries out for leaders, yet we assasinate them as soon as they arise. We pray for peace, yet we have argued over the shape of the peace table and permit the fighting to go on. We promise equal rights to all, yet refuse to live in the same neighborhood with someone of a different race. We argue over the existence of poverty in the United States, yet we allow thousands to suffer from malnutrition in our own city. We all claim the right to tranquillity of soul, yet these are days of extreme tension. It seems that everyone is upset with himself, with others, and with society in general. In fact, there is so much unrest that it is manifested in people carrying signs, shouting, pushing, dissenting, revolting, rioting, killing.

In their song "Sounds of Silence" I feel that Simon and Garfunkel have correctly analysed the first phase of this illness, i. e., lack of dialogue. Simon and Garfunkel sing: "people talking without speaking — hearing without listening." In appearance we are speaking and listening, but we never really take time out to allow the other person to be himself or permit ourselves to be truly ourselves. We are fearful of allowing the other person to be present to us, because we might be rejected or this might force us to look at the world from a perspective other than our own. This lack of sensitivity to one another can probably be traced directly to the family situation.

Pope Paul VI emphasizes the importance of the family in his encyclical **Populorum Progressio:** "It is in the family that people learn to fit together the life of the individual person, and the life of the human group."[2] Unless dialogue occurs from the very beginning of the development of the individual, it will be impossible in later years. When we multiply individual problems of dialogue into the groups attempting to discuss and solve the world's problems, is there any wonder why

[1] Pope Paul VI, "This Is Progress," **U.S. Catholic** (Aug., 1968), p. 35, §66.
[2] **Ibid.**, p. 29, §36.

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the result is a melange and confusion? Husband and wife find it difficult to speak to one another, yet they demand that the Vietnamese sit and resolve their problems. Brother and sister find it impossible to understand each other, yet they insist that officials are not respecting their ideas. Sons and daughters cannot communicate with their parents, and yet we all complain about a credibility gap on the national and international levels.

If we are going to learn how to speak to one another on national and international levels, well, then we must first emphasize dialogue in the family. The family traditionally has been the basis upon which society lays its foundation. If a basic trust and dialogue can be re-established here, then perhaps society can once more rest upon solid rock. As soon as husbands and wives, sons and daughters, learn that speaking means more than simply mouthing words and that listening is more than merely hearing sounds, then we will be ready to start working towards a universal brotherhood.

Because there is a lack of dialogue among individuals and in the family, there is also a lack of true brotherhood and community. Paul VI calls on man to think and to communicate with his fellow man:

> The world is sick, because men will not think. We call on all the world's men, who thirst for truth and justice. Like Christ, we call on them to seek that they may find. Their thoughtfulness can open paths that lead to true community, and make it possible for men to help each other. The thinker's task means deepening the mind of man and opening his heart.[3]

Unless man does take time out to think about the problems he is creating through his lack of concern for others, the predictions for the future are indeed black. We live in a mechanized age, an age when efficiency and speed are of the greatest importance. But because we do live in such a "rushed" age, so little time is now given up to individual thinking. Perhaps we should take our initiative from some of our modern corporations which have think

[3] **Ibid.**, p. 40, §85.

banks — i. e., groups of men and women who do nothing but think up new ideas for manufacturing, promoting, selling, displaying, etc.

It seems that this lack of concern in contemporary society can really be translated into terms of lack of love, lack of that basic humanity which should be part of us all. Because we lack love of our fellow men we have no idea of what we mean by love of God, and consequently we become less human.

> What is less human? The material destitution of men who lack the means of life; the moral destitution of men maimed by selfishness; the network of oppression fostered by the abuse of wealth and by abuse of power; exploitation of the workers; and crooked business deals.[4]

Perhaps one of the means of combatting this lack of humanness lies in clarifying our own ideas of what love means. Can we speak of love only on individual levels, and divorce it from the total picture of mankind? Is love of God different from love of neighbor?

To Saint John, God is **agape**, meaning the "basic stuff" of God is love. "God is Love interiorly in the intimacy of the divine Persons. He is also love exteriorly; God is Love for man."[5] Hence when we speak of love, even in terms of man's love for his fellow man or for himself, we are also speaking of God in a very real sense, in the sense that God is essentially present to the man "in love."

The first aspect of love which suggests itself here is somewhat of a paradox. Love means to give and to receive; love includes the aspects of generosity and gratitude. We seemingly always tend toward extremes: either we are fixated at a level when we never had enough, or we have lost the ability to receive with finesse. Few people will deny the importance of generosity in any definition of love; many, however, do not fully appreciate the value of learning to receive with a true spirit of gratitude (or do not see the close relationship of such receiving with a genuine understanding of love itself). In fact, I regard this aspect of gratitude as just as essential as the aspect of generosity, for it means that we graciously receive what the other is offering to us. Receiving graciously may indeed be an aspect of life which many of us have not fully mastered, and this may hurt our relationships with others, for if we cannot appreciate a gift from another, do we know the true value of the gift from the Other?

In speaking of the forms of love, Tillich says:

> The highest form of love and that form of it which distinguishes Eastern and Western cultures is the love which preserves the individual who is both the subject and the object of love. In the loving person-to-person relation-

[4] **Ibid.**, p. 26, §21.

[5] A. M. Henry, ed., **Virtues and States of Life** (Chicago: Fides, 1954), p. 148.

ship Christianity manifests its superiority to any other religious tradition.[6]

In any love-relationship both parties are essentially protected, both are essentially the givers and the receivers, because if the love relationship is real both parties will be recognized and valued as persons.

It is in the "I-thou" relationships, then, that love is discovered and begins its growth toward a much more universal plane. We must be essentially human — i. e., personal — in our relations:

> To treat another as a "Thou," a person, means to respect him and to accept him as himself, quite apart from his actual or potential relationship to oneself; to be ready to delight in him as the unique person he is and is meant by God to become; to be ready to foster his being and becoming himself.[7]

The meaning of love must be essentially bound up with the being of the other person. The relation is not one of love if the other cannot be himself. (Part of the problem in the past and now lies in the fact that we had made God, therefore Love, conform to our idea of "God." Because we did not and do not allow God to be himself, our notions of God and Love are confused and need clarification. And this is possible only if we become sufficiently open to tear down our self-made concept of "God" and allow God to be himself — Love). "Christian love is 'benevolence,' literally **good-will.**"[8] Hence in springing off to some notions of communal or universal love, we must remember that these notions have value only because the individual himself has value:

> The individual person is not a limb of a body; he is an ultimate, independent reality, with both personal and social functions. The individual man is a social being, but the society does not create the the individual. They are interdependent.[9]

If love is a part of us on the interpersonal, "I-thou" level, it will be internalized and automatically become a force in our quest for brotherhood and community, ideals set forth in Paul's **Populorum Progressio.** "Love is not primarily **moral** effort but an inner transformation, which comes to us from God by grace. Christian love is of a special nature, it is 'love in the Spirit,' a feature which distinguishes Christians from the world."[10] Christians ought to be afire with this spirit of benevolence to all. To love means to give meaning, to value, to respect, to appreciate, to be concerned, to be involved, and, in a very real and important sense, to give life. Christ gives life because he is meaningful, valuable, respectable, etc.; but what is more important, Christ gives life because he finds **us** meaningful, valuable, respectable. Christ appreciates us, is concerned about us, is involved with us:

> Christ said that he came that men might have life, and have it abundantly. To try to love as he loves must include cherishing, fostering, and increasing life, removing obstacles to life, helping one another to become more alive. We are commanded to love all our neighbors in this way.[11]

Hence we are called upon to recognize all people as persons. This is the reason why we ought to be concerned about people with whom we may never come into direct contact. This is a very real reason why we should be concerned with peace in the world, starving people. space exploration, etc. "Progress is part of civilization. Economic growth is based on men. What counts for Christians is man himself, each man, each group of men, all men."[12]

Pope Paul calls for solidarity among us now in tackling the major problems of the world. Universal love, which is essentially individual and personal because the "I" is involved, leads us to the need for helping others beyond our own limited environments. "The time has come for more than local, isolated action. All men must act together, to tackle every side of this problem of human progress, the great social problem of today."[13] The problem of universal love and universal justice is in fact one problem. Even though we may not agree with all of Fletcher's concepts, there is some truth to his proposition that justice is love distributed. The old concept of "strict justice" is now becoming "liberalized" through our growth in the concept of love.

> Christianly speaking, we know that justice is love! Justice is **agape** working out its problems. Justice is Christian love using its head—calculating its duties. The Christian love ethic, searching seriously for a social policy, forms a coalition with the utilitarian principle of the "greatest good for the greatest number." Of course it reshapes it into the "most love for the most neighbors."[14]

We are called upon to answer the needs of the world. The greatest sin today is probably the sin of omission: we refuse to have our eyes opened, we refuse to pull the cotton out of our ears:

> All things and all men, so to speak, call on us with small or loud voices. They want us to listen, they want us to understand their intrinsic claims, their justice of being. They want justice from us. But we can give it to them only through the love which listens.[15]

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[6] Paul Tillich, **Love, Power, and Justice** (New York: Oxford University Press, 1960), p. 27.

[7] Mary Perkins Ryan and John Julian Ryan, **Love and Sexuality: A Christian Approach** (New York: Holt, Rinehart, and Winston, 1967), p. 19.

[8] Joseph Fletcher, **Moral Responsibility** (Philadelphia: Westminster, 1967), p. 20.

[9] Tillich, pp. 92-93.

[10] Col. 1:8; R. Schnackenburg, **The Moral Teaching of the New Testament** (New York: Herder and Herder, 1965), p. 221.

[11] Ryan, p. 26.

[12] Pope Paul, p. 25, §14.

[13] **Ibid.**, p. 24, §13.

[14] Fletcher, p. 19.

[15] Tillich, p. 84.

So then we open our eyes to the living skeletons in Biafra; we listen to the bombs falling in Vietnam; we feel the discouragement and despair that comes with the realization of not being able to feed and clothe one's family. "Dialogue builds brotherhood between peoples. The nations will be brought together if all the men at work upon development... are moved by love."[16] But there is an immediacy to love, be it interpersonal or universal. "Insofar as it is already active communion and not therefore ordered to future acquisition, it is concerned with what is at hand."[17]

There are government agencies for the development of the poor nations, but we must all become more involved and concerned with the needs of these underdeveloped nations. Development and planning require thought which apparently is lacking in some agencies:

> The only point in planning is service of the human person. Planning is needed to banish inequality; to fight discrimination; to set man free, and give him full responsibility for his own bodily well-being, for his own moral progress, for his own spiritual fulfillment. Development means social progress as much as economic growth.[18]

Populorum progressio is an expression of love. Just as interpersonal love seeks to be all inclusive and all embracive, since we do have love, our love too must seek out others, help others to live and to be themselves whether they be individuals or nations. We seek to be ourselves while at the same time we seek to imitate Christ. Just as Christ brings life, so we must bring life from the abundance of Christ's love. The immediacy of our loving action is now. Paul VI has sent out the call:

> For all of us, the hour has come to act. On all of us depend so many children's lives, the happiness of many homes, and the future of mankind. And each of us, and every people of the earth, must **think** responsibly, and **act**.[19]

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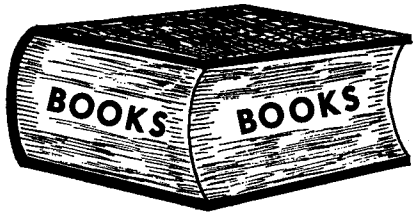
[16] Pope Paul, p. 36, §73.

[17] R. Johann, "Charity and Time," **Cross-Currents** (Spring, 1959), p. 143.

[18] Pope Paul, p. 28, §34.

[19] **Ibid.**, p. 38, §80, emphasis added.



The Religious Life. By Sister Edna Mary Dss. C.S.A. Baltimore: Penguin Books, 1968. Pp. 208. Paper, $1.45.

Reviewed by Brother Robert, S.S.F., Novice Master of the Episcopal Franciscan Friary at Little Portion, Mt. Sinai, N.Y.

"This is not a book for religious," writes Sister Edna Mary, "not even a book for aspirants to the religious life." Instead it "is designed for those who wonder what satisfaction there can be for the individual, or what relevance to society, in so medieval a structure" (p. 9). This may well be so — a book of two hundred pages including a history of the religious life from the fourth century, an examination of vocation, surveys of the daily round, the office and the liturgy, and various apostolates, together with studies on the vows and their meaning, the community life and its relevance for today, could hardly be expected to be a study in depth. Even so, as the text, the notes, and the bibliography make clear, this deceptively simple book is rooted in solid scholarship.

Sister Edna Mary was a member of the Deaconess Community of Saint Andrew in the Church of England. As Editor of the ecumenical journal "Faith and Unity," she visited Roman Catholic, Orthodox, and Protestant communities in Europe. The average member of the Church of England is not notably well informed about the religious life, which was only re-established in the Anglican Communion during the last hundred and twenty years, and remains numerically very small. Thus Sister Edna Mary spells out some details about the religious life which would be regarded as axiomatic by a Roman Catholic reader. However her Anglican perspective does relieve her of the embarrassment of having to seem to reconcile past pronouncements on celibacy as a virtue in itself and a higher way than marriage, or on the religious life as in itself a higher way, with contemporary insights.

Instead she can say "The vows of religion are simply a particular way of carrying out what is demanded of all Christians. A particular way — not a better way" (p. 126).

In her section on the vows it is fine that Sister Edna Mary counters a popular fallacy in saying that "aspirants to the religious life today are not usually people of underdeveloped affections and a natural inclination to detachment in relations with each other," but for her to continue that "those whose temperament would be likely to lead them to love with more fervour than wisdom, who need discipline to harness this capacity for love so that it may be fruitful in the service of God, and who find this discipline within the religious life" (p. 154), while doubtless true of some, is surely to indulge in a type-casting as inadequate as that which the earlier part of the quotation discounts.

Again, in the chapter on Obedience ("the vow of freedom"), she presents a choice which seems too limited. On the one hand community is seen as a family of a very paternalist sort: "perhaps a rather old-

fashioned family where the parents retain a good deal of authority and are not afraid to exercise it, but do it with love and respect for their children and in such a way as to encourage the full development of their personalities" (p. 168). On the other hand there lurks the bogey of autocracy: "where the religious life has been restored in Christian confessions in which the tradition of a right paternal relationship in parishes was lost when the idea of priesthood was rejected at the Reformation, there is a tendency to complete autocracy of the superior" (p. 169). Nowhere is there a whisper of the possibility of a third way, towards which some communities are looking, that is neither autocracy nor paternalism, but a fraternal concept of family which need not be old-fashioned and does not regard any of its members as children, but as adults. How far does the addiction to the paternalist notion of family derive from the historical accident that so many Anglican communities were founded in the Victorian era, when such patterns were normative for the domestic family? Sister Edna Mary, speaking of the highest of the three stages in the search for perfect obedience, approvingly cites examples in those so formed. "In the end the question 'which would you rather do' becomes meaningless — something experienced in small ways by religious spending holidays with their family, who are constantly being asked to choose what they would like to do next, or to have for a meal, and who find increasing difficulty in doing so" (p. 172). Is this really her idea of what happens to the children in that old-fashioned family when their parents "encourage the full development of their personalities"?

Perhaps it is "one of the manifestations of Benedictine influence on English spirituality generally" (p. 65), that Sister Edna Mary lays such stress on "obedience to the will of the superior" (p. 174), so that a fine statement that "where decisions have to be made by the individual ... obedience should be a challenge to make them not just in accordance with specific instructions that may have been given in similar cases, but with the fundamental spirit and purpose of the community" is surely weakened by adding "and the will of the superior" (p. 176). Nowhere in this book on the religious life is there a hint of the concept of the superior defined as the implementer of policy and decisions determined by the family, rather than as the source of decision and policy making.

Is it unfair to criticize the author for having told it like it was, and mostly is, without having pointed to some of the things that are emerging, and hopefully soon will be? Perhaps.

Certainly this is a most readable book, packed with perceptive insights, which can be warmly recommended for anyone interested in the religious life. Moreover, despite Sister Edna Mary's own disclaimer in the Foreword, it seems admirably suited for general reading by a religious who wants the perspective of an overview within which to set his more specialized reading, and most of all it fills a need for those in religious formation, and would make a good basis for a series of seminars.

St. Augustine's Confessions: The Odyssey of Soul. By Robert J. O'Connell, S. J. Cambridge, Mass.: Harvard University Press, 1969. Pp. xiii-200. Cloth, $6.50.

Reviewed by Dr. Cornelius Fay, Associate Professor of Philosophy at St. Bonaventure University, St. Bonaventure, N.Y.

I confess that I have had this book for four months and have been afraid to review it. Its thesis is startling, and yet (after checking, page after page, against the text of the **Confessions**), it would seem unavoidable. Augustine's theory of man, the Rev. Dr. O'Connell claims, is that of the **peregrinatio animae** (p. 11). Man is not a rational animal; rather is he a fallen soul. Each man, rather than just Adam, has fallen. The "primal sin responsible for the soul's immersion in the world of bodies, in a 'life' that is 'death' when compared to what it once enjoyed, consists in its having 'turned away' from the contemplative embrace of God, the highest and unchangeable good, to find its delight in lower, changeable goods" (p. 16).

Fr. O'Connell has prepared himself well for such boldness. The Harvard University Press has published his **St. Augustine's Early Theory of Man: A. D. 386-391** ($10.00) in which Plotinus' **Enneads** are seen as the "framework" for the African Bishop's "understanding" of the Judaeo-Christian vision. We all know, of course, that Augustine was influenced by Plotinus. But I for one have been re-reading and re-"teaching" the **Confessions** with the pious belief that "influence did not go so far as to mean that Augustine took Plotinus quite literally on the question of man's being a fallen soul (as opposed to a bodily being). I should have taken Augustine himself seriously when he claimed that "certain Platonic books" figured importantly in the formation of his ultimate **Weltanschauung.**

The author has concerned himself not so much with what Augustine "meant" or "ought to have meant," as with what the Saint actually said. He has reinforced his interpretations with repeated references to fourteen of the other works, with a careful analysis of the metaphor and imagery of the thirteen books, and with the discovery that the problems of other Augustine scholars vanish with the **peregrinatio animae** thesis. Also, on Fr. O'Connell's thesis, the first nine "understandable" books and the last four "obscure" books become, instead, a unity (p. 7). Fr. Aimé Solignac, S. J., should not have despaired (p. 9): Augustine is forced by the internal logic of his own position to give a "spiritual exegesis" of the **Hexaemeron.** He is forced to find, there, "the Plotinian theory of the fallen soul" (p. 20).

The man is not the "self," the soul is the "self." It pre-existed. It turned away from God. (A man can steal a second rate pear — "his only 'want' was perhaps a 'weariness' [**fastidium**] with justice itself.") The body is a prison. The world is a desert. Food, music, plays, and sex are evil. This great Doctor of the Church is giving a Plotinian "understanding" of Christianity. The elect should "retire to a Plotinopolis of undisturbed contemplation" (p. 18). If the sayings of Paul about our relationship to the sin of Adam are understood in an Augustinian sense, they are being understood in a Plotinian sense. And if, as some say, Augustine is the inventor of the phrase "original sin," the question will surely take on some significance for theologians, who, I understand, are presently exercised somewhat over the interpretation of Baptism.

For the Augustine of **The Confessions,** "the 'fall' is not something which can be explained by the motivation of an individual soul, but something requiring a mutual 'Let's do it!' (II, 17), a 'rubbing together of accomplice spirits [consciorum animorum] to inflame the itch of desire' [**accenderem pruitum cupiditatis meae** — II, 16]. He is preparing our minds to see that the story of individual sin is ultimately the story of humanity itself" (p. 50). So, **The Confessions** is only incidentally Augustine's biography; its episodes are types of events found in the lives of all of us. If we interpret the events of our lives in the Augustinian spirit we must then be sympathetic to Jansenism and Puritanism. "Augustine's under-valuation of man's engagement in the sensible is syste-

matic, and based on an intellectual construct" (p. 133).

The book is well written and well organized (and, I think, not merely because the book it analyzes is well organized). It treats of other matters besides those mentioned here (e. g., Augustine's theory of predestination **ante praevisa merita** — the obvious antecedent to the Thomistic and Calvinistic theories — and the doctrine of **anamnesis**). The index is excellent.

A warning: The one Augustine scholar I consulted verbally, giving him the bald thesis of Fr. O'Connell's book, rejected it. But I am glad to be wrong with O'Connell when he says that "the reader of **The Confessions** finds the notion of his having portrayed his life-experience in terms of so artificial a theory of man difficult to countenance."

The Supper of the Lamb: A Culinary Reflection. By Robert Farrar Capon. New York: Doubleday, 1969. Pp. xii-271. Cloth, $5.95.

Reviewed by Mary Ann Macaluso, B.A. (St. Elizabeth's College), M.A. (Paterson State College), housewife and mother of twin girls.

