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the CORD

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The Far From Cool Generation

The "revolt of the young" has always been a feature of human society, stemming on the one hand from youth's desire for emancipation in general; and, on the other, from young people's idealistic disenchantment with the cynical, reactionary stance of their elders. But what is going on now, especially in this country, is something quite new in this long tradition of youthful rebellion. According to the Cox Commission report on Columbia, "the present generation of young people in our universities is the best informed, the most intelligent, and the most idealistic this country has ever known."

The breadth of their knowledge, their native intelligence, and their noble ideals are exquisitely represented in two superb books which we take this opportunity to recommend urgently to every reader seeking to understand the current youth-protest upheaval.[1]

The Straweberry Statement is a literary gem in diary form, chronicling the events during the Columbia crisis and, much more important, affording a rare oportunity to get inside the mind and heart of a sensitive and articulate collegian. Mr. Kunen speaks for no one but himself, but his genuine humanism and sense of balance are qualities which we know from experience are far from atypical among college students today. The book will, hopefully, be a source of enlightenment and reassurance to those who are not themselves close enough to the situation to assess it from direct experience.

Move Over is an outgrowth of a symposium set up by *Commonweal* to discuss "The Cool Generation and the Church." What Mr. Kunen communicates by narration, Mr. Carling sets forth in systematic exposition: At its best the student protest movement is a fight in the name of personalism against any and all manipulation of people by power structures or institutions. How this applies to the fields of education, politics, and religion, is concisely and elegantly detailed in this articulate and fact-laden exposition.

Space limitations unfortunately preclude a discussion of the individual issues raised by these authors. Were this a full-length review, we should like particularly to draw out the question of individual sexual morality, which is much more complex than either author seems to realize. But, sacrificing this opportunity to the more important one of singling out these books for prominent mention and enthusiastic recommendation, we want to endorse whole-heartedly the authors' educational and political position. Something *is* profoundly wrong with our system and its institutions, and it is reassuring to know that this far from cool generation is determined to do something about the situation. The outcome of their efforts— even the precise direction these efforts will take—is far from clear. (How, e.g., can we effectively combat manipulation of people without to some extent becoming manipulators ourselves?) From these books, however, you will get as fine a statement of the question as you could hope for.

Fr. Michael D. Meilach, ofm

[1] James S. Kunen, **The Strawberry Statement: Notes of a College Revolutionary.** New York: Random House, 1969. Pp. 157. Cloth, $4.95; Francis Carling, **Move Over: Students, Politics, Religion.** New York: Sheed and Ward, 1969. Pp. 154. Cloth, $3.95.

To Be His Instrument of Life . . .

Where there is friction, to sow common effort!
Where there is poverty, to sow justice!
Where there is confusion, to sow a realistic acceptance of the risk of human decision!
Where there is ignorance, to sow the joy of search!
Where there is almost ultimate frustration, to sow a triumphant love of this universe!

Would that
I did not so much seek to satisfy my needs as to meet those of others!
to feel human warmth as to be wholly with the unloved and loveless!
to be content and self-contained as to be pushed outwards!

For it is in going out to others that we become persons.
It is in compassion that we develop the human in and about us.
And it is in stubbornly struggling for a limitless love that we find fullness.

Bryan Teixeira, O.F.M.Cap.

Franciscan Educational Conference—**Cui bono**?

At the April, 1969, meeting of the Franciscan Conference of Provincials in the U.S.A. and Canada, held in West Chicago, Illinois, Fr. Ralph de Pasquale, president of the FEC, delivered a moving talk on the organization. He admitted that membership and enthusiasm were waning, and urged the Provincials to try to raise new enthusiasm for this association in their respective Provinces.

The FEC met in June, and was very poorly attended. In August, my own Provincial sent a copy of Fr. de Pasquale's talk around the Province and sought reaction and suggestions. I must confess I didn't react, because the talk covered many topics and would have taken up more time for me to answer than I could afford.

But I can afford time to reply to Fr. Romano Almagno's editorial in THE CORD (Nov., 1969), "Statistics —as Statistics go." He writes: "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 Franciscanism or Fraternitas? Is it not a sign of anti-intellectualism even among educators?" (p. 324).

It would have been well for Romano to spell out each of these observations, but as I understand them my reply is, "Wrong, on three counts."

Allow me a personal reply. I am a biblicist, and hold membership in three professional organizations: The Catholic Biblical Association of America; the Society of Biblical Literature; and the American Academy of Religion. To cite just one of these as an example, I can say that I meet annually with my fellow-friar-biblicists at the CBA convention in late summer. Doesn't this have anything to do with our Franciscan heritage? Isn't our fellowship here with one another and our professional peers truly in the Franciscan tradition?

Further, if you think staying away from the FEC meeting is somehow linked with an "anti-intellectualism" you are mistaken, but at least heading in the right direction. For the FEC seems to have served its purpose and served it well. At present it doesn't seem to do much more than foster mediocrity (with few exceptions). All one need do is examine some of the papers delivered at the conventions and then submitted for publication. Part of the reason why the "annual" bulletin takes so long to publish is that many of the papers have to be re-written and the footnotes reworked extensively.

No, Romano, I don't feel any new motivation as a result of reading your comments. I am grateful, however, that you raised the issue, and wish more friars would take a vital interest in matters of importance. Even more important, I wish my fellow friars would **voice** their opinions, so we can all benefit from the dialogue. For this service, Romano, I thank you.

John Pilch, O. F. M.
Dec. 1, 1969

The Paradox of Omega: An Evolving Eschaton

George A. Maloney, S.J.

Dr. Harold Urey, one of the inventors of the atom bomb, wrote shortly after one of the early atomic explosions on the desert flats of New Mexico: "I am trying to frighten you. I am myself a frightened man. All the experts I know are also frightened." It is reported that these experts waited for this explosion with faces to the ground. Even the most unbelieving of them felt something like a prayer rising in their hearts. It was like a prayer of a young knight on the eve of his consecration. At that historic moment mankind ended its adolescence. Man entered into his new role as master of the created world.

Man of the twentieth century, so powerful with all his newly discovered science, yet cringes in the corner of this universe afraid, feeling the need of Someone beyond himself; Someone even more powerful than man; above all, Someone who, unlike man, is totally and consistently unselfish; Someone who is love itself.

We are not surprised that a static scholastic theology which had placed the causalities of God and man into neatly arranged boxes would give way to a process theology in the exploding twentieth century that then would lead to a theology of hope. Another approach would be to see through the steady growth in personalism, accentuated by a dehumanizing, anonymous cosmopolitan society of masses and statistics, a greater understanding of our own unique identity achieved through more meaningful, more consciously loving relations with others around us.

I would maintain, without claiming any "astrological" occult powers, that theology will soon see a full-bloom preoccupation, stemming from a theology of hope and personalism, with the problem of death and eschatology. But this study of eschatology will have nothing in common with the short theses tucked into manuals of scholastic theology that usually

---

An associate professor of theology at Fordham University, Father George A. Maloney, S.J., is well known for his work with the John XXIII Center there and with the American Teilhard de Chardin Association, at whose convention this paper was delivered last summer. Father Maloney holds a doctoral degree in theology from the Pontifical Oriental Institute.

dealt with the four last things: death, heaven, hell, and purgatory. The main reason for such a new approach to these teleological problems is that process theology is breaking through the dichotomies that have presented death as a punishment, heaven as a reward, and hell as an eternal damnation. The interrelated dichotomies that have shaped our distorted views of what happens to us when we die, and hence that have grossly created a caricature of God, are the same dichotomies that posited as truly existing, separated, distinct and unrelated concepts as body and soul, matter and spirit, nature and supernature, life and death, heaven and hell.

With this as a preface, I would like to sketch briefly Teilhard's basic vision of an evolving world converging at the Omega Point; then point out some weaknesses or inadequacies of his views; finally, sketch for you some tentative directional lines that I believe thelogians, interested in Teilhard's thought, might investigate in order to push farther than Teilhard did, our inquiry into the life to come. Such an effort I believe will reward us not only with a necessary de-mythologizing of theological explanations no longer meaningful, but will show us the future as a continuation of the present. We will learn how to live more fully this present now.

Teilhard's Vision

Teilhard painstakingly traces his vision, in the **Phenomenon of Man,** a vision of cosmogenesis from the first created proton to atoms, molecules, minerals, plants, animals, and finally human life. Showing matter as moving always to higher forms of greater complexity in molecular structure, Teilhard points out that in man there is a proportionate development in consciousness. The law of complexity - consciousness leads Teilhard out of the purely phenomenological level of scientific observation of nature in evolution to a hyperphysics that manifests itself in a planetary maturation which will finally climax at full, universal maturity — the point he calls Omega. On another level of speculation quite distinct from the above, Teilhard reflects through the psychology of the act of faith on the reasons that would make this ultimate point of ultra-humanity also a spiritual, autonomous, transcendent Person, Jesus Christ. On a third level, still quite distinct from the two prior reflections, Teilhard describes the Omega Point as the Prime Mover found in Holy Scripture, especially in the Gospel of Saint John and the Captivity Letters of Saint Paul.

In a stirring panoramic vision Teilhard joins the evolutionary process of nature with the Prime Mover fulfilling His salvific plan:

> The Parousia will undoubtedly take place when creation has reached the paroxysm of its capacity for union. The unique action of assimilation and synthesis which has been going on since the beginning of time will appear like a flash of lightning amid the clouds of a world which has gradually become sanctified.... The monads will rush to their irrevocable destiny... some, whose matter has been spiritualized, to the limitless fulfilment of eternal communion; others, whose spirit has become materialized, to the conscious agony of eternal decomposition.... Like an immense wave, Being shall have dominated the agitation of beings. In the midst of a becalmed Ocean whose every drop of water shall be conscious of remaining itself, the extraordinary adventure of the world shall reach its term. The dream of every mystic shall have found its full and legitimate satisfaction. **Erit in omnibus omnia Deus.**[1]

Weaknesses

In spite of the sweep and grandeur of Teilhard's vision that leaves us with a euphoric optimism knowing no bounds, we do sense some important questions left unanswered by Teilhard. Emile Rideau insists that Teilhard does not think out clearly the two moments of what belongs to history and what lies beyond history.[2]

At times Teilhard's optimism stresses the vision of Saint Paul who unhesitatingly insists that at the **Pleroma, en pasi pánta Theós** ("that God may be all in all" — 1 Cor. 15:28) Christ will draw all of humanity. "Some sort of unanimity will reign over the entire mass of the noosphere. The final convergence will take place in peace."[3]

Yet Teilhard, perhaps recalling Galileo's "e pur si muove," admits of another possibility. Although humanity would reach its fullness, individual human beings might not. He presents the "traditional, apocalyptic thinking" in his **Phenomenon of Man:**

> Refusal or acceptance of Omega? A conflict may supervene. In that case the noosphere, in the course of and by virtue of the processus which draws it together, will, when it has reached its point of unification, split into two zones, each attracted to an opposite pole of adoration. Thought has never completely united upon itself here below. Universal love would only vivify and detach finally a fraction of the noosphere so as to consummate it — the part which decided to 'cross the threshold,' to get outside itself into the other.... Not an indefinite progress, which is a hypothesis contradicted by the convergent nature of noogenesis, but an ecstasy transcending the dimensions and the framework of the visible universe. Ecstasy in concord; or discord; but in either case by excess of interior tension: the only biological outcome proper to or conceivable for the phenomenon of man.[4]

Teilhard, seemingly in his own thought, was caught in a quandary. On the one hand, he extrapolated the phenomenological evo-

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1 P. Teilhard de Chardin, **Mon univers** (Oeuvers V, 402-93); Eng. tr. **The Future of Man** (London & New York, 1964), 307-08.

2 Emile Rideau, **The Thought of Teilhard de Chardin**; tr. René Hague (New York & Evanston, 1967), 185.

3 P. Teilhard de Chardin, **The Phenomenon of Man**; tr. Bernard Wall (New York, 1959), 288.

4 **Ibid.**

lutionary process into the far future and saw that through the law of complexity - consciousness an ultra - humanity would converge through amorization as a cone to its point upon the Omega, Jesus Christ. Yet his tradition-teaching Church insisted strongly that individuals would be free to abort the evolutionary process of noogenesis into Christogenesis. Thus two great weaknesses of Teilhard's system (he never comes to serious grips with the problems) are: (1) he fails to continue the evolutionary process beyond the Omega Point, and (2) he does not answer how the majority of the human race — all those billions who have lived in the past, our present time, and a good deal of the future to come — will reach the Omega Point.

Upon reaching the Omega Point, Teilhard's humanity bifurcates into two groups with rather unevolving, static conditions of eternal existence, heaven or hell. Love that was the cosmic force or energy propelling humanity to its Omega Point suddenly reaches a fixity that is of a totally unrecognizable quality from the personalizing love leading to the Omega Point.

In the light of these weaknesses, I would like to present some seminal ideas on the Omega Point as an evolving eschaton. The life hereafter, based on knowledge and love of God or a lack of it, could be conceived in terms of a love of man for God and God for man, which would involve discovery in new knowledge, that would lead man to greater and greater love that would never reach full satiety.

In proposing some directional lines let us first keep in mind two points. The first, stressed by C. S. Lewis in **The Great Divorce,** reminds us of the mystery concerning the life hereafter:

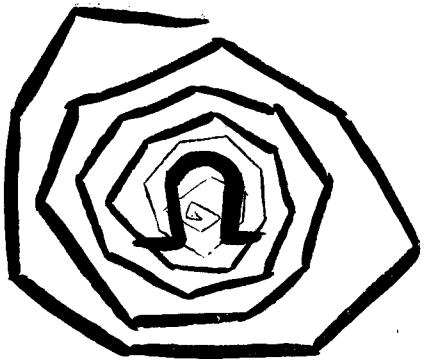
> All answers deceive. If you put the question (whether, as Paul seems to say, all men will be saved) from within time and are asking about possibility the answer is certain. The choice of ways is before you. Neither is closed. Any man may choose eternal death. But if you are trying to leap on into eternity, if you are trying to see the final state of all things as it will be when there are no more possibilities left, but only the Real, then you ask what cannot be answered to mortal ears. Time is the very lens through which you see — small and clear, as men see through the wrong end of a telescope, something that would otherwise be too big for you to see at all.[5]

The other point to be kept in mind is the basic conviction of us all, as Piet Schoonenberg points out in an essay entitled, "I Believe in Eternal Life":

> A certain growth also remains possible in the final fulfillment. Otherwise we would perhaps cease to be human. Just as life constantly rediscovers itself from the past into the future, so we shall constantly rediscover our past and present in and from God in new and surprising ways.[6]

[5] C. S. Lewis, **The Great Divorce** (New York, 1946), 128.

Before sketching some directional lines to the paradox of Omega Point and an evolving eschaton, permit me briefly to outline some provocative insights from two giants of the early Christian Church: Origen and Gregory of Nyssa, that might guide our thinking.



Origen

I am not interested in developing all of Origen's ideas on eschatology; nor do I want to discuss the condemnation, by the Second Council of Constantinople in 553, of his idea of apokatástasis (the final recapitulation wherein all human beings will reach salvation and hell will go bankrupt). Convinced so absolutely of the perfection and constancy of God's love for all men, Origen, using highly mythical language (perhaps not in the least understood by his opponents), saw the redemptive action of Christ as a constant process in men through purification of their lower bodies (meaning entanglements with the corruptible and the temporal) until evil would be burned out of their hearts and then God would be all in all. Origen explains why he thinks that evil and matter, but not individuality, will be done away with eventually:

> Now I myself think that when it is said that God is 'all in all,' it means that he is also all things in each individual person. And he will be all things in each person in such a way that everything which the rational mind, when purified from all the dregs of its vices and utterly cleared from every cloud of wickedness, can feel or understand or think will be all God and that the mind will no longer be conscious of anything besides or other than God, but will think God and see God and hold God and God will be the mode and measure of its every movement; and in this way God will be all to it. For there will no longer be any contrast of good and evil, since evil nowhere exists; for God, whom evil never approaches, is then all things to it; nor will one who is always in the good and to whom God is all things desire any longer to eat of the tree of the knowledge of good and evil.[7]

Eventually, therefore, according to Origen, all spirits — even the demons and Satan himself, will be saved and purified by the Logos. Origen knows of no eternal punishment. Since all beings came from God, His call will sound ever anew

[6] P. Schoonenberg, S.J., "I Believe in Eternal Life," **Concilium** 41 (New York, 1969), 110.

[7] Origen, **On First Principles**; tr. 2nd ed. G. W. Butterworth (New York, 1966), 248.

in their ears. Hans Lietzmann describes Origen's theology of the eschaton in these words:

> They will trace his guidance in their lives, feel his parental hand in their suffering and need, a hand which will not abandon even the last creatures of all in the deepest regions of Hell. One after the other will be seized, accept conversion, mount slowly upwards joined by increasing numbers, and after inconceivable periods of time, the day will come when none will remain outside, and even when the prince of Hell will return to God. Then the 'return of the whole' will be completed, the purpose and meaning of the historical process fulfilled, death abolished, and Christ will place everything in himself and with himself at God's feet 'in order that God might be all in all.'[8]

Gregory of Nyssa

Gregory of Nyssa, who sought to purify the teachings of Origen on the pre-existence of souls, nevertheless seizes upon the truly positive insights of Origen and develops them further. A key insight taken from Origen is that the love of God in man is a force expanding his being and making him capable infinitely of possessing God in an unending process of greater growth.

True perfection Gregory describes as "never to stop growing towards what is better and never to place any limit on perfection."[9] Grace or the life of God within man, both in this life and the life to come, presupposes growth to accept a loving relationship with God. It means accepting the need to move constantly toward God. He writes: "Seeing that it is of the nature of Goodness to attract those who raise their eyes towards it, the soul keeps rising ever higher and higher."[10]

Gregory gives us two reasons, still viable for us today, why man's progress toward God can never come to an end. The first reason is that Beauty, God Himself, is infinite. The second is that the Beautiful is of such a nature that the desire for it can never be really satisfied.[11] Gregory writes: "The soul that looks up towards God and conceives that good desire for His eternal beauty, constantly experiences an ever new yearning for that which lies ahead, and her desire is never given its full satisfaction."[12]

The soul ceases to mourn when she discovers "that the true satisfaction of her desire consists in constantly going on with her quest and never ceasing in her ascent, seeing that every fulfillment of her desire continually generates a further desire for the Transcendent."[13]

But if the good in man expands man's consciousness infinitely towards God, eventually that which is evil in man, his limited, distorted desires that he chooses in preference to God, will eventually be exhausted, and man will turn towards God as the only source of perfection of man's true and ultimate good. For Gregory as for Origen evil was sin, a product of man's free choice and a loss of man's loving relationship with God. Evil was not a power conceived of as independently pitted against the good. Both affirmed that "the non-existent could not exist forever."[14] In the process of apokatástasis, evil, which was not made by God and does not subsist in itself, must pass away, as man purified, comes to a greater knowledge and love of God. If evil were still to exist in being, then God could not be 'all in all.'

Finally, we might turn to Gregory for some insights on the problem of hell. He describes hell as a temporary process of purification:

> ... so also, when evil is being consumed by purifying fire, it is entirely necessary for the soul immersed in evil to be in the fire until the alien, earthly and counterfeit elements scattered through it are destroyed .... The avenging flame will be more ardent the more it has to consume.[15]

Gregory gives no final opinion on the tragic problem of hell. He saw the necessity from revelation that hell as a condition of rebellion from God can exist and that it has eternal qualities (but measurement of eternity not to be imagined in terms of timelessness, of our historical experience of time). He also saw the absurdity of conceiving the possibility of anyone, made by God for God, who would reject indefinitely the goodness of God's love. The Church has constantly proclaimed her saints; in her wisdom and humility she has never proclaimed anyone to be in hell. Gregory realized that man reaches full freedom only in choosing what conforms to his final destiny—i. e., God. Rejecting God, man chooses in a way that destroys or lessens his freedom. What this eternal fire of frustration meant for Gregory was limited by his insufficient notion of eternity. But Daniélou also suggests that it may have resulted from a certain awe, a tragic awe, before the mystery of human fulfillment in God's image through saying yes to God's love, or the mystery of human frustration by saying no.

The Evolving Eschaton

What I offer for your consideration in this final section are some ideas that perhaps might serve both to break down our static

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8 Hans Lietzmann, **A History of the Early Church** (New York, 1961), 2, 310.

9 Gregory of Nyssa, "On Perfection"; tr. V. W. Callahan, **Fathers of the Church** 58 (Washington, 1967), 122.

10 **Idem, The Life of Moses: From Glory to Glory**; tr. & ed. J. Daniélou & H. Musurillo (New York, 1961), 144.

11 **Ibid.**, 148.

12 **Idem**, "Canticle of Canticles, **Ibid.**, 270.

13 **Ibid.**

14 Prolegomena to **Library of Nicene and Post-Nicene Fathers**, series 2, vol. 5 (Grand Rapids, 1952), 15.

15 Gregory of Nyssa, **De anima et resurrectione**; tr. V. W. Callahan, **Fathers of the Church**, Vol. 58 (Washington, 1967), 241-42.

theological constructs by a method of demythologizing as well as replace them with a more process-evolutionary approach. We have taken our human manner of conceiving body-soul, human freedom, death-judgment, heaven-hell, as though these exist as objectivized, distinct creations existing in either a space-time continuum of a life hereafter that is nothing more than a continuation of the same **chronos**, past, present, future sequence that we know of in this life.

In our Western concept of man, the two constitutive parts of man are body and soul. Human freedom is conceived in terms of a choice between good and evil. Death is the violent separation of the soul from the body which latter goes into the coffin and is rejoined to the soul on a far distant day called the day of our resurrection. But immediately upon death, our soul stands before the all-knowing God who judges our life. We are given a reward of heaven or an eternal punishment of hell, or assigned to an intermediate stage of purgatory where we must satisfy the justice of God who, no matter how omnipotent He is and how infinite His love for us, cannot, because of the demands of human freedom, coerce our return of love. Justice demands no more mercy beyond the just conditions laid down by God at the beginning of the ball game.

Rather than expose the inadequacies of such outmoded conceptualization, may I be allowed to suggest some directional lines for future investigation? I would like to start with the biblical concept (hence Hebraic, not Hellenistic) of man. Saint Paul presents the biblical man as conceived by the Jewish people. He is composed of a body (**soma** in Greek) that is for all purposes the whole man as a psycho-physical unity, a personality **ad extra**, in relation to the created, material world around him. Hence body-man is made up of the soul or **psyche** with all the emotions and passions that we call irascible and concupiscible as well as the **sarx** or the flesh.

The **pneuma** or spirit is the total man as viewed in his unique personality through a knowing relationship in love to God. Man is **this** individual person because God calls him by his personal name. Man becomes conscious of his own unique identity by relating in a love act to God as his ground of being. In the **soma** or body, man is in solidarity with the material world, with his environment. Man relates to the cosmic world through the body. Can we conceive of man as ever losing his body or his relation in solidarity to the material cosmos? The **pneuma** or spirit is a dynamic relation that, though also related to the changeable world of **chronos**, of time and space in matter, yet is more transcendent in its relationship to God in a conscious self-giving act of love towards God.

Death is a rather sudden disruption of man's relationship to the material world through the **sarx** or flesh. It is one of the most dramatic events in man's evolution, allowing man to definitively move into a greater consciousness through a dying to the vegetable and animal life in himself. The soma or body, as Karl Rahner, Paul Chauchard, and a host of other modern writers have been pointing out,[16] is not separated from the soul. The whole person, the biblical **soma**, body-man, in his personality towards the world, now becomes more cosmically open to the whole universe. He becomes "all-cosmic," to use Rahner's expression. Death does not bring about about a separation of the biblical body and soul, but it brings an end to our immersion in a lower stage of our evolutionary development: namely, the vegetable and animal level. Thus man in death moves higher to a greater complexity-in-consciousness where he now relates in greater intensity both **ad extra** to the cosmic world through an expanding awareness of his solidarity, both harmonious and disharmonious, with the material world and **ad intra** to a greater realization of his unique being in relationship to God.

In the question of the resurrection of the body, could we not perhaps see the "last day" as having already taken place among those justified in Christ by a conscious Baptism, repeated in a commitment of growing intensity wherein man in his **pneuma** or spirit dies to an autonomy of self-love, rooted in the flesh and the passions and yields to the everlasting **now** of the love of God towards him? The resurrection thus becomes an evolving event not in the sequence of **chronos**, but in the spiritual determination of conscious love that Tillich and Cullmann call **kairos**, God's time, salvation time in which man opts to become truly human by answering to God's call within him. In this sense, the **soma**, with its body relations of man to the cosmos, rises into a higher perticipation of the life of the spirit. His **soma** becomes integrated with his **pneuma** so that as a total person he experiences the world in God and God in the world.

Once man has experienced an increase in conscious love of God for him and has returned that love in a true death-resurrection along the line of **kairos** or God's eternal **now** of self-sacrificing love, he enters into a new experience of freedom which may be difficult for us to understand. Freedom in loving God as the fullness of our being now consists in determining ourselves with the conscious totality of our being to choose Him rather than a self-centration. Could man say no to God? Yes, but this is no alternative before the blazing truth that God infinitely loves us uniquely as individuals. Our true

[16] Cf. Karl Rahner, **On the Theology of Death** (New York, 1961), 21-39; Paul Chauchard, **Man and Cosmos**; tr. G. Courtright (New York, 1965), 143; J.-M. Gonzalez-Ruiz, "Should We De-Mythologize the 'Separated Soul?'" **Concilium**, Vol. 41, 82-96; A. Grabner-Haider, "The Biblical Understanding of 'Resurrection' and 'Glorification,'" **ibid.**, 66-81.

freedom now consists in determining ourselves to be the person we should be, a God-centered individual. We have no other criterion, because we now clearly see our being tied completely to a loving relationship to God.

The closest taste of this liberating freedom to **be** more uniquely ourselves by giving ourselves more totally and consciously to God is what we experience in true human love. It is not degrading, nor is it an imperfect freedom that allows us to choose not to love all others indiscriminately because we so completely want to love one worthy of our own self-giving. In this free determination we experience a true finding of ourselves, an expansion of our self-identity and a growth in complexity-consciousness. Not only do we feel our inward being has expanded, but we experience an openness to the outside world, a sense of greater solidarity that allows us to be of fulfilling service to others. In true unselfish human love, we approach closest to timelessness, to the eternal **now** of God's unselfish divine love. We are aware of a new level of existence that, though still rooted in a material existence measurable in time and space, still transcends the perishable, the timely, and moves into a consciousness that we feel could know no fatigue, but also no end of further growth. True love, by its nature, is always creating within us a new capacity for greater love, which at the same time means a new capacity of **being** to give ourselves to another and a new capacity to receive **being** from the one loved.

Can we ever imagine therefore that our purified unselfish love for God also would not enter into an ever-increasing evolutionary process that would never know an end to knowledge of God nor of loving surrender of self to God? Heaven is that condition wherein we exercise an ever-increasing human freedom to determine to give ourselves to God and to God in His world. Redemption could perhaps better be conceived of as not a fixed state of beatific repose, but a growing process of discovering the love of God both as manifested in His participated beauties in creation and as manifested by His direct revelation of Self to us.

But will all human beings eventually wake up in their roles as Prodigal Sons and return to the loving Father? Will the soothing love of God cool the fires of frustration in the hells created by individuals who have rejected God? We have no human, objectivized answer to this mystery. The New Testament presents us with a double picture that seems contradictory. If we view each standpoint from the same perspective: objectivized human time and human values, we can only see a **cul-de-sac** with no resolution.

The first view from Holy Scripture asserts definitely that, in a universal recapitulation process through Christ, all beings will be won to God. Saint Paul especially insists on the resurrectional power of Christ to recreate all men.

"Once everything has been brought into subjection to Him, then the Son Himself, in order that God may be everything to everyone, will be brought into subjection to the Father who subjected everything to Him, in order that God may be everything to everyone and everything" (1 Cor. 15:28).[17]

Again in his Letter to the Ephesians, he maintains that "He [God] has subjected every single thing to His [Christ's] authority and has appointed Him sovereign Head of the Church which is truly His body, the complement of Him who fills all the members with graces" (Eph. 1:22-23). And in Romans 5:18, Paul claims "so from the one's fulfillment of a mandate the result is the sanctification which gives life to all men."

In contrast we find the other view of a world divided into sheep and goats, the saved and the damned, heaven and hell. And this hell is of everlasting fire as the text of Mt. 25 pictures it.

Can these two views be reconciled? As long as we project our vision of **chronos**, our human objectivization, upon this picture, the choice before man is either/or. For man choosing, salvation is truly either God or no God. Either a choice of love and happiness with God and in God, or an infinitely everlasting fire of human frustration. But as Emil Brunner points out in his short work, **The Divine-Human Encounter**,[18] we create a theological shipwreck by reducing to objective concepts that which is so personal and unique that it can be discovered only in the intimacy of a love experience with a **Thou.** Why must human freedom be objectivized so that it becomes opposed to the omnipotence of God? We should, however, learn to see freedom, as was hinted at earlier, as a privilege, an opening to new complexity, greater richness in being, a movement towards realizing by inter-subjective possession that which our whole being yearns for.

We might be able to see this for those beings who have "tasted and seen how sweet the Lord is." A trained pianist enjoys his work; and his skill increases as well as his enjoyment as he wants more and more to play. He is now not forced; he wants to play because he has experienced an enrichment. The person loving God wants to do so more and more.

But what about the person in hell? Can he be free and God be omnipotent and still both be reconciled? It is here that we must refuse with Christ to answer this question posed in Lk. 13:23: "Master, will the elect be few in number?" Christ replied only: "Strain every nerve to enter by the narrow door." For man making the great decision and for Christ and every preacher concerned with exhorting man in this life to choose rightly, hell is pos-

[17] I am indebted in this section to the insights of John A. T. Robinson in his work, **In the End, God . . .** (London, 1950), 99-128.

[18] Cited by Robinson, ibid., 115.

sible. It is eternal. It is everlasting fire. It is irreversible. It is beyond man's freedom to change his decision. He can choose and his choice, as far as his human powers go to change it, is irrevocable. Hell is a most real possibility as man makes his choice in this life, and it is everlasting frustration.

But from Christ's side, in the realm, not of objectivization that might induce man, making his earthly choices, to rely with foolhardy presumption upon an unlimited mercy of God, but in the realm of the human-divine encounter between God and man, the **I** and **Thou,** there is another perspective that is of a totally different nature. Man cannot alter his eternal loss; he can only exist in an everlasting pain of being deprived of God. But from God's viewpoint, the Gospel message tells us that God wants and wills that all men be saved. For God to will the salvation of all men is for God continuously to love each man in a unique, personal encounter. What is humanly unbelievable, that God is love for us, has happened in Jesus Christ. He, in Paul's words to the Philippians, "who though He was in the form of God, counted it not a prize to be equal with God, but emptied Himself, taking the form of a servant" (Phil. 2: 6-7). "Though He was crucified in weakness, yet He lives in the power of God" (2 Cor. 13:4). Understanding and succumbing to God's incarnated love for man in Jesus Christ to the kenotic point of giving Himself totally, even to the death of the Cross, Paul considers the greatest and only ultimate knowledge that contains all other knowledge is to "know nothing except Jesus Christ and Him crucified" (1 Cor. 2:2).

Origen beautifully describes the filling up of the sufferings of Christ as Christ remaining on the Cross as long as one sinner remains in hell.[19] Christ's love act on the Cross is an everlasting act in **kairos,** timelessness, in the eternal **now,** that knows no end until man answers with a return of love. "I, if I be lifted up from the earth, will draw all men unto Myself" (Jn. 12:32). God makes known to individual human beings His infinite, personal love for us through the humanized love of Christ on the Cross. We could conclude with a parable suggested by John A. T. Robinson, who describes in the following way God's wearing down of man's resistance or, better, of man entering into true freedom of self-determination to love God in a total commitment of self.[20] To everyman eternally there are opened two ways. One road, crowded, full of people, leads to destruction. The other leads to true freedom in a conscious surrender of self to God. Somewhere along the first road, far or near from its beginning, man meets Someone, a figure, stooping beneath the weight of the Cross. "Lord, why are You doing this?" each of us sometime or other asks. "For you, to prove that you are greatly loved by God." No man can indefinitely meet such great love, especially in his bitter emptiness and loneliness of self-love, and continue to resist. Man will not lose his choice to resist. He will want, like a feverish thirsting man in a desert, to stretch out to drink of these living, life-giving waters. Paul says, "The weakness of God is stronger than man" (1 Cor. 1:25). It is a fundamental paradox that only omnipotence can afford to become so weak, so humiliated in pursuing man so relentlessly like the Hound of Heaven.

God is God precisely because He is the perfection of all that we are in our limited possibilities. And man's greatest, freest, most human act is to love another unselfishly. If we return love for love in this life or in the continued evolving life to come, it is not because we have first loved God, but because, first and last, in the alpha or the omega of our true, human, conscious, adult life, He, God, omnipotent in His humility, has, or better, He is **ever** loving us.

[19] **Ibid., 123.**

[20] **Ibid., 122-23.**

TEACHER'S PRAYER

O Lord, as it is written in your word, "they that are learned among the people shall instruct many" (Daniel 11:33), assist us to give a clear explanation of those subjects we teach.

Aid us to provide light to the minds that are in darkness, to be patient when there is no understanding, and to guide those in doubt.

Enable us to instruct our students in the ways of justice, truth and peace. Amen.

Brother Anthony Savasta, O.S.F.
Franciscan Brothers
Brooklyn, New York

On the Preaching of the Gospel and the Proclaiming of Peace

Francis always preached repentence. And he spoke it from his heart, for his life was crossed with it, crowned with it. It all seemed so simple to him, like new daisies: always seek the betterment of others and be forgetful of yourself. Francis' words were notably few. Almost laconic, they formed short poems that electrified his listeners. These words were Biblical, the words of life vivified in his own life. How those short little talks used to make people look up—and in!

Francis started preaching in that courtyard where as a child he had first learned to read. Picture the warm pavement of the Assisian piazza, the golden stones, the ambling steps, the rich Italian vibrado playing rebound off the Umbrian architecture. There in the preaching was Francis playing as a child, singing as a youth, praying as a new man, and finally resting in his journey home.

In all his preaching Francis would explain the word of God. It was peace and light, penance and forgiveness to him. How he gave them the word! For him Christ was the way, Peace the way. Can't you imagine the response of the simple folk and the merchants to his usual salutation of "The Lord give you peace"? Peace from a man of peace, and the walls in their hearts came tumbling down. He greeted everyone with peace: the sensitive and the less-responsive alike. Even the war-like couldn't resist for long. Glacier flowers broadened into terebinth trees. The violent were borne away and lay down with the lamb. Wars are worn out when hearts wear peace, and Francis made peace with all hearts.

A Paraphrase of 1 Celano 10
by Patrick Jordan, O.F.M.

Blessed Are the Peacemakers

Michael D. Meilach, O.F.M.

The Gospel that Sunday was on the leaven and the mustard seed. "You don't plant a mustard seed in a pot of mustard," I suggested during the homily, "but in the ground, where it interacts with what is other than itself. And you don't put a cake of yeast into a pot of more leaven, but into a batter, where it mixes with the surrounding dough and transforms it." So it is, according to our Lord, with the kingdom of God — the Church. Religion is not a matter of pious in-breeding, of building up a mountain of irrelevant piety in a vacuum. To be sure, the piety needs building up, and the parables (Mt. 13:31-35) are, as usual, not to be understood as exhaustively elucidating what they help illustrate.

It's the same thing with us religious. It is absurd to claim that our whole life consists in concretely visible interaction with our environment — the world. We have an interior dimension, an organic existence, which must first be nurtured and made strong before we can do any worth-while interacting at all. On the other hand, this interior, communal life of ours is supposed to give us a vantage point and a platform from which we can at times descend and interact with our world. Every religious, from the Camaldolese Hermit to the Immaculate Heart Sister, does some very real sort of interacting with the secular society in which he finds himself, if not socially then at least spatio-temporally, immersed.

One specific type of descent from the "platform" of religious community which is becoming evident in our day, is that of prophetic witness. I do not imagine that anything like a large proportion of contemporary religious feel themselves attracted to this business of adopting a vocal, critical stance vis-à-vis their society. But I know that some of us are, and that we are responding in various ways to that call. I have every reason to believe, moreover, that the various manifestations of this response are being undertaken in God's name: i. e., as a properly religious activity and not merely as an effort to dabble in the secular as such.

I am not too sure that this kind of latter-day prophecy is the same thing as what Saint Paul called a gift from God — one gift among many apportioned among the Christians of his time; but I think it is. At any rate, I want to attempt some of it here. I want to discuss the American peace movement and the impact of opposition to it on our country. I sincerely hope that I will be believed when I say that my discussion has a wholly religious and moral framework

rather than a merely political one. Not that I expect every reader to accept this; but I do hope for a fair hearing. I mean, I hope the reader will continue through to the end before deciding that I am dabbling unjustifiably in politics, or that I am abusing the forum of a religious periodical by smuggling a political issue into it under the pretext that it is being treated in a formally religious and moral manner.

The real point I want to make has to do with what is happening to us Americans — the walls of mistrust and hatred that are becoming evident among us. But since I shall be pleading, when I get to this point in Section II, for mutual understanding and communication, I find it impossible to dispense with a prior discussion of the Viet Nam conflict itself. That is, I feel it necessary to establish some respectability for opposition to the Administration policy before pleading for communication between its defenders and its opponents.

Not only is the subject of peace one of extraordinary prominence in our country today; but it is likewise one that should be close to the heart of the religious sent to build the peace of Christ on earth. It should be particularly close to the heart of the Franciscan, enjoined by his Founder to go about with "peace" ever on his lips.

It cannot be argued that Francis had in mind only peace in the strict sense of the Gift of the Holy Spirit — that inner serenity which the individual enjoys knowing himself united to God. The empirical "secular" peace about which I shall be speaking is, to be sure, not unconnected with the peace Jesus wished us on Easter Sunday; but even as Francis concerned himself with a particular African conflict in his day, so I feel irresistibly impelled here to concern myself with one in Viet Nam today. I earnestly hope that my concern, and all the expression I give it in the following pages, is a concern imposed and responded to in the name of God, of his Son Jesus Christ, and of Francis of Assisi.

This introduction must already seem unduly long. It is not. I cannot devote too much space here to, or place too much emphasis on, the non-political nature of my argument. Even after I shall have carefully explained (in the paragraphs immediately following) the distinction between religio-moral judgments and political ones, I am sure that there will be those readers for whom the very mention of names and actual events will spell "politics." This, I say, is the risk I am taking. I am simply not able, because of this danger, to remain silent.

Well, then, a political treatment is one that I understand as concerned with the prudential selection of concrete, morally neutral means to the attainment of proximate, secular ends in society. The raising and lowering of tariffs is a political issue, as is the question of building an expressway

through a given part of a city. The political is not restricted to innocuous trivia; on the contrary, a political issue can be just as important as a moral or religious one. It is distinguished from the latter not by its degree of importance, but precisely by reason of not bearing directly on religious or moral issues. It can, nonetheless, have some complex moral and religious resonances, as is the case, e. g., with the feasibility of specific types of racial integration in Great Neck, N. Y., and Jacksonville, Miss. The whole point is that it excludes by definition a choice or a stand taken squarely on the basis of moral or religious exigencies.

A moral question is one involving the goodness or evil of actions in the sight of God, whose law is written in the depths of our hearts. In the past we have been perhaps too ready to extend the moral to unwarranted areas, claiming greater insight into the divine mind and will than we actually possessed, and giving absolute value to laws which possessed some degree of relativity. Past excesses, however, should not lead us to the opposite pole of agnosticism. There are certain basic actions which we know without any doubt to be good; and others, evil. Sometimes an action is evil by its very nature, and hence never permissible. Other actions are neutral, deriving their morality from the end in view, the circumstances, the intention, etc. Some, like the killing of human beings, are always evil except for a couple of narrowly defined cases which are controverted — e. g., capital punishment.

A religious question differs from both the above. It is concerned neither with the selection of neutral means for secular purposes, nor with the goodness of actions in themselves, seen within a purely human context. A religious question is one involving divine-human relationships, as, e. g., the mission with which Christians believe God has charged them as members of his Church. Not until the end of this article shall I appeal to the religious dimension of my subject; in most of what follows, I shall be concerned with morality.

I. Our Viet Nam War Policy

It is a frighteningly bold thing, for a private citizen, to presume to speak out on a policy embraced by two Presidents of the United States. Every instinct rises up within him to urge silence and acquiescence. How can most government officials, even, expect to draw on the wealth of information and insight available to the President? And how much less, then, can the ordinary citizen expect to sift the issues and make a judgment on the President's stand?

Note that by the very nature of

the case, one who supports the President need have no understanding whatever of the issues. He need only have faith in those who do understand; every presumption, in the absence of contrary evidence, is in their favor. By contrast, one who would challenge a policy is fearfully alone and exposed. Unless he is one of those irresponsible, thoughtless anarchists (of whom America unfortunately has her share today), he must undergo an agony of analysis, reflection, and judgments on several levels. The articulate critic, unlike the reckless revolutionary, dare not speak without having first exerted a prolonged and painful effort to sift the evidence, to evaluate his sources, to weigh the issues. Again, by the nature of the case, ordinary citizens seldom have the inclination or time to do this. If asked to do it, they reply candidly that they elected their President to do it for them.

The question thus comes down to whether the trust they have placed in him turns out to be justified. I am not presuming in what follows, to judge whether this is the case with Richard Nixon. I merely want to point out that one cannot answer the question simply by asking these same people whether they continue, precisely by reason of his authority, to support him. Once serious doubts have been raised, this procedure is purely and simply a vicious circle.

As Foreign Editor of **Look** magazine, J. Robert Moskin was one of those citizens I just mentioned. He "respected the judgment of four U. S. administrations that called the fate of South Vietnam vital to our national interest."[1] Now, after many years, he has visited Viet Nam himself and, like George Romney a while back, found his judgment drastically altered by the facts he discovered there.

I cannot go on, now, to discuss the Viet Nam policy myself, without explicitly repeating my resolve not to descend into politics. It adds to the difficulty to realize that we are not used to having to consider the facts of political life in setting forth our nonpolitical, moral pronouncements. We have been content to deduce whole manuals of moral theology from a few principles and human "nature," and to leave the application to "someone else" who never seems to do it in areas like this precisely because everyone is afraid to appear to be playing the politician. Well, the question of Viet Nam has, belatedly for me now, in comparison with so many other clergymen, become one of conscience, morality, and religion; and this risk is one I run with due trepidation but equal determination. One reservation: I am not setting out, in this section, to decide the morality of Mr. Nixon's policy. I am out to show that it **may** be gravely immoral, and that therefore his critics deserve a respectful hearing. All this I do with a view to the ensuing discussion in Section II.

[1] **Look**, 11/18/69, p. 73.

Scores of Americans continue to be killed each week, and the country of Viet Nam continues to be devastated and its people decimated. There was a real danger, in World War II, that this would happen to our country; and as long as Hitler had the capability of doing it, a good case could be made for the brutal and bitter conflict with which we defended ourselves. I am asking, now, whether it can be justified in Viet Nam. And the only way to answer the question reasonably is **to answer it** — to **give the reasons** that justify these deaths and this devastation. Far from this being a matter of politics, the deaths become cold-blooded murder; and the devastation, a heinous crime against humanity itself if there is no sufficient reason to be given.

What, then, are the reasons we have been given for continuing this war? To begin with, it must be stated that while John F. Kennedy was in office, this was not in any sense our war. Whatever the wisdom of his (and Dwight Eisenhower's) commitment to support the Saigon regime within limits, there is no discernible moral issue involved there for me. It became our war under Lyndon Johnson; and the justification was that we had to "contain Communism." No responsible official today holds this to be valid as an excuse for our presence in Viet Nam; our Administration has explicitly admitted its willingness to have a Communist regime in South Viet Nam if the people there want it.

Next we were told that, having "committed our word," we cannot just pick up and go. This has two interpretations: (1) it is senseless to abandon our commitment if there is some hope of success in a political, a military, or both senses; and (2) we cannot abandon it if we consider it sufficiently important to retain "face" or "honor." To the preservation of what, then, did we "commit our word"? Whatever it may have been years ago, when the French pulled out, we certainly have no commitment to anything now but a regime universally acknowledged to be both hopelessly corrupt and wholly unrepresentative of the people it claims to govern. It is common knowledge that our withdrawal at any time will mean, either immediately (if Thieu and Ky lose control of the military) or eventually the total collapse of that government. With so few supporters and so little hope of survival, the Saigon officials and their prominent followers can hope in no event for anything more than the safety of exile; and this is something we can arrange right now.

Is our "face" or "honor" at stake? Do we not, i. e., have some obligation just to stay there until we figure out what we **can** do? If it were a matter of simply residing there at some financial cost, this explanation would offer little difficulty. What tends conveniently to be forgotten, however, is that

Americans and Vietnamese are continuing to die for an extremely tenuous, indiscernible reason. It may not be for having admitted mistakes that John Lindsay was re-elected Mayor of New York; but no one faulted him for having made the admissions. Our intervention in Viet Nam, everyone is admitting, was a colossal blunder.[2] It is extremely difficult to see, therefore, what "face" or "honor" we expect to retain by persisting in that blunder.

Time is needed, we are at length told, to make sure there will be no massacre — no wholesale slaughter of our Vietnamese allies. One may ask, first of all, if this is so, why so many prominent citizens of South Viet Nam, including the Catholic Bishops, are advocating immediate withdrawal. Then one may go on to ask, why do we have no compunction about doing our own massacre, involving both Americans and Vietnamese, for as long as we feel it "necessary" to avoid **their** massacre which appears more and more dubious the longer we look at the situation and which would eventually, at any rate, be dwarfed in comparison with the one we continue to inflict? Asked for evidence of the inevitability of the "massacre," offcials point to the "slaughter" of the Catholics in North Viet Nam when the Communists took over — only to mention the fact in other contexts that these Catholics are very much alive and well in the South today. They point, too, to the Hue outrage — which we seem to have gone a long way toward matching at Tu Cung (or My Lai), but which many responsible and knowledgeable authorities seriously doubt to be any more representative of North Vietnamese behavior that the March 1968 atrocity is representative of our own.

One should not lose sight of the fact that President Nixon fully intends to "withdraw our troops." That is not the issue. The issue is, how many, and when? If we admit that none of Viet Nam is essential to our interests; if we admit that we really don't mind its eventually going Communist; and if we admit that the massacre threat is probably a propaganda myth — or at least a matter to be weighed against the hard reality of present casualties — if we admit all this, then what keeps us there beyond tomorrow?

The answer is not forthcoming, and this situation of non-communication is what I want to talk about in the following Section. Let me conclude this one by insisting once again that I am not discussing politics. As I walked past the White House in that unforgettable March against Death, I was supposed to yell out the name on the placard I carried. Larry Tyler, his name was. And the marshall said to me, "Yell his name as loud as you can; he was living once." I am not going to forget Larry Tyler's name. **All** these men and boys were "living once," and many who are living now will soon be dead. To whose advantage is it that they be cut down? If it is not clearly necessary for the security of their own country, or even for that of South Viet Nam, they are being murdered. And murder, I submit, is not a political question. It is a moral question: a sin against which the prophet is in conscience bound to cry out in judgment.

[2] See, e.g., Henry Brandon, **Anatomy of Error** (Gambit, 1969).

II. The Polarization of America

If it is not clearly necessary . . ., I said. I have **not** said that this mass dying is murder. I have only said that it **may** be murder. It is not completely outside the realm of possibility that it is not murder. But with so sizeable a number of Americans claiming that it is — that both Americans and Vietnamese are needlessly dying to prop up a corrupt regime which could easily be offered the safety of exile, or to fatten certain commercial interests, it would seem there would be some serious effort on the Administration's part to show that the facts are other than what its opponents claim they are. Actually, however, this is not the case. As Senator Goodell commented immediately after the speech of November 3, we are getting re-plays of Johnson speeches long ago effectively challenged, and even now being articulately questioned by a growing number of responsible officials, clergymen, journalists, and people in all walks of life who are giving some serious thought or discussion to the subject.

Asked whether Mr. Nixon watched television, the President's daughter is reported to have answered that he did not — that he knew well enough what he had said without needing to see himself quoted on television. I do not know whether this report is true; and it makes little difference except that if it is, it corroborates what I do know: Mr. Nixon's seclusion and isolation is a deliberate, terrible mistake. A letter I wrote a while ago — a detailed letter with real questions was answered by a secretary who enclosed a copy of the President's letter to Randy Dicks, published a full month earlier in the New York **Times.** I feel quite certain that the President never saw the letter. When the leaders of the November march asked to see

Mr. Nixon — after all, they represented over a half-million people in Washington with them that day — he refused, to the best of my knowledge, even to accept the letter of request.