Robert Farrar Capon, for twenty years an Episcopal priest and a father of six, has written one of the country's best-selling books on cookery. In Francis-like manner, Capon speaks with a special joy of the beauty and truth of the common table. His humor and style harmonize the material and spiritual levels. And with familiar medieval zest for allegorizing, he uplifts the ordinary materiale for the meal into signs of the Christian faith. Behind the seen is the unseen. What comes out of Capon's pen is not a patchwork quilt but a veritable unison of Creator, creature, and creation — participants and ingredients for the reverential meal.

The outlandish recipe "Lamb for Eight Persons Four Times" is central to the work and provides recipes that are earthy, practical, and budget saving. **The Lamb,** Christ, is the source of the profound ideas which permeate this book.

Capon's gusto for food is balanced with the joys of good living. Without sermonizing, he ordains the often misplaced superfuities with a divine relevance. "O Lord, refresh our sensibilities.... Take away our fear of fat. Give us pasta with a hundred fillings... above all, give us grace to live as true men.... Deliver us from the fears of calories and the bondage of nutrition, and set us free once more in our own land, wrere we shall serve Thee as Thou hast blessed us — with the dew of heaven, the fatness of the earth, and plenty of corn and wine."

Capon restores and refreshes our priorities and our sensibilities by suggesting we buy a supply of wooden spoons... one of every shape and size in the store. "They do burn easily and become cracked with age; but then, so do we all. It's nice to have a few things around that make no pretense of imperishability."

Women, to Capon, are like "cheese strudles." As it ages it is not always crisp on the outside, but always good on the inside.

In his description of how to peel and cut an onion, he comments on being and creation. "Reflect how little smell there is to a whole onion — how it is the humors and sauces of being that give the world flavor, how all life came from the sea, and how, without water, nothing can hold a soul."

Tomorrow's Christian. By Ed Marciniak. Dayton: Pflaum Press, 1969. Pp. i-189. Cloth, $5.95.

Reviewed by Father Vincent B. Grogan, O.F.M., secretary to the Minister Provincial of Holy Name Province, New York City.

Long overdue — that best summarizes the impact of this book. We have witnessed publications on updating the role of the priest and the mission of the sister in the post-conciliar Church. At last we find a substantive exposé of the role and ministry of the lay Christian — not in the Church as such, but in secular society.

Of utmost significance is the fact that the book itself was written, not by a prelate or pastor, but by a layman — a very concerned and committed layman. The author bears competent credentials: for years involved in social action, Ed Marciniak is presently Deputy Commissioner for Community Development for the City of Chicago. He should know, then, whereof he speaks when, e. g., he affirms that "there must be unqualified respect for the autonomy of the secular Christian's responsibility for the secular city" (p. 20).

That, briefly and in a nutshell, constitutes the theme of this book: The mission of the Church to society is exercised best by the Christian layman; that is his realm. He must carry the ball — the Christian legislator, the Christian realtor, the Christian merchant, the Christian city-planner, and not the hierarchy or the local clergy. Supporting this stand is the sad realization, as the author states, that the Church's civil servants — bishops and clergy — have failed miserably in their attempts to influence society and to solve current problems.

Marciniak maintains, in fact, that **ordinarily** clergymen should not become actively involved in promoting solutions to society's problems — war, racism, poverty, etc., since this is the layman's area. The priest as citizen contributes to society by fulfilling his role as an ordained spiritual leader and not as a social worker. "In the twentieth century the most influential priests and ministers are men who long ago gave up the illusion that the Church was at the service of the marketplace only when they themselves were on the scene" (p. 67).

Undoubtedly this is a controversial point of view. Not of course that the author would restrict the priest's role to sanctuary and rectory. He simply wishes to stress that the layman has exclusive competence in confronting and meeting the problems of the times. On him, the layman, has the mantle of leadership been conferred in that area. Marciniak immediately allows for exceptions, however, to this general norm of clerical "hands-off." While the priest "is not required to seek out trouble, when it lands on his front doorstep, or close to it, he will not duck out the back door" (p. 71).

It might be thought peculiar, at first, to have a chapter on the priesthood in a book concerned primarily with the Catholic layman. Yet Marciniak examines, quite correctly I believe, the role of the laity within

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the context of the Church itself (chapters I and II) and the function of the clergy (chapter III). Only after presenting this all-important background does he develop his thesis on the layman's mission today (chapters IV, V, VI).

Despite theological imprecision on the teaching office of the bishop in the Church (p. 44), and a slight typographical error (Pope Paul visited the U. N. in 1965, not 1966), this book is a "must" for anyone genuinely concerned with post-Vatican II Christianity. Easily readable, the work nevertheless contains some challenging ideas (there is no pat solution available for every contemporary problem) and some startling proposals (as now constituted, no one has the right to speak for the diocese in the civic area on any issue of morals, not even the bishop).

In short, **Tomorrow's Christian** should be read **today** — by clergy and laity alike, if "tomorrow" is to witness the dynamic fulfillment of the conciliar thrust.

The Range of Commitment: Essays of a Conservative Liberal. By Justus George Lawler. Milwaukee: Bruce, 1969. Pp. xi-202. Cloth, $6.50.

Reviewed by Father Julian A. Davies, O.F.M., a doctoral candidate in philosophy at Fordham University, and Book Review Editor of this review.

A literary and ecclesiastical polymath. That is the impression one receives of Justus Lawler from his thirteen essays on matters Catholic from aid to education and the role of the Catholic university to bishops, priests, the future-of-belief debate, and the materialism of Daniel Callahan. Two principles seem operative throughout most of the work: (1) though popes and bishops as we know them may change, the Church will always remain an institution with administration, government, and authority; and (2) following Lord Acton, it is better to err on the side of severity in rendering moral judgments than on the side of leniency, lest principles be lost to view. The first position makes Lawler conservative; the second, in its concrete working out, in the judgment of the Church — both hierarchy and laity — makes him liberal.

Chapters on "The Bishops as Teachers," "Priests in the World," "Charles Davis: The Glamour of Dissent" form a masterful argument for the Church as institutional. Lawler's deft use of history (especially that of the first and the nineteenth centuries), coupled with his unclouded vision of ecclesiastical folly and even malice, makes his elegance persuasive. "Theology and the Uses of History" is a superb piece — a call to theologians not to abandon their calling to reflect on the human in favor of will-o'-the-wisp secularization and "God is dead" theology.

The essays on aid to Catholic schools, contraception, and the role of a Catholic university assert what the author regards as "the liberal principle": that the Church must change. The first and third are rather balanced critiques of much of the status quo. The second is, in my opinion, senseless drivel.

Most original of the essays, to this reviewer at any rate, is that devoted to a "Theology of Animals" — a theology maintaining that flesh and blood animals have **rights**! What Lawler has to say about anti-semitism, Callahanistic materialism, is least interesting, being so tied up in polemics against particular books as to lose the breadth of vision characteristic of true prophetic writing. Most puzzling, certainly, is "Diction as Morality," which should perhaps read "Poetry = Religion."

To describe **Range of Commitment** as well written is an enormous understatement. To point out that Lawler often inks his typewriter with acid is not to gainsay that his sense of history is refreshingly sane. He has a few hang-ups, as we all do: his complaint on contraception in the Foreword approaches arrogance; his own comments elsewhere in the book illumine brightly his fault of philo-plebeianism; and his reverence for "sociology" gives the impression, at times, that Mr. Gallup is the Holy Spirit's right hand.

Yet despite all this, and despite the fact that Lawler has given us a collection of his previously published essays (many of them **Continuum** editorials) instead of the overview of liberal-conservative squabbles the publicists led us to expect, **Range of Commitment** is worth reading; Mr. Lawler has something to say.

All Things New. By Francis A. Cegielka. New York: Sheed and Ward, 1969. Pp. 214. Cloth, $4.95.

Reviewed by Sister M. Josephine Wiltrout, O.S.F., a missionary among the Indians at Chinle, Arizona.

This is a timely and well written book, in which the author writes effectively concerning the impact Vatican II has had on religious life, but especially on religious communities of women. There is an atmosphere of deep reverence pervading the book; yet the recommendations and directives of the Council are given good practical interpretations. Likewise there is a real regard for the traditional backgrounds of religious life.

Throughout the book the image of the Church is stressed; two features especially are marked, namely that our religion is one of deep mystery and that the Church is the People of God. Also well drawn is the picture of the "new man" in a "new community."

One of the most candid and thought-provoking chapters is that on "Virginity, a Surpassing Gift of Grace," in which religious life is said to be embraced for the good of the whole Christian community. Whereas the "vertical" approach has for so long been emphasized, now there is a healthy stress on the horizontal, or communitarian complement. Vows are made "for the world's salvation and for the up-building of the Church" (See **Perfectae caritatis**, §3, and St. Clare's Third Letter to Blessed Agnes, §3). Mention is made of Canon 487 placing the vows in order of importance: chastity, poverty, and obedience (**P. C.** §§12-14). This makes virginity the foundation-stone of the religious life, a strong building block for community life, forming and educating religious to observe the other vows.

To anyone asking, it can well be said that this book, **All Things New**, is an excellent, well-balanced, and readable book by an author who has a background of merit, who gives a fine over-all picture and understanding of the problems facing religious. The radical reform called for is not minimized, but neither are the fundamentals. New insights can be gained by all who read with care and attention.

The Vowed Life. By Adrian van Kaam. Denville, N. J.: Dimension Books, 1968. Pp. 363. Cloth, $6.95.

Reviewed by Sister Joan Marie Maliszewski, C.S.S.F., instructor in science and mathematics at St. Anthony's High School, Jersey City, N.J.

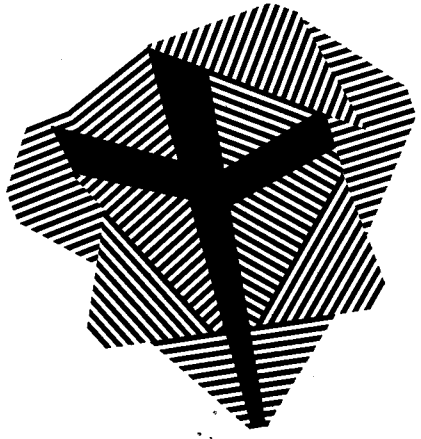
Grace builds on nature. In his book, **The Vowed Life**, Father van Kaam describes the orientation of the vows as pointing to fundamental attitudes which underlie the movement of mankind toward the humanization and spiritualization of basic needs and drives. He delves into psychology to describe the evolution of life forms, including religious life, as a consequence of man's tendencies and environment. The explanation is continually interspersed with lucid examples taken from daily human, religious, even higher forms of animal, life.

Throughout, a positive approach is used to describe how the vowed life (marriage included) is most necessary for personal fulfillment and satisfaction. Obedience reflects total openness of the whole man to the meaning of all events in man's life situation. Celibate love, transcending the need for reciprocity, is a love which makes a person more free to meet cultural needs. Poverty develops from the instinctive orientation for the right selection and use of those things that make survival and biological development possible. Once a commitment is made to a definite life-form, one becomes more deeply available to its dimensions and more unavailable to the alternate life forms.

A most rewarding observation is Father van Kaam's capacity to diagnose objectively the flaws in our religious life as a result of Western culture. Having been exposed to more than one culture, he is in a unique position to evaluate both. He treats utilitarianism as a disease gnawing at the foundation of deep, meaningful religious living. According to the utilitarian viewpoint, the effectiveness of total personal and religious life may be measured by the success of professional life. In other words, what I do is more important than what I am or have to offer.

Formation is most decisive in establishing correct ideas of and proper attitudes toward personal fulfillment in religious life. It is here that the art of religious living should be emphasized. For this reason, the director of formation should not only be learned in the ways of the spirit, but also seek to emulate Christ's respectful attitude towards the gifts of culture and nature in spite of criticism.

The Vowed Life is a must for all religious. It will give the young religious a deeper understanding and appreciation of the life-forms to which they have committed themselves; it contains nuggets of priceless wisdom for the seasoned religious, light and hope for the confused religious, and some astute advice to administrators concerning the direction toward which the tide of our changing times is sweeping us.



Helpful Advice for Teenagers

John Krubski

The thing that impressed me most about Father Lowery's book[1] was that the author read the letters without paying too much attention to the words themselves. Instead he probes for the real difficulties responsible. He seems determined not to tell the writers what, in many cases, they want to hear. Rather he takes great pains to expose the teenagers to the entire truth of the situation, insofar as he can see what that truth really is. He forces both sides of the issue into the forefront and refuses to be limited by lack of information on the part of the correspondents.

Where the problems can be answered concretely, Father Lowery does a good job of backing up his reply with factual bases. The questions which demand his personal opinion are well handled by an explicit emphasis that "This is what I think." Although his opinions have inevitably been affected by his status and role as a priest, they are often more liberal than one might expect. In any case, the sincerity with which he presents them will, at least, make readers see clearly a view opposed to their own and proposed by a man who obviously has nothing but the best intentions of helping troubled youngsters.

In summary, the book is simply written — undoubtedly to prevent misunderstanding. It seems to me that Father Lowery expects his readers to be mature enough not to be fooled by the over-simplification of the problems, but to use the ideas in a bit of soul-searching for the truth.

Bogda Blekicki

In writing **Teenage Problems,** Father Daniel L. Lowery has provided today's youth with an arsenal of advice on prevalent teenage worries. He has embodied within the six short chapters almost every aspect of teenage problems by the judicious selection of letters from his syndicated columns.

The first two parts optimistically deal with the crises of faith, sin, and forgiveness. Rather than generalize, Father specifies by references to the Bible, Church laws, and decrees. The third chapter is dedicated exclusively to religious vocation. The author does not decide the question, for the teenager, of whether to enter religious life; but he does present useful guidelines to be followed in arriving at one's own answer.

[1] **Teenage Problems.** By Daniel L. Lowery. New York: Paulist Press, 1969. Pp. 152. Paper, $1.00.

John Krubski, in his second year at Fordham University, and Bogda Blekicki, in her first year at Rutgers, were Class Valedictorians and Yearbook and Newspaper Editors at St. Anthony's High School, Jersey City, N.J.

Since social relationships cause many a struggle for young people, the fourth and fifth chapters touch upon encounters with parents, teachers, and classmates. Father Lowery's personal advice is helpful and unbiased, and in more serious conflicts, at home or in school, he encourages the individual to seek professional help. In the final section Father concerns himself with friendship, dates, and marriage. While his treatment of these subjects is very frank and broad-minded, his advice is forceful.

The book deserves widespread popularity on the basis of its content alone, but its virtually unique importance for today's teenagers seems to lie in the author's style. Father Lowery uses simple and clear language. He speaks to the teenagers in their own idiom. By such expressions as "cool it," he seems to me not only to communicate but to establish as it were a basis for real friendship with his readers. His advice gains in acceptability, for it appears to be the advice of a wise and experienced friend rather than simply that of an older person.

It is my opinion that Father Lowery will see realized the wish he expresses in his preface: His book will truly provide a glimmer of light — a speck of encouragement — for many boys and girls seeking means to apply Christian principles in their lives. It will, as well, furnish fruitful reading for parents and teachers.

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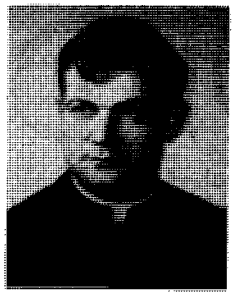

GUEST EDITORIAL

Statistics—as Statistics Go

The latest edition of the *Annuarium Ordinis Fratrum Minorum* (Quaracchi, 1968) devotes some 34 pages to the topic "De Studiis in Ordine" and goes into great detail about the Pontificium Athenaeum Antonianum (Rome), the Studium Franciscanum Biblicum (Jerusalem), the Studia in Tokyo and Seoul, the Research Centres at Quaracchi, Rome, Madrid, Washington, Hong Kong, Ireland, Tokyo and Singapore, etc. It notes with equal exactness the colleges and universities and other faculties, throughout the world, which have been organized and are directed or staffed by the Order of Friars Minor. And then, with unabashed pride, the *Annuarium* lists the "Magistri et Docentes ex Ordine Fratrum Minorum in Universitatibus et Facultatibus ad Ordinem non pertinentibus."

The latest editions of the *National Catholic Almanac* and the *Official Catholic Directory* certainly support, bear out, and even supplement all that the *Annuarium* has reported concerning the activities of the Order of Friars Minor in the field of education, in general, and of higher education in particular.

The Franciscan reader (or consultor) of any of these volumes cannot but be impressed by these facts and figures. Certainly the Order, especially here in the United States (and here we are concerned solely with the Order of Friars Minor section of the Franciscan Family, because we lack sufficient knowledge and source material re the other sections) is really involved in, and committed to, education and research. And this, of course, is directly in accord with the new *General Constitutions,* which pay serious attention to education and in Title VI, art. 127, §1, call education a ministry and an "apostolate."

With all these facts and statistics, one would imagine that the Annual Meeting of the Franciscan Educational Conference (comprising friar-educators of the United States, Canada and Mexico) would be especially important and very well attended. The FEC officially dates back to 1919

when the first meeting, which elected Father Thomas Plassmann as President, was held at St. Anthony Friary, St. Louis. In his opening address, Father Plassmann stated that the purpose of the FEC was to bring about a greater unity of action and a greater co-operation among the Franciscan educators in this country. The FEC was also established, he added, so as to unite in a voluntary association as many friars as possible who are engaged in educational work. Father Plassmann then enumerated a long list of advantages of such an organization, stressing that it would bring together friars who have mutual interests and by co-operation share the results of their experiences and labors.

The idea of the FEC caught on well: In 1921 the Friars Minor Capuchin joined, followed by the Friars Minor Conventual in 1922. Soon the members of the Third Order Regular as well as friar-educators in Mexico and Canada also became part of the Conference. What was accomplished in the 50 conferences since 1919 can easily be ascertained by simply glancing at the *Proceedings*: Duns Scotus (1921), Science (1923), Language Studies (1924), Sacred Scripture (1925), Franciscan School of Philosophy (1930), Catholic English Literture (1940), Law and Government (1950), Franciscan Esthetics (1951), Justice in the Modern World (1964), etc. Again: statistics, facts and figures.

This year, however, at the 50th Anniversary Meeting of the FEC (held from June 2-5 at the Immaculate Conception Seminary, Troy, N.Y.) the statistics, facts and figures pointed not to praise and progress, but to a very frightening and disturbing situation. In plain words: this year's FEC was disappointing to say the least! In this writer's opinion, *it was a flop!* Oh, the papers were excellent, the discussions lively, and the days together very, very enjoyable—and I am informed that the pre-Conference preparations were more than adequate. But what was missing was an audience. People. All in all there were only about 30 people in attendance—15 of whom were either reading papers or else involved in the administration of the FEC. With the statistics, facts, and figures of the *Annuarium, Almanac,* and *Directory* we can, I think, legitimately and in all sincerity ask these questions: Where were the Prefects of Education from the various Provinces? Where were the Seminary Rectors and Professors? Where were the Research Scholars, Writers and Editors? Where were the "Magistri et Do-

Father Romano S. Almagno, O.F.M., a member of the Immaculate Conception Province, Professor at the Immaculate Conception Seminary, Troy, N.Y., combines with his demanding responsibilities as Bibliographer of the American Teilhard Association, New York City, visiting professorial duties at other educational institutions in the up-state New York area, including St. Rose College and Our Lady of Angels Seminary.

centes . . . in Universitatibus et Facultatibus ad Ordinem non pertinentibus"? Where was everybody? And most especially, where were our students?

All this is not to say that there were not some (even many) in the above mentioned categories who were unable to come—and this because of Provincial Chapters, the shocking death of Father Minister Germain Schwab, and other duties. But the statistics, facts and figures lead us to believe that there were many other educators who could have come and did not. Why?

The reason for such poor attendance is not easy to ascertain. Does it have something to do with our loss of a sense of tradition and belonging? Does it have something to do with false notions of Frnaciscanism or Fraternitas? Is it not a sign of anti-intellectualism even among the educators?

As we remember, during this month of November, the life and works and example of John Duns Scotus—we do well to ponder these questions and all the other questions that our minds and hearts will conjure up. We do well to ponder the meaning of education, scholarship, sanctity and learning in the Order today. Not what it was in Scotus' time. Not how glorious the friars were in the past. Not that the halls of Oxford and Paris once echoed the footfalls of sandaled feet. But rather what it all means today. For, as Father Karl Balič, O.F.M., Scotus' editor-in-chief has demonstrated, the rise and fall of the Order has always (strangely enough) been marked by a decline or rise in sincere sanctity, learning, and real scholarship.

Romano S. Almagno, O.F.M.

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The Role of Theology in the University

Charles J. Curtis

It is perhaps indicative of the revolutionary changes brought about by the evolution of modern science that theology, once "queen of the sciences," now is called upon to state the objective or purpose of theology in the modern university. Partly this question arises from a purely administrative need: the need of the administration of the University to determine what sort of planning should take place. But to a considerable degree there is in the minds of many thoughtful men the question why there should be a theological faculty at all.