It seems to me that Mr. Nixon cannot have it both ways. On the one hand, he claimed in his November 3 speech to be following a course valid in itself, to which the weight of public opinion was scarcely relevant. The following morning, he called newsmen in to point with what some of them called "euphoric pride" to stacks of telegrams supporting him. Art Buchwald has not yet been contradicted in his assertion that Western Union could not, physically, have delivered those telegrams during the time elapsed since the speech itself. It soon became common knowledge, in fact, that most of them had been solicited well in advance of the speech by local Republican organizations.

My first point in this second section is, therefore, that there is a crisis of non-communication at the highest level: that of the presidency itself. I think Mr. Nixon is correct in claiming widespread support among the people; after all, they elected him, and the ones who did elect him are precisely those who specialize in "loyalty", in leaving the thinking to him, and in being silent. But as I said before, to appeal to the support of these silent middle Americans — by definition those who rely on authority and do not examine issues — is to engage in a vicious circle.

I do not want to extrapolate unduly from my own experience, but I do know **some** people who, like myself, have despaired of getting through to Mr. Nixon by direct correspondence, and I believe it is fair to attribute the lack of mail opposed to his policy at least **in part** to this feeling of frustration.

Again, though I am wary of relying on numbers and statistics when we should be examining issues on their own intrinsic merits, it is not wholly irrelevant to point once more to the events of mid-November. Mr. Nixon's reported "euphoria" over tens of thousands of communications in his support (many of them solicited in advance) must in justice be weighed against the over half-million who did more than send letters or telegrams, and actually took the trouble to go personally to Washington. For some reason, the press never managed to get beyond the advance estimates of 250,000; but there were at least double that number. And there would have been many more had all those who had already bought bus ticket not been left in the lurch by the companies whose busses never showed up (one bus, from a different company than was originally contacted, met the hundreds of waiting ticket-holders in Union Square, N. Y.).

This is not a political situation that I am now deploring, but very much a moral one. In question here are truthfulness, candor, and the duty of an elected official to act in the real interests of his people. This duty cannot be discharged unless the official is in communication with them and enjoys their confidence.

My second contention here is that a worse kind of non-communication than the above exists at a slightly lower level: that of the vice-presidency and the Cabinet. Here, instead of isolation and seclusion, we find vituperation and name-calling, as well as distortion of fact and deliberate enticement to illegal action with a view to punitive retribution. I am most emphatically not suggesting that the name-calling is all on one side. It is probably somewhat worse on the left than on the right. I have had some first-hand experience with SDS Weathermen and Yippies, and I find it difficult to frame a sufficiently strong condemnation of their activities. But again, by the nature of the case, I cannot address myself to them and hope for a responsible reply, much less for an accounting of their behavior. The hope is that more responsibility goes with the vice-presidency and with the Justice and Transportation Departments than with membership in the Yippies.

A cartoon in the November 15 New York **Post** depicts Mr. Agnew's face as a boxing glove jabbed into the stomach of a gentleman called "Differing Views." Mr. Nixon is wearing the glove, and the caption is "Unity — Understanding — Mutual Respect," a reference, I guess, to the Inaugural Address. There are two different things wrong with what Mr. Agnew is doing, and both are moral, not political faults: (1) calumny, a sin explained by M. Zalba, S. J., as inflicting harm against the reputation of others by imputing to them a false defect or crime[3]; and (2) by means of this calumny, the polarization of American society — the creation of mistrust and hatred which will leave scars long outlasting this Administration.

Such labels as "effete," "impudent," "masochist," "eunuch," etc.,[4] may give the punsters and cartoonists a field day, but they constitute a serious insult levelled without justification at a good number of respectable people, including members of the United States Senate. Personally, I find it astounding that our Vice President, with the subsequent express approval of the President, has ventured to utter them — especially in light of the Inaugural promise of lowered voices and mutual respect.

I am not, of course, concerned with Mr. Agnew's conscience; i. e., my stance here should in no way be interpreted as one of judgment as to his subjective innocence or guilt. I am only saying that what he has been doing is objectively reprehensible in terms of even the most primitive moral code, hence not at all a matter of political circumspection or choice.

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[3] **Theologiae Moralis Compendium** (Madrid, 1957), I, 2566.
[4] For a rich glossary, see **Newsweek**, 11/17/69, p. 39.

Much more deplorable than allegations of impudence, sterility, and snobbery, is the accusation of treason which is being voiced more and more as temperatures soar. Wearing both an American-flag button and a Vietnam-Moratorium button, I was told that I had no right to keep that flag on — that to want "peace now" was anti-American. This is but one example of the sloganeering that is gaining currency at the expense of serious effort to understand one another. It is in the interests of America — and of American servicemen — that peace is being sought, the contention being that no one has yet shown how the Viet Nam conflict bears on our own national interest or that of the Vietnamese people.

The preceding calls to mind another bit of sloganeering: "You peaceniks are stabbing our boys in the back." "Support our boys in Viet Nam." Jeeps patrolled the Washington peace march of November 15; and on the average, two or three of the four men in each jeep were furtively flashing the peace sign at the demonstrators. Is it a stab in the back to want a boy back alive and in one piece?

Two groups of violent anarchists broke off from that march and sought to inject violence into the peace effort — surely a contradiction both in terms and in reality. They were immediately repudiated by the Mobilization leaders who had vainly tried to restrain them, and their violence was perpetrated at a distance from the main demonstration. The following day, the New York Sunday **News** bore the banner headline: **"Violence Mars Peace March."** Attorney General John Mitchell had, of course, steadfastly maintained that there would be violence, and many commentators credit him with having brought it about. When violence did not, in fact "mar the peace march" itself, and the White House found it necessary to contradict the Justice Department's appraisal, Mr. Mitchell resolved at least to investigate the leaders, and took care that his resolution received maximum publicity. Why? And in what capacity did Secretary of Transportation Volpe feel compelled to group all the Mobe's leaders (known to be of widely disparate ideologies) under the umbrella of Communism?

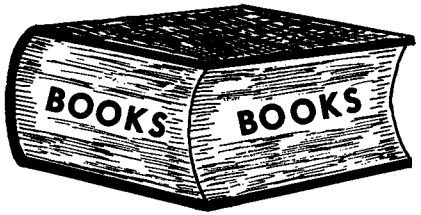
I am not implying that security measures should not have been taken, or that no investigation at all is now in order for the separate, violent demonstrations. It would have been grossly neglectful and stupid not to have provided for security, and the investigations are certainly called for. But neither the huge publicity given to the troop build-up before the march, nor the vociferous insistence on publicizing the investigations and linking them with the main demonstration, can be justified. Both courses of action are clearly instances of the inflammatory effort in which this Administration is engaged, to isolate its critics and, through innuendo, to discredit them in the minds of the "silent Americans" who go on trustingly accepting the Johnsonian explanation of the Viet Nam conflict even as they fail utterly to discern the deepening furrows in our country.

Thirdly, lack of communication is coming to affect every level of society. It is a direct result of the Administration's effort to polarize the people — to buy time by relying on the support of silent, "loyal" Americans. The American flag has inexplicably become a symbol of war to be affixed atop police cars and elsewhere waved at those who, also in the name of America, want peace and, in the absence of any explanation for delay, want to stop killing both Americans and Vietnamese **now.** As I said, it is not beyond the realm of possibility that they are wrong; but this has not been shown. Nor are they likely to accept that possibility as long as insult and calumny take the place of legitimate discussion. I cannot conceive of John F. Kennedy remaining secluded in the White House with a half-million concerned Americans outside hoping to communicate with him.

What is needed is an effort to talk to one another — a refusal to be taken in by this politics of polarization which has clearly emerged as Mr. Nixon's chosen means of dealing with dissent. Yes — it is a "politics," but it is a politics fraught through and through with religious and moral resonances.

At the beginning of this article, I described a religious issue as one involving divine-human relationships such as the mission with which God has charged us as members of his Church. To return, also, to the parables with which I began the article, a mustard seed is destined to grow organically into one tree, not two; and a lump of yeast permeates and transforms the one, entire loaf of bread — it does not cleave it into two loaves. The mission of the Christian is to foster love, harmony, communication, and unity. Polarization, the breakdown of communication, hatred, mistrust, alienation — all these are diametrically opposed to every value the Christian is called to proclaim, defend, and foster.

My only objective in the foregoing pages has been to try to shed some light on the problem — and, perhaps, to persuade those readers who have stayed with me to the end that we are in a serious situation. I hardly expect many readers to assume the prophetic role I described earlier. Yet each of us has a clear obligation, I maintain, to combat hatred and mistrust evident in our society. The Gospel that Sunday was on the leaven and the mustard seed. The communion verse was a plea from our Lord to pray with confidence. Some people in the Church that Sunday did not hear our Lord's plea. They had left the Church before the end of the homily.



What to Believe. By Michael Donnellan, S. V. D. London and Sydney: Gill and Son, 1968 (distr. by Divine Word Publications, Techny, Ill.). Pp. vii-132. Paper, 13 s. 6 d.

Reviewed by Father Julian A. Davies, O.F.M., Book Review Editor of this Review.

The title of this work is a misnomer, and its subtitle, "Changing Patterns in Religious Education," only slightly less so. About half the work is devoted to an amply documented history of the word **catechetics** and the practice of catechesis in the Church. The other half points out all too briefly three areas where the thrust of religious education has changed: the Bible, liturgy, and ecumenism. What we have in this book is really a long introductory essay about catechetics, suitable perhaps for one working for his C. C. D. certificate. **What to Believe** is dry, over-footnoted, overfilled with quotations, and underdeveloped. It is, accordingly, not fit for general consumption, nor worth the time of anyone with even an intermediate knowledge of catechetics.

Unify, Unify. By Sister Marie McIntyre, O.L.V.M. Milwaukee: Bruce, 1969. Pp. viii-141. Cloth, $4.95.

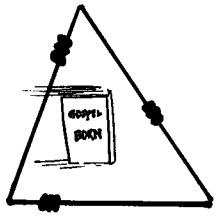
Reviewed by Brother Daniel Kroger, O.F.M., a student for the priesthood in the Province of Saint John the Baptist, at St. Leonard College, Dayton, Ohio.

Sister McIntyre presents a series of reflections in **Unify, Unify.** Basic mysteries of Christianity comprise the subject matter for thought, as seen through the eyes of a religion teacher. Contemporary idioms and "in-words" provide the mode of expression in easy essay form. The author declares her hope that these reflections "help the reader gain a new look at old familiar truths in order to deepen his or her own grateful response and to be a more joyful bearer of the good news to others."

The collection is reminiscent of Louis Evely's popular volumes. **Unify, Unify,** however, develops no particular structural theme. Teaching experiences of a modern catechist filter the subjects considered. The most substantial matter expressed flows directly from the author's teaching experiences. Particularly, "A Teacher's Prayer" and "A Woman Called to Love" are far more insightful than the ordinary fare. Consideration of the demand for renewal is evidenced by such selections as "Running Away from Renewal" and "Today's Sin." Interpretations of fundamental Christian truths are expressed through the eyes of the religion teacher in our modern milieu. All the selections are intertwined with the theme of Christian love — the binding element of religious mystery. Some of the "take-offs" on the latest popular words, e. g., "Zoom Time" and "Go-Go," are strained to the breaking point.

No doubt, many readers could profit from a slow consideration of this volume — whether or not they happen to be catechists. But the tone and easy approach to today's world are rather troblesome to this reader. **Unify, Unify** is decidedly ephemeral. Sister McIntyre relies on the assumption that the catechist can communicate only in the idiom of the latest cultural trends. Certainly the gospel must be communicated effectively, and there is need for contemporary expression of religious truths. But relevancy is a limiting factor; good literature need not be tied down by it.

The short collection contains a few interesting insights, but it fails to be critical of the contemporary situation it so glibly embraces. To the Christian writer, any culture is a significant but ultimate passing reality. To lean solely upon the contemporary, the new, is to become intellectually myopic. **Unify, Unify** is thoroughly penetrated by a crippling emphasis upon the contemporary; valuable reading time might be more fruitfully expended elsewhere, namely in the great works of Christian literature.



Concilium, vol. 42: **The Crisis of Liturgical Reform.** Edited by J. Wagner. New York: Paulist Press, Pp. viii-182. Cloth, $4.50.

Reviewed by Father David E. Flood, a Franciscan of the Montreal Province at St. Francis College, Biddeford, Me. Father David collaborated with Father Kajetan Esser at Cologne and is currently working on a study of Peter John Olivi.

We have had many changes in the liturgy. We now find ourselves confronted with problems barely glimpsed several years ago, and we can look forward to deeper changes still. **Concilium** does not present a collection of liturgical studies self-congratulatory over our brave new rites, but rather it brings together various attempts to grasp the ways and limits of change under the title **The Crisis of Liturgical Reform.**

Several articles are addressed to the changes forced on us by the times in which we live. In others, the authors draw on historical examples of liturgical innovation in the hope of grasping the ways of change. Others examine elements of liturgy, like prayer-texts and music. The crucial problem article after article bumps up against, each in its own way, has its roots in the historical relativity attaching to every culture. For a liturgy grows out of a particular culture. It is then fated to cease being vitally alive and become interestingly archaic.

How do we free ourselves from what, culturally, no longer expresses what the liturgy should express? How do we use the materials of our age to fashion ourselves a way of saying what the liturgy has to say? Two articles which have us face these deep problems of liturgical change are the one by E. Vilanova, "The Liturgical Crisis and Criticism of Religion" (6-19), and the documentation entry, "Toward a Renewal of Religious Language" (174-80).

Vilanova explains the "liturgical crisis" on the basis of the distinction between faith and "religion." "Religious" forms seek to control God for human ends. Faith recognizes Christ and enters into salvation history. The liturgy of this faith celebrates the meaning Jesus Christ lives and explains. It breaks into joyous gratitude at what has transpired and continues to grow in history. Faith articulates its response in the history of everyday life. Liturgy conceived this way has stability from its origins in Christ. It must change, however, for it plugs into today's history with its modes of speech and its challenges to Christian action. If Christians fix a sure liturgy which they remove from the changes of history, they are turning it into a "religious" tool to control and use God. They have withdrawn from change.

"Towards a Renewal of Religious Language" does not heed the fine

distinction Vilanova draws between faith and "religion." It does succeed though, in indicating clearly the need to use that language in liturgy which men today have agreed on. The new human code expresses the cultural milieu in which we live and think and work. We cannot construct a visible liturgy outside it.

These liturgical studies fit well into today's search for new Christian understanding and a corresponding style of life.

Dynamic Approaches to Teaching High School Religion. By Sister M. Michael Doherty, I.H.M., Ph. D. Staten Island, N. Y.: Alba House, 1969. Pp. 326. Cloth, $6.95.

Reviewed by Father Maury Smith, O.F.M., M.R.E., M.A., Director of the Alverna Retreat House (Province of the Sacred Heart), Indianapolis, and a doctoral student in pastoral counseling and psychology.

Sister M. Michael begins her book with a chapter expressing the heart of her message, dynamic laboratory teaching. She is pleading for student-centered teaching that will involve the students in self-motivated study of the topics and subjects of vital interest to them. Laboratory teaching involves the use of many techniques, such as panels, research projects, films, honors programs, and group dynamics. She devotes a section of this first chapter to group dynamic activities, and gives an example of material used in a group-dynamic workshop.

Sister devotes another chapter to the communications media, discussing how films might be used with great profit in the religion classroom. Still another chapter, on reading enrichment, has two interesting sections on teaching religion through periodicals and paperbacks, and reality day involvements. She devotes a whole chapter (called "Broadening Horizons") to the honors programs approach, giving examples of six such programs. Interesting and valuable are the two sections on leadership and spiritual formation programs.

The rest of the book is similarly replete with ideas, suggestions, and techniques for using the above approaches in teaching prayer, the Scriptures, liturgical celebrations, and the sacraments. In these chapters Sister shows a fine balance. She stresses spontaneous prayer, shows how to teach doctrine through the New Testament (particularly the Beatitudes and the Parables), and illustrates how the Eucharist and other sacraments can become events full of life and meaning.

Sister Michael's purpose was to write a book that would assist teachers of high school religion to meet the demands of these times — to use the techniques and activities devised to open youth to wider horizons. She has achieved this purpose magnificently, and her book will surely be invaluable to any religion teacher willing to explore new possibilities. The danger is, however, that some teachers will try to use what she gives them like a cookbook, following its suggestions slavishly, and will thus be doomed from the outset to failure. The ideal is, on the contrary, to gather ideas from the book and change the examples to fit one's own situation — indeed, to be stimulated by this fine work to think up one's own, even newer, programs and procedures.

This is unquestionably a uniquely valuable resource book, recommended without reservation to all religion teachers. Its bibliographies and directions on where to get films, books, and other materials covering the entire field, are complete and up-to-date. It should be acquired without delay, however, because of the rapid developments which continue to take place in religious education, and the teacher should use it as the foundation on which to build, through revision and addition, an ever-current reference source.

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Cleary, William H., ed., **Hyphenated Priests: The Ministry of the Future.** Washington: Corpus Books, 1969. Pp. xii-167. Cloth, $4.95.

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Meyendorff, John, **Christ in Eastern Christian Thought.** Washington: Corpus Books, 1969. Pp. ix-218. Cloth, $7.95.

Vaughan, Richard P., **An Introduction to Religious Counseling: A Christian Humanistic Approach.** Englewood Cliffs, N.J.: Prentice-Hall, 1969. Pp. x-164. Cloth, $5.95.

Weitzel, Eugene J., C.S.V., ed., **Contemporary Pastoral Counseling.** New York: Bruce, 1969. Pp. xiii-299. Cloth, $12.50.

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the CORD is a monthly review devoted to Franciscan spirituality and published by the Franciscan Institute of St. Bonaventure University. Editor: Michael D. Meilach, O.F.M., 600 Soundview Avenue, Bronx, N.Y. 10472. Book Review Editor: Julian A. Davies, O.F.M., Siena College, Loudonville, N.Y. 12211. Managing Editor: Mrs. Joseph Cucchiaro, The Franciscan Institute, St. Bonaventure, N.Y. 14778. Second class postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing offices. Subscription rates: $3.00 a year; 30 cents a copy.

The immediate means to get these needed and functional structures into gear is a meeting of all men Franciscan Provincials and the highest women Franciscan superiors in the country. At this, some may object: "Another meeting! can I afford any more?" The real question is: "Can I afford not to have — and be at — THIS meeting?"

— *Stephen Mannie, Capuchin*

Autobiography

Part I:
While swallows dipped through my heart,
I tilted handfuls of sunlight over my hems:
Braid of fantastic gold. I told the doves
Poised on my shoulder: to be loved is to be lovely!

I sat and awaited Him,
Songs chasing down my veins;
Sat and awaited my death,
My skirts like waterfalls around me,
Morning in my hair
And all my bracelets waking
Into flowers,
Until He came. The low knock,
Oh! the moment! I did not sing. I was song.
The song was: Lover, Lover, it is I!

But the latch was not lifted. The footsteps
Drifted back like a sigh.

Part II:
A raven sits on my heart,
Listens to winds cry at the marrow of me.
My fingers stroke the unreality
Of air on which my lonely vigil feeds.

I kneel and await Him,
Tears rutting all my songs,
Kneel and await my death,
And rue my skirts with climbing torn,
Night lapping at my ankles.

My jewels pawned to buy me faith,
Deliberate destiny burns beneath
My eyelids. Listen, raven, listen!—
All that I cannot understand, I know!

And this is the moment; fingers on the latch
Of me, He asks who dwells here. Hoarsely comes
The final whisper: Lover, it is thou!

Latch lifts. Footfalls, footfalls.
He enters in.

Mother Mary Francis, P. C. C.

CREATIVE FRANCISCANISM: Perspectives and Dynamics

Valens Waldschmidt, O. F. M.

Creative Franciscanism: what is its stance? Is it predominantly characterized by the past, the present, or the future? Does the genius of Saint Francis prompt us to focus our eyes on the glories of several centuries ago, on the present which is capable of absoluting the past, or on an alive, dynamic, creative present with an eschatological eye on the Christian future? In other words, is the creative genius of Franciscanism today reminiscently past, statically present, or pensively future? As Christians, Catholics and Franciscans, can we sing our theme song with a joyous voice, accompanied by the fiddler, not on a roof, but on an Assisian road, who is able to imagine a melody coming forth from two sticks rubbed together amid a burst of free laughter? In this age of moonshots and orbiting astronauts, when photographs over a new horizon of the moon capture not new sunsets but new "earth rises," could our theme song as updated Franciscans be "The Impossible Dream," which might make us dare anything for Christ — even a swim to the moon?

The impossible dream! How reminiscent it is of the words of Joel: "Your old men shall dream dreams, and your young men see visions" (Joel 3:1)! And these words in turn seem to suggest the almost "Impossible Dream" that God had before the beginning of time — which he pictured on the first page of his primer book of love for man. I think that, when Christ talked about the mind and heart of the little child, he was really telling us about the "Impossible Dream" that exists in the heart of every person. When we become like little children, we dare to dream the "Impossible Dream." Perhaps the one thing that made Saint Francis so great was his daring to dream the "Impossible Dream" of the gospel. I have no doubt that today he is saying to us: "Dare to dream! But do not dream about the past. Always dare to dream about the future, that future which Christ holds in promise and in cosmos."

I am reminded of a story once told to me by a Sister who taught the first grade. "Father, one day I asked the children, 'Who is going to be a Sister?' All the little girls held up their hands. Then I asked, 'Who is going to be a priest? All the little boys held up their hands — except one. 'Johnny, aren't you going to be a priest?' He shook his head: 'No.' 'Well, when you grow up what are you going to be?' With a look of ut-

Father Valens Waldschmidt, O.F.M., an experienced retreat master in the Province of St. John the Baptist, is currently teaching in the pastoral field at Duns Scotus College, Southfield, Michigan.

ter candor, he said, 'I'm going to be Pope.'" It was beautiful, because he dared to dream the almost impossible dream.

Some time ago, a Sister wrote to me and asked, "For our Renewal, how can we go about studying Franciscan Spirituality?" From the tone of her letter, I could tell the emphasis was on the past. Franciscan Spirituality would be simply an historical study of Saint Francis. Instinctively I said to myself, This should not be. So with some burst of thought and then enthusiasm, I wrote: "What is Franciscan Spirituality today? I really don't know, because you and I and every Franciscan is today creating Franciscan Spirituality. Any alive spirituality has to be creative. Catholic spirituality must be creative. All gospel spirituality must be creative. It must have something ever ancient yet ever new: it must be continuously revealing the Christ mystery; it must continuously be flying off into space and going behind the dark sides of life in order to emerge over new horizons and be chasing new sunrises, with always new surprises for all men in faith, hope, and love. It has to have always a tension for new adventures in the Christ-Mystery, the Christ-Event, otherwise it is static, immobile, dead."

If you were asked what is the most needed quality in Renewal today, how would you answer? Is it new programs, new systems, new governments, new communities, new ways of community living, new personalities, new looks, new hair styles? A strong yes, but I believe that the one element needed most universally and deeply and genuinely is creativity. I believe that until we begin to be ourselves and respond to all of reality with a genuine response, dictated by our own personalities, our own cultures, and our own thoughts and loves and dreams, our own problems, we will remain on the dark side of the Kingdom of God. Only when our rituals and our rules begin to give us space in which to say our prayers, make our offerings, and offer our services to others with a certain amount of spontaneity, will we begin to grow into a genuine, loving community of individual persons. For all of us and for every Franciscan, only creativity can add real life to our response to God and to our world. Human beings do not grow in mind and heart and person (any more than a flower or a tree grows) by someone standing before them and uttering the imperative: Achtung! Grow!

Growth must be solid, strong, genuine. It is not induced by slogans, by rah-rah calls, no matter who the cheer leader happens to be. Growth is a living process. For human persons it is a process of living. It assimilates a combination of many factors; it rests upon a foundation of right principles and premises; and it is encouraged by good, positive leadership which is able to trust people and is not afraid to take a risk.