Given the dilemma of theology in the twentieth-century university there arises, within the theological faculty itself, the question of direction: In what direction should a department of theology move? Should it devote itself chiefly to the teaching of the "facts" of the history of Christian thought, the history of religions, and contemporary religious thought? Or would it be better if theologians immersed themselves in research in the hope of somehow matching the great advances of science and technology? But here the question must be asked at once, whether theology can free itself from, or even repudiate the tradition of its past in the way in which much modern philosophy has done.

One of the most puzzling questions that presents itself to the department of theology in a university is the growing, avowed or unavowed fear or contempt of theology. It is not an adequate answer to explain this phenomenon psychologically in terms of hatred of one's childhood priest or the nuns in the parochial school. Philosophers as well as scientists find theology objectionable for a number of reasons.

First, it is generally held that theology is committed to the perpetuation of a single ideology, such as "the Catholic position" or "the biblical answer." The perpetuation of a single ideology stunts intellectual probing and creative advance into novelty, it is argued.

Secondly, because of the ideological nature of theology it pro-

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duces an unfitness for responsible action in a pluralistic society which is not dominated by the Church. The functional relativism and pragmatic adaptation of a pluralistic culture is opposed to the antiquated ideological stance of much of modern theology.

Thirdly, where a department of theology is permitted to exercise a controlling influence over a university the ideological imperialism of theology prevents the university from merging into the mainstream of American higher education. Theologically oriented universities tend to set up walls of protection against the adulteration by secularism of our Christian or Catholic heritage. The result is an attitude of withdrawal from American life and culture.

Fourthly, a university committed to a limited, denominational, theological stance fosters a denominational self-awareness which is a throw-back into nineteenth-century denominationalism. The spirit of self-contained denominationalism inhibits the atmosphere of freedom, exploration, and discovery which is essential to a university community of scholars pursuing the elusive goal of truth. The restrictive influence of a limited, denominational perspective manifests itself in such ordinances as compulsory attendance at certain religious discussions or observances, required religion courses, discriminatory hiring practices (e. g., the president or dean of the Church-related university must be a clergyman, or preference is given to prospective professors who belong to the supporting denomination), a predominantly denominational student body, a one-sided or "slanted" library and curiculum, and often artificial stress on "Christian emphases," "the Catholic position"; "spiritual values," "the Judeo-Christian tradition," and "keeping God at the heart of the learning process."

Fifthly, when a theological department exists in a university, its theologians will try to achieve both educational excellence and religious precision. This attempt is doomed to failure from its inception because of three changes that have taken place during the last generation. (1) Budgets of universities are coming increasingly from non-ecclesiastical sources such as federal funds and large individual gifts. (2) The number of committed Christians among faculty members and administration is decreasing steadily in our modern, secular world. (3) The committed Catholic or Christian home is no longer the chief source of the student body of the university.

An attempt to answer these five objections to theology in the modern university would exceed the scope and purpose of this paper. Rather we shall now turn to several constructive proposals for the future role of theology in the university of the space age.

1. Pluralism. Personnel and financial pressures, as well as the general trend of secular culture, call for a change-over to pluralism — i. e., for a change from operation against one background such as that of particular denomination, to one reflecting many backgrounds. Religion is the sum of mankind's unceasing quest for encounter with God. The ecumenical renewal, as well as contemporary insights into the history of religions, have made it clear that religion is a complex and multifarious phenomenon which cannot be reduced to any one denominational perspective. A theological department in a university setting must today demonstrate its ecumenical and pluralistic intentions. It must seek to offer a program of studies reflecting the diversity of religious and philosophical traditions and the wide variety of many cultures and civilizations.

2. Educational achievement. The new goal of theology in the contemporary university must be stated in terms of significant academic and educational achievement. Theology must be defined in educational rather than in quasi-religious categories. The department of theology should offer undergraduate majors and graduate degrees in theology. Its faculty members should have access to the same opportunities for grants and sabbaticals which other faculties enjoy.

3. Functionalism. The pluralistic intentions of the modern university speak against the maintenance of an organic relationship between theology and other disciplines. The theological department should be autonomous and its relationships to other departments of the university should be functional ones based on a variety of objectives. What is needed is a scientific (**wissenschaftlich, vetenskaplig**), disciplined, objective approach and method of theological study. After all, theology is the formal and disciplined study of religion. This means that theological departments can thrive in an atmosphere of freedom, for self-discipline is the presupposition of freedom. In the spirit of freedom can take place the dialogue between professor and student which aims at the communication of knowledge of the basic themes and changing structures of various traditions in order to help the student to arrive at an informed opinion and an intelligent, personal commitment. Theological education in the university is most helpful when it is maximally relevant to the needs of the student. The objectives of modern theological discipline are not achieved when a particular interpretation of Christian doctrine is forced upon recalcitrant students.

4. Annual consultation. To maintain and enhance its validity in, and contribution to the university community, the theological department should seek an annual conference or consultation with the entire faculty and student body on the implications of Christian, Catholic, and Judaic-Christian faith for higher education.

5. Judaic-Christian perspective. Theologians within the academic

community must try to present a convincing and compelling Judaic-Christian position on the basis of the relatedness of all academic disciplines. The sciences as well as the humanities have a religious dimension. The task of theology is to explore this dimension within the context of the Judaic-Christian emphasis. While it is true that the department of theology should study also non-biblical religions, the major emphasis must fall on the scriptural religions of Judaism and Christianity.

Theology and the other academic disciplines of a university can all perform their respective roles most effectively when they are related. This is most obviously the case in the relationship between theology and philosophy. To be complete and at its best, theology needs philosophy; and philosophy needs theology. Both are handmaidens of one another, both are partners in the quest for truth, goodness, and beauty. Philosophy cannot go to its limits without engaging in theological reflection. Theology needs some kind of philosophical **modus operandi** if it is to think analytically, critically, and creatively. The giants of the history of Christian thought, such as Saint Augustine and Saint Thomas, have been philosophical theologians. In the final analysis philosophy and theology are essentially one in their concern for truth, adequacy, and coherence.

But there must exist a relationship of creative relatedness and dynamic dialogue between theology and all other disciplines, and this primarily for two reasons. First, the encounter of dialogue helps each field of learning to stick to its proper subject, so that, for example, science does not become a surrogate religion (sometimes called "scientism"), and philosophy does not become a truncated crypto-theology. Secondly, the Christian faith and the Judaic-Christian vision of reality can best be judged on their own merits when they are in dialogue with other perspectives in the academic community.

6. The whole man. Theology is concerned with the whole man and the uniqueness of the person. Consequently the theological department of a university will want to broaden the religious dimension of every aspect of human learning, and thereby enrich the curriculum and deepen the insight of every student. When theology examines man as a spiritual being whose domain is the universe, it does so to help students become more fully men. The teacher of theology will seek to integrate and develop the Judaic-Christian vision of life with a profound knowledge of the student's self and the religious, philosophical, social, and natural matrix in which this self is to fulfill its destiny.

7. Ethical implications. One of the functions of theology in the university is to hold the ethical implications inherent in the other disciplines before those engaged in the pursuit of those disciplines. It points to the significance of ethics and esthetics for the process of learning, maturation, and truth. Together with philosophy, theology will insist that educated men of every age ought to be acquainted with the major responses, past and present, to the ultimate questions concerning the being and value of man: the individual, the family, the country, fellow man, and God. In the dialectic of the teaching process, a dialectic of information-giving and problem-solving, the theological faculty will attempt to prepare and exercise the student to enable him to make responsible life decisions with respect and appreciation for diversity in the expressions of the moral life.

8. The risk of faith. An important aspect of the role of theology in the university community is to point to the need for the risk of faith in an educational establishment that likes to play it safe. The ecumenical renewal of theology has favored the rise of a mind which is not satisfied with conventional answers, which looks upon theology as a mode of of thought rather than an accumulation of facts, and which thus encourages the student with a probing mind.

Theologians who are true to their vocation will always attempt great things for God. Faith being their basic stance, they are men who are willing to risk everything for the sake of a fuller and richer representation of the **imago Dei** in man. The Judaic-Christian vision of the **imago Dei** tends to foster an exalted sense of the high purpose and dignity of human living.

9. Checks and balances. Theology in the university can help to check and balance the current emphasis on higher education which is becoming an increasingly dominant factor in American society. It can transform this potentially very destructive new educational caste system into a creative and constructive process of a universal enhancement of life. Religion has been and continues to be a major cultural phenomenon. It will continue to be this, and hence be in a position to exert the needed influence against the development of an educational class system in society, if it is able to attract the ablest minds of contemporary society. Significant scholarships

and attractive opportunities to study abroad will help the theological faculty to be competitive in the university.

10. Midwife of the university. Theology can and should function as a midwife of a pluralistic university aiming to shape a more humane society and more humane men in a pluralistic world. The role of midwife can be fulfilled successfully by the theological department only if it recognizes that non-Christian perspectives can also contribute to the goal of building a more humane world.

Two specific steps can be taken to enable the department of theology to fulfill its rôle as midwife of the university. First, if theology is to perform its dialogical and unitive functions within the context of the university, it must seek to attract and hold some of the outstanding theologians of our times as members of its faculty. Secondly, the department must sponsor special conferences involving in dialogue some of the outstanding scientists, artists, scholars, philosophers, historians, and theologians of our time. This will enable theology to remain a creative and dynamic partner in dialogue with other departments of the university. The special responsibility of theology in these dialogues will be to press the question of truth. The theologian is committed to the proposition that truth has intrinsic value for both the individual and the civilization in which he lives. When he engages in dialogue with other scholars, he seeks truth through dialogical encounter which will promote a more adequate understanding of the interrelationships of knowledge. Theology, once queen of the sciences, must never lose its concern for a fuller comprehension of the organic unity of the scholarly search for knowledge and truth.

11. The servant role. Theology must seek its fulfillment within the university not as an imperialistic dictator, but as a servant — indeed, if need be, even as a suffering servant. Its primary aim must not be to capture the university, but to lead it into paths of redemptive renewal. It is in this sense that theology must stand as the living witness to, and interpreter of redemptive renewal through suffering and tenacious clinging to the path of truth and righteousness. One of the practical ways in which this objective can be implemented is to offer courses on theology and cultural renewal. Another way would be to engage both students and theological faculty in active and concrete witness to such redemptive renewal of contemporary culture and society: "You are the salt of the earth" (Mt. 5:13).

12. Critical theology. While theology functions as a redemptive force of renewal within the university, it must at the same time serve also, not as a master of culture, but as its critic. This is the prophetic obligation of theology in the Judaic-Christian tradition. But

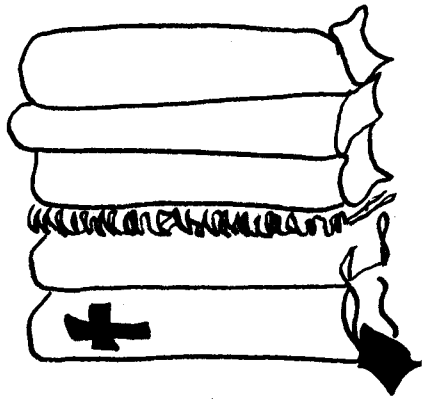
since the theologian cannot speak as a cynical individual, but must speak as a member of the community of faith to which is entrusted the care and preservation of the earth, his criticism must be ultimately of a constructive, creative, and hopeful nature. Hence theology, also as a critic of culture, tends to stress (and should emphasize) dedication to service to other persons and creative involvement in the life of the human community and its institutions.

13. Unitive center. One of the disturbing results of the knowledge explosion on the university has been the impending metamorphosis of the university into a multiversity. The increasing specialization of academic pursuits has led to an intellectual fission which threatens to undermine the objectives of the university, and thus threatens the lives of those who entrust themselves to that institution during the formative years of their mental and spiritual and emotional development.

The task of theology in the university is to promote the unity of the academic community as a dialogic center, and thus to counteract the increasing specialization and fragmentation of academic disciplines. Practically this means that, if theology is to inform all areas of human knowledge and concern with its critical and constructive approach of dialogue it must have access to dialogue with all departments of the university. A major aim of these dialogic encounters is to promote the sense of the unity of all truth within its wide variety. They could be held as annual or semi-annual conferences on "Law and Theology," "History and Religion," Medicine and Ethics," or "Science and God."

The ecumenical movement has taught us that dialogue is an important avenue of understanding the relatedness of diverse forms of thought and the ultimate unity of all truth. A theological department renewed by the ecumenical spirit of the age of Archbishop Nathan Söderblom and Pope John XXIII will want to enable all the students of the university to view sympathetically the problems of our time in their broadest perspective. It will at the same time seek to give each one of them the skills and methods that promise to lead to the solution of these problems.

The spirit of ecumenism searches for unity in essentials while allowing freedom in all else. It recognizes the pluralistic implica-



tions of the great diversity of interests in the university and will attempt to allow to each one of them an adequate measure of responsible freedom. An academic institution like DePaul University of Chicago, for instance, one of the ten largest Roman Catholic universities in the world, would be fruitful soil for the outreach of an ecumenically oriented department of theology, because this kind of university can and does offer the stimulating, intellectual atmosphere of the diverse interests of a large and by no means homogeneous student body. De Paul, since its establishment in 1898 by the Vincentian Fathers, has followed the sensational growth of Chicago to one of the great economic and population centers of the world. Dynamic programming and constructive use of diverse forces have made the rise of DePaul possible. Theological courage, vision, and wisdom have guided, guarded, and significantly contributed to its development.

The same is true, **mutatis mutandis,** of the Divinity School of University of Chicago, one of the leading institutions of Protestant theological higher learning. Growing out of Baptist antededents, the Divinity School now thrives in an academic setting which is favorable both to inter-Christian and to Judaic-Christian dialogue. Situated in one of the leading universities of the world, it has enormous opportunities for developing an all-inclusive vision of the university as a dialogic center of scholarly men who have devoted themselves to the pursuit of truth in the hope and belief that the truth will make them free.

14. Life-long education. The Supreme Court decision of 1964 banning Bible reading and even voluntary prayer in public schools has tended to open our eyes to the widening gulf between secular and Christian institutions of higher learning. The department of theology has a special calling to enhance the specifically Christian ethos and vision of the university. It does so in the belief that an education without spiritual influence is incomplete.

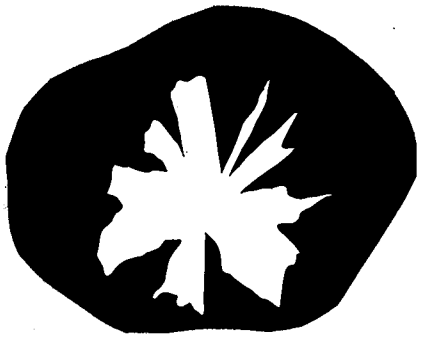
The history of Christian and Hebrew thought shows that theology is an endless voyage in exploration and discovery. The history of theology shows men under God moving in the direction of the elusive goal of truth the pursuit of which is a life-long process of education. The department of theology must make clear to the student that theology in a university is no longer a matter of simple instruction and elementary training (as it was in his parochial high school) but encourages the persistent search for knowledge, the critical questioning of knowledge, and the adding to knowledge. Theology in a university should foster the desire to move along lines of independent thought, putting old ideas into new contexts and exploring new fields of inquiry.

The introduction of departments and courses of religion in some state universities indicates the spread of the recognition that religion can be, and in certain contexts should be studied objectively and appreciatively. Theology ought to foster such objective and scientific inquiry. One consequence of this approach to, and of theology is that academic excellence, not piety must provide the standard. Theology as taught in a university favors scholarly habits of mind in religious matters, thus encouraging the view that theology is a life-long process of maturation, inquiry, and discovery while at the same time counteracting religious tendencies toward bigotry and fanaticism.

A life-long process of theological education, which theology should set before the student as the inescapable requisite of growth in the spiritual life, is a process of exploration and discovery of freedom. Theology at its best leads men to freedom in responsibility. Freedom presupposes an open mind in questions of scholarly judgment of facts and clarification of theological issues. The history of theology and the recent developments of ecumenical renewal demonstrate the ever-present need of man to free himself from prejudices and preconceived notions. In view of this need theology must be presented as a life-long process of education.

15. The religious meaning of culture. Our entire western culture is based on a Judeo-Christian view of man, history, nature, and God. Theology in the university functions, therefore, as interpreter of the inner meaning of western civilization. Paul Tillich has said that religion is the substance of culture, and culture is the form of religion. In the West religion means Judaism and Christianity. Hence Western culture can be interpreted by theology in terms of our Judaic-Christian heritage. A church-related university is founded explicitly on Judaic-Christian principles and continues to assert the contemporary relevance of these principles to higher education and the modern world. These principles may be expressed in terms of the heritage of a particular religious personality, e. g., St. Vincent de Paul, or Martin Luther, or John Calvin. But in this particularized expression the universal dimension of Judaic-Christian principles must never be lost to view.

16. The democratic spirit. Theology can and must function as the watch-dog of democracy in the university. It does so by drawing to the attention of the academic community the universal relevance of the doctrine of sin. Democratic processes are based on a system of ckecks and balances which presuppose a strong doctrine of the sin of man: no man can be trusted absolutely. The theological understanding of sin reveals the inner dynamics of democracy and the reasons why power corrupts, and absolute power corrupts absolutely. Theology is thus the



guardian of democratic freedom because it resists every absolute claim to power and authority.

17. Faith and meaning. Theology must be the champion of the rightful claims of faith in the life of the university. It can insist, for example, that to discern meaning in history a man must have faith. If history is meaningless, then the individual and the nation become intellectually and morally paralyzed, and the society as well as the individual disintegrates, decays, and dies, unable to meet with a creative and constructive response the new challenges of historical existence in the never-ending process of historical change and adjustment.

18. Monotheism. Theology in the Judaic-Christian tradition is resolutely monotheistic. The biblical and philosophical vision of the absolute claim of the one and only true God relativizes and criticizes all other claims to power and authority. The function of theology in the university is therefore to preserve America as "one nation under God." Theological monotheism is the guardian against idolatry (worship of the false gods of contemporary culture) and false absolutism (claiming the status of ultimacy for penultimate things and problems). Idolatry and absolutism are the deadliest enemies of the spirit of freedom, inquiry, and discovery which are the life-blood of the university. Theology is called to resist and expose them wherever they may occur in the academic community.

19. Balance of power. One of the functions of theology is to counter-balance the predominant mood of society, to keep the truth from being corrupted by excesses of fanaticism and over-emphasis. In the face of injustice, such as racial prejudice or the war in Vietnam, it must raise the prophetic voice of justice — recall Father Groppi and the Rev. Dr. Martin Luther King. If society becomes obsessed with concern for justice, theology must proclaim love as the highest norm of conduct.

Since theology has the opportunity at the university to influence the leaders of tomorrow, it can function as the regulator of the balance of power and the wholesome equilibrium of cultural emphases. Theology here serves as a bridge between the social emphases of yesterday and of tomorrow. It is especially suited for this role because of its universal perspective, which grows out of millenia of historical development, and because of its eschatological expectation of the kingdom of God and of his Christ.

20. Creative affirmation of culture. The department of theology in a university is the guardian and champion of the spiritual values of mankind. These values are the guides for a beneficial use of the explorations and discoveries of knowledge. Spiritual principles furnish access to an interpretation of reality in the context of the Judaic-Christian vision of the meaning of nature, history, and man.

Thus theology takes up existing trends of cultural development and transforms them into a vast process of responsible and constructive efforts, and helps bring the practical implications of God's creative activity in Christ, to bear on the work of man in culture. The theological affirmation of culture is the antidote to the spirit of skepticism, nihilism, relativism, and despair which at times threatens to overtake the university and the society in which it lives. The basis of this invincible theological optimism is the conviction that nothing exists without the Word, the **Logos** who became flesh in Jesus Christ.

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On the Spirit of Prophecy

A Paraphrase of 1 Celano 11 by Patrick Jordan, O.F.M.

Francis was alive with the Spirit. He'd turn over stones and little flowers would mushroom. Birds just couldn't keep quiet when they were around him. And stars would break across the sky like foaming surf. But happy and alive as he was, Francis was ultimately concerned about the welfare of his brothers. Fraternity leavened his life. And so he'd walk with his brothers in suffering and joy till death did them away.

One day while in contemplation, Francis was all bedazzled by God's mercy toward Francis' own undertaking, that so-called butterfly spun of golden string and now alighting all over the world. Francis had been thinking of his past: the wasted days ever greyful on his mind, the lost seasons, the thorns of time. How they tormented him! But suddenly he was propelled into a suffusion of God's mercy, a night flight from typhoon into the light, a canister of hope sprung crazy with flowers on an Easter morn. He saw the friars like lotus blossoms on the universal tapestry, men of life and fiber and God's good love. Everywhere they were, and in chorus.

Francis joyfully told his brothers about his ecstasy. "Be of good cheer. We may be small, but we're significant. Simplicity is our way, let it not frighten you. For it will draw great numbers of dedicated men to our way. And I can't help telling you what I felt: great joy. For I saw momentous multitudes of men marching with us, joined in song and ideal. I can hear their footfalls now, and the clapping of their rhythmic hands. I can hear the drums and feel the dance of men from every nation and every place joined as one. And they were speaking a hundred languages with you and me in peace and life of Christ."

When the friars heard this, they were filled with sustained joy: some because of the grace the Lord had given Francis, others because they had longed so truly for other men who would join them to work together in the deeds of peace. How Francis could strike up the band! And the friars' hearts paraded till dawn.

Brother Patrick Jordan, O.F.M., is a student theologian at the Berkeley Campus of the University of California, and a member of the Santa Barbara Province.

Tourist

(for Sister Madaleva on All Saints' Day, 1964)

It was the grand conducted tour,
Down boulevards of psalms,
Along the winding-pathed responsories
Looking back upon themselves
With quaint design and canny emphasis.
God was the guide. Divine enthusiasm
Is something, I find, to throw the heart offguard.

So I forgot to check itinerary,
Let Him go His wildly wonderful way,
Love careening through a mass of heroes,
Treading down saints in winey victory.

I saw the slain Lamb reigning, heard God praise
His Mother for believing, saw St. John
Crowned with his head by angels.
Then God said,
My Saints! One steps back into doorwayed awe
Seeing God moved like this. One looks away.

Apostles draining chalices, young girls
Dancing with lamps that spill love on the floors
Of Heaven, and a thousand thousand men
With girt loins, fingers curled eternally
Around a staff of bliss—I saw them all,
It was, I say, the grand conducted tour.

Only when I ran between the peals
Of glory, looked for rest from majesty
Too thick, too heady for my long enduring,
Sat panting on a low stump south of Heaven,
Did I discover you, sweet lady, singing
A small and secret song, the little stars
Of your bright earthly lauding massed about you,
Flowers nuzzling at your ankles, wonder
Caught forever and ever on your face.

Mother Mary Francis, P. C. C.

The Sacrament of Anointing:

Through Death to Life in Union with Christ

Valens Waldschmidt, O.F.M.

Since the Second Person of the Blessed Trinity was born at Bethlehem on the first Christmas night over nineteen hundred years ago, life on earth will never again be the same. With the birth of God among men, man is born to the possibility of a new life, possessing a destiny beyond temporal things. Since the birth of Christ, life is different, and with the death and resurrection of Christ, death can never be the same. "I am the resurrection and the life; he who believes in me, even if he die, shall live; and whoever lives and believes in me, shall never die" (Jn. 11:25-26). Not even in the Garden of Paradise, before his fall, had man a taste of this victory of life over death. The divine economy which Christ established teaches man not only how to live, but also how to die.

The Franciscan knows that dying is more than en ethical requirement which he will fulfill, a ritual which he will observe, a prayer which he will recite, a time of agony that he will endure. With the Franciscan it will be more like life itself. If life is to be a union of love with Christ, so death must be a union with Christ in the same love. In other words, death must be a loving act of union with Christ. The Franciscan who, with the help of grace, died to so many things in life by the profession of his rule, must also in death make one final act of imitation of Christ. Daily, he should pray that he will be able to do at the hour of death what he has done many times in the hours of his life.

Father Valens Waldschmidt, O.F.M., is a member of the retreat band of the Province of Saint John the Baptist.

With this understanding, the religious will say each day some prayer like this: "My Lord and my God, I, being truly sorry for my sins and loving you above all things, now profess my willingness cheerfully to accept from your hand whatever kind of death it may please you to send me, with all its pains, penalties, and sorrows."

The Scriptural Setting

To the casual reader, the gospel must often offer some strange statements. Constantly it speaks about dying in order to live. This seems to be the core of the gospel teaching. Christ emphasizes it repeatedly, and Saint Paul elaborates the same theme. In his letter to the Philippians he writes: "Have this mind in you which was also in Christ Jesus, who though he was by nature God, did not consider being equal to God a thing to be clung to, but emptied himself, taking the nature of a men. And appearing in the form of a slave and being made like unto man, he humbled himself, becoming obedient to death, even to the death on a cross" (Phil. 2:5-9). Are we not at a loss to explain how God who is Life itself is born into this world in order to die? This is the mystery that becomes the stumbling block to the sophisticatedly wise and yet the stepping stone to new life for those who simply love God and follow him. What human leader could ever ask a man to follow him solely in order to die? Perhaps not even the divine Leader does this. But to bring out of death life, everlasting life, is the challenge of Christ that has lured men of all centuries to the heights of heroism.

Listen to the words of Saint Francis as a commentary upon these words of the Apostle. In reply to Brother Elias' vision predicting that he would die in two years, Francis said: "Before you had that vision, by the grace of God who suggests all that is good to the heart and puts it on the lips of his faithful, I often gave thought night and day to my death. But from that hour on, when you saw the vision, I have been more concerned than ever to think daily of my dying day. So, Brother, do let me go on being happy in the Lord and his praises amid my infirmities, for, the grace of the Holy Spirit helping, I am so far in union and unison with my Lord that I can now through his mercy well be jolly in him, the Most High."[1]

The Doctrinal Basis

In thinking about holiness, there is the danger that we may not see the complete picture because we see only a few pieces of the mosaic at one time. Sometimes we think of holiness as a movement toward God; and at other times we consider it as a reality in the

[1] Cited in James Meyer (ed.), **The Words of St. Francis** (Chicago: Franciscan Herald Press, 1952), §268.

soul. Similarly, we may at times be confused by a polarity in man: made in the image and likeness of God, he is nonetheless dust of the earth. How can we reconcile these opposing realities? Perhaps the cause of the confusion is the weakness of our human minds, by which we see reality with something of the mosaic vision of the eye of the fly. When we think of man's holiness, we must always attempt to synthesize his ignobility and his nobility, dusty man and divinized man; or, we must keep together in Franciscan fraternity the hilarious Brother Juniper and the holy Saint Francis.

It is in this perspective that we must place the Christian doctrine of death. To meditate on the nature of death and its earthly realities alone, draws the mind earthward, to fear and even to the borderline of despair; but to unite these realities with Christ carries them heavenward and leads from the borderline of hope to the possession of love.

To aid us in acquiring a composite picture of man's life and death, recall the viewpoints of both Saint John and Saint Paul, as expressed in both the Johannine Gospel and in their letters. Paul sees grace as the healing of a sick nature. Grace is a gratuitous justification of the sinner and the restoration of the order that has been changed by sin. All this is accomplished by and in Christ. The glorious and risen Christ is Head and unifying principle of all the members of the Mystical Body. But this does not detract from the mystery that is from the foundation of the world, or from Christ who is the firstborn in God's creative plan. John, on the other hand, sees grace rather as the elevation of created nature. He looks on holiness in the single perspective of eternal love, of which the two phases are grace and glory. Jesus is the source of this life, both as eternal Word and as incarnate Son — in his Incarnation his own divine life was made manifest and communicated to us. Thus we are joined to him, and through him to the Father.

In these two complementary viewpoints we find not only an interpretation of life, but also an understanding of death. If Jesus Christ is the source of both our life and the elevation of that life, he is likewise the source of our death to all that is not him, and the One who enables us to transform the reality even of our physical death — to raise it to the level of a participation in his redemptive act. Without Christ, Christian life does not exist; without Christ, the Christlike death is impossible.

As Franciscans we must never forget the sweep of the mystery of holiness: from birth to death, and from death to life — from the Incarnation to the Passion and Death, from the Resurrection and Ascension to Pentecost and the Parousia. The doctrine of Christian dying must find in these mysteries a reflection of its own realities.

Present-Day Needs

Modern man needs a way of looking at death. Too frequently modern conventions and mores draw man to the material part of death, teach him to hide from it and to dress up in death as though he were still alive. It is a fact that those who view death with faith have more control in their grief than those who have no belief. Without faith, man runs from death, varnishes over its reality, de-spiritualizes it, and even disguises it. Funeral parlors become social rooms, and prayer for the departed is replaced with conversation fit for the picnic grounds.

Man needs to understand death as a true motive for responsible, moral action. In the Christian economy, the greatest motive is love. Man needs to think of his death and his dying, but his meditation must lead to an increase of his love of God. Sermons on death are necessary, but they must not read like horror mystery-novels. They ought to reflect the divine economy established by Jesus and secured thorough his sacramental system. They should not simply attempt to frighten people into the observance of the commandments, but should reach, as well, into the spiritual meaning of man's union with Christ, the love of God, the virtues of faith, hope, and love — and, especially, the doctrine of the sacramental anointing of the sick. Death must

figure in the Christian's consciousness only as a swallowed up in Christ's victory.

Benefits for Religious Life

As Franciscans, we might do well to meditate on the inscription found on the tomb of Duns Scotus: Buried once, he had died twice. Some have found in these words the meaning that he died the death of every man, but, having first died to himself and the world, he was born to eternal life. Does the inscription not remind us again of the Parousia, of which Francis once said, in describing the friars' life: "They should mind that the Lord says, 'Keep watch over yourselves; otherwise the spirit in you is smothered by heavy eating, drinking, or worldly cares; and that day will unexpectedly spring upon you like a trap; indeed, it will burst in upon all no matter where on the face of the earth they dwell.' "[2]

The Franciscan yardstick for a dying in this world and for a happy death and successful judgment is the same as that found in the gospel: the corporal and spiritual works of mercy. Our Lord said, "Come, you that have received

[2] The First Rule of Saint Francis, ch. 9 (ibid., §283 p.).

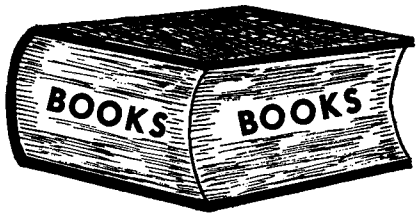
a blessing from my Father, take possession of the kingdom which has been prepared for you since the foundation of the world. For I was hungry, and you gave me food; thirsty, and you gave me drink; I was a stranger, and you brought me home; naked, and you clothed me; sick, and you cared for me; a prisoner, and you came to me" (Mt. 24:34-35). The answer to "When, Lord?" is one of the most striking passages in scripture: "Believe me, when you did it to one of the least of my brethren here, you did it to me." This is the Franciscan pledge of gaining heaven — if we do not run from the demanding realities of the gospel, we shall not run, either, from the redeeming realities of death in Christ.

Resolutions

(1) Each time we celebrate Mass or receive our Lord in the Eucharist, let us renew our union with him in its full meaning. We wish to partake in his Incarnation, Redemption, Resurrection — and, eventually, in his merciful Judgment. We wish to be united to the Christ born at Bethlehem, crucified on Calvary, the Christ borne from men's view atop Mount Olivet, and the Christ who is to judge the living and the dead. (2) Unite the sacrament of Anointing with the reception of Holy Communion. As Cardinal Sonis said, "Be prepared always for two things: the reception of Communion and death, for death is but a communion with God." (3) Do not omit preaching on the sacrament of Anointing, explaining to the faithful its positive implications. (4) As Franciscans, we have a great devotion to the crucifix. It is a sign of redemption, of satisfaction, of suffering, of love, of birth, of death; but it is also a sign of completion, consummation in the broadest sense of the term. In this sense, the kiss implanted on the crucifix is not the kiss of death but the kiss of life everlasting.

Prayer

O Lord, through the prayers of Saint Francis, permit us to receive the wisdom of your only-begotten Son. May his seven words from the cross become our petition, and through them may we learn to imitate, after the manner of Saint Francis, your Son in his death. Help us to begin now what we hope to complete at our death and continue for all eternity. Amen.



A History of the Franciscan Order: From Its Origins to the Year 1517. By John Moorman. New York: Oxford University Press, 1968. Pp. xiii-641. Cloth, $14.00

Reviewed by Peter F. Macaluso, Assistant Professor of History, Montclair State College, and Adjunct Assistant Professor of History at St. Peter's College.

In this scholarly, straight-forward chronicle of the first three centuries of the Franciscan Order, Dr. John Moorman, Bishop of Ripon, makes a great contribution to medieval studies.

Moorman's work is a major accomplishment because he stays close to the historical evidence with a sustained respect. His careful analysis does not lead him to interpret the facts, which he is content to let speak for themselves.

The characteristic features of Francis emerge from the mind of this Anglican cleric. Moorman portrays Francis as a man for all men who "inaugurated... an experiment of Christian living so fascinating and so courageous that it holds the world's admiration to this day." Francis is seen to have brought personal faith to the collectivism of religion, a renaissance to the human soul, and a harmony to the effluence of all creation.

The historical development of the Order is scrupulously presented in four parts. Part I develops the salient factors in St. Francis' reach for God from 1182 to 1226. Part II analyzes the Order from Francis' death to the Council of Vienne (1226-1312). Parts III and IV concentrate on the fourteenth and fifteenth centuries respectively.

Moorman traces intellectual contributions, the development of the Poor Clares and Third Order, constitutional and papal issues. The work of each Minister General is presented, and we get a rather complete picture. The appendix lists the Ministers General of the Order, Vicars General of the Observants, and Cardinal Protectors of the Order. The wealth of Franciscana is demonstrated in nineteen pages of bibliography including important periodicals. The index is thorough.

The inner dimensions of Franciscan spirituality, with its address to the individual soul, is however not sufficiently explored. The book also lacks a scientific analysis of Francis and of poverty. After all, the **fratres minores** appealed to the poor in body and in spirit, and they were in abundance.

Scotus Speaks Today: 1266 - 1966. Seventh Centenary Symposium. Southfield, Mich.: Duns Scotus College, 1968. Pp. 321. Paper, $4.00.

Reviewed by Sister Mary Anthony Brown, O.S.F., a member of the Allegany Franciscan Sisters and Professor of Philosophy, St. Bonaventure University.

This compilation of the addresses and discussions presented to honor the seventh centenary of the birth of John Duns Scotus covers a broad and varied range of topics because Duns Scotus left us a wealth of thought bearing on many areas.

The introductory essay concerns the spiritual ideals of Brother John Duns Scotus and his zeal for truth for its own sake. For this Franciscan the seeking of truth was the same thing as trying to find out the mind of God, for he associated truth with what God knows. Coupled with this pursuit was his exploration of what constituted goodness, and his writings explain how these two endeavors lead to love.

As appropriate today as when Scotus wrote are his illuminating insights and zealous convictions regarding human freedom and human equality. Philibert Ramstetter, O.F.M. points out that this proponent and defender of man's dignity held the highest optimism in regard to freedom of choice and decision, and that it is of the essence of man's grandest power, the will, to be able to choose and to decide.

Throughout Scotus' writings the "sense of God" is brought out and man is led from an appreciation of this to a recognition of his obligations to God, which lead to rational conduct, love of God and creature.

The relevance of Scotus to present-day concerns of the Church is discussed by the President of the Scotistic Commission and editor of Scotus' works, Charles Balič, O.F.M. Having served as peritus for Vatican Council II, he writes with authority about the Subtle Doctor's role in relation to that of other great Christian thinkers as decided by the Doctrinal Commission of the Council. Strongly emphasized by Fr. Balič is the fact that in Scotus we have a common heritage of the English and Roman Churches.

Scotus' opinions on perennial ontological questions concerning existence, distinction, possibility, contradiction, and many aspects regarding being in general and particular occupy Dr. John R. Cresswell in his paper, "What There Is according to Duns Scotus." This discussion by Dr. Cresswell is particularly welcome at present because of the provocative 1960 publication of W. V. O. Quine, "On What Is There," found in **From a Logical Point of View.** The latter presents the position taken by most contemporary analysts, while Dr. Cresswell gives a different orientation to his remarks. These two formulations have an interesting bearing upon intuitive cognition, particularly in the light of Ockham's formulation.

The question of whether Scotus was an existentialist or an essentialist is elaborated by Roy Effler, O.F.M., in "Is Scotus' Proof for the Existence of God an Essentialist Proof?" Here is to be found a scholarly exposition of Scotus' goal to give an extended proof for the existence of God in order to establish the actual existence of a unique infinite being. In an orderly and penetrating fashion the three divisions of Scotus' proof with helpful suggestions for understanding them are discussed. Fr. Roy develops the argument for infinity from eminence and shows that the compatibility of being and infinity is the turning point of the problem.

That theological evolution and rebuilding is taking place today in a manner very similar to that in which Scotus was engaged is the view of Antonellus Ostdiek, O.F.M. To verify this thesis the author makes a comparative study of two of the prologues of Scotus: those of the **Lectura in librum primum Sententiarum** and the **Ordinatio.** This essay is also concerned with the value that Scotus' fundamental theology holds for us today. A third area developed by Fr. Ostdiek makes suggestions for further themes to be found in medieval prologues that have relation to contemporary theology.

A review of Scotus' teachings on dissimilarity and distinction is ably handled by S. Youree Watson, S. J., and his resolution of the problems in this area in terms of imperfect similarity and an appeal to Scotus' doctrine on universals points up with repeated stress the related theme of Scotistic realism and the doctrine of formalities. The one who has studied Scotus will read with interest the expression of discontent which Fr. Watson holds relative to Scotus' tenacious position in regard to the non-quidditative character of **haecceitas.** This article makes observations that will arouse questions in the minds of readers who have not refreshed themselves with current critical writings about Scotistic themes.

A thought-provoking discussion is one that is chiefly a commentary on Article Two of Question Four of the **Opus Oxoniense** Distinction Three, where Friar John gives to his contemporaries an up-dated version of certain key Augustinian arguments from **Contra Academicos.** Dr. James F. Ross gives us a critical view of the surprising modernity of Scotus' philosophy in an offering entitled "An Application of a Scotistic Principle." Scotus' teaching on the Empirical Canon and his views on the principle of induction are shown to be not too far from that of the twentieth-century epistemologist, Nelson Goodman, who makes kindred remarks in **Fact, Fiction, and Forecast.** Scotus is likewise akin to philosophers of the last and present century in his views on 'certainty' in a priori knowledge and in empirical knowledge.

Against the background of "God is dead" thought is presented an excellent and highly technical summary of the doctrines of Scotus and Tillich. Under the title "The Possibility of Knowing God Naturally: Paul Tillich and Duns Scotus — a Contrast," Cyrin Maus, O.F.M., leaves the reader with a strong feeling that the positions of Scotus and Tillich are closer in thought than has been suspected, and that both theologians aim at showing a genuine knowledge of God without making God in any sense a being among other beings. A very interesting part of this article is the author's investigation of the notions of being in the writings of the Doctor of Mary, Scotus; and Tillich, the German-American philosopher-theologian. The comparative study, here, of the correlatives "Being" and "God" is excellent and important.

One of the most inspiring articles and one that could only have been composed by a poet, is entitled "Duns Scotus in the Poetry of Hopkins," by Robert R. Boyle, S. J. Whether or not theologians agree with all the statements made by Father Boyle is something to be determined in the future; but there can be no doubt about the analytical skill by which Father Boyle penetrates the singing lines of Hopkins. The paper gives the strong and weak points of contemporary critics who have sought to illustrate the profound influence of Scotus on Hop-

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kins' poems. None of the authorities cited does it as well as Father Boyle does himself, for the depth and beauty of his thoughts is evident throughout the offering.

It would be a decided omission not to mention the very excellent discussions that follow each of the main papers. These come from authorities in Scotistic studies, such as Juniper Cummings, O.F.M. Conv., John Joseph Lakers, O.F.M., Allen Wolter, O.F.M., Geoffrey Bridges, O. F. M., William O'Meara, and James P. Caine, S. J. Their astute and critical evaluations form a very valuable facet of the work. Additionally, the excellent bibliographies and footnotes that accompany each principal section are of worth.

There is no question that this volume is a decided tribute to the one whom it seeks to honor, and these few remarks are decidedly inadequate to give a proper appreciation of the value and merit of the content. Each offering reflects long and painstaking scholarship and deserves its own individual review, but this is something impossible to do within present limitations.

If anything of a negative aspect can be introduced, it would be that such brilliant work merits a better physical presentation in the areas of binding and the like than the present paper cover and limited edition provide.

There is no hesitation in recommending **Scotus Speaks Today** as a loving and appropriate offering to all who think of Friar John Duns Scotus as Subtle Doctor, Doctor of Mary, and Herald of Christ the King.

Meeting God in Man. By Ladislaus Boros, S. J. New York: Herder and Herder, 1968. Pp. xiv-142. Cloth, $4.50.

Reviewed by Peter Baker, Assistant Professor and Chairman of the Department of Philosophy, Marymount Manhattan College, New York City.

Meeting God in Man is a meditation on what the author conceives to be the basic plan of the Christian life. The Christian is to find his way to his brother, thus becoming a true human being and at the same time finding God. Boros proposes to examine the virtues necessary to the living out of this plan: truthfulness, respect, reverence, joy, friendship, love, magnanimity, honesty, and humility.