What follows in this article is my attempt to examine some of the perspectives necessary for creative Franciscanism today — in light of the Franciscan spiritual tradition — and to examine some of the dynamics involved in a creative Franciscanism. In a second article, to be published next month, I shall try to synthesize the sources of a creative Franciscanism and suggest some concrete applications for our modern life.

Perspectives

To survive as a person, each of us must be creative. We must each have a basic creed: My actions are only picture books of what I believe. This age of deep transition, which reaches not just our external life, but our very minds and persons, is forcing us to give answers to questions that in other ages we might have escaped by lifting the corner of the rule book and finding a nice little legal pigeonhole in which to tuck the question, perhaps without even bothering about an answer. In plain words, each of us, as a Franciscan brother, priest, or sister, stands before the mirror of time and world, confronted with the question: "Who are you?"

This is a terribly urgent question — one to which each individual must give his own answer. Each of us must decide what the commitment to Christ realistically and creatively asks him to do in this modern world. Having discovered the answer with God's help, we must live it and, aided by God's love, continuously and creatively update this self-understanding with all the genuineness our person can muster. In many ways, I am alone and you are alone, each of us left with the task of creativity tracing the image of the modern nun, the modern Catholic, the modern Franciscan. What W. H. Auden wrote about Yeats applies to each of us:

> Yeats, like us, was faced with the modern problem, i. e., of living in a society in which men are no longer supported by tradition without being aware of it, and in which, therefore, every individual who wishes to bring order and coherence into the stream of sensations, emotions, and ideas entering his consciousness, from without and within, **is forced to do deliberately for himself what in previous ages had been done for him** by family, custom, church, and state, namely the choice of the principles and presuppositions in terms of which he can make sense of his experience.[1]

May each of us take this as a rule of life. May we not despise any of the helps we receive from family, culture, church. But let us not forget that we stand more and more alone — a fact which should lead us not to despair, but to hope: to a new sense of creativity, in whose light the gospel and the Christ-Event become new and alive. Father William Lynch has helpfully spelled it out for us in urging us to give ourselves and others "psychic space" in which to live, to be creative, to be able to wish and to wait — to dream

[1] M. Lipman, **What Happens in Art** (New York: Appleton-Century-Crofts, 1967), 5.

of the impossible. It is the same insight expressed by Father John L. Thomas:

> Yet a religious system must remain interpretively creative if it is to avoid becoming a mere cultural residue or a subsidiary institution of society. Unless it can produce an informed elite capable of providing a relatively consistent, orderly, meaningful interpretation of the total, evolving human situation experienced by its faithful, they must turn to other sources in their attempts to 'make sense' of their world. Meeting this need for a religiously interpretive creativity is undoubtedly the major challenge the churches face in America today.[2]

Following this insistence on creativity, I suggest in our treatment of necessary perspectives for a creative Franciscanism four points, which you may expand with your own thoughts, applications, and — I hope — dreams.

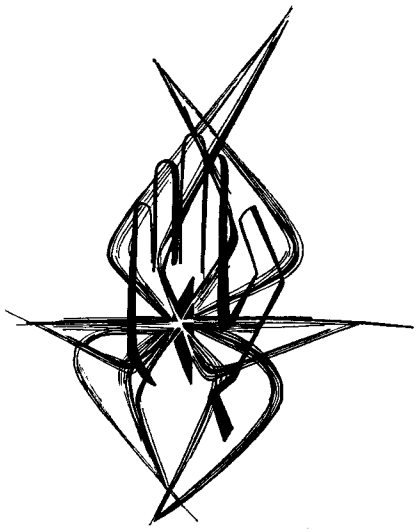
The creative Franciscan will, in the first place, always remember that he is primarily not a Franciscan but a follower of Christ. As Francis put it, we are the heralds of the Great King. We must be ever on our guard not to become so narrow minded, so provincial that we cannot see the Church, or God's world. Isn't the creative challenge of the gospel to bring the mystery of the Incarnation and the Redemption to the world, rather than to go out and capture the men of earth and bring them into the Church like so many bundles of cockle? I am sure Saint Francis would have said: "Don't hold the book of God's universe so close to your nose and eye that you cannot see all of creation! Don't hold your religious congregation so close to your thoughts that you cannot think of the Church! Don't hold the Church so close to your laws that you cannot see people! Don't number people so exactly that you cannot see persons! Don't narrow your thoughts and hearts down to one person so persistently that you cannot love persons in fraternity and community! I guess it means that there can be no near-sighted, cross-eyed creative Christians or Franciscans. Creativity means clarity of vision, Gospel vision, Christic vision, Cosmic vision.

A second source of Franciscan creativity will be the Scriptures. Francis was often throwing open the Bible. He loved it, and that love manifested itself in his prayers. Creativity will go in search of the best of biblical theology today. It will refrain from absolutizing with formulas or metaphysical propositions; not that formulas are wrong, or metaphysical explanations useless — but we must never fall into the trap of using them to absolutize a rule or custom to the neglect or detriment of living, creative human persons. All of us know how chilling and freezing were the abstract formulas of most rules and constitutions interpreted forty degrees below the level of any warm, human response. It is almost as

[2] John L. Thomas, S.J., **Religion and the American People** (Westminster: Newman, 1963), x; Cf. W. Lynch's book **Images of Hope.**

though (if I may say this in all respect) the ideal were, instead of contemplating Christ nailed to the Cross, to preserve Him frozen to death in the sub-zero isolation of a formula. Our biblical theologians and other scholars have now attempted to offer us a Christ who is at least a few degrees above the freezing mark. Thank God! Praise the Lord and smile! This is the day the Lord has made.

In the third place, creative Christianity and Franciscanism must go to the source of all true, spiritual response: to Christ. Christ is the center. Here again we must avoid errors or exaggerations. Or should I say, we must choose the best that theologians have to offer and be unafraid to live the Christ-Event. We should see not merely the historical Christ, nor merely the metaphysical Christ, nor merely the functional Christ. We should see and love — creatively love — the complete Christ, the total Christ who takes us into the past, who makes His mystery operative in the present, and who thrusts the present into the future and the future into the present, creating a revolution of hope. Saint Paul has said it so well: "I live, now not I, but Christ lives in me" (Gal. 2:20). And we ought to be able to add: "It is Christ whom I love." It is the Christ who walked along the dusty roads of Palestine, raised a dead man to life, healed a leper, blessed a little child, talked to a sinner spoke to a young man, was present at a marriage meal — who died out of love, who arose from



the dead, ascended into heaven, and sent the Holy Spirit to send human hearts whirling about creation with an ever-revealing and renewing creative love.

Our last necessary perspective is Francis himself. Why do we go to the saints? To study history? To argue about traditions? To be legalistic imitators? If so, then we have failed to learn the lesson of the painter who had a great desire to picture Saint Francis on canvas. The story has this painter going to the three groups of Franciscans who have argued over what Saint Francis meant. The painter went to the Conventuals, the Friars Minor, and the Capuchins — the Black Franciscans, the Brown Franciscans, and the Bearded Franciscans — asking what habit to put on Francis. Of course each one argued for his own habit. Finally the painter, totally puzzled, went home, painted Saint

Francis in bed, and hung the three habits on the wall.

I think there is an important application here. There is no problem; we simply go to Francis as modern people, dressed as modern people, and say: Don't send us first to your father's clothing store! Teach us your spirit. Help us to learn from your charism. Help us to express the mystery of Christ in our modern world, in a modern way. Help us not to forget that today's saints were yesterday's radicals. As radicals, they went to the root of all things: God manifested in Christ and Christ manifested in His Church, in the poor, the suffering, in human persons. In this sense at least, Francis was a Teilhard ahead of his time, that he went instinctively to the cosmic Christ and sought with a sense of urgency unknown perhaps since the days of the Apostles, to draw everyone else along with him to the Christic center of all creation.

Dynamics

In our effort to be creative we must bear in mind some basic guidelines. Our age speaks much about the danger of alienation or "false consciousness," of the need for people to be, not predominantly tradition-directed or other-directed, but inner-directed. Isn't this saying again that you and I must be obedient to — must "listen to" — **all** of reality? Our creative response must, I submit, embody these dynamics:

First, we must avoid absolutizing or freezing the past in the present. We live, not in the past, but in the present, a present reaching into the future and a future already experienced in some way in the present. It can be said that in some way we are already participating in the Resurrection of Christ through grace and love. We shall not be creative unless we become saturated with a Christian future, unless we put into the heart of the present the eschatology of the Christ-Event, unless we absorb the full meaning of the Vatican Council's phrsae: **a pilgrim people**; unless we can see man and his world, not as incidental to the Christ mystery, but as lying at the very heart of creation — and creation, in turn, as a sign, a symbol and a reality of God's divine plan. Religious life, a life of dedication, is an eschatological sign and as such it does not simply sit around waiting for one's eyes to close in death; it looks through all of creation with a divine sense of humor, seeing that a mountain is the reflection of God's strength, a rainbow a splash of God's beauty, a snowflake a tell-tale of God's purity, a bucket of molten steel a modern burning bush, and a human face the manifestation of a personality as rare and as unique as Brother Juniper.

The Christian future, the hope that gives rise to a creative spirituality, does more than apply a new meaning to man and his world. It adds more. As Moltmann says, the new world is future-oriented. The theology of hope must not simply reinterpret the world, but most transform it. The present makes sense only in the light of the future. We must also ask, Will this future be limited, or will it be unlimited — open to the reality of Christ's death and resurrection and enabling us to perticipate in its full extension?

We must ask, secondly, what type of future we are trying to build. Are we frequently talking about the nostalgic memories of the good old days? Are we defending a system, holding the fort, plugging holes in the dike, adding more locks to the convent door? Or are we concerned with the "breathless now" built on the future? What future? We are not to be content with a purely man-made future which speaks exclusively of heart-transplants, long life, and even euthanasia. We are interested in the future that believes in the total mystery of Christ, which does not spurn but gives meaning to technological advances, moonshots, space travel, work, automation, new apostolates. We need a Christology that places Christ at the heart of creation, a Christ who is not an afterthought but the firstborn in God's mind, a Christ that is at the center of our world which is evolving not backwards but forward, a Christ who possesses a primacy in the divine plan, who is the alpha and omega of the whole universe, a Christ who thus alone can enable us to impart genuine creativity to our lives.

I believe, therefore, that there is one pragmatic criterion (the third point to be made here) which must govern our choices along the path of renewal. We should not ask primarily, What must we preserve; what system do we need, what government must we set up? We should ask, What are the needs of the man of today, and how do we answer them? Laws often do not give the answer. Laws are a means to an end; they seldom offer us inspiration. Laws are often in danger of becoming false gods; laws often need to be reminded of the historical context of progress. Laws suffer the risk of becoming mirrors of past efforts rather than of future projects. At best laws are often the guards and tackles on the line of the team, while the lawmaker must be the quarterback who throws the forward passes, the impossible dreams of the future. Otherwise we are playing a losing game.

The saints were such people. Francis of Assisi dared to dream a dream. He dared to throw a flame. Mother Cabrini dared to be down on the docks in New Orleans waiting for the Italian immigrants... and after six o'clock at night! We should give ourselves, not to the task of patching up old garments, but to that of starting creativity with new patterns — by attempting to grasp the new needs of a new generation and to work out answers to them. Permit laws, procedures, governments to grow out of this creative situation; don't squeeze them out.

Francis' Song

I do not see Your Face
Yet I see your reflection —
In all about
I see Your Love

I hear not Your Voice
Yet I can hear Your Echo
and all that sings or cries
or laughs aloud — is You

I do not know Your Color
If it be a blend — or black
or red — or yellow — or white?
Does color matter?
So long as You
are in the fabric fold
Or is color too —
Merely a reflection of
YOU?

I cannot feel Your Person
Yet about me are the tangible things
That sign you there
The stones — the fertile earth
Give silent birth
of green about and shout
YOU!

I do not sense Your Soul
But deep inside my breast
I feel this longing
A happy pain — a sad joy
And I know — and feel
One is there
YOU!

A desperate sense of presence
But a void
Food to satiate — yet hungry
Drink to quench — but thirsty
Desire to see — yet visionless night
Yearning to hold — to touch — to taste —
And empty space!
An then — You merge this soul with prayer
And calmness comes — for there
I find
YOU!

Sister M. Thaddine, O.S.F.

The Call to Community

Christopher F. Ruggeri, O. F. M.

Since 1963 we have been plagued by a great deal of literature on the "vocation crisis" not only in the U. S. but throughout the world. For the past seven years the term has been so overworked that when one hears the word **vocation** he cannot help associating a crisis with it. Some vocation directors can even pin-point the time in 1963 when there was a tremendous drop-off in those entering religious life on the East Coast.

The blame for the vocation crisis cannot be placed at the feet of Vocation Directors. Neither can it be placed at the feet of superiors. To view it properly, one must examine it within the context of the societal changes that have occurred since the end of World War II. We have come from the jet age to the atomic age; to nuclear power and the space age in the short span of twenty-five years. Two world wars tore family life asunder; jet power brought nations closer; atomic power brought fear and anxiety; nuclear power seems to have deepened the cracks in family life with greater fear, anxiety, and trembling; the space age has brought us closer to all created things outside earth; and Apollo seemingly united all people in "one small step for a man, one giant step for mankind." All of this "on-going activity" brings us to the era of the 70's with an automation and technology that most of us never thought of, save for the creator of Buck Rogers.

Society no longer lives with the stability of fixed abodes and permanent positions in business, industry, the professions, skilled and unskilled labor. In short, the name of the game for the past twenty-five years has been **change**: a "red-letter" word for many religious.

The people most responsible for creating the ferment in society were, in my opinion, those engaged in Research and Development from the military complex to large industry. These are the people who could be called the "think-tank" — creative, imaginative individuals in educational circles, the scientific world, big business, industry, and the military who were intent on taking risks to fashion a new scientific, technological era. And they have not yet plugged up the plethora of ideas they wish to test through further Research and Development.

True, they have not revolutionized the way they live in their

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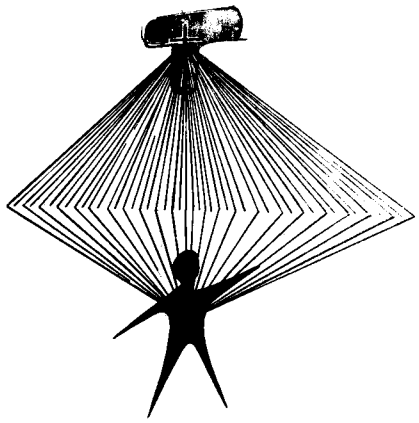
own society, but this is because of the security their professions or the military-industrial complex affords them. Moreover, it is precisely because of such aspects of security as money, decent living standards, good food, clothing and shelter, that they could create and invent the scientific-technological era which has rocked the rest of society. It is precisely because the entrepreneurs of business, those engaged in the profession of science and research, and the military careerists have enjoyed a community of people with the same outlook and goals, that they could carry on their research without worrying about the effects of it on their secure existence. The paradox of it all is that while the technology these experts produced did not first affect their own life style, it did affect all the rest of mankind it was supposed to have aided. From the college student to the ghetto dweller to the religious in community, the technological revolution has brought as one aspect of its societal upheaval a "crisis in community."

Man has been carried along, in society, as if he were continually riding the crest of a wave of ever-new ideas; and all the while he has lacked the one fundamental reality which might have given him "security for his insecurity": a **secular spirituality.** He has been bereft of the needed inner strength to keep afloat in the seas of automation and technology. Had Pope John not called together his own "think-tank" for Research and Development in the Church, our thrust toward new forms of life and spirituality for the 70's and 80's might likely be no different from the turbulence of the 40's and 50's. We grope — we search for the spiritual dynamism demanded for a really human existence in this automated age; and we look justifiably to the Church, especially to Religious, for it.

The vocation crisis seems, therefore, to spring from two sources: the pressures of the changing society at large, and the pressures of our place within that society. Are we able as religious to adjust to the demands made of us by the Council Fathers — to enter society with a gospel orientation, reshape it, revitalize it, and leaven it? The teaching Church, of which Religious are in a sense a vanguard, has a responsibility to to help God's People live with the pressures of our age. It is through us that the Church will be a "sign raised up for the nations." It is through us that man will once again be called back to transcendental values amid the flux of his daily life. We are called to empty ourselves for others so that their lives may be made full. Ours is a singular responsibility for engendering and fashioning a community — a real family of people concerned for each other. But the life style of many religious communities has not in truth afforded sufficient opportunity for many of their members to meet this responsibility. Such communities must, therefore, answer for the crisis in attracting and retaining qualified members — especially to the extent that they have failed to foster the initiative of their creative, dynamic, aggressive, and well adjusted members.

But Religious are not the only ones experiencing a crisis. Today there is a crisis in every walk of life. The lawyer, the doctor, the accountant, the psychiatrist, the mechanic, the laborer, and everyone else is experiencing it. There is a grave crisis, likewise, in the lives of many married people in whatever walk of life. But if we Religious can "keep our cool," if we can demonstrate that we are happy, enthusiastic, confident before the challenges of our time, if we can succeed in courageously planning our lives for the 70's and 80's, then we can eradicate much of the crisis in our own lives. We shall succeed in being a relevant sign to today's youth, and we shall constitute the force necessary to resolve the crisis in vocation in every walk of life: viz., the crisis in **community.**

We need, for this task, Research and Development of our own. We need a team of thinkers: imaginative, creative, idealistic, and at the same time pragmatic, who will challenge us to nobler deeds of generosity in interpreting the gospel and the Franciscan message for modern times. To interpret one is to interpret the other. You cannot, if you are a Franciscan, live the Franciscan message without living the gospel, and vice-versa. As I was told at an informal dinner of Vocation Directors of the Eastern Association some time ago, "The movement in the Church seems to be a Franciscan movement with its emphasis on personalism, freedom, individuality, poverty, a return to the gospel — and Francis seems to be the one man who really grasped the Christian message for **all times.**"



While we cannot blame Vocation Directors nor superiors for the vocation crisis and the crisis in community, perhaps we can blame ourselves for not having Research and Development teams to read the signs of the times back in the 50's. But starting with that negative lament is like 'sour grapes'; we would do better to look at the NOW situation, read the signs of the times today, and work towards the future.

The Present Situation

Most religious communities — probably all of them — are in the process of renewal. Their chapters are still open to continue deliberations about their future:

In this process of renewal they have experienced a polarization between the young in spirit and the old in spirit; between traditionalists and progressives. It is not a question of age, but of spirit — of attitude. The young in spirit are impatient with the pace of change and renewal; they think it is too slow and does not go far enough. The old in spirit fear that things are going too fast — that if this pace continues there will be nothing left of religious life. The traditionalists want to maintain their apostolates and perhaps fear striking out into new ones. The progressives question existing apostolates and perhaps desire to strike out into too many new directions at once. Traditionalists still see a value in community schedules for prayer; progressives stress the value of the prayer in itself. Traditionalists see a value in clothing worn as a sign of commitment; progressives stress the commitment itself and see the clothing as accidental. Traditionalists look at the obligation of the individual religious to fulfill an assigned need of the community; progressives look at the personal and expressed choice of the religious for a certain task.

In every community these circumstances exist, and in some the wedge of polarization is being driven in ever more deeply. These viewpoints cause confusion, lack of communication, and — most of all — fear of confrontation. All this has an effect on attracting new members. Traditionalists and the old in spirit fear to attract youth to religious life, either because they are disgusted with the renewal and don't understand it, or because they cannot now counsel youth to the kind of secure life that existed in another age. Progressives do not attract youth (in most cases they actually discourage youth, and this is one of the Vocation Director's gravest problems today) either because their ideals have become clouded with the shortcomings of the human beings they know in community life, or because of a "we've got nothing going for you" attitude. Very often they have ideals not balanced with practicality and mature judgment. On the other hand, the traditionalists can sometimes be too practical and too prudential in their judgments. Unless there is a bridging of the two groups in every community, I suspect that things will get worse before they get better. Perhaps what religious communities need now to build this bridge is a cadre of "radical progressive traditionalists." Vocation Directors are in search of candidates of this description, because we do not seem to have many such people yet within our communities. By a "radical progressive traditionalist," I mean that kind of person who seeks the essentials of Christianity and religious community life, adhering to all that is good in history and to the founder's spirit, but willing to take risks with his life for the future of the Church.

Progressives and traditionalists should permit one another their own views, but neither should be so intransigent that the other is closed off to all communication. Each should permit a broad spectrum of ideas so that there is a healthy combination of all that is good in the traditionalist thought with all the ideals of the progressives. There should be conversation and communication, above all, for otherwise we really will never get to know ourselves and the other person as a person. When people in communities begin to recognize one another as real persons, real sisters and brothers, we shall be quickly on the way to renewal — to growth and love of our vocation, which must express itself outwardly for the attraction of the youth whom we serve. This is tantamount to saying that the special task for all of us is to become more human; for in doing so we will become better Christians and Religious. (I dislike the term Religious, frankly, for it implies that the layman is not religious; and despite convenience and convention, I question its accuracy as a designation for our state in life). There are, at any rate, many Religious who never become fully Christian because they never become fully a person — a human being. They are "professional Religious" who know the proper bows and the right way to make the sign of the cross.

In the NOW situation of our community life we must strive to become more fully persons. When we do, we shall become what we are supposed to be, and the community itself will be an attraction for candidates. We ought not to begin our deliberations, however, by defining specific goals. Our religious communities are the best example of how the persons should precede the goals.[1] But we have become so stereotyped by our professional role as Religious that we never break through the mask of Sister or Brother or Father to find out the person behind that mask. From the very fact that we are 'hung up' on calling each other Sister or Brother or Father, rather than by our names, we can conclude that we do not really know Monica or Mary, or Bob or John, as the persons they are.

If the NOW situation of a community is one of polarization, Religious should confront one another with their ideas to bridge the gap; if in the present situation there is a lack of communication between members of different apostolates, then Religious should get to know what those in other apostolates are doing; if the current concern is more with goals then persons, then Religious should break through the masks of isolation to become not just professional Sisters and Brothers, but real sisters and brothers to one another: willing to share thoughts, affections, and those times of loneliness. I am thoroughly convinced that if this first step is

[1] Gabriel Moran and Maria Harris, **Experiences in Community** (New York: Herder and Herder, 1968), 36.

en by every congregation much the "crisis" in vocations will solved. The members will be tting to the heart of the problem: **the crisis in community.**[2]

Signs of Our Time

A second step toward solving the vocation crisis is for superiors and members of communities to read the signs of the times. A great deal has transpired in the past twenty-five years. A lot more will happen in the next twenty-five. All of society is reaching out towards community. You see this in the coffee houses in New York City where young people are searching for identity through relationships with others. You see this in the misery and misfortune of those in our ghettos. You see it in the impoverished areas of Appalachia, where young collegians from Fairfield University spend Easter vacations repairing houses and helping the farmers with their crops. You see this need for community, this need to be treated as a person, in the anguish and the **huelga** of the migrant workers. You could even see it in the gathering of young people at Bethel, New York, for the Woodstock Festival last summer. The crying need for all mankind today is that of community. We are wrong if we think that we Religious are the only ones in search of it. The trouble with us is that we have been in a community life for so long that we think we know all about it; all of a sudden our bubble has burst under the impact of young people in revolt against the establishment — the structure of which we are, to them, a symbol.

Throughout society there is a revolution — a real revolution such as we see on the college campus, or a surrogate for it in the guise of apathy. I would much rather have the former; the latter, I confess, I do not know how to cope with. To look at the revolutions in disgust and not analyze their symptoms is to look at them myopically. Merely to look at them with no analytic effort is to view them without seeing them. Whether the campus and other revolutions are being waged by a minority or not, is not the question. The question is, do they have a message they are imparting to us — to the Church and to us as Religious? (Pope Paul has said that we must listen to their voices, and that both administration and students must sit down together and come to reasonable solutions.)

This outspoken minority (and I suspect that the guts of the silent majority are also stirring) is telling us, "Damn your institutions which tend to de-humanize us. Damn the system into which we all must fit and become depersonalized. Damn the structure which doesn't recognize that pluralism makes up the totality of the human situation, and not the WASP mentality. Damn the power complex whereby the rich get richer and the poor get poorer.

Whether we like it or not, we are a part of their criticism either directly or indirectly. They are including us in their revolt against institutions and systems. This is the age of "restless believers" whose message we disregard at our own peril:

> What the troubled believer faces in the Church he faces in all his future activities. He fears being swallowed up in a massive organization like General Motors where he'll be one among thousands of people. He knows it's going to happen, and he fears it. He wonders how he's going to preserve anything of himself when it happens. Will he become another faceless bureaucrat protecting his own self-interests, protecting his home in the suburbs, his new car and his children's education? The very anonymity of the system will make it easy for him to ride roughshod over the lives of others. He knows it, and he doesn't like it.[3]

They are screaming for personalism, humanism. They cannot attend a church on a Sunday, which is crowded with six to seven hundred (or even only two hundred) people. They prefer their liturgy in small groups where the young lady or young man knows the experience of being needed. They cannot live with institutions, and they cannot live without them; and they are quite aware of this tension. So the kind of institutions they become interested in are those that appear to them to be "people-centered." The kind of individuals who enter such common efforts as the NAACP, CORE, the Peace Corps, Summer in the City, etc., respect the challenge to their energies, talents, zeal, and enthusiasm. Since they do not find this challenge put to them by the religious life, they shun it —and they are the very people we need most.

Read the signs of the time, and the message you will get from dynamic young Christians is, "The Church and the religious life are not where it's at." They want to be free to choose their own style of life and do their own thing in their own way. They want to be free to fashion their own spontaneous prayer. I attended an Encounter Weekend in Philadelphia at which there were about twenty-five high school boys and thirty high school girls. Many of the talks were given by a team of college students whose dynamic Christianity impressed me deeply. One of the leaders of the team, a young man in his junior year at Villanova, told me he had thought of the seminary but changed his mind. "I like what

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[2] The distinction here between congregation and community is based on that made by Moran and Harris: the congregation or order is not a community but a large organization held together by common goals or ideals. Community does not necessarily mean "common life," so that one type of pre-established pattern exists for the congregation in every locale with fixed schedules to follow. Community is the place where the individuals can be themselves without a lot of formality—where they receive sustenance from one another for their apostolate. A lived and shared experience between people is their ideal, rather than the conformity of mere automatons.

[3] John J. Kirvan, **The Restless Believers** (Glen Rock, N.J.: Paulist Deus Books, 1966), 64-65.

I'm doing now," he said, "and I may even go to South America for two to three years after graduation because I could better pick out what I'd like to do there." Now, that is not entirely true; but what he was saying implicitly is, "I see such huge complexes you are committed to that I fear I'll lose something of my own person and humanity if I get caught up in them."

Read the signs of the time again, and then tell youth that you have taken vows of poverty, chastity, and obedience. Try to explain this to them. They believe you when you tell them you are celibate; they are apathetic and indifferent to any expression of obedience; and a vow of poverty is simply incommunicable. Read the signs of the time, and you will hear the chant of young people in high school and college saying, "Be authentic, be honest, be all that you profess to be." Read the signs of the time, and you will see that these restless believers see things differently from the way in which we of another generation saw them:

> He has never known Catholicism which was not strong and powerful. The survival of an institution which can build multi-million dollar schools and hospitals to rival those of the government is something he takes for granted. But he has a different priority. For him the problem is not survival but sincerity. He wants to learn how to keep his ideals and live in the suburbs too. Instinctively he turns to the Church as his source of ideals, for help and assistance.
>
> What we hope to find is that the Church will show itself to be more than an institution. He wants a community that is aware of his needs and wants to respond to them, not a giant that will run roughshod over him even as it purports to help.[4]

While Kirvan writes this about the Church, we can say the same a fortiori, of religious life. Yet we must also realize, lest our vision become clouded, that the young revolutionaries, the young restless believers, are not entirely correct. They need traditionalism for a balanced outlook. They need the wisdom and prudence of another generation to balance their ideals with practical norms for action. They have the simplicity of the dove, but they lack the wisdom of the serpent in their everyday affairs.

Read the signs of the time, and realize that there is a crisis in vocations because there is a crisis in community. Our Christian life should be of such ample dimensions that we constitute a visible sign that Christianity is livable — that we as a community are believable —that we find profound joy in the self-donation we have made to this modality of the Christian life.

Towards the Future

To consider attracting properly qualified candidates for the present, the 70's and the 80's, we must give some attention to two questions. First, what are the possibilities for our life-style in the future? And secondly, what kind of young men and women will we be addressing?

The "Ideal" Community

Father Felix Cardegna, S. J., stated his opinion, in an address to the Vocation Directors of the Eastern Association in 1968, that religious life in the future will consist of "person-centered celibate communities of service." Father Cardegna did not pretend to be a prophet, but I do think his idea worth pursuing. I would add one note to this definition to emphasize the flexibility of the apostolic commitment to service; a religious community would then be "a person-centered celibate community of service with a flexible commitment to an apostolate." The apostolate would not be predetermined, but would develop from the needs of the people where the community is located. It would be sustained by the intensity of a "shared life" of prayer, recreation, and mutual financial support. When the need for this community no longer exists in this locale, it would move on.

Celibacy will obviously be essential to the sign value of these communities. I would favor the small community to the large one, and I would guess that the ideal size would be from five to eleven members.[5] The commitment to community on each individual's part is paramount. Work of a secular nature would be done primarily for the community's support, but it also might be the individual's apostolate.[6] What is necessary is that common life afford the individual religious time to come together with his brothers for worship, to serve the larger community according to his ability, and to earn the needed salary for the community's sustenance. The stress in such a community would be on personalism, freedom, flexibility, and sharing.

For rich community experience we must not only know each other as persons, but the person in community must be missed when absent — and know that he or she is missed. I doubt that this is possible in a community of sixty; or, if it is, I haven't yet seen it. Freedom and responsibility are essential notes of this community. The members could choose their own co-ordinator for whatever duration they decided upon. There should be no need for permissions for insignificant things, because the individuals must be mature, free, and responsible for deciding what to do and when to do it. Some might earn more than others, but a

[4] Ibid., 66-67.

[5] Judith Tate, **Sisters for the World** (New York: Herder & Herder, 1966), 24: "In our 'ideal' community there are between six and twelve sisters. They make only one vow: to serve God in religious community by means of celibacy and simple living."

[6] The apostolate would not be pre-determined, but would develop from the needs of the people where the community is located. It would be sustained by the intensity of their "shared life" of prayer and recreation, etc.

functional view of poverty would enable us to attach little importance to the relative size of the salaries, on the one hand, or, on the other, to detailed a priori regulation of financial procedures. The entire community, since it would be small in size, could easily decide upon certain expenditures from the common fund, and other practical details could be worked out as they arose.

Freedom is of paramount importance. I am not saying that other kinds of community have not offered freedom, but I do think that the possibilities for genuine, responsible freedom are enhanced in inverse proportion to the size of the community. The kind of freedom I have in mind here is one whereby the religious would be free, e. g., from certain assignments necessitated by commitment to a large institution. It would not only permit the community as a whole leisure time that is so necessary to its vital rhythm, but it would also allow individuals a reasonable measure of time for personal relaxation. The individuals would be free, too, to choose their own apostolates according to their talents and preferences. I think this is close to the heart of the freedom that young people seek today, and I see no reversal of this trend for the 1980's.

Obviously if personalism and freedom are essential notes for a religious community of from five to eleven members, flexibility is equally fundamental, not only for the individual but for the community itself. From the very fact that the community would rent its quarters and not be tied to real estate, a certain flexibility and mobility would automatically be assured. The community would be dynamic and capable of changing location and apostolate as the need arose. They would be responsive, likewise, to the call of a bishop or central religious authority to take on another task. And since it seems more in harmony with a "vowed life" designed to foster the "freedom of the sons of God," the small community could choose another location for its "celibate, shared life" even without a mandate from bishop or provincial. The community need not be forever committed to one task, nor need it define its purpose for being this distinct group. The celibate communal life is itself sufficient justification for the existence of a given community, and the members' dedication to service will find its outlet:

> The most successful work will probably be accomplished by the members getting on with something that men can recognize as worthwhile... the greater the diversity within unity the richer will be the lives of the members. The specific tasks of the congregation may be and probably should be constantly changing.[7]

Flexibility will permit these Religious to look for tasks that are not being done by others — tasks that require some risks, that may be quite urgent or singularly demanding.[8] This flexibility should enhance the dynamic vitality of the members.

The note of "sharing" should, perhaps, have been considered along with personalism. You cannot have one without the other. Nevertheless, the topic is important enough to merit separate consideration at this point. The kind of sharing envisaged here, which should exist in community life but frequently does not, goes very much hand in hand with the members' mutual appreciation as persons. We share meals, pray together, and recreate together in our communities of 40 or 50; but this "coming together" can and does too easily become superficial (not to mention the legalism which has often infected it in the past). One can eat, pray, and recreate with his confreres and yet still be a stranger to them. It is difficult to get to know even one or two individuals in that kind of group. I am inclined to think, therefore, that for a long time we have never related to one another on a personal level. Sharing means more than going to community exercises together. It means that the people I live with understand the way I feel, and understand them. It means that we meet each other on a human level — that we become sensitive to each other's moods. It means that we confide in one another our likes and dislikes — what irritates us in the other person, and what especially pleases us about him. Sharing also implies concern: concern for each other's ups and downs, concern for each other in times of crisis. Perhaps we can apply here Paul Tillich's definition of faith as "ultimate concern" and say that sharing is that whereby real Brothers (Sisters) — not just professionals — "are ultimately concerned for each other."

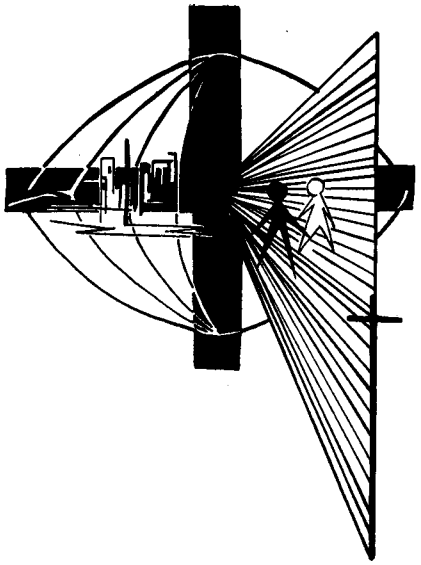
This note of sharing quite possibly embraces everything else mentioned about the ideal community. It means a Brother or Sister must express him- (her-) self and listen to the inspirations of the Spirit both in self and in others. (This does not, of course, imply that every thought or statement is of the Spirit's doing.) Sharing implies that a religious is responsible, mature, and continually open to growth in his chosen way of life.

> If the sister's self knowledge is to lead her to a relationship with others and with God, then she must love. If her work is to be a means of realizing herself and of personalizing others as well as of witnessing God, then she must work freely. If her leisure is to cause her to create herself so abundantly that she must share the fruits of her personality with others and celebrate God, she must be allowed leisure and art. If her celibacy is to witness the power of God's personal love, she must be capable of dynamic symbolism. And if her engagement in community is to excite the world with the promise of Parousia, she must be responsible and whole.[9]

[7] Moran & Harris, 37; cf. Paul Tihon, "Religious and Secularization," in **Religious Brothers in Church and World Today**, p. 13.

[8] **Ibid.**, 37.

[9] Tate, 121.



There is much more that could be said about daily living in the ideal community: about the care of the sick or aged, about prayer (which should be Eucharistically centered and follow the natural rhythm of the day), about common meetings where community problems are ironed out, about some sort of loose intercommunity bond among similar groups — all of which is beyond the scope of this presentation.[10] These practical questions ought, at any rate, to be worked out by the community in the concrete.

What I have just tried to outline for the future is the "ideal community," a living sign in the diaspora of tomorrow reshaping and revitalizing the community of man where he is — infusing into the larger society the transcendent values for which it exists and doing so precisely because it is an incarnation of those values. As Christ is the living sign, lifted up among the nations and drawing all things to himself, so also is the Church and the ideal celibate Christian community (a microcosm of the Church) the same kind of sign. This type of Christian community will draw the kind of leaders the Church wants by its own life-style, without a lot of wasted energy by a Vocation Director or Coordinator. Will we realize this ideal? Is it really possible? What are we to do today that will bring us into tomorrow — into the world of the 1980's and the 21st century?

In the document on the **Appropriate Renewal of Religious Life**, the Council Fathers gave us no specifics for achieving new forms of community life; but precisely therein lies their wisdom and the document's abiding value. We are to let the Holy Spirit shape our lives, and we must be willing to take the risks that new forms may bring with them. We must be willing to move into the diaspora situation, into the heart of man's world, and sanctify and leaven it in the today of a new age in a manner appropriate to that age.

We have been challenged by the Council Fathers to return to the sources of Christian inspiration to the gospel and to the spirit of our founder, and to adjust to the changing conditions of the times. Our era is the bridge between yesterday and tomorrow. To shrink from our task as builders of this bridge to tomorrow, is to close ourselves in on the past and ignore the most basic challenge that faces us. Another era will enjoy the fruit of our labors; it is for us to labor at it and to support one another as we make mistakes in trying to shape the future. "The promise of new life must begin to take shape within the old."[11] When a young man or woman responds to the call of generosity, to self-donation in love, a new man — woman — until then asleep, quickens within them.[12] It is that new person we want for the future, and we should be looking for him now.

The Youth We Address

What is the young man or woman of the 70's and 80's like? What kind of person are we speaking to? It is not just the Vocation Director who is speaking to these young people, but rather each member of the community — the style of the community itself — speaks to them.

Those of us who entered religious life prior to the Second Vatican Council might well be called "the silent generation." Our respect for authority was judged on the basis of our compliance with what we were told. We didn't question, we didn't challenge. Docility and humility were held up for us as acquiescence to what was desired or requested of us by those legitimately placed over us as superiors. The really obedient subject even anticipated the commands of those over him. We were taught that it was especially important to go to the Master or Superior for every kind of permission in order to grow in humility — to realize our dependence on the will of God. The will of God was equated with the will of the superior, and this became confusing for we couldn't understand how God could make a mistake even though we saw that sometimes the superior did. To sum it all up, our relationship seemed to be totally one of "superior to inferior." We probably knew that something was not quite right with our life-style as men and women, but we just couldn't articulate it as we were going through the training period. That was probably because of our own educational background before entering religious life, which stressed giving back to a teacher everything he gave to us. Although this description may seem so critical as to be almost a parody, it is not offered as a criticism of the past which we cannot legitimately judge by the norms and insights we have formulated only later on.

The people we are getting in our communities today are certainly different from what we were. We could call them the "outspoken generation." Humility and docility for them are not so much acquiescence to commands as the expression of their thoughts and opinions to superiors. This is not a disrespect for authority; it is an honest search, in their view,

[10] Ibid., 139.

[11] Ibid., 138.

[12] Cf. ibid.

for authenticity. They do not look upon the relationship to those who are superiors or coordinators as one of superior to inferior, but rather as one of real brothers and sisters. They are democratic and idealistic, and they want to share in community decisions. Requesting permissions from superiors, or asking them for money, is not dependence on God for their needs; they see such rituals rather as forms of economic dependence which limit them, take away their humanity, dignity, initiative, drive, and responsibility. They want a common fund available for their personal use without having to ask someone, but they also realize that this is impractical and impossible in a large community. Hence their advocacy of smaller communities which will foster that kind of freedom and openness requisite for a more mature existence as responsible men and women.

Those entering now are even somewhat different from those who entered five to eight years ago. They have become aware of their Christian vocation at an earlier age and can therefore more easily fit into the mobility and flexibility of religious life in the future. The fact is, they explicitly look forward to this. They do not have to shake off as many ingrained habits as those who entered before and during the Council. They have fewer adjustments to make personally and are more likely to persevere in their vocation. The recent study on **Seminarians for the Sixties** shows that the more 'dogmatic' the seminarian's personality, the more difficult it is for him to adjust to the seminary system during this post-conciliar era, and the more likely he is to withdraw:

> We had believed that the more dogmatic the seminarian's personality, the more he would adjust to the seminary system and the less apt to withdraw... At the high school and college level those who score higher on dogmatism have significantly higher withdrawal rates than the others, 34 percent of those who score highest compared to 17 percent of those who score lowest. On second thought, the association makes sense; the more authoritarian or dogmatic may be compatible with a hierarchical structure if they are in authority but may have difficulty in adjusting if they are subject to authority.[13]

The youth who come to us in the 1980's will be different from the few we are now attracting. They are presently about 13 years old, and so will never have been acquainted with that kind of traditional Catholicism that we knew. It appears that their educative process will stress the meaning of man and his relationship to other men — Christian and non-Christian — and the various social, cultural, and historical forces working on him and his society.[14] From their early teens, they will have experienced the value of small group discussions, and seen how these help to keep their ideals alive. Through the small group dynamic they will have been imbued with the gospel and the teaching of the Church. They will have attempted to put these into practice as they go through high school and college by serving the least of their brothers wherever they are, and by taking action against social injustices. They will have experienced various kinds of "movements" throughout their educative process and their Christianity will no longer be viewed as something that must have the stamp of approval of the hierarchy. They can never be expected, therefore, to "fit into" tasks that are fixed and pre-determined. They are not concerned with the stability of a job, but desire to move on to new horizons where they can practice the social gospel and be sustained in this by prayer and liturgy in small groups.

The young man or woman who comes to us will see Christianity as something not exclusive, but rather a center of inclusion for all he meets.[15] He will be a person who is open to those he meets and helps others to become themselves. He will be competent, professional, independent, free, and totally masculine (she, totally feminine) in an integral sexuality. These young candidates will have no difficulty living in the flexible, mobile 'ideal' community of tomorrow. They will have little adjustment to make in their life-style, save for the fact that now they will be living with a community of men or women whereas before they may have moved within their family or collegiate setting. It is quite possible that as a professional, a candidate may already have been living on his own in an apartment situation — a background which would preclude the need for re-adjustment to life in the midst of society.

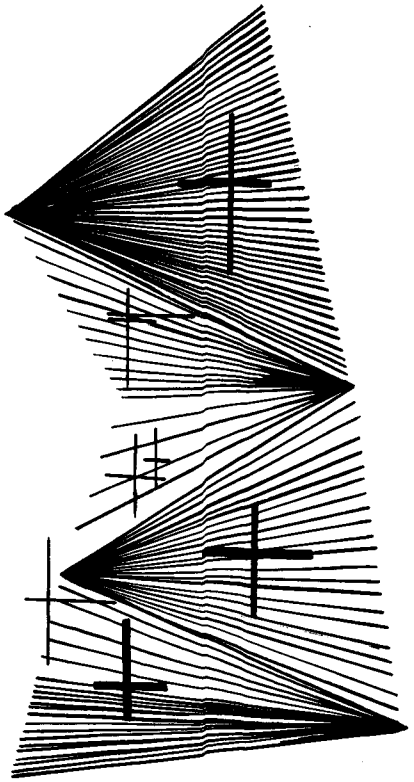
From his early teens, and possibly even before, such a candidate would have been living in a constantly changing society. He would have had many pressures placed upon him — from parents, teachers, and the astro-technological world about him. He should be an individual, moreover, who has been vitally involved in the issues of his day and intensely committed to social and even political reform — even, perhaps during high school or college, involved in some political campaign.

It should be fairly obvious that I am implying that the person who comes to our communities of the future will be between 21 and 25. It is quite likely that he will come with his Master's Degree and even some experience in the professional or industrial field. He will be 'formed,' and so there will be little need for the type of formation presently going on, except for intense community living which he will be seeking. He should also bring with him a strong theological foundation, in-

[13] Potvin and Sužiedėlis, **Seminarians of the Sixties** (Washington: Center for the Applied Research in the Apostolate, 1969), 109-11.

[14] Andrew M. Greeley, **Strangers in the House** (New York: Doubleday, 1967), 156.

[15] Moran & Harris, 33.



tegrating it within the living experience of the community he joins.

We can never expect that such an individual will not formulate his or her own decisions. He will decide his own leisure and will even have a healthy, balanced relationship with members of the opposite sex. It is because such an individual will be mature and see the value of celibacy, that he will have lasting friendships with women (and she with men) that are open, calm and healthy rather than clandestine, contorted, and desperate.[16] The role of women has changed so dramatically (and rightly so) in the last ten or fifteen years that the woman who enters the celibate community of the future will not see herself as secondary or subservient to men in the Church. (The young college woman of today wonders why the Church appears as the only organization in society where women do not function in top levels as consultants, executives, or administrators.) The young American woman is intelligent and well educated, and she is not prepared to accept any specious argument — even one based on the Pauline Letters—assigning her to an ancillary role. She can and will want to make a contribution alongside the role of the priest and the celibate male religious. Certainly she will be even more mature intellectually, physically, emotionally, and spiritually than her counterpart of the 70's. This is necessarily as it should be, for "Church celibacy for the future will only be meaningful if it is maturely chosen by people who can act maturely with members of both sexes."[17]

I have difficulty picking out other qualities for the religious of the community of the future which are notably different from those entering now. Really the most notable difference might be in the practice of their Christianity. Those coming to us now still have the traces of a traditional type of religion; yet for the most part, they have shaken this off during their teen-age years in high school. Those coming to us in the late 70's and early 80's will be totally immersed in post-conciliar Catholicism. They will have been raised almost totally on the social doctrine of the Church. You need not worry about the quality of their faith, their hope, or their love — all of which will be dynamic and ardent. Lastly, you need not worry about their stability or security, for they — more so than any of us from any other era — will certainly have the "security for insecurity."

We have a great task ahead of us. People must now step out and begin these communities of the future. Vocation Directors in the long run will be only as effective as their community. Seeking and fostering vocations is everyone's concern, but the life-style of celibate communities committed to the gospel must **authentically** "signify what they intend" for the good of the Church, for the good of Christianity and for their own good also.

Our Franciscan communities must recapture the gospel message and the spirit of Francis. Each of us must be relentless in our personal efforts to live that gospel — to share the joys that we experience in our Christian life as celibate religious. When each of us is enkindled with the love of Christ so that with Paul we can say, "It is no longer I who live, but Christ lives in me," then we shall change the world and begin to lead all things to their proper unity in Christ the Alpha and the Omega, the beginning and the end, the firstborn of the universe.

LAMENT

the desolation of the pseudo-Stone
—the Dome, the Dome, the Dome—
Strangle
in the ashy nausea of fragmented idols of system
Hear
the earless wails of lawyers,
priests,
wise men
See
the remnant fleeing,
Jeremia,
again,
all over again

Bryan Teixeira, O. F. M. Cap.

[16] **Ibid.**, 51. [17] **Ibid.**, 50.

Book Reviews

Realism in Renewal. By Hilary Smith, O.C. Techny, Ill.: Divine Word Publications, 1969. Pp. 177. Cloth, $4.50

Reviewed by Sister Joyce Andrews, S.M.I.C., a graduate assistant in physics at St Bonaventure University who has been active in formulating and helping to implement relating and her Congregation. newal plans

This hard-h aded discussion of renewal examin s without gloss, without platitude and without senti- mentality the basic problems most of us in relig ous life are facing. It flows from t pragmatic American tradition that has long guided pro- gress in our communities, but has seldom been acknowledged in cold print. Father Hilary's common sense reminds us that, in addition to what- ever else it may be, religious life also the art of the possible.

The book addressed primarily to those high idealistic sisters who are thinking leaving religious life because they have become disillu- sioned with the reality of it and are impatient with the pace of renewal. These sisters, it is claimed, would be disillusioned further by life outside the convent because their dissatisfac- tion is caused primarily by excessive idealism, not by defects peculiar to religious life. The author analyzes the origins this brand of con- vent idealism (which touches us all), suggests aids for developing a more realistic view of life, and applies these norms community life and to prayer.

His way of doing all this reveals a wealth of practical experience and a familiarity with the sociological and psychological orientation of phi- losophy and literature today. In ad- dition, his quotations and examples from modern literature bring his points to life, bridging the gap be- tween abstract thought and concrete experience.

He is aware of current cultural trends. His concern for the "real" and his emphasis on the role of the imagination are characteristic of contemporary literature and are the prime preoccupations of the young. Still, in his maturity he does not advise the unthinking acceptance of every popular trend as a part of tomorrow's Christian world-view. In- stead he urges us to continually sift values and choose direction as a facet of our daily life. He preaches sensitivity to the present so that we may build the future and not just suffer its effects on us.