Man tends, according to the author, to live a lie in the sense that he avoids the sufferings of others and drifts. Christian truthfulness is the antidote to this and consists in a man's realizing his own failings through awareness of God and thus becoming open to others. This being open to others is a combination of not judging them and bearing witness to God by being frank with them. It involves a sensitivity to the uniqueness of others. In like manner the Christian ought also to have the virtue of respect. Respect is the specific remedy for the contempt in our hearts, a contempt compounded of selfishness, incapacity to love, dislike of and rejection of others. It is the endeavor to create a world where the good man is also a happy man — in Boros' terminology, a right world. The work of respect is to recognize the greatness in others (their link with the Absolute), especially in the helpless, to be patient, to seek to understand others, and to judge no one. Its effect is to make us free to be truly human, which, for Boros, means to be free from everyday dreariness and to be desireless in the face of God. The way to this virtue is shown in the Incarnation.

Through respect and truthfulness we gain that selflessness which is the pre-condition of that essential part of being a Christian which is service. A first element in this service is reverence. This is a matter of seeing the Absolute in another and lovingly acknowledging it. The result is that we are brought

closer to God. Another element is joy, which is based in the Ascension of our Lord, in which Jesus withdrew from the narrowness of human ideas and imaginings, and made the apostles in turn realize that they had to seek the joy of being with him in the invisible that is behind everything visible. Through joy the Christian goes out towards others, and this going-out culminates in friendship and love. For Boros friendship is the place where we encounter the absolute. Through love heaven becomes present in our life on earth. The joyful, reverent man who is loving and friendly will have the virtue of magnanimity, which Boros sees as the courage to move towards the authentic greatness that is revealed through the Christian life. Following the medieval tradition Boros contrasts magnanimity to sloth, which is flight from the essential — from openness to others and to the Other. (For Boros this comes to much the same thing, for not only is the ground of the distinction and relation between creature and God obscurely conceived, but also "the love of our neighbor is the essential action of human existence" and "the love of one's neighbor is the only way in which we can experience God" (p. 99). Magnanimity is also opposed to anxiety, the feeling of being cornered, of having no support. Yet Boros maintains that precisely in the hopelessness of anxiety can we find that hope against hope in which through the message of Christ's resurrection God's providence is revealed to us.

Boros sums up much of what he has been saying is a discussion of serenity, a discussion that owes something to Heidegger. After distinguishing the calculating thinking of science and common sense from the reflective thinking that ponders on the meaning of everything, he identifies reflective thinking with serenity. This serenity is the abandonment of self in openness to others. It is this attitude that Boros especially commends to us.

In his discussion of honesty Boros considers the question of who is the upright man, the "honest" man (in the sense of "to make an honest woman out of s. o."), and this leads him to consider that at any given moment we are not yet upright but that each day we undergo purgatory and judgment in the sense of the urge and longing for integrity. To achieve it is to reach humility when we are but transparencies of the absolute, when experiencing and admitting our unworthiness we, by that very fact, manifest the worthiness of God.

Boros begins his work by invoking Luther, Erasmus, and the image of modernity. He confesses that we live at the end of the modern period and sees a revolution of feeling and experience taking place. Evidently he is sympathetic to that revolution and wishes to further it. At any rate his book is a blow against modernity insofar as it is a blow against that supreme modern ideal, method. For Boros has written a book on spirituality that is embarrassing in its innocence of method. St. Teresa of Avila said that souls ought rather to trust themselves to a learned guide than to a holy one if they could find no guide both holy and learned. Presumably, Boros is holy — so often does he appeal to experience in these matters. He is certainly not learned if we judge by his avoidance of method. And to the unreconstructed modern mind of this reviewer his lack of learning does little to commend this set of spiritual meditations. The life of the spirit is after all not a thing of little worth. It seems extremely doubtful whether we ought to follow the prescriptions of a writer who gives us no way of validating his statements. Unfortunately, too, Boros' lack of method seems to affect his handling of meaning and content. Concepts constantly blur into each other. Practically every

statement comes to mean the same as any other statement.

Boros' methodological inadequacy and lack of conceptual clarity are not accidental. They flow from his interpretation of the relation of self and other. Authenticity and reality are all on the side of otherness. Doubtless Boros would claim one of those celebrated positions beyond the subject-object problem. There is no evidence, however, that his going beyond represents any advance in insight. Needless to say, knowledge in which there would have to be an identity of self and other is given short shrift by Boros. His position has, however, even more startling consequences. He praises, e. g., the consciousness of a child in which there is not yet "the idea of its own self." The child's life is open. It looks at things without any intention (p. 117). It is in this radical sense that Boros means selflessness, an important concept for him. In this system of spirituality, the goal is return to the womb. Development, form, growth are bad. The primordial, the formless, the immediate are good. For Boros moral selflessness has to be based on the extinction of the self in an ontological sense. Perhaps Boros is onto something. It is difficult, though, for a modern mind to grasp. It is certainly the opposite of the Cartesian **cogito** as ground of method. But it is also opposed to the Augustinian **ab exterioribus ad interiora, per inferiora ad superiora.**

The negation of self has one other important consequence, to wit, Boros' inability to conceive an activity that is not a movement or change, i. e., his bondage to cosmological pictures. Those who do not see self as the inauthentic have in perceiving and knowing the model of activities that are complete as soon as they are begun. Boros knows only movements that are constantly imperfect. One finds, e. g., such truly gross notions as that heaven and perfection are eternal change. When we find him giving literalness to the idea that in heaven God will be heard, touched, and tasted by us, Boros' real problem becomes apparent: he suffers from philosophical concupiscence.

One cannot after all blame Boros for not satisfactorily handling the problem of self and other. Its solution has eluded greater minds than his throughout the modern period. What one blames him for is having the effrontery to invite us to a spiritual banquet that is based on a dogmatic obscuring of the problem. Perhaps he operates on the theorem that ignorance is bliss.

Boros has other problems. His statements in dogmatic theology, for example, suffer also from a lack of clarity — statements on the Ascension, Resurrection, sacraments, Church. Yet here too the question of method is the central one that comes to mind. How, after all, does one pin down and validate these statements? There are of course some very fine and suggestive passages here and there. But basically this is a useful book only for those who want the feeling that they know something about spirituality, or those who are so starved for spiritual food that they would rather hear a false prophet than none at all.

Man and the Movies. Edited by W. R. Robinson. Baltimore: Penguin Books, 1969. Pp. viii-371. Paper, $1.95.

Sex in the Movies. By Alexander Walker. Baltimore: Penguin Books, 1969. Pp. 284. Paper, $1.65.

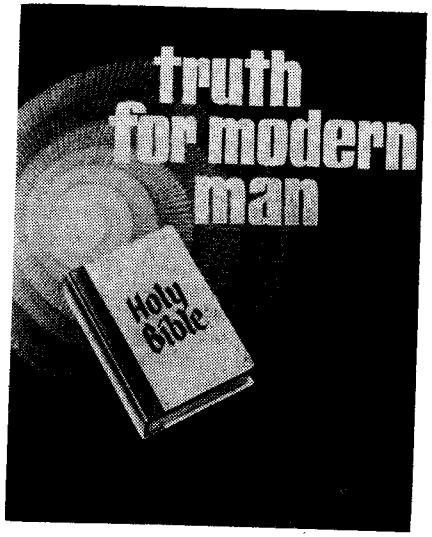
Reviewed by Father Raymond Bucher, O.F.M., doctoral candidate in philosophy at Fordham University and an Associate Editor of this Review.

In these two books, Penguin offers us publications closely related in content but widely disparate in quality. Their subject-matter is, at any rate, of crucial importance today. For the young urbanite, movies are certainly the most popular, and probably the most vital of the visual arts. The aura that once surrounded the temple, and the classroom, can now most often be identified with the theater; for it is the film more than any other medium that spurs inquiry, excites enthusiasm, and evokes wonder. If one may assume that a good number of these filmgoers are concerned about the nature and criteria of good film, then the audience awaiting some enlightenment must be ample, and it will not be disappointed with **Man and the Movies.**

The man most responsible for this book, W. R. Robinson, has penned an introduction worthy of some hard reflection. He notes that film has attained academic respectability; it is considered subject matter meriting disciplined study. And he explains that most of the rules for this discipline are being drawn from literature — which is logical enough considering the roles played by the script writer and the increasingly important film-editor. (Does not his very title speak of the film's dependence on literature?) Robinson is concerned to show film's relation to literature so that the contributors, the vast majority of whom are English professors, will not be challenged as to credentials. Assuming Robinson's perspective, some startling questions can be entertained. What steps can be taken, e. g., to extend **visual literacy** — the capacity to distinguish trustworthy from deceitful images? Given the contributor's literary prejudice, it is unreasonable to expect insights on the technique of filmmaking. One must settle for an emphasis on narrative.

Robinson scores not only as an editor, but also as a film theorist. Were I in the market for a pragmatic perspective in cinematic interpretation, I would hire him on sight. He dismisses the bulk of film theory on the basis that the proponents employ the naturalistic fallacy: viz., they single out an aspect of the movies and then regard that single aspect as ontologically dominant. Like most Pragmatists, he does not admit only one definition for "the" film; yet he does affirm, as do most pluralists, that there are good films under different circumstances. His basic claim is this: Since the film is made in man's image, one's view of man's image provides the proper criterion. As man pursues the Beautiful, the True, and the Good, so must the film. In the past, aesthetics concerned itself about the quest for the Beautiful; today, he suggests, it favors the acquisition of Truth. The function of film according to his view, is to chart in a world of explosive change and energetic evolution, the possibilities for a better world. This the moviemaker can do only by presenting embodied values in lush visual forms. Platonic vindication is one result of his theory; films must do more than entertain, they must inspire.

Various genres are discussed in the different essays through an analysis of individual films. The art of good comedy is explained, e. g., through comments on **Tom Jones;** the author makes his case by showing how Richardson's **Jones** does for Fielding what Pope's verse did for Horace. And the Western, America's leading candidate for the epic, is dealt with in an analysis of **Hud,** a film that symbolizes the switch from the 19th-century gunfighter to the 20th-century rancher, a transition from the range to the town — in short, it speaks of the urbanization of the western figure. The essay ponders the western's demise; will the spaceman become the new national hero; will some other form of violence become respectable; and what, I ask, are the implications of this theory for those who would ex-



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Thanksgiving week, from November 23 to 30, has been proclaimed by President Richard Nixon as National Bible Week, an interfaith observance to encourage reading among all who are a part of the Judeo-Christian culture. The Catholic Biblical Association of America, this year for the first time, joins in sponsoring the observance with the American Bible Society and the Laymen's National Bible Committee. In calling attention to the observance, President Nixon described the Bible as "unique among books and treasured by men and nations."

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plain the cowboy's popularity in terms of his messianic image?

A number of essays deal with Europe's elite film-makers. Unfortunately Fellini fans will feel short-changed — and rightly so. Fellini is portrayed as a latter-day Freud by an analyst who fails even to mention the memorable **Cabiria** and who insists — wrongly in my judgment — that the theme of **La Strada** is sadomasochism. Fellini as an analyst without portfolio cuts a pitiful figure; I prefer the Fellini who celebrates life and admirably fits feelings with the right faces. Bergman is characterized as a master of visual illusion, a man capable of wedding both the magic potential and discipline of the film. His ability to compose and limit space, to liberate or expand time, and his willingness to defy the physical laws of causality merge to delight his many fans. The essay somehow fails to account for his magic (especially his ability to elicit such spectacular performances); perhaps it exemplifies the dangers of dissection.

This is a book that I can highly recommend for those who take their filmgoing seriously. Films have come of age, and I think that nothing so testifies to that fact as the willingness on the part of publishers to present essays of high quality in pocketbook form. This book, moreover, witnesses the happy fact that adults have a number of films now to grow by. Mirabile dictu, current cinematic quality promises hours of quality entertainment to those who prefer their movies via the "Late Show."

Sex in the Movies is an ambiguous as well as an alluring title. The book's subject matter could include films as disparate as Disney's and Warhol's: the former for its total sexual lack, and the latter for its total sexual saturation. The author moves, in his preface, to preclude this ambiguity: His interest in cinematic sex is reduced to three areas: the female sex-symbol, the censor, and the sex comedy.

Walker aims in his discussion of the sex goddess to correlate the screen image with the reality and then deduce from the constants the nature of female sexuality. He chronicles the screen lives and legends from Bara to Taylor, with Dietrich (in this reviewer's opinion) emerging with the most sensitivity and sensibly portrayed profile.

Censorship is discussed in two chapters: one for the British and one for the Yanks. The former, Walker informs us, not being bound to "moral compensation" in the depicting of evil, can more easily concentrate on the artistic. The **cas célèbres** are paraded in both chapters with little more than the journalistic yen for controversy and sensationalism, though to the author's credit, he never falls victim to vitriolic phrasing. His aim (to examine how the sex drive is controlled and sometimes frustrated on the screen) is attained only if one assumes that an examination is identified with an explanation. The postscript — intended to update the chapters on censorship — traces the censor's (both code and Catholic) gradual tolerance of various stages of undress, and their realization that critical film appreciation is fostered more by education than by blind prohibition.

The author's concern with the sex comedy (both American and Italian) takes the form of an inquest — a query into the way that male heroes are victimized by female domination. The explanation for such domination draw upon novelists and popularizers, rather than social scientists, and I suspect that my basic dissatisfaction with these chapters rests on my criteria for reliable authorities. The protagonists are Mastroianni, whose sex appeal is cast in terms of his volcanic lethargy, and a Hollywood composit of Hudson-Grant-Lemmon-and-Curtis. Walker insists that much information about contemporary sex attitudes is to be mined in these films. I am in no position to contest this claim, and I must admit to the prejudice that even the promise of a deep understanding of current sexual mores would not entice me to plumb such banal caverns.

I can recommend this book only to film buffs who delight in discovering little-known facts about their stars, both on and off the screen. No doubt claimants to membership in cinematic gnosticism will be entertained as Walker unfolds the rise and fall of film's famed: e. g., "how" Bara became identified as "the Vamp", and the "real" meaning of the "It" girl, and what "happened" to Pickford when she attempted to portray a not-so-innocent femme. And access to prases like "auditory sex" will reward members of the film cult and afford verbal provision for the cocktail crowd. As for censorship, I'll continue to consult the late Father Murray; Walker's pure description of what the censors did, rather than an analysis of the normative concepts implied by their action, becomes too dull too fast. As for the sex-comedy chapters, I did enjoy following the account of Mastroianni (any man sought after by Fellini becomes for me an object of engaging study); but the Day-Hudson films bored me, and seeing them is less fatal than reading about them.

In short the book can best be described as a plate of cinematic hors d'oeuvres, with all the ornate superficiality associated with such food. And what a pity for film devotees, since the current cinema scene abounds in subtlety, sophistication, and sensitivity — a coming of age — such that film analysis could potentially provide the most substantial of fare.

A Superior's Prayer

It is written in Scripture, O Jesus, that persons in authority will have to render an account for those under their care. (Heb. 13:17). Sustain me in health of mind, body, and soul, that I may live up to my obligation of caring for others.

In the words of Francis of Assisi: Make me a means of your peace. If there is hatred, grant me to help others to love; where there is injury, help others to forgive; if there is doubt, lead others to faith; if there is despair, lead others to hope; and if there is sadness, bring joy.

O Lord, assist me in my daily life to be fair and just to those of my Community. This I ask of you with the Father and the Holy Spirit. Amen.

Brother Anthony Savasta, O.S.F.
Franciscan Brothers
Brooklyn, New York

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the CORD

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Mariolatry? Some Christmas Reflections

During the first few centuries of Christianity, someone recently poi out to us, there were no marian feasts. All this fuss and bother about " woman" is of later vintage—not only spurious and unbiblical, but q adequately accounted for by psychological and sociological aberrati Etc., etc.

Well, yes. It's like the Shakespeare scholar who stupidly finds in *Hamlet* than he saw when he first read it in the ninth grade. Like husband who unreasonably devotes himself to the care of his ailing who, in her sixties, no longer evinces even the skin-deep beauty which attracted him 42 years earlier.

The Church, like that Shakespeare scholar and that husband, is Like them she develops and matures with the passage of time. She in knowledge and wisdom and love. And she discovers, with increasin sight, facets of God's creation which were earlier not so explicitly ev to her. With deepening love, she exults in and celebrates what she disco

Mary, too, lives. Although it is difficult to see what would be w with simply venerating the memory of what she was in first-century tine (and to see what she did then, that would make anyone 19 cen later call her "that woman"), the plain fact is that in devotion to he do not just look back with nostalgia to past events. We express, in add our esteem and love for one singularly blessed by God and given a u role which enters most concretely into our own lives here, now, present.

The anti-marian invective in certain Catholic quarters is esp difficult to understand when one considers the progress recently m Protestant theology. The noted Lutheran scholar Joseph Sittler, e cently observed that it was high time Protestants stopped emphasizin Mary is not, and devoted some attention to what she is.

What is she? Mary is first of all a mother. While her role as of God is fundamental, it is inseparable in God's plan from her

mother of men. Two things, in particular, are implied in this: exemplarity and mediation. A mother is a model for her child, showing him just by being what she is, what it means to be a human being—a person with his whole being rooted in love, born out of love, and made for love. A mother likewise gives her child the care, the attention, and the tangible goods he needs to survive and develop.

Surely the mother's role shifts as the child matures. Eventually he no longer depends on her at all. Yet no man justifiably concludes that simply because he has reached adulthood his mother is henceforth to be ignored or despised. Similarly there is a shift in the Christian's attitude toward Mary as he matures. But the parallel is imperfect. Unlike adults no longer dependent on their mothers in secular life, we remain from the religious standpoint creatures ever in need of God's support and forgiveness. Why does it rub so many the wrong way, in our age, that God has seen fit to associate his mother with him in the on-going work of redemption and sanctification?

The dissatisfaction is not a theoretical rejection of sound mariology (which was, after all, unequivocally reaffirmed by the Second Vatican Council). It is, rather, an emotional revulsion on the part of the theologically sophisticated in the face of what they consider a maudlin and superstitious spirituality. Such sophisticates should bear in mind what Cardinal Newman once said about concrete spirituality as lived by most Christians: It is very often, if not always and inevitably, corrupt if judged by the criteria of scientific theology—beset with exaggerations and minor theoretical inaccuracies—but in the context these mean very little. "I would not give much for that love," the Cardinal wrote, "which is never extravagant, which always observes the proprieties, and can move about in perfect good taste, under all emergencies."

Probably the most disturbing aspect about this carping is the intolerance it embodies. To our knowledge, no one is trying to force the critics to recite the rosary daily, to attend Monday devotions, or to wear the green scapular. Why does it bother them so, that there are people who want to do these things and evidently derive genuine satisfaction and fulfillment from doing them?

These reflections should not be construed as a broadside levelled against those who earnestly seek to purify and raise the level of marian devotion. The true prophets among them will be known by their love, by the positive character of their efforts, and by the fruits of their labor.

No, there were no explicitly marian feasts in Christianity's infancy. The Feast of Christmas is, however, not of particularly recent origin. It is almost upon us now, and it affords us a good opportunity to refine our

perspective on Christ's mother. Christmas, as liturgical commentators have emphasized, does not merely commemorate the physical birth of Jesus, but also celebrates that "birth" that continues to take place throughout time: the coming of Jesus into his world that makes of hisory a single, protracted Advent. In this "mystical birth," the Blessed Virgin Mary has a "subordinate role," but a real one which "the Church does not hesitate to profess" (*Lumen gentium,* §62).

Fr. Michael D. Mailach, ofm

The Fireplace

Life at times becomes
like a small cabin
in the heart of winter.

The unbearable cold
on the outside,
inevitably causes
the flames in the
fireplace to have
a more intense
effect on those
who stand by.

Lord, that I can always
find your fireplace.

Sister M. Jeremias Stinson, O.

Truth in Saint Bonaventure

Ewert Cousins

Through the communications network encircling the earth, modern man is experiencing a growing sense of relatedness and organic involvement in his world. Science and technology have created an electronic environment that has drawn disparate cultures together, that has made distant events present instantaneously and has placed a growing mass of information at man's fingertips. While his world is contracting, his horizons are expanding. Exploration into outer space and the new era of medicine ushered in by body transplants are awakening in man a sense of creative involvement in the process of transforming his world. Unlike the primitive who stood in awe of nature and tried to appease its hostile forces, modern man is entering more and more into its secrets and taking a creative role in developing his future.

These two interlocked experiences of relatedness and creativity are seen by modern man not as a mere by-product of change, but as high human values — to be striven for, cherished and preserved. They must be brought into reflexive awareness and given an adequate philosophical grounding. They raise questions for philosophy and stimulate a search for basic conceptions of man, the world and God that will give them support. They need a defense against the rival philosophical claims that affirm a static concept of truth, a non-organic or atomistic concept of the world, and a notion of God that would destroy the possibility of genuine human creativity. To establish such a philosophical base has been the concern of the twentieth century movement called process philosophy and theology. Although there are divergences among process thinkers, there has been a common philosophical affirmation of the value of creativity and relatedness in Whitehead, Hartshorne, D. D. Williams, Pittenger, Cobb and Ogden, as well as in the evolutionary thought of Alexander, Bergson and Teilhard de Chardin.[1] Pittenger describes the process movement as follows:

> Process thought is the name usually given to that view of the

[1] For a survey of the process movement and its chief spokesmen, see Norman Pittenger, **God in Process** (London: SCM Press, 1967), 96-109.