In this book, then, Father Hilary offers "Christian realism" as a mid- dle ground between convent idealism and atheistic pessimism, to sisters confused in their position. I doubt that some of the idealistic younger generation will accept his pragma- tism as a valid approach to reality. But those of us who have lost some of our early certitudes and anthu- siasm should welcome his hopeful in- sights into the possibilities the present and future forms of religious life may hold for us. Those readers who share Father's attitude will ap- preciate his clear formulation of their thought. Those who do not sha it will, nevertheless, gain a deeper understanding of their sisters who do. This understaning in itself is an aid to survival in these days of division.

Dare to Reconcile: Seven Settings for Creating Community. By John Oliver Nelson. New York: Friendship Press and Paulist Press. 1969. Pp. 129. Paper, $1.50.

Reviewed by Father Stephen T. Ernest, S.V.D., a doctoral candidate in philosophy at Fordham University.

This is a handbook for discussion groups, published to promote unity and reconciliation among polarizing movements. The seven "settings" or areas of discussion range from in- dividual integrality (From Aliena- tion toward Being-at-One) to com- munity, national and international unity (From Clannishness toward Open Community; From War toward World Order; From Inter-Church Rivalry toward Ecumenism; From Youth-Adult Conflict toward Con- fidence; From Racism toward Full Community; From Interfaith Impe- rialism toward Understanding).

This full listing is given advisedly here, to emphasize the book's wide scope and fertile possibilities. Each of its chapters is a suggested out- line for meetings: an initial wor- ship service, theme exposition and discussion questions; reflection period and closing worship service. Ulti- mately, however, the detailed format is wisely left open for determination in accord with local circumstances.

While the theological perspective is basically Christian (more speci- fically, Protestant), all facets of the issues are thoroughly examined. One learns to appreciate the depth of commitment demanded in reconcilia- tion. As the title suggests, it is truly a life of daring.

Dare to Reconcile is, evidently, not intended for a one-sitting, cover-to- cover reading. It is for provocative, carefully planned use in discussions. Yet it would also serve excellently for a person's own private reflec- tion, meditation, and self-evaluation.

Augustinianism and Modern Theology. By Henri de Lubac. Trans. Lancelot Sheppard; New York: Herder and Herder, 1969. Pp. xvi- 420. Cloth, $8.50.

Reviewed by Father Alban A. Ma- ire, O.F.M., S.T.D., a Definitor and Director of Education and Forma- for Holy Name Province.

This book is both a delight and disappointment. It is a delight for scholarship in penetrating a vital of Catholic theology. It is a disappointment because it fails to up to the promise of its title.

The work begins with an examina- tion of Baius and Jansenius in the light of their truthfulness to their master, Saint Augustine. De Lubac shows us that these authors de- veloped a theology that was pseudo- Augustinian and in spite of their professed adherence to his teaching they were illegitimate children of Augustine's genius.

From Baius and Jansenius, de Lu- bac goes to the consideration of the better-known theologians of the 16th century, especially the conservative Thomists. From them he passes to the examination of the teaching of the classical theologians of the 17th and 18th centuries.

The theme of this book continues the life work of de Lubac on the relationship between the natural and the supernatural. It treats the prob- lems of nature, the natural desire for the beatific vision, beatitude, and the primitive state of man. These are familiar themes for the author — themes for which he has given a lifetime of labor and suffering.

When in 1946, de Lubac published **Le surnaturel,** a wild storm broke round his head. To state it very simply, the thesis presented in that work was that there is in man a natural desire for the beatific vision. This was asserting that there is in man a natural desire for the super- natural; to those steeped in what had become the classical theological position it seemed to be a contradic- tion in terms. For his views de Lu- bac was attacked with vehemence and fell under a cloud within the Church. Recently, in a more benign atmosphere, a revised edition of **Sur- naturel** was published, and its Eng- lish translation has been issued un- der the title of **The Mystery of the Supernatural.** The work under review continues the development of the idea contained in his earlier works. It is strongly historical in character, defending its position as the tradi- tional one which had been distorted by Baianism and Jansenism. It shows further that the abandonment

of this position in the 16th and 17th centuries was an abandonment of Saint Thomas.

In the original attack made upon him in the later 40's, de Lubac was tarred with the brush of Baius and Jansenius. In this book he shows that their teaching in reality is opposed to the authentic teaching of Saint Augustine on man's supernatural state. In de Lubac's view, both Baius and Jansenius spent their lives reading and re-reading Saint Augustine without ever understanding him; exclusive attention to the Doctor of Grace produced only distortion.

Just as Baius and Jansenius misunderstood Saint Augustine, so also, since the 16th century, Thomists have failed to understand Saint Thomas. It is de Lubac's thesis that desire for the beatific vision is the traditional teaching of the Fathers and the theologians of the Middle Ages as well. The notion that man's natural desire for God has only natural beatitude as its object is a novelty of the late 16th century. Ever since this dichotomy between the natural and the supernatural was introduced it has been a difficulty for Catholic theology. Having adopted the position of the possibility of a natural end to safeguard the gratuity of God's grace, theologians went on to reject the notion of a natural desire for the beatific vision because they sought to avoid what looks like a contradiction and to avoid the perils of Baianism. This became a part of the apologetic in the defense against Jansenism. As time went on and the attack upon the Catholic notion of grace came rather from unbelief and (later) from immanentism, theologians found themselves unable, if indeed they were willing, to free themselves from the use of this polemical weapon.

At the present time much of the difficulty contained in the strict separation of the natural and the supernatural has become obvious, perhaps in no small measure because of the labors of de Lubac. Since the subject of the relationship between natural and supernatural provides the foundation of our supernatural anthropology, anyone who is interested in theology in a serious way will be in debt to this work. No idea is more operative in modern theology.

It may be that this facet of the theological effort can justify the use of the word **modern** in the title of the book. Certainly the theology of Cajetan Bellarmine, Suárez, and other post-Reformation stalwarts is not what today's budding theologian would think of as modern. He is more likely to restrict the use of that term to the theology written since 1958, and his view of the history of theology will probably be shared not only by theological students but also by the interested laity.

Further, unless I completely misread him I am inclined to believe that the seminarian of 1970 will tend to put this book aside very quickly. In the first place he will not be interested in struggling with the copious Latin quotations that will confront him. Moreover the style does not lend itself to easy reading. As a work of scholarship this book is worth the effort necessary to study it. But scholarship does not seem to impress the modern seminarian who too easily turns off what appears under a difficult format and style.

The ideas developed in this book should be a part of the intellectual equipment of everyone who has, or will have, the task of presenting the divine message to the people of God. To do this adequately one must grasp the relation between the natural and the supernatural. The message de Lubac presents is the message of a traditional Christian view of man; he has a great deal to say to each one of us.

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the CORD

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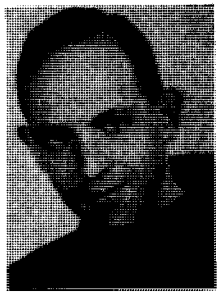


Of Personalism, Mysticism, the Exodus, etc.

"Christian brotherhood," says Father Zachary Hayes in this month's feature article, "is grounded in the fatherhood of God." No platitude this, but one of the most important statements one can make in the context of contemporary religious renewal.

It is important because it can too easily be overlooked in our reformulation of the religious ideal in personalist terms. Even religious can be ensnared by an implicit naturalist humanism, so that they begin unconsciously to use others as means to their own fulfillment. The personalist ideal is not at fault; it is quite true that human existence is a "being-with," that personality emerges only in interchange with the other. But fraternal interrelationships must, for the religious, be "in Christ"—i.e., must have essential reference to God's fatherhood. No purely human relationship can sustain the religious in his quest for total self-giving.

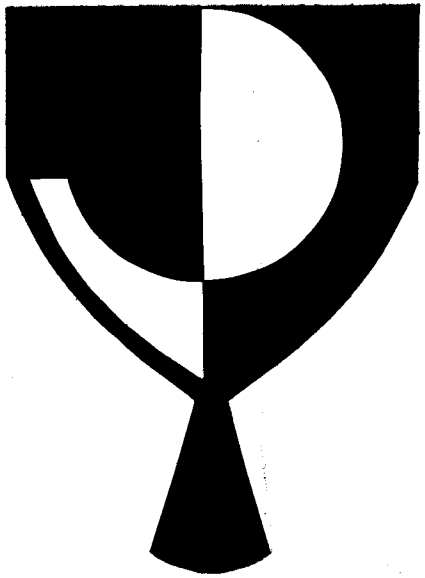
But undue stress can also be placed on the community as such—not only on self. The naturalist quest for fulfillment in the community leads to disillusionment with the facts of life in large communities; and in the smaller ones being set up to implement the personalist ideal, religious are finding that no comprehensive solution is to be found in "doing everything together" or in total mutual openness. It may prove helpful to re-emphasize the specifically religious character of our life by deepening our awareness of our common *sonship*—not at the expense of genuine personalism, but as its necessary correlate.

The quest for self-fulfillment is itself a subject deserving of more critical reflection than it sometimes receives. Without repudiating it entirely, can we not raise some doubt as to its ultimacy as norm for religious living? In view of all that is being said today about the deeper meaning of marriage, can we maintain uncritically that religious life offers (or is meant to offer) human fulfillment in anything like the same sense as married life? Is it not at least possible that religious life consists in a predominantly negative present for the sake of a wholly positive future—the eschaton?

We are not prepared to say this *is* the case. But let us suppose that it is and consider some of the implications. If religious life is basically a negative phenomenon consisting primarily in celibacy and renunciation for the Kingdom, must the religious not necessarily be a mystic? Must he not find his personal fulfillment mainly if not exclusively in mystical union with the divine Other?

And might it not follow from this, that the current mass exodus is the best thing that could have happened? Renouncing every less radical explanation of the "unique essence" of religious life which distinguishes it from every other life of service, may we not look ahead to a "renewed monasticism" and the demise of every other form of religious life, the ministerial functions of which would be absorbed by lay and even secular organizations? Not that all this *has* to follow from a reduced emphasis on personalism: of course it can be argued that the mendicant is supposed to be a mystic too. Only let the argument be waged critically, with open eyes.

Fr. Michael D. Meilach, ofm



Leadership Lesson

Randall Holahan, O. F. M. Cap.

Christ was a leader
When Hosannas went up
and the coats and palms came out,
He left.

When Christ looked out at the mob
near Pilate's palace,
He led.

This was no two-timer (He'd had his fill of those.)
He laid things straight
That Palm Day had to be seen with
Pilate Day in mind.

Great words like "love" are measured
not in the soft times
but in the hard times when you
give all to measure up
Greatness means putting down
confetti and taking up the cause
Tho it means tossing in your life
to equal balance.

Captured by Robbers and into the Snow

A Paraphrase of I Celano 7 by Patrick Jordan, O.F.M.

Before he set out on his new way Francis had been one for sprightly fashions. He was the young dapper of his day. It was no secret that scarlet was his vogue, and raging scarlet at that. But all that had changed with his dream of the rood. Now it was "best with what's do," and surprisingly he could rage for rags as much as for ribbons.

It was a winter day. The forest lay all in white and brown, and Francis went along the grey evening paths, ragged but adreaming. Dreaming and singing in French, mind you, a world trip it was. He was the vagabond of Christ. Suddenly, some roughsome woodsmen fell on him. In surly reproach they asked him what he was about. And Francis let them know: he was the Herald of the Great King. Great King! Herald of the Great King — in rags! This fellow, thought the woodsmen, belonged with the stable hands or the prisoners of maybe a Duke, but certainly not the King. So into the bank of snow the burly outlaws pitched him, crying out: "Go to the devil, you peasant herald of God!" Francis rolled over in the aching snow, little bits clinging to his flesh like fire. But by God did it all take him somewhere else. He climbed from the ditch, enraptured in joy. And sing! Did he sing now. Winds of jazz in the woods, woodwinds resounding with flashing French cymbals.

After awhile Francis came to a monkhouse. The Prior put him to work in the kitchen where carbon clung to pots like coal to diamonds, and he ate the leftovers of beggars' meals. But no new rags were forthcoming. And eventually Francis had to leave this monastery in search of newer clothing. Traveling from there he came to the city of Gubbio, where he obtained a tunic of sorts from an old friend. For a friend is a shield in the night, a cloak in the day.

Creative Franciscanism Today:

Sources and Applications

Valens Waldschmidt, O.F.M.

Having suggested, last month, some basic perspectives in creative Franciscanism and an inner dynamic of creative Franciscanism which may serve as starting points, I would like now to offer a synthesis of some sources and to suggest some applications for our concrete Franciscan life today.

The conciliar document on religious life, which authors judge to be not among the Fathers' most notable achievements, states that we must return to the sources of spirituality. What are these sources? It would seem that we need a correct conversion to the theology of the person, to the theology of the world, to the theology of community, and to the theology of the gospel. I do not wish to treat specifically of these in this article; but, accepting the new insights of such theologies, I wish to by-pass detailed consideration of them and analyze the following sources: The End or Goal, The Font, The Motive, The Means, and The Fruit of a creative Franciscan Spirituality.

1. The end or goal. In our prayerful thought, we must remember that Saint Francis had as his goal a union with the crucified Christ. Francis put Christ at the center of his life; as he said to the robbers, "I am the herald of the great King!" As this spirit of Francis expanded through the centuries, followers of the Poverello emphasized Christ as the King and Center of the whole universe, and the theology of the crucified Christ found its expression in the Bonaventurean vision of the kingship of Christ and the Scotistic vision of his absolute primacy: God is love, and this is the most excellent way in which God could manifest his love.

But if Christ is the center of all things, it is ultimately — especially for Francis — because God is Father. God our Father makes us all brothers in his only-begotten Son. God is our Father, and Jesus is our way to him, and the Spirit is the love that joins us — the divine Flame that cast fire upon the earth and upon the heads of the apostles — the fire that makes human minds and hearts run like sparks amid the stubble — a fire that creates a happy glee and urges men to spread the word that the triune God has stepped into history.

Immanent in history, God reassures us that we have a freedom and a responsibility to hurry the whole world in its orbit back to God himself through Christ and the community of the Church.

"I have been crucified with Christ: the life I now live is not my life but the life which Christ lives in me; and my present bodily life is lived by faith in the Son of God, who loved and sacrificed himself for me." "I live, now, not I but Christ lives in me" (Gal. 2:19-20). "But God forbid that I should boast of anything but the cross of our Lord Jesus Christ, through which the world is crucified to me and I to the world" (Gal. 6:14). These words of the Apostle to the Gentiles form the foundation of Franciscan spirituality in every age. They are timeless and yet must take on new flesh in every age. New worlds and new men will need to hear them. New cultures must be given a chance to assimilate them. New philosophies and "life styles" need to try them. And new American men and women, priests and nuns and laity, must have creative freedom and ingenuity to be tested by them. So we ask ourselves and others: Will there be enough room for Vatican II to blossom forth and bear fruit?

I would like to symbolize the point I am trying to make by relating a little incident that happened to me recently. During a renewal I conducted, a young nun decided to make a banner, one of those burlap holy picture affairs so popular now. The banner was doubly meaningful in that it gave expression to an event in her own life. Prior to entering the convent she had been a nurse. After her novitiate, while her class was assigned to go on to college, she was assigned to return to hospital duty. She said rather pensively, "You know, sometimes

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it is very difficult to say goodbye." She then made this banner to express Renewal. It reads, in yellow, black, blue, and green letters: "Renewal! Dare the risk of a hello. Risk the challenge of a goodbye." Doesn't it express the theme of every creative spirituality? Every creative opportunity demands many risks and many challenges of many hellos and many goodbyes.

2. The font. There is a font from which springs a creative Franciscanism. Francis himself nourished his renewals from the continual and sorrowful meditation on the passion and death of our Lord Jesus Christ. We know that he lived in another time and culture, another spiritual atmosphere, but I am certain that he would never suggest that we should miss a part, the smallest part, of the mystery of Christ. His contemplation of the crucified Christ was not morbid; his celebration of the paschal mystery would be intuitively complete, sensing that the choicest flower of the Passion and Death of the suffering Christ would be his Resurrection. We must say that the mystery of the Crucifixion was no mere mechanical device of asceticism but a living and loving response to Christ's Death out of fullest love. It led Francis to that point of the crucifixion in his own life, at which he planted a kiss on the cheek of a repulsive leper. Are we ready for this kind of modern crucifixion in a living and loving service of the poor and the suffering? Ready to become the modern "suffering servant" of II Isaiah in union with the Suffering Servant, Christ?

Our creative response must also be spontaneous. Imbued with the spirit of Francis, it will not be a stoic response to the gospel but will spring vibrantly from gratitude. Gratitude to God was the wellspring of Francis' spirituality, which made him answer love with love. To speak in modern language, it was his fundamental option for renewal.

3. The motive. As buyers of spiritual books, we know the motive of creative Franciscanism: creative love. How far ahead of Francis are the Erich Fromms and the Ignatius Lepps of our day, with their psychologies of love and their arts of love? Surely our deepest motive in our creativity must be **agape** — but do we know, do we really know, what agape is? Do we really, really care about others?

4. The means. If we ask about the means toward the attainment of a creative Franciscan Spirituality, the answer resounds loudly, clearly, and disturbingly. The means is poverty — highest poverty. Yet we tend, today, to duck instinctively from the volley of magazine articles and books on poverty, turning instead to "something more positive." What do you mean by poverty? May I pass? But I would suggest that creative poverty — I use the words deliberately — should look beyond material things. It may attempt to contemplate the dependence of the Anawim on God. It might ask, Am I poor with my very person, so that I am of service to others and available to their needs? Do I practice poverty positively rather than negatively? Am I more concerned about the globe of the earth than a ball of string? Am I spending more time looking for a light-switch in the dark, than removing darkness from men's lives? Am I more devoted to giving up a trifle than advancing the potential in God's creation? Am I more persickety about living in isolated austerity than about real sharing in community? Does my poverty make me open enough to discover in the ordinary actions of life the possibilities of bringing the Incarnation and Redemption to the happenings of each day, of understanding people rather than converting them, of going from the human level to the divine, of healing the body before healing the soul, of listening to people without foisting upon them the ready-made evaluative judgment? Am I poor? Am I open?

5. The fruit. The fruit of creativity is peace and satisfaction. It is the same as the fruit of love — namely, joy. If love sometimes asks strange questions, joy probably doesn't ask any at all. As a fruit, it presupposes many things. It is the "Magnificat" of having shared. So, like a lover obtaining a gift for a loved one, the creative lover of Christ chooses his gift with hesitancy, with concern about its symbolic meaning. He will never choose it and attempt to play the part of the "prophet of gloom." As the result of his creative love, he will be deterred from condemning practically everything, even technology and teenagers. One of the fruits of his creative love will be a prayer, perhaps, such as this: "Lord, teach me that in every true love there is a choice which entails a sacrifice, a union of will which demands a dependence, a thoughtfulness of others which cries for a forgetfulness of self, a joy which breaks forth in song and laughter, a sorrow that bears up under trials and temptations, a dying that is detached from the lower to rise to the higher, a love that longs to do only the will of the beloved."

The words of Francis should be for each of us a particularly rich quarry in which to find enlightenment and inspiration as we ponder these sources of creative Franciscanism and endeavor to apply them in our lives. Saint Francis was not a narrow man, and we must not be misled by the historical date of his writings into concluding that we can ignore his actual words as we seek elsewhere for his "spirit." It was his real, concrete words and actions which incarnated the spirit everyone talks about. Without the historical Francis there is no Franciscan spirit, in much the same way as a docetic Christianity is no Christianity at all.

The words and gestures of Francis have not failed to inspire the most diverse of men. Seven hun-

dred years is a long line of inspiration; it would be tragic if the line were to be broken in our day of renewal by a specious, spurious appeal to an ethereal "spirit" to be sought elsewhere than in the concrete life of the man Francis who lived in 12th- and 13th-century Italy. I am sure there is abundant hope to the contrary. As Sidney Wicks has said in his little book, **The Friends of Saint Francis,** Francis had the happy facility down through the centuries of always shaking hands with some new wolf in some new Gubbio.

I am convinced that we ought to look more frequently and enthusiastically to the future than to the past, but it needs to be emphasized that the two are not, if correctly understood, mutually exclusive. Looking to the past does not mean clinging irrationally to a custom, an interpretation, or a regulation simply because it is **there** — in our heritage. It means understanding the past in all its vitality as a "present **then.**" It means, therefore, being open to and even ardently eager for the new possibilities which the future holds for us. Paradoxically, it is by looking to the Francis of seven centuries ago that we can best discern the profoundly future-oriented and eschatological nature of our Franciscan spirit.

May every human situation, then, call forth a new burst of creativity on our part. Today, creativity speaks a new language; it sings a new song. With the timeless themes of truth, goodness, and beauty, may it burst forth from us with the new melodies for which the world waits.

Theologians . . . make a systematic study of the experience of the founder and the influence of his first disciples. These theological studies doctrinally justify the aspects characteristic of that particular spiritual school and encourage deeper research. In the course of time. the spiritual school offers new features and acquires a new, inner richness from the saints whom God raises up in this spiritual family and from their contact with the religious experience of others.

The study of the exterior forms of a spirituality, therefore, has no importance in determining its essence. On the contrary, the singular spiritual vigor of the founder and his first disciples must be identified; for it is this that constitutes the animating principle, the life, of their distinctive spirituality and makes its modes of expression intelligible.

Agostino Gemelli, O.F.M.
The Message of St. Francis
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Who Do You Say I Am?

Robert C. Neville

The identity of a person consists in what he does with his historical material, his own self, and his situation. So the identity of Jesus is to be determined in part by noting His historical situation; it is to be determined in larger part by noting the personal things He did in that situation (His righteousness, compassion, obedience, and so forth); but most importantly for us, perhaps, it is to be determined by noting what He has done, is doing, and promises for the world's redemption. Jesus—and this is an historical claim—was raised from the dead (Acts 2:32), commissioned His followers as apostles (Mt. 28: 18-20), ascended into heaven, and is present in history for the moment in the Holy Spirit (Rom. 8:9-11). That Spirit has worked in the Church, tempering it to be the body of Jseus Christ (1 Cor. 12), continuing His work; Spirit and Church together, therefore, continue the growing identity of Jesus, and in large part that identity still consists in promise. But the metaphysics of redemption is that the world properly glorifies God only in that it participates in Christ. It is the function of the Holy Spirit

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both to constitute Christ the one in whom we participate and to move us so that we participate in Christ.

The reason Christianity demands a historical Jesus is now apparent. A picture of Jesus may be all that is necessary for the response people make to God's redemptive act. But salvation or redemption consists, over and above men's choices, in participation in the real person Jesus. Only in actually redeeming or completing the creation does Jesus have a divine identity; He is divine because He is the Word not only through which things were made but also through which they glorify the creator; He is the divine glory, the only proper normative expression of the Father. Without participating in His concrete reality there is no concrete glorification for the rest of us. If there were only a picture, there might be an adequately human response to God's declaration of love; but the most adequate human response is not adequate to the task of redemption; that task requires God's cosmic activity. To say otherwise is to step into Pelagianism, to be blind to the cosmic drama (Col. 1:15-20).

The key to Christology is pneumatology. The divinity of Jesus Christ, in both His person and his works, consists in His being both the beginning and end of creation, as well as its middle. He is the general Word that is the normative expression of the Father in every harmonious determination of being. He is the consummation of the world in which every determination enjoys its perfect status as a normative expression of the Father in glory. And He is also one who, so far as His historical particularity goes, lived for about thirty years some two thousand years ago, now is in eternity, and for whom we wait in our final consummation. But the only way by which the whole world, from beginning to end, can have Jesus Christ as God-man Lord, seeing that His full reality is human as well as divine, is through spiritual participation. This participation is part of the very fiber of created being and the Spirit is the divine creator's.

"And You Are All Brothers"

Zachary Hayes, O. F. M.

It is important, for our continuing efforts toward renewal, that we try to grasp the meaning of Christian brotherhood with its extent and limits. This implies an awareness of the basis, meaning, and direction of Christian brotherhood in as far as it involves the relation of Christian to Christian, as well as the meaning of Christian brotherhood for those who are not Christian, at least in any explicit sense.