Dr. Ewert Cousins, Assistant Professor of Theology at Fordham University, presented this paper April 8, 1969, at the Forty-third Annual meeting of the American Catholic Philosophical Association in New York City. It will appear in the Association's Proceedings, *vol. XLIII (1969), and is here reprinted with permission.*

> world which takes with utmost seriousness the dynamic, living, evolutionary quality of our existence and of the world in which we live . . .
>
> The principle of explanation for such a world must in some genuine fashion be like that world; as Whitehead remarked, God cannot, in such a world, be the exception to the metaphysical principles required to understand the world, but must be the chief exemplification of those principles. God is living, dynamic, energizing. He is also related.[2]

Speaking from the point of view of theistic philosophy, Hartshorne expresses the basic concerns of process thought: "A theistic philosophy must take 'create' or 'creator' as a universal category, rather than as applicable to God alone . . . . It must make of creativity a 'transcendental,' the very essence of reality as self-surpassing process."[3] One's philosophical view of creativity must be such that it puts a priority on becoming over being so that genuine novelty can be possible. Hence Hartshorne sees both God and the world as self-surpassing. Moreover process philosophy must provide a theoretical grounding not only for creativity but also for relatedness. "A theistic philosophy," Hartshorne says, "must have a theory of internal relations and also a theory of external relations . . . . Both types of relations are provided for by Whitehead's theory of 'prehensions' and the two 'natures' of God."[4]

Process philosophy's affirmation of the values of creativity and relatedness can find sympathetic resonance in the thought of Saint Bonaventure, the thirteenth-century Franciscan philosopher and theologian. By associating Bonaventure with process thinkers, we do not wish to imply that he is completely within their camp; for he differs radically from certain process thinkers on key issues. Yet in his own way, he develops a dynamic concept of God and establishes intimate relations between God and the world. It may seem paradoxical to link a medieval thinker with process philosophy, since later periods have viewed the Middle Ages as entrapped in a static social structure, a closed cosmology and an abstract scholasticism. Yet Bonaventure represents a tradition that not only articulated the values of creativity and relatedness, but attempted to support them with both a philosophical and a theological grounding. This tradition is rooted ultimately in classical Platonism, which was transmitted in two main currents to the Middle Ages. One current passed through Augustine, who laid the basis for Christian Platonism in the West by situating the Platonic ideas in the divine mind. In the ninth century a second current flowed through John Scotus Erigena, who drew into the West the Platonism which the Greek Fathers had integrated into Christian Trinitarian theology. Chiefly through his translation of the Pseudo-Dionysius, Erigena channelled into the West a dynamic concept of God as the self-diffusive Good. This tradition flowed through the Victorines to Alexander of Hales, Bonaventure's teacher. In the early thirteenth century Alexander had begun a systematic development of this tradition which Bonaventure brought to completion. Bonaventure integrated the two strands of the tradition into a synthesis: Augustinian exemplarism and the Pseudo-Dionysian dynamic concept of God. In so doing, he grounded the value of creativity in Trinitarian expressionism.[5]

We will examine in order Bonaventure's exemplarism and expressionism and explore their implications for his doctrine of truth. From the standpoint of the created world, Bonaventure grounds truth both metaphysically and epistemologically in exemplarism. All the created world reflects its divine exemplar, the eternal Word, who contains within himself all the archetypal forms of created reality. Exemplarism, however, presents only one side of Bonaventure's doctrine of truth. To examine the other side, we must penetrate within the Trinitarian processions. Although there is no exemplarism within the Trinity itself, there is dynamic expressionism, in which the Father expresses himself — and all he can make — in the Son, who is his perfect Image adequately reflecting the Father and who is his expressive Word in whom the Father says all things. Whereas Bonaventure's exemplarism may seem to circumscribe truth in a static, cyclical eternal return, his expressionism, as we shall see, opens truth to dynamic creativity and infinite novelty for both God and man.

Exemplarism

Saint Bonaventure's exemplarism grounds the human value of relatedness in two ways: by establishing an intimate relation between God and the world, and by establishing multiple relationships among created objects. Bonaventure's God is far from the unmoved mover of Aristotle or the aloof watchmaker of the Deists. In view of his exemplarism, the world is in God and God in the world. The world is a most intimate thought of God and has its ground within the depths of the divine life. Each object has its

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[2] Pittenger, "Bernard E. Meland, Process Thought, and the Significance of Christ," **Religion in Life** 37 (1968), 541-42.

[3] Charles Hartshorne, **A Natural Theology for Our Time** (La Salle, Ill.: Open Court, 1967), 26.

[4] **Ibid.**, 26-27.

[5] On Augustine's exemplarism, see Etienne Gilson, **Introduction à l'étude de saint Augustin** (2e éd.; Paris: Vrin, 1943), 275-98; on Erigena, see Tullio Gregory, **Giovanni Scoto Eriugena: Tre Studi** (Florence: Felice Le Monnier, 1963); on Bonaventure's examplarism, see J.-Fr. Bissen, O.F.M., **L'exemplarisme divin selon saint Bonaventure** (Paris: Vrin, 1929); on the history of the dynamic concept of God in Western medieval theology, see Théodore de Régnon, S.J., **Études de théologie positive sur la sainte Trinité**, vol. II: **Théories scholastiques** (Paris: Retaux, 1892).

archetype in the divine mind. This is true not only of universals — of species and genera — but of individuals as well. Hence Bonaventure sees the created world as a complex of symbols pointing to the divine exemplar, in whose pattern all things have been made. Since all objects in the world share in varying degrees in the divine exemplarism, they have multiple inter-relationships among themselves. Thus all the objects of the created world are related in an interlocked harmony like the music of the chords of a lyre or the colors of a stained glass window, representing the divine exemplar in various degrees: as shadows, vestiges, images, similitudes.[6]

A doctrine of exemplarism was by no means unique to Bonaventure in the Middle Ages, but was a commonly accepted heritage from Plato and Aristotle. In general, medieval thinkers held some basic form of exemplarism such as that stated by Robert Grosseteste: "Every kind of creature is an example . . . of something in the divine ideas."[7] Individual thinkers explained exemplarism in different ways and assigned varying positions of importance to it in their thought. Although Thomas Aquinas, for example, accepted the basic tradition, he interpreted it in Aristotelian terms and gave it a subordinate position in his system.[8] Bonaventure, on the other hand, made exemplarism the center of his thought — the pole around which all of his doctrines revolve. He epitomized his vision as follows: "This is our whole metaphysics: emanation, exemplarity and consummation: to be illumined by spiritual light and to be led back to the supreme height."[9] When the metaphysician considers God "as the exemplar of all things, he shares his role with no one and is a true metaphysician."[10] Although sympathetic towards much of Aristotle's thought, Bonaventure sharply criticized him on the issue of exemplarism. In Bonaventure's eyes, Aristotle's fundamental problem and the source of all his errors was the fact that "he cursed the ideas of Plato" and rejected the basis of exemplarism.[11]

Bonaventure's exemplarism can be described as involving three levels. The first contains the most general principle that there exist in the divine mind ideas which are the exemplars of created things. Bonaventure sees God as the great artist or maker, who gives form to the things he produces. Hence "if he gives to a certain thing the form by which it is distinguished from another thing or the property by which it is distinguished from another thing, it is necessary that he have an ideal form, or rather ideal forms."[12] This basic exemplarism was so common in the Middle Ages that the Franciscan chronicler Salimbene could express it in the form of a joke. He tells of a superior he once had in the Franciscan Order who was somewhat less than handsome. A friar described him by saying that he must have had an ugly idea in God since his head was quite misshapen.[13]

The second level of Bonaventure's exemplarism contains the position that in God there exist the ideas not only of generic and specific forms, but of singulars as well. Following Augustine, Bonaventure holds that the singular and the universal must be represented in the divine mind with the greatest actuality:

> Because the divine knowledge is most perfect, it knows most distinctly universal and singular things and represents all these things most distinctly and perfectly. Hence the divine knowledge is said to have the forms and ideas of singular things as the most perfectly expressive likenesses of things.[14]

The third level of Bonaventure's exemplarism draws us explicitly into his doctrine of truth. Not only do things exist actually in their divine exemplars, but they have their greatest reality there. Hence we know them most truly when we know them in the divine mind. Since God represents things preeminently, Bonaventure can say,

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6 Cf. St. Bonaventure, **Itinerarium Mentis in Deum**, which is a contemplation of the reflection of God on all levels of the universe, in **S. Bonaventurae Opera Omnia**, 10 vols. (Quaracchi, 1882-1902), vol. V. 295-313; cf. also **Breviloquium**, p. 2, c. 12 (V, 230); **In Hexaemeron**, coll. XII (V, 384-87).

7 Robert Grosseteste, Sermo 19 (London, **Brit. Mus. Royal 7. F. II**, f. 52 rb), cited by Servus Gieben, O.F.M.Cap., "Traces of God in Nature according to Robert Grosseteste," **Franciscan Studies** 24 (1964), 144.

8 Thomas Aquinas, **Summa Theologiae** I. 14-15; on a comparison of exemplarism in Thomas and Bonaventure, see Titus Szabó, O.F.M., **De Ss. Trinitate in creaturis refulgente doctrina S. Bonaventurae** (Rome: Herder, 1955), 31-43.

9 Bonaventure, **In Hexaemeron**, coll. I, n. 17 (V, 332); the English translations of Bonaventure throughout are our own.

10 **Ibid.**, n. 13 (V, 331).

11 **Ibid.**, coll. VI, nn. 2-4 (V, 360-61).

12 **Ibid.**, coll. XII, n. 3 (V, 385).

13 Salimbene de Adam, **Cronica**, ed. O. Holder-Egger, **Monumenta Germaniae Historica**, t. XXXII (Hannoverae et Lipsiae, 1905-1913); cf. Gieben, **op. cit.**, 144.

14 Bonaventure, **Breviloquium**, p. 1, c. 8 (V, 217); on the difference between Bonaventure and Thomas on this point, see Szabó, 31-43.

"I will see myself better in God than in my very self."[15] In one of his **questiones disputatae** Bonaventure develops this point more in detail when he responds to an objection. Against his position that God knows things in their exemplars, the objection is posed that truth is found more in the thing itself than in its likeness. Hence God should know things better in themselves than in his eternal ideas of things.[16] Bonaventure answers by saying that truth can be looked upon in two ways: (1) "Truth is that which is," according to Augustine[17]; or (2) according to Anselm, "Truth is rectitude perceptible to the mind alone."[18] In relating these two aspects of truth, Bonaventure reveals his fundamental Platonism. For him the first type of truth — the way things are — is remote and removed from their ultimate reality. The second kind of truth touches the ultimate reality of things, for it grasps the rectitude of things, their ideal forms, the way they ought to be. Since the ultimate reality of things is found in their divine exemplars, their ultimate truth resides there as well:

> The exemplary likeness expresses the thing more perfectly than the caused thing itself expresses itself. On account of this, God knows things more perfectly through their likenesses than he would know them through their essences; and angels know things more perfectly in the Word than in their own reality.[19]

The question of truth leads us to Bonaventure's epistemology, which is intimately bound up with his exemplarism. Bonaventure's epistemology integrates elements from Aristotle, Plato, and Augustine. With Aristotle Bonaventure believes that we abstract universal species from sense objects: "Now the species and likenesses of things are acquired in us by means of sense, as the Philosopher expressly says in many places, and experience also teaches this. For no one would ever know a whole or a part or a father or a mother unless he received a species of them from some exterior sense."[20] However, when we know with certitude, there is present immutability on the part of the object known and infallibility on the part of the knowing subject. These qualities cannot be accounted for by the sense objects or our finite minds. Bonaventure turns to Plato to ground the immutability and infallibility required for certain knowledge. Although Plato was wrong in disdaining the sense world and was justly taken to task by Aristotle, yet he was right in situating certitude in the intelligible or ideal world; for it is only there that certitude can be grounded.[21] With Augustine, however, Bonaventure situates the intelligible or ideal world within the divine mind; for between the soul and God there is no intermediary. Furthermore he links the intelligible world to the generation of the Son from the Father in the Christian Trinity and he associates the **ratio aeterna** with the eternal Word of Christian revelation. Hence he describes things as having a threefold existence: in their own reality, in our minds and in the eternal Art, that is, in the eternal Word. In certitude we penetrate in some way to the third level of existence, in the eternal Word, since there things are not changeable, but share in the immutability of the divinity. Hence even in our earthly life, when we know something with certitude, we attain in some way the "eternal reason [**ratio aeterna**] as the regulating and motive reason."[22] Yet the eternal reason is not the only element, nor is it seen in all of its clarity, for then we would know as the blessed in heaven do; rather in this life it is mixed with created elements and seen as in a mirror darkly.

Situated, then, within his larger framework of exemplarism, Bonaventure's epistemology establishes many lines of relationship between man, the world, and God. For in all certain knowledge, God is present to us as the light that illumines our mind and the ground that supports the truth we discover. God is both the light by which we see and the pre-eminent source of the forms we discern. He is, Bonaventure says, even more beautiful than the sun. While the sun has the power of radiating light, it does not contain within itself the forms of things, as God does. Hence God is more beautiful than the sun, since he not only radiates light, but has within himself the clear and brilliant forms of things. God, then, is the eternal exemplar, who represents things pre-eminently and in whom we read true reality.[23] Although we abstract the forms of things from sense objects, these very objects are ultimately grounded in the divine mind so that in some degree we attain in a shadowy way the very archetypes of things of God. Thus our minds are bathed in the divine light and in touch with the eternal forms. God is in our mind and our mind is in God. All things are in God and God in all things. Thus the epistemology of illumination and the metaphysics of exemplarism establish profound in-

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15 Bonaventure, **In Hexaemeron**, coll. XII, n. 9 (V, 386).

16 Bonaventure, **Quaestiones Disputatae de Scientia Christi**, q. 2, obj. (V, 8).

17 Augustine, **Soliloquia**, II, c. 5, n. 8.

18 Anselm, **Dialogus de Veritate**, c. 11.

19 Bonaventure, **Questiones Disputatae de Scientia Christi**, q. 2, ad 9 (V, 10).

20 Bonaventure, **II Sent.**, d. 39, a. 1, q. 2, in corp. (II, 902).

21 Bonaventure, **Sermo: Christus, Unus Omnium Magister**, n. 18 (V, 572); **Quaestiones Disputatae de Scientia Christi**, q. 4 (V, 17-27); cf. G. Scheltens, O.F.M., "Una metafisica de la verdad," **Verdad y Vida** 18 (1960), 209-29.

22 Bonaventure, **Quaestiones Disputatae de Scientia Christi**, q. 4, concl. (V, 22, 23).

23 Bonaventure, **In Hexaemeron**, coll. XII, n. 8 (V, 385).

timacy between God and creatures.[24]

Paradoxically the very doctrine of exemplarism that affirms the value of relatedness seems to negate genuine creativity. At the same time that exemplarism makes God intimate to the world, it closes man in a cyclic process that seems to strip him of creativity. Although he can use his abstractive and creative powers to arrive at new forms, what he discovers and produces is merely a reflection of an eternal idea that was pre-existent in the mind of God. Although man is in a process, the process is cyclic and the goal is recollection, not the creation of novelty. For all of his apparent creativity, man is merely caught in an eternal return, where he is re-discovering a blueprint that was eternally sketched in God's mind.

The static quality resulting from a cyclic exemplarism is reinforced by certain images that recur throughout Bonaventure's writings: the image of the mirror, the book and the artisan's plan. To express his exemplarism, Bonaventure describes the world as a mirror that reflects God. Hence man can gaze into this mirror, and with the divine light shining in his soul contemplate the universe and discern the vestiges of the Trinity in all things.[25] Again, Bonaventure sees the world as a book, in which we can read the divine; for the book of creation is copied from the Book of Life, who is the eternal Word generated from the Father. Thus when we read the book of creation, we are led back to the eternal Word. Man the reader, then, does not take a creative part in the process, but merely learns what was expressed within the mind of God.[26] Although man the reader may seem passive, man the artisan or maker appears to be more active and creative.[27] Yet even here, when Bonaventure is describing man as maker, he associates man's work with the eternal plan or design in the mind of God. Although man is creative in time, he is unconsciously reproducing the eternal, pre-ordained design in the divine mind. Once again man is caught in the static circle of exemplarism, so intensely related to God that his creativity is smothered.

Expressionism

If Bonaventure's exemplarism which seems to smother creativity is situated within his Trinitarian theology, the value of creativity is not negated but affirmed in a pre-eminent way. As we have seen

[24] It would be of interest to compare Bonaventure's position on the relation of God and the world with that of Whitehead and Hartshorne. Cf. Christian's discussion of pantheism and panentheism in relation to Whitehead and Hartshorne: William Christian, **An Interpretation of Whitehead's Metaphysics** (New Haven: Yale University Press, 1959), 403-09.

[25] Bonaventure, **Itinerarium Mentis in Deum**, cc. 1-4 (V, 296-308).

[26] Bonaventure, **Quaestiones Disputatae de Mysterio Trinitatis**, q. 1, concl. (V, 49-50); **Breviloquium**, p. 2, c. 12 (V, 230).

[27] Bonaventure, **De Reductione Artium ad Theologiam** (V, 319-25).

Bonaventure places the world of forms in the divine mind, specifically within the divine Word, the second person of the Trinity. In this way he links the archetypal forms with the generation of the Son from the Father, thus transforming the static aspect of exemplarism into the dynamism of the Trinitarian processions. This dynamic Trinitarianism, which permeates all of Bonaventure's writings, is summed up briefly in the following quotation: "The Father generated one similar to himself, namely the Word, coeternal with himself; and he expressed his own likeness and as a consequence expressed all the things that he could make."[28] Thus Bonaventure grounds creativity in the Father's act of generating the Son. The Father is the **fontalis plenitudo**[29] — the fountain-fullness, the inexhaustible source of fecundity, whose eternal creativity infinitely expresses itself in generating the person of the Son. Therefore the Father is the eternal artist who expresses his boundless creativity in his perfect Image and Word, in whom are contained all the forms of things and the archetypal patterns of the universe.

In his **Commentary on the Sentences**, Bonaventure develops his concept of the Father as the primordial source of the Trinitarian processions.[30] He places at the basis of his dynamic conception of God the term **innascibilis**, meaning incapable of being born or begotten. It was this very notion in Greek thought that was used to express a static conception of the divinity. The Father is called unbegotten because he is not from another. But this term implies much more than a mere negation. To say that the Father is unbegotten means that he is the **fontalis plenitudo**, the fountain-fullness in the divinity that overflows itself in the generation of the Son and the spiration of the Holy Spirit. In Bonaventure's logic, to be unbegotten is to be the first or primordial reality; but to be first means to be a principle, a source, a font of creative energy. He states this relationship in the formula: **quia primum ideo principium** (because a thing is first, it is a source).[31] In this way Bonaventure overcomes the static im-

[28] Bonaventure, **In Hexaemeron**, coll. I, n. 16 (V, 332).

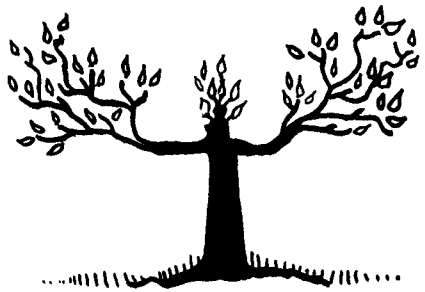
[29] Bonaventure's term for describing the fecundity of the Father, developed at length in **I Sent.**, d. 27, p. 1, a. un., q. 2, ad 3 (I, 470-72); cf. also **Quaestiones Disputatae de Mysterio Trinitatis**, q. 8 (V, 112-15). For a study of Bonaventure's dynamic notion of the divinity and of the Father, see de Régnon, **op. cit.**, II, 435-568; A. Stohr, **Die Trinitätslehre des Hl. Bonaventura** (Münster in Westfalen: Aschendorff, 1923); Luc Mathieu, O.F.M., "La Trinité créatrice d'après saint Bonaventure," unpublished doctoral dissertation, Faculté de théologie de l'Institut Catholique de Paris, 1960); Jacques Guy Bougerol, O.F.M., "Saint Bonaventure et le Pseudo-Denys l'Aréopagite," **Actes du Colloque Saint Bonaventure**, in **Études franciscaines** 18 (Supplement annuel, 1968), 33-123.

[30] Bonaventure, **I Sent.**, d. 27, p. 1, a. un., q. 2, ad 3 (I, 470-72).

[31] **Ibid.** (1, 470).

age of the divinity latent in the term **unbegotten** and grounds the dynamic aspect of the divinity in an unsurpassable affirmation of creativity.