Sons in the Son

In trying to grasp the mystery of the human person from a Christian perspective, perhaps the most basic thing that we can say theologically is that "no man is an island"; or, no one of us is in this alone. The most radical mystery of our persons derives from the fact that we are "from" a Love-Communion and "unto" that same Love-Communion. We have been created in the likeness of God. But the Christian God is the triune mystery of primordial love. That from which we come as persons is the original mystery of fruitful give-and-take; that to which we are moving is that same mystery of give-and-take. And the way in

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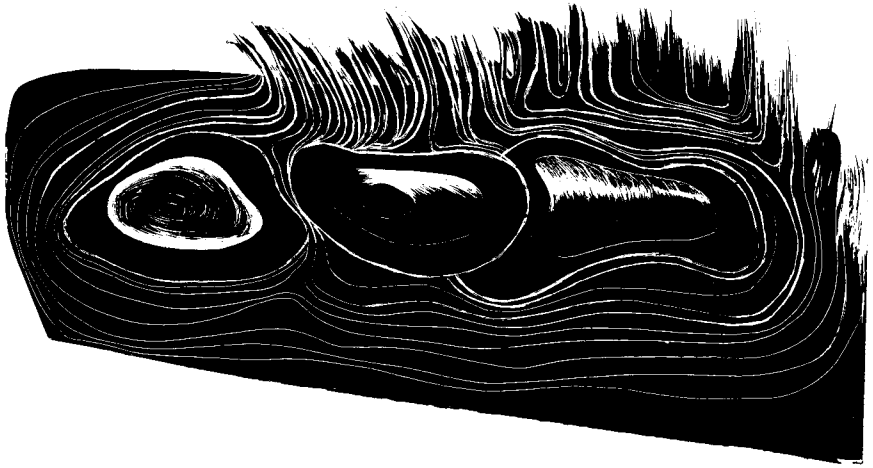
which we are to find genuine, deep meaning in our life is in give-and-take. This is expressed in myriad ways in the texts of Scripture when they tell us that we must empty ourselves if we would find fullness; we must suffer if we would find joy; we must die if we would live. No one is alone. In some way, all of us depend on others; we cannot find the meaning of life by ourselves alone.

To specify this point more precisely, we might take from the Gospels a text which played an important role in the thought of Francis. "You have one teacher, and you are all brothers" (Mt. 23:8). From an exegetical viewpoint, it is not entirely clear whether the one teacher refers to God as Father or to Jesus himself. But looking at it from our own perspective today, we might not be too far afield to see the one teacher as God, who teaches us so concretely in the person of Jesus, the incarnate Son. The significance of this Gospel text lies in the fact that it defines the relation between Christians as one of brotherhood; and this Christian brotherhood is based on the fatherhood of God. It is the deep mystery of God's fatherhood that is concretely revealed in the mystery of Christ. Christian brotherhood, then, is grounded in the fatherhood of God as this mystery is revealed in the mystery of the incarnation of one who is Son. Christian brotherhood is a brotherhood in Christ; and as such, it is another way of looking at the fact that Christians are called to become sons in the Son. Man, then, is created in the image of the Son. Jesus, the incarnate Son, reveals in his concrete, historical existence the law and direction of human, personal existence—a law of self-sacrificing love. We are destined not to be for ourselves alone, but to give and share our lives with those of others, and ultimately with that of the triune God.

When the basis of Christian brotherhood is seen in this way, then that brotherhood can be justly seen as one that transcends all natural relations of blood, nationality, etc. The way in which Christ reveals the fatherhood of God provides the basis for the Christian conviction that all men may **become** brothers, even though—in a Christian sense—they are not brothers now, or they are not fully brothers as yet.

When we speak of Christ's redemptive work, therefore, as a work of reconciliation whereby man is reconciled to God and man to man, we should not conceive of this as though the reconciliation were fully accomplished. Certainly Jesus himself enjoys the most perfect union with the triune life of God; and certainly what he has done is of unique and universal significance for the ensuing history of mankind. We might say that he has provided us with the basis required for true brotherhood. He has clearly revealed what we must do if we would become brothers; he has shown that it is possible to live that way, so that we may know that it is possible for all men to **become** brothers. But very concretely, they are not yet. Every man



can realize the full meaning and potential of his humanity in Christ (therefore, universal reconciliation and brotherhood are possible), but only he who actually does so is really a brother. Only by actual, personal, brotherly union with Jesus, the Son of God, does a man truly become a brother in a Christian sense. The process of becoming a brother involves the overcoming of the barriers by which men are separated, whether these be barriers of nature or such as arise from historical circumstances. To the extent that the history of God's grace working in history is a history of unity and communion working against the divisive and destructive history of sin, we can see to what extent the making of genuine human community is a response to God's grace whether this be seen explicitly in these terms, as in the Judaeo-Christian tradition, or anonymously, as in the history of man outside the biblical and ecclesial tradition.

Since there is a very close interaction between the way we see things and the way we live, and since we are in a better position to accomplish something which we see clearly, it becomes obvious that a fuller and more responsible realization of Christian brotherhood calls for a deep, vital knowledge of the fatherhood of God and the meaning of conformity with Christ. Here we see the need for reflexion in the Christian's life. In the history of mankind, Christ has rendered concrete and explicit that for which man is striving. Since what he revealed is of such basic importance in the accomplishment of the human task in history, it is urgent that that which he once said with such explicitness not be allowed to disappear from history. It thus becomes important that what the Christian has seen in the light of faith as a real possibility in human life be the constant object of reflection and celebration so that we may better understand

. . . it is important for mankind that the Christian community keep alive the prophetic finger of Christ in human history.

what we are about as Christians. It is important for the individual if he is to become a brother in a better way; it is important for mankind that the Christian community keep alive the prophetic finger of Christ in human history. But if the Christian community is to be a living, prophetic reality in the world, its members must show the possibility of brotherhood by actually realizing genuine brotherhood among themselves and by manifesting genuine concern for all those who come to them in need, whether they be explicitly or only anonymously brothers, or perhaps not brothers at all. Thus the Christian brotherhood becomes an attractive, exemplary, and prophetic force in society—not simply as a closed circle of initiates, but as a genuine community of persons concerned with and supporting one another, and willing to suffer not only for the brothers but for those, as well, who are not yet brothers.

It is this mystery of communion that lies at the heart of the mystery of the Church. What we refer to as a religious community is basically an attempt to understand and realize such communion in as deep a way as possible. This means that the personal dedication of the religious must share in the basic characteristics outlined above. Such a community involves a dedication of the entire person, with all that he is and has, to the work of establishing the Kingdom of God by realizing communion among men.

This dedication takes the form of the three vows, which are to be seen not so much in negative terms as "giving up" something; but rather in positive terms as the total absorption of the individual's concern in the vision of the Kingdom as that value to which he wishes to dedicate his entire being. The vows are not first of all a dedication to another human person; they are the consecration of one's person to God as revealed in Christ.

But since one cannot seriously affirm the fatherhood of God without also affirming the possibility of brotherhood among men, our religious profession dedicates us also to the community of those who have made a similar consecration. Ultimately, it is not human love that saves, but the love of God. Human love is simply too fragile and fallible to serve as the ultimate basis for such a dedication. (This is true of the dedication of married people as well.) But our faith in God which expresses itself in our religious profession should be of such a quality that we can trust others even while recognizing the possibility that our trust may be betrayed.

The Christian is therefore one who can hope for man and trust in man despite man himself. While there certainly is a functional quality about the religious vows, an exclusively functional interpretation would turn a religious community into nothing more than a benevolent organization.

In summary, the Christian knows man, through faith, as an individual who comes to be himself only in a complex network of relations with others. Human existence is a being-with. Christian faith and the Christian church are concerned with man in this way. Our existence as Christians is essentially related to others. In some way, Christian existence is always related to community. We are Christians not because only Christians can be saved, but because the basic service of Christians has meaning and is necessary for the accomplishment of the human task in history. Religious community should be seen in this context.

Called to Heal Wounds

What has been said concerning Christian community in general and religoius community in particular is clearly reflected in the **Spiritual Document** when it speaks of the Franciscan life as an attempt to live the gospel life in the role of the Pilgrim Church among men (I, 2). We read further of the need for constant reflection on the gospel which should be a source of healthy unrest and a power for renewal (I, 3). The document describes the Franciscan life in terms of brotherhood; the friars are to live not as hermits, but as brothers. It is not as isolated individuals that we strive for the same goal, but in mutual love. The brotherhood is seen not only, nor even primarily, as a school of perfection for individuals, nor as a group gathered for a particular apostolic work, but rather as a place where brothers can have the opportunity of uniting themselves through ties of genuine friendship. Such a community is understood to be a visible manifestation and sign of the renewed condition of man to whom God—in Christ—has given the power to love all men (III, 1 and 3). But if this is a genuine Christian Brotherhood, it cannot be shut up within itself. The power of true love reaches out to all we meet in our real-life existence (III, 17).

It was the genius of Francis that he could see his life so clearly as an effort to live the gospel by following Christ. This remains the purpose of the Franciscan community today. As our life is described in the Rule, we are to live the gospel by following Christ in union with the Church and in union with others of like mind.

Here we must note the way in which Francis brought the Order into relation to the Church universal—a way clearly expressed in both the First Rule and the present Rule.[1] Francis promises obedience to the pope and to his successors; the brothers are to obey Francis and his successors. Instead of the structure of the monastic Orders where each monastery is subject

[1] James Meyer, O.F.M., ed., **The Words of Saint Francis** (Chicago: Franciscan Herald Press, 1952), pp. 249, 285.

to its abbot, the entire Franciscan brotherhood is to obey Francis, who in turn relates the entire fraternity to the Church.

The brothers are to live the gospel by obedience, without property, and in chastity. To speak simply of commitment to God may be very nebulous. The commitment which Francis sees is one in which commitment to Christ becomes the concrete form of our commitment to God. It is a dedication to that Christ who is accessible to us in the gospel and in the Church. Again we notice that the basis of our unity in brotherhood is not that we commit ourselves to one another, but that all of us have committed ourselves to God in a similar way. The individual's commitment is related to the life of the Church in as far as it is related to the one superior, Francis (and his successors), who in turn promises obedience to the pope (and his successors). It is the sharing in this common commitment that provides the basis for the unity of the brotherhood. We are not first united with each other; rather we become united among ourselves by the same type of commitment to God in Christ as known in the Gospels, as expressed in the vows, as related through Francis to the whole of the Church in the person of the pope.

The obedience of which the Rule speaks is not a question of constantly going to a superior to ask permission. In the mind of Francis, obedience is a whole way of life which develops organically from our original commitment to Christ. This is a concept of obedience which allows for great diversity and individual development. But obedience does not relate simply to a job to be done. The brother does not simply live a life of obedience in relation to his superiors; he obeys his brother as well, for his brother's need is simultaneously a command to the other brothers.

The life of the brothers is called also "penance." This term is to be understood in the sense of the scriptural **metanoia**. It is not first a performance of certain types of penitential practices. Like the matter of obedience, this also is a way of life. The life itself is **metanoia**. This may make many demands on us. So the basic penances will be those which are required to live the gospel actively in the ever varying circumstances of life. Penance, then, is a very personal matter. Significantly, Francis rejected many of the standard penitential practices and advised moderation in such practices.

It is the desire to live the type of commitment which Francis envisaged that draws friars together. The living of their commitment involves a very close relation between poverty and charity. Poverty is concerned basically with Christ's mind toward the things of this world and thus is related to our union with Christ. Self-love moves us to appropriate to ourselves the common gift of God to all men; poverty is the renunciation of any right to such appropriation. Poverty involves the recognition of our own need and inadequacy. It requires of us that we place our security ultimately in God; for when we do this, we are freed to use things properly. Poverty is seen by Francis not negatively as "giving up all **for** the Lord," but positively as "giving up all **to** the Lord"; it is a dedication of all we have to the service of God. It includes the gift of one's body (chastity) and the surrender of one's soul (obedience) in addition to temporal possessions. Thus the understanding of poverty moves into areas formally treated of as chastity and obedience. It is the total dedication of material and spiritual goods to the Lord and his Kingdom.

Why, then, are poverty and charity so closely related? If love is the "gift of self," then it is poverty in the radical sense in which Francis saw it that makes such a gift possible. For poverty is the refusal to keep back anything as our exclusive possession. But such poverty is livable and practical only where there is fraternal charity and concern. The hundred-fold one receives for such poverty is the gift of the "brothers." For if a person really accepts and tries to live such poverty, there must be a mutual concern of a very practical type for those who are in this thing with you. This may help us understand the primacy which Francis gives to charity. In his first Rule, he suggests this perfect brotherly love in a somewhat tentative fashion: "In so far as God gives them grace, let each one love and nourish his brother as a mother loves and nourishes her son."[2] But in the final Rule, all hesitation is gone. This is the very grace of vocation: to love the brothers with such a love that it surpasses even that of a mother for her child. Such poverty as Francis envisioned ceases to be a hardship when brothers know they can rely on one another.

In contrast with the monastic Orders, the brothers would go about through the world. Theirs would be a life of involvement. They would continue to work as they had done before. It is the way we are involved in our work which has primacy over the nature of the work itself; though it is not a matter of indifference as to how one uses his potential. However, the primary Franciscan apostolate would seem to be that of restoring something of genuine Christian charity in the world: "Since you speak of peace, all the more so must you have it in your hearts. Let none be provoked to anger or scandal by you, but rather may they be drawn to peace and good will, to benignity and concord through your gentleness. We have been called to heal wounds, to unite what has fallen apart, and to bring home those who have lost their way."[3]

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[2] **Ibid.**, p. 262.

[3] **St. Francis of Assisi, His Holy Life and Love of Poverty**, tr. Robeck & Hermann (Chicago: Franciscan Herald Press, 1964), 100.

We Applaud

If you did
If you died
This is the only supposition:
If you were crucified,
All things — no fewer —
Are plausible;
All that lives,
All that, consists
Reclaimed in you.

Your agony, a death moment's cry
Out of time, and everything is wrenched.
Gathered mankind, sullied stench of sin,
Its breath in concert, tries to run,
But a floodswell has begun:
Scorching scathing fire of change;
Pierce: a pinpoint transigures.

Now is Golgotha a place?
Salvation's range and scope
Are only felt, now guessed and hoped.
If you bleed and your body is broken
Past dreaming, then no nation
No star, no man is safe.
No token is your sacrifice;
Your fire shall never stretch too far.

Colors have paled,
Greece is gone and glory of men alone.
Our senses are dulled; we exploit
Flesh and chew rotted bone.
Sanity is assailed;
All we thought good is dust
Or fat.
In this mist of relatively nothing,
Arisen from moans of our becoming
Sated, resurrection of not-new gods,
Hope we have hated
From edges of space (a last dream of pleasure),
A person's magnetic voice,
Announcing seemed anachronistic treasure,
Announcing a choice.
In each person, place and dream, coffee-
Colored in a day, he comes cosmic and
Common without a word to say.
He charges air with meaning and
Demands significance from wet sand.
Christ lives over, courses through us all,
Cannot, for our talking, move away.

A personal tension extended
To the farthest stretches of thought,
Recalling life to richness from
Distended human shapes.

To beginning back,
From ending on,
In agony until then,
A universe fraught with overmeaning,
Bought by Christ,
Ended, as begun, in him.
Churning power of work done,
His and ours, together to hope.
Christ of nowhere, nothing,
Of all and beyond all singing.
Christ of commonplace, cosmic
Christ, your song — song of earth and heaven —
Is incessant ringing in Christic ears.
And we sing again in resonance a
Story with no place, no bounds in years:
Yours.

Your cross claims back all men.
Within us is a visceral given known
Of obviated sin.
In time a will-be of your empty tomb
Grows into the end
Of death; work of love is about to
Begin.
Alpha becomes Omega: a course
Is run. All gathered, all claimed,
A rising not symbolic, of the Sun.

I begin within and testify
To my life made new.
A stiff, brittle story that only little
Begs a why.
But your pulse, firepulse of real
Redemption, pushes me to things in reach —
A pumpkin pie, for instance —
In each of those I more than feel,
You let me see salvation, move on
And challenge then a sky.
Your charge, a course and swell of
Reconciliation, reels every
Moment of space.
And a seal, a trace of moving back:
You.

Lord of cosmos
I cannot find you, and
I cannot escape you.
I cannot stretch far enough to claim you
Nor burn deep enough down to name you well.
You reign, claiming and calling on.
You die forever, but your incessant death
Is a song of joy, a moving triumph
Over hell.
I cannot make clear, work you do.
I cannot walk a step but impact you.
You suffer, cry and call until the end.

You finish through and to us what we
Both begin
Ever anew.
Before the start and after the end
Of all acts empty,
Fulfilling: You.

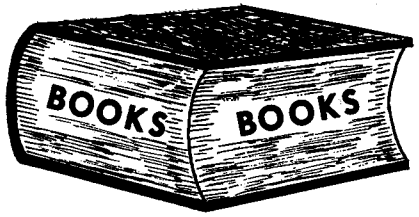
You call all space
To rectitude, to planetary perfection.
We feel inside the loss of evil,
Name beyond with rich inflection
A recoil tide,
Your rejoining, resting place of
Resurrection.

Your mystery, Lord.
You sing, you tug, you push,
You call.
We look full face upon you and
Know that all we know cannot
Begin in your name.
Here, here, here you act.
Now we see you galactic,
Your cross enfolding to you
Worlds of which we guess only a glimmer
Of light.
We feel all men
Tugged by your power; we have
No sight.
A cross marks ending of puerile
Evil, cosmic wrong is righted now.
Your blood is sap, nonexistent
Ether, and power of time is
Your cosmic end.

Lord of smallest banes and nothing
Moments. Lord of things and people and
All,
Now I stretch with you past
Heaven, call your name in prayer
Beyond life, beyond space,
Beyond singing,
For you are calling there.

You call from beyond.
Without a place to find you,
In all places yours,
You draw us on.
We know your end in all of life;
You gave us our
Beginning.
Pulse of a cross spins history
Toward home,
Toward true,
And, until dawn, we applaud
In your strife.

Alan Rosenau



New Ways in Theology. By J. Sperna Weiland. Glen Rock, N.J.: Newman Press, 1968. Pp. 222. Cloth, $5.95.

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

This is the first of Professor Weiland's books to appear in English. Its purpose is to give the reader a good, brief description of the "new theology," and it comprises a survey of the thought of many theologians rather than an in-depth study of any one of them.

After drawing a rough sketch of the "secularized world view" in which theology finds itself today, Weiland launches into an exposition of the reconnoiterers of the new theology. Tillich, Bultmann, and Bonhöffer are considered first, but the New Hermeneuticians, the Linguistic Analysts, the American Theologians, and the Death-of-God Theologians are not forgotten. Weiland concludes the book with an effort to draw a map indicating the general features of the new theology, and thus changes his methodology—combining in this last section the thoughts of all the pioneers previously mentioned, under the general themes of God, Revelation, Christ, Christ the Saviour, Man, the Church, and Faith.

In general, the authors considered are allowed to speak for themselves and Weiland does an adequate job of not allowing them to misrepresent themselves. A couple of excellent features of the book are the short bibliographical review that begins each chapter and the explanation of terminology. Tillich's category of "ultimate concern," e.g., and Bultmann's "Existenzialinterpretation" are elucidated when introduced into the discussion.

But there are also a couple of flaws. The brevity necessitated by the book's scope hardly allows justice to be done to men of such stature as Tillich and Bultmann. Nor is Weiland's survey complete: the important work of Heinrich Ott is missing, as are such prominent contemporary Catholic theologians as Congar and Rahner.

Still, **New Ways in Theology** does constitute a valuable contribution as a brief introduction to many aspects of the contemporary theological discussion. As a survey of what is going on, and as a guide for further study, it is well worth the price.

As I Loved You. By M.-J. André. Trans. M. Angeline Bouchard. St. Louis: B. Herder, 1969. Pp. vii-149. Cloth, $5.50.

Reviewed by Father Richard Leo Heppler, O.F.M., a member of Holy Name Province. Formerly a professor of English at St. Joseph's Seminary, Callicoon, N.Y., and St. Francis College, Rye Beach, N.H., Father Richard Leo is currently serving as chaplain for the Franciscan Sisters of the Immaculate Conception in Paterson, N.J.

Fr. André states in his Foreword the aim of his modest little book: "These pages offer a few guidelines

from the psychological and spiritual points of view for the attainment of concrete charity at the interpersonal level of daily living."

The title of the book is from our Lord's New Commandment of fraternal charity enunciated at the Last Supper. What follows is a rather rapid examination of the causes of the difficulties besetting anyone who tries to love his neighbor as Christ loves him, together with some helpful hints for the cultivation of brotherly love.

The book does not propose to examine in detail the elements involved. One gets the feeling that, while Fr. André has done his homework quite thoroughly, he has had to so compress his material that we get only a precis. Of course, one must remember that **As I Loved You** is the 37th volume in the Cross and Crown Series of Spirituality.

The material in the book is geared toward furnishing the encyclopedic variety of information. True, the author does enliven his pages with selections from life and from literature, but even here he seems to be space-conscious. It must be admitted, however, that he did not set out to write another **We Are All Brothers.**

Several good points must be mentioned. The explanation of the tension in charity created by the need for self-assertion and acceptance of others is one. The four pages on "Discretion," although not sparkling with new insights, casts some light on familiar topics. The chapter on "The Group" is timely for all interested in community. And were I permitted one quotation from the book, it would be: "Nevertheless, the fundamental truth remains: the most important thing is to love God himself. It was Christ that St. Paul wanted to possess through the entire sweep of his apostolic activity, and he wanted to be possessed by Christ."

In summary: guidelines can be helpful in dispelling some of the confusion between luv and love.

The Decomposition of Catholicism. by Louis Bouyer. Trans. Charles U. Quinn. Chicago: Franciscan Herald Press, 1969. Pp. viii-113. Cloth,

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

Fr. Bouyer intends to show that the situation of the Church today, especially in France, is traceable to the influence of two currents of thought in the 19th-century French Church, stemming from the teachings of de Lamennais: viz., **intégrisme** and **progressisme**. The translator seeks to help the American reader with his own brief account of this French Church history. The book is divided into three parts, the first two of almost equal length taking up four-fifths of the book, and the third part the last fifth. In Part I the author assesses the present situation in the Church with special emphasis on the more liberal thinking. The second part presents the author's main thesis—that the division of the Church in France in the last century into the two camps of **intégrisme** and **progressisme** partially explains the present situation. Part III contains the author's suggestions for avoiding the danger into which the Church is heading.

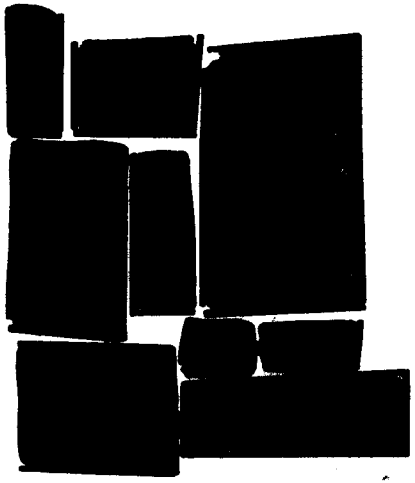
"Unless we are blind," Bouyer predicts, "we must even state bluntly that what we see looks less like the hoped-for regeneration of Catholicism than its accelerated decomposition" (p. 1). In a sharp, critical, and sometimes satirical way, Fr. Bouyer describes the present situation in the Church as he sees it. His description of the conciliar and post-conciliar Church is a cutting criticism of the press—secular and Catholic—and of those who were and are influenced by them, especially in the tendency toward sensationalism and half-truths. As a result of such an influence,

Catholic thinking has come up with two new "virtues": mythology (as a substitute for the analysis of reality) and sloganism (instead of doctrinal thought). The author then details how these two thought patterns have come to be applied to the prinicipal themes of the Second Vatican Council: service, poverty, collegiality, ecumenism, openness to the world, and **aggiornamento**. He ends this part by stating that such mythologizing so weakens the "bark of Peter" that it is in danger of sinking.

In Part II, the author looks at the present Church historically: i.e., in the light of the thought of Lamennais. Such an approach leads Fr. Bouyer to assess the status of the Church today as polarized into integralism and progressivism. Whereas Part I stressed the danger of progressivism, this one shows the danger in integralism. The changing views of Lamennais during the political changes of his time are shown to be extreme forms of a traditionalism more rigid than the most orthodox position assumed by believers today. The pseudo-traditionalism and the pseudo-liberalism between which Lammenais vacillated can be said to be behind the integralism and the progressivism of today.