Paradoxically Bonaventure bases his dynamic concept of God on the very Greek concept of unbegottenness, which is at the heart of the Greek concept of perfection, as denying all becoming. According to twentieth-century process thinkers such as Hartshorne, it is this Greek notion of perfection that is the cause of the static and unrelated concept of God in the classical theistic tradition.[32] That Bonaventure blended these two apparently contradictory concepts of dynamism and unbegottenness is due to his underlying logic of the **coincidentia oppositorum.** We have argued elsewhere that the coincidence of opposites is the appropriate theoretical model for understanding the logical structure of Bonaventure's vision and that it is found on all levels of his thought: in



his metaphysics and epistemology, in his Christology and Trinitarian theology.[33] In such a logic to affirm one pole is not to negate, but rather to affirm the opposite pole. Hence Bonaventure can say that the Father begets precisely because he is unbegotten. Since Bonaventure discovered this paradoxical logic at the very heart of the Trinity, he had a metaphysical basis for seeing it throughout all levels of the universe. In his exemplarism and epistemology of illumination, therefore, he can coherently maintain paradox, integrating the static and the dynamic, the temporal and the eter

[32] Hartshorne, **Anselm's Discovery** (La Salle, Ill.: Open Court, 1965), 2 32; **The Logic of Perfection and Other Essays in Neoclassical Metaphysi** (La Salle, Ill.: Open Court, 1962), 28-117.

The connection between the trinitarian term **innascibilis** and the Gre philosophical concept of perfection is complex. The Greek concept of divi immutable perfection was associated, in Christianity, with the one divi nature, not with the trinitarian processions. However, underlying Bonav ture's trinitarian theology is the Greek Fathers' model of the Trinity, in wh the Father is viewed as possessing the divine nature and communicating it the Son and the Spirit; hence the Father is seen as the source of all em ation. Thus Bonaventure's principle that states **principium quia prin** touches both the Father and the divine nature as possessed by the Fat Cf. de Regnon, II, 470-505; also Karl Rahner, S.J., "Remarks on the Dogm Treatise 'De Trinitate,'" in **Theological Investigations** IV (trans. K Smyth; Baltimore: Helicon, 1966), 84-87.

[33] Cf. our study "The Coincidence of Opposites in the Christology of Bonaventure," **Franciscan Studies** 28 (1968), 27-45; and "La 'Coincid Oppositorum' dans la théologie de Bonaventure," **Actes du Colloque Bonaventure**, in **Etudes franciscaines** 18 (Supplement annuel, 1968), 15-3

nal, the transcendent and the immanent in a most subtle balance, with neither pole destroying or encroaching upon the other.

In the **Itinerarium Mentis in Deum,** Bonaventure reasons to the infinite creativity within the divine life by linking Anselm's logic of perfection with the dynamic concept of the divinity inherited from the Pseudo-Dionysius and his master Alexander of Hales. Echoing Anselm, Bonaventure writes: "See, therefore, and observe that the highest good is absolutely that than which no better can be thought."[34] Drawing from the Pseudo-Dionysian tradition, Bonaventure observes that the good is self-diffusive. So he concludes that "the highest good must be self-diffusive in the highest degree."[35] Bonaventure then goes on to show that the highest self-diffusion of the good must issue in the Trinitarian processions, since in no other way could the divine creativity find its full expression. It is not enough to say that God's creativity expresses itself in producing the universe; for as Bonaventure observes, the universe is like a mere point in relation to the immensity of the divine fecundity.[36] The divine fecundity must have an adequate expression, hence one that is actual and absolute. Such an expression can be realized only in the generation of the Word and the spiration of the Holy Spirit. Thus by grounding divine creativity within the Trinitarian processions, Bonaventure makes an affirmation of creativity that is unsurpassable, since there is no way of affirming creativity more absolutely than in the Trinity itself. It is interesting to observe that Bonaventure arrived at this unsurpassable affirmation of creativity by taking his point of departure from Anselm's logic of perfection — the very logic that Hartshorne has judged would lead to the static conception of God.[37]

Although creativity within the universe cannot match the infinite creativity of the Father as **fontalis plenitudo,** nevertheless all of the creativity in the universe is a positive sharing in this absolute eternal creative act. The whole world, then, shares in the primordial creativity of the generation of the Son from the Father.[38] In taking this perspective, we imply that there are two lines to Bonaventure's exemplarism: (1) one line moving from the world to the Son, from the embodied forms to their archetypes in the **Ratio Aeterna;** (2) another line moving from the world to the Father, from creativity in the world to the Trinity as dynamic

[34] Bonaventure, **Itinerarium Mentis in Deum**, c. 6, n. 2 (V, 310); Anselm, **Proslogion**, cc. 2-5, 14.

[35] Bonaventure, **Itinerarium Mentis in Deum**, c. 6, n. 2 (V, 310); Pseudo-Dionysius, **De Caelesti Hierarchia**, 4.

[36] Bonaventure, **Itinerarium Mentis in Deum**, c. 6, n. 2 (V, 310).

[37] Cf. note 32, above.

[38] Bonaventure, **Quaestiones Disputatae de Mysterio Trinitatis**, q. 8, ad 7 (V, 115).

process — a process in which the Word or **Ratio Aeterna** is being eternally generated as an eternally novel expression of the Father. In Bonaventure's vision, then, the entire universe is a vestige of the Trinity, meaning that it not only reflects the power, wisdom and goodness of the Trinity, but shares in the Trinity's dynamic process. In addition to being a vestige of the Trinity, man is an image and thus shares more fully in the divine creativity. Man the maker, the artisan, the creator approaches more closely the divine archetype of all art and making.

Echoing Augustine, Bonaventure describes the Son as the **Ars Patris** (the Art of the Father).[39] Thus the Trinitarian God is seen as the Maker and Artist **par excellence.** It is this image of God that stands behind Bonaventure's **De Reductione Artium ad Theologiam.**[40] All making, all creativity in the universe can be traced back to the Art of the Father; for all creativity shares in this primordial creativity. Drawing his data from the everyday world of the Middle Ages, Bonaventure lists the seven mechanical arts given by Hugh of St. Victor in his **Didascalion:** weaving, armor-making, agriculture, hunting, navigation, medicine and drama.[41] Every craftsman, artisan or maker — as well as every philosopher when he forms and expresses his thought in ideas and words — shares in the Art of the Father, in the creativity of the generation of the Son. As the title of the work suggests, Bonaventure employs the classical medieval **reductio,** which unlike its modern counterpart does not mean a devaluation, but rather a leading back or retracing of a concrete object or activity to its ground in the divinity. When the artisan makes a product, then, he shares in the Trinitarian creativity.

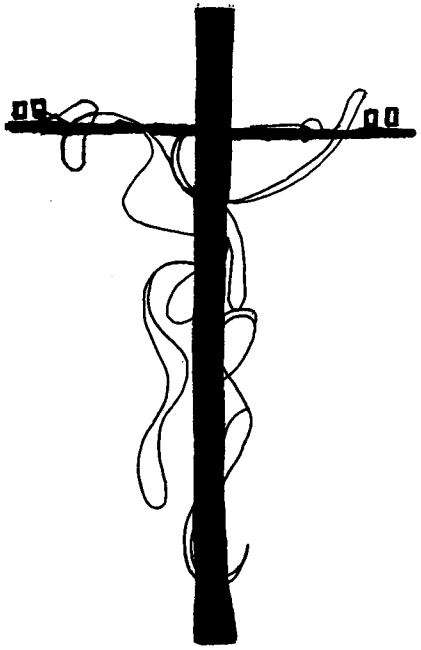
Thus for Bonaventure the artisan is not merely copying archetypal forms in the divine mind; he is creating something radically new — not apart from, but along with the divine **fontalis plenitudo.** In one line of exemplarity, the artisan's creative idea moves back to its ideal model in the divine mind. But in another line of exemplarity, the artisan shares in the primordial fecundity of the Father. With the Father the artisan shares not only in the creation of the external object, but in the generation of the archetypes in the Son. Thus in a most profound sense the artisan shares in a novelty that transcends his own isolated activity; for his creative act participates in the eternal novelty of the divine generation.

Not only the artisan, as image of the Trinity, but also the entire universe as vestige shares in the dynamism; thus the world of matter as well as human creativity shares in the Trinitarian process:

[39] Bonaventure, **De Reductione Artium ad Theologiam**, n. 20 (V, 324). Augustine, **De Trinitate**, VI, 10, 11.

[40] Bonaventure, **De Reductione Artium ad Theologiam** (V, 319-25).

[41] **Ibid.**, n. 2 (V, 319); Hugh of St. Victor, **Didascalion**, II, c. 21.



> But the seminal reasons [**rationes seminales**] cannot exist in matter without the generation and production of form; neither can intellectual reasons [**rationes intellectuales**] exist in the soul without the generation of a word in the mind. Therefore ideal reasons [**rationes ideales**] cannot exist in God without the generation of the Word from the Father in proper proportion. This is a mark of dignity, and if it becomes the creature, how much more so can it be inferred about the Creator. It was on account of this that Augustine said that the Son of God is the "art of the Father."[42]

Notice the medieval **reductio,** with the Franciscan emphasis on the movement from the lowest to the highest, from the dynamism of matter to the dynamism of the Father. With his exemplaristic logic Bonaventure observes that if dynamism becomes the creature, how much more the Creator. Bonaventure's thorough-going exemplarism is in harmony with Whitehead's statement that "In the first place God is not to be treated as an exception to all metaphysical principles, invoked to save their collapse. He is their chief exemplification."[43] However, when Bonaventure strives to discover in God the chief exemplification of creativity, he penetrates beyond God's external creative activity and enters into the inner life of the Trinity to discover unsurpassable creativity in the Trinitarian processions.

To place the ultimate source of creativity in the Trinity allows Bonaventure to maintain simultaneously several opposites. Man can share in the primordial work of creation, but at the same time remain dependent upon God. In Bonaventure's vision he can make the extreme Aristotelian - Thomistic affirmation of dependence, and at the same time the extreme Platonic-Augustinian exemplaristic affirmation of sharing in the divinity. Thus in man, the microcosm, the opposites join. Man is supremely creative, for he shares the supreme creativity of the **fontalis plenitudo;** at the same time he is supremely dependent, for ultimately he is not the **fontalis plenitudo** but only shares in its

[42] Bonaventure, **De Reductione Artium ad Theologiam**, n. 20 (V, 324).

[43] Alfred North Whitehead, **Process and Reality** (New York; Macmillan, 1929), 521.

fullness in a limited way. Thus in man's creative activity many lines of opposites converge: transcendence and immanence, eternity and time, form and novelty.[44]

What does this mean for Bonaventure's notion of truth? It means that truth is multi-dimensional and follows the model of the divine generation. From the standpoint of the Trinity, truth is (1) creative expressionism; (2) conformity of thought and reality; (3) the ideal norm according to which all things should be measured. As Son of the Father, the second person of the Trinity is the expression of the Father's boundless creativity; as Image and thought of the Father, the Son is perfectly conformed to the Father and his adequate expression. As the proper Image of the Father, the Son contains all the norms for created reality. Thus he is the Word, in whom the Father expresses all he can make and the ideal which all creation should strive to attain. Since the Son — as truth itself — has this threefold aspect, Bonaventure observes this threefold aspect from man's point of view. In describing the human situation at the outset of the second book of his Commentary on the Sentences,[45] Bonaventure describes truth first as rectitude. Quoting Anselm, Bonaventure defines truth as "rectitude perceptible to the mind alone."[46] He then describes man's search for truth according to exemplarism: man's mind becomes true when he turns to truth itself. Having turned to truth as the ideal norm, man becomes conformed to the norm and his mind is true: "For truth in act is defined as the coinciding of reality and the intellect. Now when our intelligence is turned to truth, it is made true and as a result coincides with truth."[47] But underlying his exemplarism is his Trinitarian expressionism. Hence man's search for truth also shares in the creative generation of the Son from the Father. Thus man is in a process of self-realization and self-discovery, attempting to image the mystery of his being by constantly creating new and more adequate forms. In this he is attempting to approximate the infinite expressionism of the Father as **fontalis plenitudo**. In this perspective, man's historical process of self-discovery shares in the deepest level of divine productivity and in the multi-dimensional nature of truth. Thus the static circle of exemplarism breaks open into a dynamic process.

Modern man stands at a far remove from Bonaventure's medieval artisans engaged in weaving and armor-making. Science and technology have joined man and nature in a process of relatedness and creativity that far transcends the limits of the rudimentary technology of the medieval guilds and the closed cosmology of the Ptolemaic universe. Yet the development has been along the lines of Bonaventure's Trinitarian archetype, in such a way that his **reductio** of all things back to their source would be an easier task in the modern than in the medieval world. For example, the power that medieval Augustinians glimpsed in the material world and expressed in their notion of seminal reasons has been brought to a dramatic — even frightening — display in the twentieth century's unveiling of atomic energy. While the scope of man's relatedness and creativity has enlarged, the values of relatedness and creativity still need a philosophical grounding such as that attempted by process philosophy. In this context it might be of more than antiquarian concern to examine Bonaventure's exemplarism and expressionism. For this Trinitarian expressionism makes an unsurpassable affirmation of creativity at the same time that his exemplarism makes man intimate not only to the thoughts of God, but to their very generation.

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[44] It would be of interst to compare Bonaventure's notion of the generation from the Father of the eternal forms in the Son with Whitehead's notion of the primordial nature and the consequent nature of God; Whitehead, 521-33. It would be of further interest to compare Bonaventure's logic of the coincidence of opposites with Whitehead's antithesis given **ibid.**, 528.

[45] Bonaventure, **II Sent.**, prooemium (II, 4).

[46] **Ibid.**; cf. note 18, above.

[47] **Ibid.**

Lumen Cordium

A beam were merciful. A ray
Preserves in its piercing, pity.
Having limit and fences of dark. How many watts
Burn in Your daylamp, Spirit,
Picking out ravellings on the floor of the heart?

Flail the last shadow with light, and leave me
No littlest lovely shade for sweet concealings.
Filter the very palms against my face,
Let up the blinds of eyelids.

If I defy You,
Son, with a final and favorite shadow, play me
False with Your highest voltage. Put Your pity's
Garments by, and smite me with Your Light.

Mother Mary Francis, P. C. C.

The Anointing of the Sick:

Sacrament of Total Death unto Total Life

Valens Waldschmidt, O. F. M.

In meditating upon the sacrament of the anointing of the sick as a sacrament of strength, and as a sacrament of dying in Christ, it is well also to know the full extent of this dying and how the sacrament aids us to complete life with death, and death with eternal life. All Christian life, including the Franciscan life, begins now—not hereafter. Already the parousia is taking place. Through union with Christ by grace every trial, suffering, act of love, reception of the sacraments, every Franciscan ideal observed has fresh meaning, both present and future. Union with Christ first transforms life; then it transforms death.

In the Franciscan life there exists a special emphasis on totality. The very word *seraphic* means that nothing in suffering, sacrifice, charity, is held back. Nothing reasonable is too much, be it a kind word or the sacrifice of life. So it is with Franciscan faith, hope, and love encountering the mystery of death. With a degree of heroism the Franciscan meets both life and death Faith gives meaning to both; for faith, as Saint John of the Cross would have us know, perfects the mind with a supernatural purification. Faith helps us to know death in a deeper way, inaccessible to unaided reason. Hope makes death bearable, because purified hope rests all security in God. Love changes death into life. And Franciscan faith, hope, and love always reach upward, in life and in death, for a certain completeness and totality.

The Scriptural Setting

It is best to go to the Scriptures to learn what Christ thought of this total giving in death. In this way, we create the atmosphere for our meditation. "Jesus said to her [Martha], I am the resurrection and life; he who believes in me, though he is dead, will live on, and whoever has life, and has faith in me, to all eternity cannot die. Do you believe this? Yes, Lord, she told him, I have learned to believe that you are the Christ; you are the Son of the living God; it is for your coming the world has waited" (Jn. 11:25-26). These words of Christ almost frighten us into believing in him. They are the breakthrough that man waits for — the first time in history someone has crossed over the boundary of life and death with an absolute finality.

Or, again, recall the good thief hanging on the cross, a man who knew that he was about to die. He took another chance, staked everything on one sentence. "Then he said to Jesus, Lord, remember me when you come into your kingdom. And Jesus said to him, I promise you, this day you will be with me in Paradise" (Lk. 23:42-43). What the good thief experienced on the first Good Friday, Saint Paul later expressed in these words: "None of us lives as his own master, and none of us dies as his own master. While we live, we live as the Lord's servants; when we die, we die as the Lord's servants. In life and in death we belong to the Lord. That was why Christ died and lived again; he would be Lord both of the dead and of the living" (Rom. 14:17-18).

The contemplation of these mysteries prompts the Franciscan to give himself totally to God. It is not a question of presuming on tomorrow; rather right now, in the only moment in which we truly live, we are impelled to give ourselves in genuine prayer to God. The constant renewal of such an attitude is our best assurance that it will be ours when the time comes for our final dedication to God at the moment of our death.

The Doctrinal Basis

It is not possible to understand the extent and nature of a Christian's total giving, until we attempt to catch a glimpse, with all our human limitations, of the total sharing that exists in the life of the blessed Trinity. For it is here that all perfection has its beginning and end. The Father shares his divine nature through his divine personality with the Son, without diminishing the divine nature nor losing his identity as Father. The Son is the perfect sharing of the Father without

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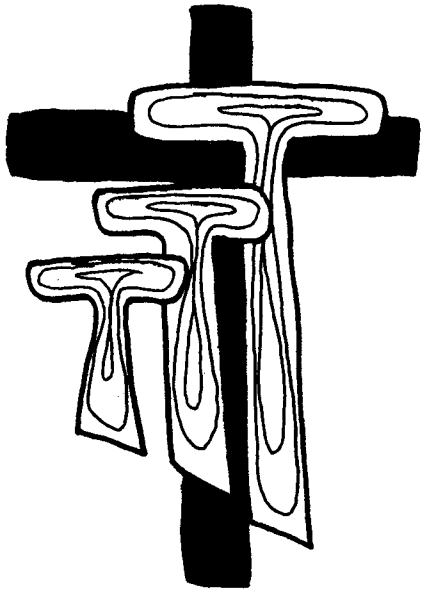
Father Valens Waldschmidt, O.F.M., a retreat-master in the Province of Saint John the Baptist, concludes this month the present series of twenty-four conferences on the sacraments in the Franciscan life.

minimizing the Father or himself. The Father and the Son communicate the divine reality to one another without reserve or restriction, by perfect fulfillment in the procession of the third co-equal divine Person, the Holy Spirit. In all three divine Persons, the perfect expression of love is caught up in an eternal co-existence sharing in total completeness the divine nature, which, in weak human terms, might be called "the total emptying of self" in the total fulfillment of self.

We may say then, that in a sense Christian death is rooted in the Trinity. It finds its perfect pattern in the triune Godhead, as well as its perfect fulfillment.



The Christian dies in Christ so that the trinitarian mystery may reflect in his own death just as it is reflected in the death of Jesus. Within the Godhead, of course, there can be no death in the literal sense. The total sharing and the highest act of love expresses itself and is completed in a divine Personality. But in man this total sharing and highest act of love expresses itself proportionately in the total release of physical life into death, so that he may gain eternal life with God. Christ has shown us the way to achieve this totality of love. Taking the form of a servant, he emptied himself even to the death of the cross. Man can do nothing greater in love than to imitate the total self-giving of Christ.

The doctrine of love to the point of death is implied in the words of the rite for the dying: "Go forth from this world, O Christian soul, in the name of God the Father almighty, who created you; in the name of Jesus Christ, the Son of the living God, who suffered for you; in the name of the Holy Spirit, who has been poured forth for you." Thus the Father sends the Son to save the world; the Son redeems man by love to the point of dying; and the Holy Spirit unites the redeemed in death to Christ through love. The final anointing is in this manner the final stage of a life begun at Baptism with the holy Trinity. But it is only final for this earth — it is at the same time reflective of the eternal continuation of life in eternity after the manner of the life of the Trinity itself.

Christ's death is, moreover, a reflection in human terms of the mutual giving of the divine Persons in the Trinity. For love is this way. In the Trinity there is constantly a procession of the Son from the Father and of the Holy Spirit from the Father and the Son. In human terms, we might call it the perfect self-oblation, the total emptying out of oneself for another without losing one iota of nature or personality. But the love of man is limited. His attempt to love totally, ends not in the creation of a new person but in the total emptying of self and the total giving of his life in death. As the author of the book, **The Blessed Trinity and the Sacraments** has written, "There is a sense of the absolute inherent in the mystery of death. Not only then does man give his all, consciously and voluntarily, but his act of giving is irrevocable. His dying act of oblation precludes all drawing back. With his last breath, he yields himself up completely without a possibility of undoing his oblation."[1]

Reading these words, we see a reflection of the Trinity's life in our dying. Filled with hope, we try to make our own the words Jesus spoke on the cross: "Father, into your hands I commend my spirit" (Lk. 23:46).

Present-Day Needs

All are familiar with the story of Leon Ponce who went in search of the eternal fountain of youth. Man's search for eternal youth has been repeated many times in various forms, because man is madly interested in life. Perhaps the search for the eternal fountain of youth is actually a search for an eternal explanation of death. Occasionally people dream up fantastic science-fiction theories of man's passage over the barrier of death without the necessity of dying. From this phenomenon we may, perhaps, conclude that man desperately needs, not only an explanation of life, but also an explanation of death.

As Franciscans we have the mission to teach the world not to substitute false escapes from the realities of life on earth for the eternal truths that awaken supernatural hope. With true Christian hope, we can give understanding to the mystery of life and death, from which springs the spiritual security for which the human mind and heart so painfully cry. Hope is our key to Christian death. To live without hope means fearful darkness; but to live with hope based on Christ means entrance into the present and future mysteries of God the Father, the Son, and the Holy Spirit. The lesson of Catholic and Franciscan hope makes it possible for love to become as strong as death.

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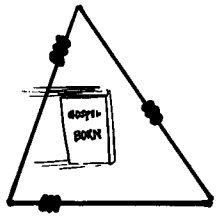
[1] Taymans d'Eypernon, **The Blessed Trinity and the Sacraments** (Westminster: Newman, 1961), 126.

Benefits for Religious Life

In the days of our novitiate, many of us were impressed with the words of Saint Bernard in which he explains the reason for the religious life. We read them again, for the years tend to erase them from the mind. "It is good for us to be here in the religious life, because a religious lives more purely, falls more rarely, rises more quickly, advances more cautiously, rests more securely, is refreshed more frequently, is purged more swiftly, dies more confidently, and is rewarded more copiously." As a teacher of the world and as a reaper in the vineyard of grace, the Franciscan gathers to himself the fruits of union with Christ both in life and in death.

For a few moments, we single out the phrase in the quotation from Saint Bernard: "A religious dies more confidently." Why? How? The answer is found in love, and in Franciscan love in particular as it attempts to climb the four mountains of love as they are found in Scripture. The Franciscan attempts to climb Mount Sinai when he strives to keep the commandments which preserve love. He struggles up the Mount of Beatitudes when he begins to discover a greater perfection of love. He strives to reach the top of Mount Calvary when he learns that love's complete lesson manifests itself in total giving, sacrifice, and dying. Finally, he longs for the summit of Mount Tabor when he desires his love to be transformed and glorified in a limited sense in this life and i a full sense in the beatific visio The ascent of these four mou tains in and through the religio life prepares the soul to "die mo confidently." The Sacrament



the Anointing of the Sick a this confidence by removing and the remains of sin, and imparting strength to make t last total act of love, a compl giving, a complete dying. As like to think it was for Pope Jo XXIII, a Franciscan death ou be a Calvary and a Tabor.

Practical Applications

(1) In reviewing death as a tot giving and dedication, we shou resolve to make the most of o talents and personalities. Our da work, efforts, trials and pla should be constantly related God and his love. In this, Chr is our Mediator.

(2) As a Franciscan, rev once again some of the signs security for a "happy death": m tification, humility, loving de tion to Christ, a tender devot to our Blessed Mother, a sacrif ing charity toward others,

earnestness to do God's will, a willingness to accept the trials of daily life that burn and torment us so much.

(3) From time to time, explain in your sermons the beautiful sacrament of the Anointing of the Sick. How few sermons are given on this sacrament, on its meaning, or how it is administered. The first practical acquaintance that many people have of it is when they receive it.

(4) Let the word "death" have one meaning for you as a Franciscan: total love in life and total love in death.

Prayer

O Lord, teach us the full meaning of the prayer that the lips of Saint Francis uttered under the inspiration of your grace: "My God and my all." Help us to discover in some dim way that this prayer means a complete emptying of self. Yet we know that without the help of the Gifts of the Holy Spirit, we cannot know nor relish what this implies. Help us to repeat often in our life these words: "My God and my all," so that they may express their fullest reality in our death. Help us to learn that the sacrament which prepares us for total death in love is also the sacrament of total eternal life. Amen.

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Fathers Edwin McMahon and Peter Campbell, the creators of this Sheed & Ward "Search Book," are doctoral candidates in Religious Psychology at the University of Ottawa. We hope that this is only the first of many truly creative contributions from these two gifted authors. PLEASE TOUCH is available at stores or from the publisher at $2.95 a copy. We recommend it highly.

The Praises of the Virtues

A paraphrase of St. Francis' Words

by Patrick Jordan, O. F. M.

Hail, Lady Wisdom, fairest understanding and tenderest maternity. Hail, thou wise one of the dom. And greetings, also, to your unstudied sister, Simplicity. How fantasy-ful and fancy-free her life of spring-days suns.

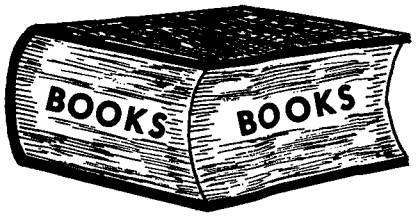
And dear Lady Poverty, holy Lady Poverty, God simply keep you with lowly teacher Humility. Bless you both with May-love, crucified love, godly love.

All you kindly virtues, God keep you, Never stop blooming in the arid wastes and mumpsy furrows of good-intentioned, misdoing man. In all the world men dream of courting you, but none can before giving away themselves. How easily men are lost in the crucible's maze. But you, fair ones, bid them forward like horns to the chase, French trumpets ringing down greenly hills.

So simple are you, the heart of the matter. Wisdom the charmer, the refined, stately royalty. Simplicity the pure, the artist, young making. Poverty the sapling, laughing at life, flowers on the road hitching to tomorrow, joy for the ride. Truthful Humility, friend indeed, the becoming chorus in solo; Humility, relief of the graceful art. And Love, rich Love, mellow novelty, sunshine of life: you make fear fail and selfishness into sin. Your stout sister, Obedience, is faithful forever. She serves all with bread, washing feet and drying tears.

Do you, holy Virtues, chorus for mankind, bring days of sunshine and life forever.

Brother Patrick Jordan, O.F.M., is a student for the priesthood in the Provin of Santa Barbara, at the Berkeley campus of the University of California.



God in Search of Man. By Marie-Abdon Santaner, O. F. M. Cap. Trans. by Ruth C. Douglas. Glen Rock, N. J.: Newman Press, 1968. Pp. 218. Cloth, $6.95.

Reviewed by Sister Jane Kopas O.S.F., mistress of novices at St. Elizabeth's Motherhouse, Allegany, N.Y. presently completing the requirements for a Master's degree in Theology at St. Bonaventure University.

Contemporary writings are replete with probings into man's sense of alienation, his frustrations and fears, his strikings out at his oppressors. Father Santaner, like other contemporary authors, reminds man of the source of his alienation, but he does more than this. In true Franciscan spirit of sensitivity for his fellow man, he not only diagnoses the malaise but directs man to live with his pain as he discovers the means of his healing.

How does one become more the biblical poor man in today's society? The answer is developed by relating Scripture and Franciscan sources to the situation of 20th-century man struggling against himself, filled with a longing he tries ineffectively to satisfy.

The meditative chapters are directed to four key areas, the first of which is our personal nature. God calls out to man who, fearing to be discovered "naked," flees from the question asked of Adam after his sin: "Where are you?" Thus the first manifestation of man's alienation is his failure to confess that he has hidden himself in a "bundle of illusions" that he has designed for protection. Without this confession man, collectively as well as individually, cannot renew an authentic dialogue with God. The author reminds the reader of Francis of Assisi, desiring to stand naked before the bishop as an expression of his realization that God alone can clothe man. The need to allow one's self to be overcome and to be led into the wilderness of self is pointed out as an additional pre-requisite for the acquisition of truth. Through unconditional surrender one opens himself to the limitless possibilities of God's grace.

In part two, "Others," the author considers man's relationship to other men, basing his reflections on the obedience and fidelity of Christ to the word of God, and concluding that others are for a man to the extent that he himself is a man. After each of the brief chapters which go to make up this part, Santaner suggests pointed considerations which cut to the heart of the themes and point vividly to their application. If there is any fault in these it is their abundance, which might prove overwhelming to the reader. Though these meditations are original as they are timely, the most open-ended offerings the author makes for reflection are the multiple biblical texts and Franciscan sources he cites at the end of each chapter.

In the third section Santaner relates the previous sections to "The Times We Live in." The faith-demand placed on Abraham and Francis, and the forms it took in their lives, underscores the faith-demand still placed on the Pilgrim People who must patiently accept the stages

they and others are going through. The beautiful chapter on poverty traces the successive deprivations of Israel up to the time of Christ's coming and the receptivity of the remnant. The call to true poverty speaks painfully to present generations, demanding the renunciation of "signs." Since the human being in his depths is less attached to things than to what these things mean to him, "there is always a refusal of true poverty whenever a man glorifies rimself on his fidelity to outward signs."

The volume concludes with the summit of man's aspiration — communion with the Father through "Living the Mystery of Easter." The potentiality of man's return to God is effected through the Passage of the Son in whom man is made free. Freedom which is the fruit of this restoration is gradually accomplished in man when he successively lends himself day after day to the liberations that God, through the interplay of existence, makes possible. When man renounces his self-made images, he buries himself in the truest way in his own personal condition of earth. The demonstration of this reality comes in selfless love, which Francis illustrates as loving others "as they are without desiring for the sole advantage that they be better Christians."

There is throughout the book (without its being for that polemically anti-pelagian) an abiding sense of the gratuitous quality bestowed on man, making him capax dei. Fr. Santaner's gift for uncovering Christ's redemptive presence in the contemporary situation re-opens the ever new treasure of the scriptures and reveals undiscovered invitations in the contemporary human situation. Man's authentic response to this givenness occurs where he is. The means of achieving a balance between anticipating a utopian community and despairing at the slowness of its coming, is inescapably set forth in man's lending himself to the action of the Spirit: "To lend himself to this action is the real victory man must win. In it, man triumphs in Jesus Christ over the most dangerous of human pretensions — the pretension to accomplish the transcendence to which his being tends by a way other than living according to the reality of human existence and in loving" (p. 202).

The content of this book, then, offers an insightful contribution to contemporary spirituality. It is not unmarred by a few technical deficiencies. Santaner's use of upper case for words such as faith, enduring, preparation, and others seems unnecessary, especially since the practice is adopted almost halfway through the book. An occasional lack of clarity in translation or typographical error such as reference to a world "married" by sin (p. 76) on the whole does not detract unduly from its forcefulness. Those involved in retreat work or other pastoral relations as well as any serious Christian who believes God is speaking to him more than he hears will find book of great value.

Man's Responsibility: An Ecumenical Study. By William Osborne. New York: Philosophical Library, 1962. Pp. 258. Cloth, $6.00.

Reviewed by the Reverend C. J. Curtis, B.D., M.A., Ph.D. (University of Chicago), Associate Professor of Theology-Philosophy at DePaul University, and Pastor of Immanuel Lutheran Church, Chicago.

This book is an excellent and massive study of a very specific ethical concern: namely, What are the theologies of vocation delineated in the literature of the contemporary ecumenical movement? The extensive footnotes, fine bibliography, and exhaustive treatment of the problem give the impression that this is a published doctoral thesis or very special research project. In any event, it is an impressive study of the theologies of vocation in contemporary ecumenical thought as reflected in the major conferences of the ecumenical movement from 1910 to 1961.

The central question which Dr. Osborne treats extensively is, What is Christian vocation? The author points out that the concern of ecumenical conferences with the problem of vocation has its roots in biblical literature, monasticism, medieval society, the Reformation, and the present era of industrialized society. Thus, the continuing concern of the ecumenical movement about the problem of vocation is a continuation of interest which is perennial in Judaic-Christian history. The author traces carefully how the vocational theologies in recent ecumenical conferences stem from statements on vocation growing out of nineteenth-century conferences on unity and mission; but both the nineteenth-century background and contemporary expressions are related to major formulations of biblical and earlier historical periods.

The author also treats a number of secondary questions: What is the origin of the Christian's vocation? To what specific tasks is the Christian called? What is the relation of this duty to the societal context in which the Christian finds himself? How do contemporary vocational doctrines relate to those expressed in biblical and other historical theologies? What is the effect of recent formulations of the vocational problem on the relation of Christians with non-Christians, or on the relation of Christians among themselves, particularly clergy and laity? Do the vocational statements of the ecumenical movement provide materials about which generalizations may be made? Is there a discernible, general trend in the ecumenical meetings' affirmations about Christian vocation?

The author points out that the understanding of man's responsibility has changed substantially during this century. Earlier vocational statements tended to be dominated by activist and individualistic motifs. A reaction has set in and the current theological-ethical renaissance has emphasized a renewed appreciation of the theological basis of the Christian's task, a rediscovery of community in the Church and the world alike, and most recently a stress on the ministry of the laity as a special vocation.

This book reflects the fact that the author is a well-disciplined scholar. He does not reiterate the history of the ecumenical movement. He refuses to get lost in by-ways on the meaning of vocation. He avoids the complications of discussions of systematic theology, history, or social science. The author remains within his defined goal of examining ecumenical vocational statements within the Protestant-Orthodox conferences held from 1910 to 1961 in terms confined to the area of Christian ethics.

The concluding chapter is especially interesting and suggestive. The author concludes that his research indicates a variety of vocational theologies in the contemporary ecumenical movement. Given this variety, however, Dr. Osborne notes a general trend toward a concern for Christians to discover the theological reasons for their acts. Various statements agree that human activity which could not be theologically rationalized was not an adequate expression of Christian vocation. The author finds a growing interest in the relation between the Christian's call and the milieu of his response.

In conclusion, Dr. Osborne suggests some creative ways in which the growing ecumenical community might consider the problem of man's responsibility. He suggests a clearer distinction between summons, vocation, and occupation. He calls us to a consideration of new vocational

terminologies and new forms of Christian vocation. There may well be a desperate need in our day for a reconsideration of the meaning of the Christian style of life, secular saints, the role of clergy and laity, and a novel vocabulary for describing vocation. While these concluding suggestions are tentative, they grow naturally out of the excellent study which has preceded them, and they are illustrative of the creative potential in the contemporary ecumenical fellowship which is enmeshed in the struggle to develop a more adequate theology of vocation.

The Quality of Life. By Charles P. Kindregan. Milwaukee: Bruce, 1969. Pp. 120. Cloth, $6.50.

Reviewed by Father Daniel A. Hurley, O.F.M., a member of Holy Name Province and of the Philosophy Department of St. Bonaventure University.

This small book by Dr. Kindregan, Professor of Law at Suffolk University in Boston, is aptly subtitled "Reflections on the Moral Values of American Law." In his Introduction the author states as his purpose "to raise some questions about the quality of life in relation to law and morals." This reviewer believes that the five chapters comprised in this book achieve this purpose.

The first chapter, on Life Control, presents the moral and legal aspects of such practices as forcible sterilization of defectives, artificial insemination, and sperm and ovum banks. These considerations of "eugenic engineering" illustrate the dangerous trend in our society towards a lessening of the appreciation of the dignity of the human person. The chapter on Eugenic Abortion presents various examples of legal attempts to deal with the problems of congenital defects in children. The third chapter, Death and the Quality of Life, considers the related topics of capital punishment, surgical transplants, medical experimentation on human beings, and "abortion on demand."

The last two chapters, on The Life of the Family, and The Life of the Civil Community, present moral and legal considerations concerning problems that go beyond the individual's right to life: the family's right to privacy, the parental right to determine the education of children, laws governing adoption and divorce, various moral aspects of war, civil disobedience, and resistance to "unjust" laws.

The author's method is to cite the different legal cases and the civil laws related to various practices that concern life, and then to present a Christian moral evaluation of such a practice. With frequent references to the teachings of the Second Vatican Council, Dr. Kindregan repeatedly points to questions that continue to disturb the individual's conscience because of an apparent discrepancy between traditional Christian principles and current legal and social practice. This interesting approach reveals that the author is aware that the moral sensibilities of some traditionalists might be offended by some legal rulings; but then, he asks, "What alternatives were available?" It is especially in the chapter on Life Control that the author shows the need for education and for a willingness to wait for further developments in the genetic sciences upon which the moralist and the legalist can base their judgments.

The legal and moral aspects of capital punishment are seen by Dr. Kindregan as dependent upon the social consciousness of twentieth-century society. There are interesting observations by the author about human organ transplants that would bear close examination by lawyers and moralists. A most important medical question that is of the utmost concern to all serious-minded men is a statement of the moment when death takes place. Neither the lawyer nor the moralist wishes to condone murder.

Various legal and moral questions affecting family life are appropriately given an airing by the author. The intrusion upon the privacy of the home, especially by electronic means, taxes the minds of legalists and moralists alike. The right of the parents concerning the direction of their children's education has been dealt with by the law in many instances in such a way as to lead to confusion and misunderstanding. The constitutional guarantee of separation of church and state, according to Dr. Kindregan, is the basis for such confusion with regard to matters of education. The use of public monies in support of private schools may be the only way to assure the parents of their free exercise of their right to educate their children.

The morality of war, and the morality and legality of weapons and their use are discussed in the final chapter, as are other matters concerning the civil community's life, in which the author sees much room for controversy as far as the individual conscience and the law are concerned.

The author of **The Quality of Life** clearly and dramatically "raise(s) some questions about the quality of human life in relation to law and morals" (Introduction). Although Dr. Kindregan does not claim to have all the answers to the questions he discusses, this reviewer strongly recommends his book to the lawyer, to the ethician, to the moral theologian, and, in fact, to any reflective American who is attempting to make conscientious moral judgments and legal decisions.

Catholicism U. S. A. By George H. Tavard. Glen Rock, N. J.: Newman, 1969. Pp. ix-130. Cloth, $4.50.

Reviewed by Msgr. Ralph J. Tapia, M.A. (Catholic University), S.T.L., S.T.D. (Gregorian), Assistant Professor of Theology at Fordham University.

From the midst of a technological civilization, a nostalgia for the divine is rising up, demanding the attention of the Church. In **Catholicism U. S. A.**, George Tavard traces the growth of such a spirit in America, and makes a value judgment on the Church there, from a historical viewpoint. His aim is a theological interpretation, which is tempered by the psychological and sociological. Thus he treats his topic from three angles: (1) situation, (2) social function, and (3) way of life.

The New World created a certain sociological situation in which men

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have learned to live their faith. One of the unique characteristics associated with it, is its multiple origin (French, Spanish, and English). Gaining their political freedom, the Americans established a Constitution which allows freedom of religious practice. But, in fact, the majority of American Catholics (80%) live in a non-religious environment, and each is faced with the personal difficulty of resolving a multiple Catholicism.

Actually, Tavard claims that it was this very aspiration for liberty, which acted as a catalyst in the Catholic desire for unity. He draws attention to the founders of the country, who in accepting the libertarian civilization of the U. S., dreamed of "catholicizing America." As time progressed, Catholicism became confused with Irish nationalism, which in turn merged into American Patriotism. Following a period of anti-Catholic feeling, these forces equalized and a positive attitude emerged: viz., "Catholicism plus the nation in the cause of Christian civilization."

Before such a formulation was arrived at, according to Tavard, America went through the illusion of what he calls "Sion on the Mississippi" (identification of the U. S. as the new Jerusalem). He admits that every nation contains elements of messianism, but is very critical of this attitude in America, emphasizing that salvation depends upon grace and NOT on the state. At the same time, he believes that it is the Will of Providence for America to defend and promote civilization in this century.

Hence, he is very concerned with the "average man" concept of America, which results from a democracy of "interest groups." Tavard blames these structures for an unbalanced morality with its over-emphasis on sex and its impotency in the battle against slums, segregation, etc. It is on this topic that his European background becomes strongly evident, as his tone changes and he discusses with some emotion the lack of initiative he finds consequent on this "group conformism."

Pessimism is short-lived, however, as Tavard looks at the recent growth of a pluralism of attitudes on social, political, and economic problems. He sees this trend as leading to a responsible lay Catholicism, which is neither "traditional" nor "underground," but based on theological thought, which has breadth and elevation. Among the causes for hope, he notes the recent work of American exegetes and philosophers.

Another reason for optimism is the recent ecumenical spirit. The author discusses its past difficulties, namely the conflict between Protestant fundamentalism and liberalism and the "hardening" of Catholic attitudes during this century. He feels that such a spirit is essential, since the direction of American society is secular (neutral between atheism and theism) making a united Christianity imperative.

Although the epilogue does correlate some of the above ideas, Tavard has not written a book with a "message." Rather, as he states in his introduction, his aim is analytical and descriptive. His purpose is twofold: (1) to present a review of American Catholicism for the European reader, and (2) to provide Americans with an understanding look at themselves from a visitor's viewpoint. Historically accurate, American resident, and qualified theologian, Vatican expert), it cannot be denied that Tavard successfully achieves these ends. Nonetheless, one cannot help wondering about his total objectivity, as he turns so frequently to the "patterned American" (without individualism). One cannot help wondering whether Tavard is not too much the sophisticated European, despising the progress of America at the cost of her "cultural" values.

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