In the Third Part of the book, Fr. Bouyer presents his views on what must be done right now to avoid the "decomposition of Catholicism." He states that any conflict between these two currents described above cannot be in the Church's best interests. He claims that the very source of this evil conflict lies in the corruption of the meaning of authority and tradition. The Church's problem today is to examine carefully the meaning of tradition and its relationship to renewal—and the meaning of authority and its relationship to freedom. Such an analysis will lead to a description of the ideal life of the Church in its interior reality. Along with an understanding of the interior life of the Church as a firm foundation, there must also be a full understanding and practice of the missionary role. The book ends on an optimistic note: "The one, holy, catholic, and apostolic Church, over which Peter and his successors preside in charity, has the promise of eternal life, and its faith shall not be deluded."

The author is conscious that his manner of presentation, with its bluntness and satire, may prove offensive to many people today. He uses his cutting satire not simply to amuse the reader, and certainly not to offend him, but to cause him to reflect seriously on his belief and practice of the Catholic faith. The extremes of both camps, that is liberals (progressivists) and conservatives (integralists) are denounced as destructive of the Catholic Church. It is this reviewer's opinion that Fr. Bouyer clearly recognizes and stoutly exposes the dangers to be found in the more outspoken "experts" who profess to be interpreting or implementing the decrees of Vatican II. The author is to be commended in his suggestions for a "way out" of the present conflict, particularly his proposal for a more vital living of the grace which has been given to every Christian. The author's thesis



that the currents of conservatism and liberalism of these post-Vatican II days are the reappearance of the earlier currents of thought mentioned above, is interesting and well presented. His analysis of the present situation of the Church seems quite sound. This book is one that should be read and reflected upon by every serious-minded Catholic of the 1970's.

Luther: Right or Wrong? An Ecumenical - Theological Study of Luther's Major Work, The Bondage of the Will. By Harry J. McSorley, C.S.P. Glen Rock, N. J.: Newman Press; and Minneapolis: Augsburg Publishing House, 1969. Pp. xvii-398. Cloth, $9.95.

Reviewed by Peter Macaluso, Assistant Professor of History at Montclair State College and Adjunct Professor of History at St. Peter's College, in New Jersey.

This book is the result of a doctoral research program of nearly five years and far exceeds the usual level of study. Ecumenical theology, a theology of origins and of sources, can boast a superb contribution in Father McSorley's work. Not only does it demonstrate a penetrating knowledge of the entire field of the history of theology, but it directs itself to systematic relationships and further possibilities of interpretation.

Its index of abbreviations and of names and select bibliography of 27 pages is an expected accompaniment to a work of 1515 footnotes and twenty conclusions. Father McSorley has brought symmetry into his program by a tripartite division further broken down into topical chapters, each with its particular topics and sub-topics. One is impressed by the unfolding order and its comprehensive scope.

The central theme is that Luther's primary reformation concern was to defend the biblical truth that the sinner can in no way break through the bonds of guilt and condemnation by any effort of his own. Not the doctrines of the papacy, purgatory, or indulgences, but the doctrine of the freedom of the will was the real issue of Luther's protest and the reverse side of his doctrine of justification. Secondarily, the author tries to demonstrate that Luther's deeply biblical understanding of "servum arbitrium" is not only Johannine and Pauline, but also Augustinian, Thomistic, Lutheran and Tridentine. It is both Evangelical and Catholic.

To clarify some of the terminological confusion and obscurity surrounding Luther's **De servo arbitrio,** and to bring into focus precisely the "free will" which Luther rejected, Father McSorley presents a "status quaestionis" in Part One: a statement of the development of the relevant issues and concepts that had formed the traditional Catholic pre-Reformation teaching on free will. Luther's own transition from belief in free will to his affirmation of unfree will is analyzed; and here the author asks two important questions: (1) Was the theological formation which Luther received concerning the role of free will in man's salvation in conformity with Catholic tradition; and (2) Was the teaching on free will that Luther rejected the common teaching of the Catholic Church, or a theological opinion of certain Catholic theologians that had never been endorsed by the teaching authority of the Church,

The Ockham-Biel school under which Luther received his theological formation not only had little appreciation of Augustine's radically biblical doctrine of grace, but was unaware that its own teaching (neo-semipelagianism) in this respect had previously been condemned by Church synods, (e. g., the Second Synod of Orange, 529 A. D.).

Father McSorley says that it is quite correct to designate Luther's basic transformation as a movement from an un-Catholic outlook held by the Ockham-Biel School to a Catholic one. Despite some ambiguities, Luther's early attacks on free will could be interpreted as a defense of the Augustinian doctrine of the powerlessness of free will without grace in matters of salvation.

In Part Two, on Erasmus' **De Libero Arbitrio,** we see that Erasmus did not do justice to the traditional Catholic doctrine. There was doctrinal uncertainty regarding the very question that was at the heart of the Reformation, not only on the part of Erasmus, but on that of much of the Church at the time. The ambiguity was to be overcome only through the rediscovery of the canons of the Second Council of Orange during the fourth decade of the sixteenth century, and through the reaffirmation of this ancient Catholic teaching by tre Council of Trent. It is no exaggeration to say that until this clarification took place, Martin Luther was one of the few theologians in Germany who unhesitatingly defended the biblical and Catholic teaching on man's bondage to sin. Luther proclaimed that fallen man could do nothing whatever without grace to prepare himself for salvation. This he did at a time in which many, many Catholics — including Erasmus — had either lost sight of this truth or were uncertain about it.

The central point of Part Three, "Luther: **De Servo Arbitrio,**" is that Luther's biblical defense of traditional teaching was valid apart from the dubious speculative argumentation he also used in his frontal attack on the freedom of the will. This latter is a necessitarian argument which has never been accepted either by the Church or by modern Protestant theologians as a legitimate expression of the biblical doctrine of fallen man's bondage to sin and death. Luther argues that God's infallible foreknowledge imposes an absolute necessity on all things. Even though it is possible to defend Luther against the charge of determinism and to show that he need not be understood as denying man's natural free will, it remains unclear that Luther's emphasis on the necessity of all human actions does not rob faith of its character of personal, free decision.

On the other hand, Luther places himself clearly on Augustinian, Catholic ground when he says that it is man's **liberum arbitrium** that is enslaved and unable to do anything truly good or righteous. Luther speaks, not of the non-existence of **liberum arbitrium,** but of its helpless, prostrate condition in relation to salvation. He is even prepared to grant that **liberum arbitrium** is capable of naturally good works.

Luther's biblical concept of man's slavery to sin has been accepted by the Lutheran confessional writings as well as by most contemporary Protestant theologians. Father McSorley has made his point eloquently and cogently: Between **this** concept of **servum arbitrium** and the doctrine of the Roman Catholic Church there is no difference which is capable of justifying the separation of the Churches.

Introduction to Pastoral Counseling. By Michael J. O'Brien, C.S.V. Staten Island, N.Y.: Alba House, 1968. Pp. 272. Cloth, $4.95.

Reviewed by Father Maury Smith, O.F.M., M.R.E. (Divine Word International Center, 1968), M.A. (Personality Theory and Religion, Butler University, 1969). Father Maury is serving as Director of the Alverna Retreat House, Indianapolis, while working toward the Doctorate of Ministry in Pastoral Counseling at Christian Theological Seminary.

Father O'Brien has written this book as an introduction for the priest interested in pastoral counseling. He attempts to show how the skills of

pastoral counseling may help the priest in his ministry, and to show how the true needs of the recipient, the functions of the priest, the spirit of the priest's endeavors, and communication all combine in pastoral counseling.

In his first two chapters the author shows the place of pastoral counseling—ways it can be used—in the ministry. He defines it as a way of proceeding in an interpersonal relationship between a priest and a client—a procedure in which the priest seeks to free the client's capacity to live his life more fully as a child of God than he does presently, with greater openness to reality and inner harmony. The emphasis is on genuine person-to-person relationships and on counseling as a growth process.

Chapters three and nine give general background information for the pastoral counselor in personality development and abnormal psychology. The author discusses personality in reference to dependency, the need to love and be loved, the self concept, altruism, and the need for confirmation of one's worth. In chapter nine, he describes briefly the broader categories of abnormality so the pastoral counselor may detect the symptoms and make proper referrals.

In chapters 4, 5, and 6, Father O'Brien presents his conception of the counseling relationship. Briefly, he thinks in terms of two phases. In the first, the counselor is non-directive and strives to establish rapport and understanding of the counselee's internal frame of reference. In the second phase the counselor "collaborates" with the counselee—he takes a more active role of summarizing, probing, integrating, and giving information.

The last three chapters deal with various problems in counseling. The author gives guidelines and suggestions for handling these areas, showing how to deal with the unwilling client, the client not making progress, the client who resorts to abstract labels, who wants answers, who engages in self-damaging behavior, who is manipulative, or who is very emotional. He discusses transference and countertransference. Finally he treats common problems that are brought to the priest: scrupulosity, sexual problems, alcoholism, marriage problems, and vocational commitments.

From a psychological viewpoint, I think Father O'Brien has written an excellent introduction to pastoral counseling and has fulfilled his stated purpose. He has summarized and applied contemporary studies of counseling to the areas of pastoral counseling in a masterful fashion. He gives as good a summary as I have seen of Rogers. Chapter five should stimulate the reader to consult Porter himself. But I wonder how the author would define his relationship to Glasser's "reality therapy" with respect to his views on the "collaborative phase." He makes no mention of Glasser, but it does seem that he would be in agreement with him.

The book is not as valuable from the theological viewpoint as from the psychological. The author does not seem to have thought out any theology of the person, nor one of relationship. He does not really show the relationship between grace and therapy, but merely repeats, in essence, the old dictum that grace builds on nature. Rather than being an integration of theology and psychology, the book is mainly a psychological statement seasoned theologically by rather insipid salt. Granted it was not the author's purpose to treat the relationship between theology and psychology, nevertheless he uses theology in his definition of pastoral counseling and therefore owes the reader much more than he gives from the theological viewpoint. Hopefully this defect will be corrected in a future, revised edition. And I do hope that the book will see many editions; for it is well worth reading and should be in the hands of everyone interested in pastoral counseling.

The Gospel Where It Hits Us. By Rosemary Haughton. Notre Dame: Ave Maria Press, 1969. Pp. 188. Paper, $1.35.

Reviewed by Father Julian A. Davies, O.F.M., Book Review Editor of this Review. While completing his requirements for the Doctorate in Philosophy at Fordham, Father Julian is teaching philosophy at Siena College, Loudonville, N.Y.

This excellent little work consists of eight papers delivered to various groups in various places on the topics of sex, marriage and virginity, the nature of woman, the problems of conscience, freedom, authority, and tradition, and "the work of a Christian."

The author's aim is to point out just what the Christian should do in the face of a contemporary problem situation, and her recommendations are in effect a call to "the most difficult activity of all: learning to change one's attitudes and patterns of thinking" (p. 2). Her method is to confront lived experience and the gospel: these two sources are the matrix both of her questions and her answers. Our method in reviewing will be to sample her theses.

Both experience and reflective Christian thought reveal marriage as a humanizing and maturing process. Sexual love is the model for the love that should be in all human relationships even as the Eucharist is. But marriage is not the only way to maturity in Christ. Nor is virginity. Both are valid ways to Christ, not because of their difficulty, but because of the love that they foster.

Christian life demands a recognition of the charismatic element as well as the authoritarian. Fear of falling into the extremes of legalism, where law becomes a substitute for God, and permissiveness the liberty that is license, must not prevent the recognition of a middle way which allows one to follow the call of the Spirit wherever it leads. More than that, our times demand saints, charismatic leaders whose freedom in the Spirit does not tie them to structures.

Christianity is misunderstood if it is regarded as simply a religion of ethical formation with the sacraments seen as the prime effectors of such a formation; it is misunderstood, too, as a once-for-all radical transformation achieved by an act of faith in Christ's redeeming death. Christianity involves a response to Christ in a freedom for which education can prepare the way, but which it cannot effect. Life and maturity in Christ remain always a task to be achieved.

The education of children demands that we create in them as best we can a feeling of being loved, so that they may have the security necessary to respond maturely to Christ. Important in this task is developing their sense of mystery, not merely by recounting bible stories, but by showing them whatever is wonderful in life, whatever is truly human. Feminists should note that "the cure for the sickness of our society is not just to try make girls more feminine, but to try to foster the feminine qualities in both men and women" (p. 53).

As happens with essays, some topics are underdeveloped—e.g., tradition, conscience—and some topics treated too abstractly; but this may be a necessity dictated by the nature of Mrs. Haughton's views. Some examples, moreover, smack of provinciality, as with the analysis of the "dying-empire culture" in Britain which is not applicable to the United States. The final verdict on the book: "well worth reading."

Conflict in Community. By Robert J. McAllister, M.D., Ph.D. Collegeville, Minn.: St. John's University Press, 1969. Pp. 110. Cloth, $4.50.

Reviewed by Sister Jane Kopas, Mistress of Novices at St. Elizabeth's Motherhouse, Allegany, New York.

Sister Jane is presently completing her requirements for a Master's Degree in Theology at St. Bonaventure University.

Since **community** is among the words that have sparked post-conciliar interest, the title of this book, as well as the author's experience, attracts attention. Yet the ferment that continues in religious life since Vatican II makes it difficult to write of community conflict as it is presently being experienced. Consequently one should not be led by the title to expect an analysis of a unique situation.

Dr. McAllister has not written a philosophical or a psychological treatise, nor has he emphasized the sociological perspective. **Conflict in Community** is simply a psychiatrist's reflections, from his personal experiences, on the person who comes to community and on some of his interactions with others in that community. The chapter headings, which include Stress in the Religious Life, Psychosomatic Illness in the Religious Life, Anger in the Religious Life, make it evident that the author is not so much confronting community directly as a setting for conflict as he is approaching religious life and aspects of personal conflict in that setting. For him, "Community involves joining with others in a psychological manner and sharing with those others some common purposes and participating in some common actions to achieve those purposes" (p. 37). Though this may not have a conspicuously existential tone, Dr. McAlilster consistently defends the right of human beings to be human and affirms the inevitable consequence that they suffer their humanity with the rest of mankind.

The collection of essays presented under this title apparently were gleaned from lectures the author has delivered at various times. In fact, though not mentioned, four of the ten chapters were given at mental health institutes for superiors from 1962 to 1964. The result is just one more book on mental health in religious life. Yet one can find practical value in the hard sayings, basic insights, and substantially spiritual thoughts Dr. McAllister contributes.

The first chapter will be of particular interest to those who desire further acquaintance with the procedure of screening candidates and the philosophy behind screening. The author states as the primary purpose the welfare of the candidate, emphatically asserting the irreplaceable role of community personnel in admitting and assisting development. In his professional and profoundly Christian viewpoint, Dr. McAllister makes it clear, if it is not already known, that testing and psychological interviews are tools, not answers.

Anxiety in religious life is exposed to the light of some basic questions introduced by the thought that a person tends to deal with anxieties that have less important causes and to avoid the anxieties that are deep-rooted. One wishes, however, that Dr. McAlilster had drawn out the threads of this and other related statements. The time at which some of the articles were written may account for the failure to consider some expressions of anxiety that have developed in the course of renewal and adaptation.

Because of its easy style and pointed statements, **Conflict in Community** may be recommended for general reading. It will be unsatisfying, however, for the person who is looking for a finer analysis of the psychology of conflict in community today—one which will no doubt have to come from a Religious who lives it.

Experiences in Community. By Gabriel Moran and Maria Harris. New York: Herder and Herder, 1968. Pp. 205. Paper, $2.45.

Is Religious Life Possible? By Patrick J. Berkery. Denville, N.J.: Dimension Books, 1969. Pp. 113. Cloth, $3.95.

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

Religious life as we have traditionally understood it must, according to Moran and Harris, now "prove its right to existence" in the face of today's deepened understanding of man and society. Berkery's rhetorical expression of the same point is in question form, and his answer is that religious life may indeed continue to exist if we are willing to "go far enough," if the wounds of the Church mean enough to us, if we love the world enough, and if we are sufficiently prepared to give ourselves in sacrifice.

Experiences in Community utilizes fruitfully some prominent themes recently emphasized in more theoretical writings on theology: the personalist perspective on revelation, e.g., and man's self-creativity in freedom. The authors evince a realistic skepticism subtly woven into their optimistic prescription for a "quantum leap" into a radically new life-style which will subsume the best features of the old even while negating the old as such. Deliberately and quite properly refusing to conform their treatment to the threadbare fabric of customary subjects, they cut across the whole abstract syndrome of "vows" and "virtues" to paint a realistic and attractive picture of what celibate communal life might be like once we have learned to take brotherhood and freedom seriously.

Berkery's viewpoint in **Is Religious Life Possible?** is the same as that in his earlier **Reconstructing Religious Life** (Alba House, 1968). The nine "phenomenological reflections" that comprise this new book are, basically, humanistic and sociological evaluations of religious life. They embody an understanding of theological anthropology which is still being articulated by theologians. To reproach the author with disrespect for tradition, or neglect of the "supernatural" would, therefore, be to beg the whole question he is trying to illuminate.

There is a good deal of wisdom in both these books: wisdom probing the intimate corners of daily life, and wisdom scaling the heights of Christian idealism. I do not think, in all candor, that either book suffices in itself to convince anyone who has not already at least suspected the need for a radical reconstruction of religious life. But both are extremely valuable in that they can give substance, roots, and coherence to the approach of religious who have made (or are trying to make) that difficult but exhilarating "quantum leap" into a new age.

1970
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the CORD

April, 1970 Vol. XX, No. 4

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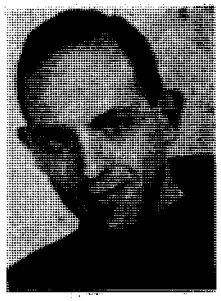


A REVIEW EDITORIA

Humiliation and Celebration

"Faith needs new sets of Franciscan eyes," Professor Fackre observe eyes that can roam, in a world come of age, "beyond the flowers and a mals and sun to catch a glimpse of the laser beam that can build n cities, the genetic surgery and transplant that can build new bodies, a the computer that can build new minds... The hymns of the new Franc can... celebrate the strange and fearful maturity that God has given m and rejoice in the possibilities that are not yet obscured by the impo bilities."[1]

Humiliation and Celebration may seem to some readers to be th books in one: surely a reconstruction of either doctrine, or morals, or m sion, in light of the radical experiment, would suffice for a meaty a worthwhile book! No, we agree with the author that his subject is enhanc by the interrelationships demonstrable only in this sort of unified treatme Coming of age, this-worldliness, and the relevance of past and future the present: all these themes pervade all three areas, and the author trac them throughout with the same competence, balance, and an econo possible only because they are applied to the three fields within the sa volume.

The book has four parts. The first is a sympathetic yet critical e sition of the radical stance in all three areas. Judiciously selected as presentatives are Altizer, Hamilton, and van Buren for theology; Fletc for morality; and, for mission, the WCC Study commissioned in 1961. T remaining three parts of the book are "reconstructive," each of one of th three fields.

God emerges, in Part II, as Father, Tutor, and Pioneer. He is Father of mature, rather than infant, man; and Fackre draws interesting parallels from human society in which increased longevity has fostered a new relationship between the father and his adult son. As Tutor, God does not disdain to help the still immature through structures too facilely dismissed by the radicals; but traditional theologians are asked to acknowledge the extra-institutional role of the tutor and his aim of encouraging maturity and independence. As Pioneer, God "ranges out" alongside maturing humanity, not filling in gaps, but luring man forward as constant companion.

Situational morality is shown, in Part III, to be a helpful, but inadequate, corrective for traditional legalism. It is not law which must go, but past understanding of it as handed down immutably from the past and/or from above. By analogy with the "natural laws" of physical science, Fackre suggests that we see moral law as the wisdom distilled from the community's experience. It is subject to revision and improvement, but it remains necessary as a trans-occasional norm corrective of the individual's finitude (restricted perspective) and proclivity to selfishness.

Radical missiology correctly deplores the triumphalism and exclusiveness of an earlier ecclesiology. It is true that God cannot be domesticated in or by the institution. But it remains no less true that God has freely set up a covenant with his community: an I-Thou relationship different from the I-it relation he has with the world. (This is a terribly schematic outline of Fackre's excellent adaptation of Buber's categories, but space precludes development of all the nuances here.) The church turns to the world in true service, not presuming to fill in the "gaps" in the secular sphere, but offering the world its Gift as a supererogatory option: God who seeks to be loved for his own sake even as man penetrates by full right and in frankly secular style to the utmost limits of the cosmos and his own human reality.

Humiliation and Celebration is a book we have been awaiting for a long time: a successful effort, at last, to make unabashed and fruitful use of radical thought while remaining wholly faithful to the core content and value of traditional Christianity. It is a powerful synthesis, as readable as it is original and balanced—one that we cannot recommend too strongly for every reader ready to turn from either complacent triumphalism or fragmentary innovation, to constructive synthesis.

Fr. Michael D. Meilach, ofm

[1] Gabriel Fackre, **Humiliation and Celebration: Post-Radical Themes Doctrine, Morals, and Mission.** New York: Sheed and Ward, 1969. Pp. vii-3 Cloth, $6.95. Cf. p. 300.

The Path to Disenchantment—and Back

Sister Mary Seraphim, P.C.

Could one describe a pessimist as a person for whom the only enchantment is that from evil incantations and bubbling kettles; a realist as a person for whom no enchantment is possible; and an optimist as a person for whom no enchantment is impossible? Obviously the only person in this group who is open to disenchantment is the optimist. He still believes in enchantment — that there are in the world irresistible influences of delight.

Most of us in this post-conciliar era are emerging from an exhilarating stage of optimism to a state of grim realism — perhaps, as some writers seem to import, to a state of near-demonic pessimism. For a while, with the reforms proposed by the Commissions of Vatican II receiving overwhelming support from the Council Fathers, with the strong desire for peace which surged over our anguished planet, and with the dawn of illimitable technical advances, the future could be viewed with euphoria. A few short years have shown us that illusions were woven warp and woof into the fabric of our New Age. Should we now, because we have discovered how flimsy is the material of the garment of the future, discard the entire pattern? Or should we take this gossamer fabric and realize that being a thing of time, it must of necessity be ephemeral but that, with the grace of the Master Designer, it is sufficiently durable to clothe us until the wedding banquet is opened to us?

The Path to Disenchantment

Disillusionment has become a matter of everyday experience for many among us who sought the highest ideals without being aware of the fragility of the nature with which they had to work — human nature. How many of us know sisters, priests, and idealistic lay people whose future now seems to lie in tattered ruins about their feet? They have walked the path to disillusionment and lived to tell about it. In fact, they do it quite well... and often. Many newspapers and magazines feature articles on priests disillusioned with the Church, with their priesthood, with their confreres. Sisters, too, write frequently of their disenchantment with the past methods of procedure in their Institutes or Congregations. We hear and read of lay people in the Church raising their voices in protest over outmoded liturgical functions, or over what they regard as old-fashioned morality.

Robbed of our illusions, we find it easy to condemn the system or the practices which permitted these illusions to grow in the first place. We loved the enchanted land promised to us; and, when we wake up to find that it does not exist, much of the drive and energy we had is paralyzed. What is there to work for? We thought that we were working for God and now we find that we were really pursuing some personal vision in which he had only a minor role, or perhaps none at all, except that of an applauding spectator. Our illusions are shattered. There is nothing left — at least along this path.

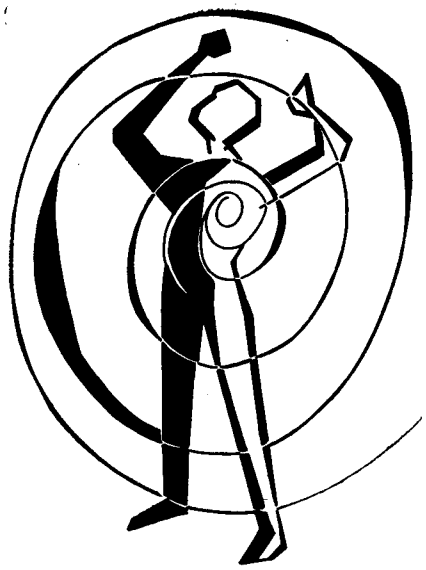
The Path of Return

The obvious answer is to change paths, change visions, and — all too often — merely to exchange one set of illusions for another. This is beginning to show up today very clearly as one after another of defecting priests and religious admit that they have not found the enchanted land at the end of the new road which they set out on. Their ideals, at least for many of them, seemed worthwhile ones. They sought to trample the selfishness or narrowness of old forms under their advancing feet and to renew the world with generosity and love. To do this, they needed courage and bold experimentation. So we read of seminaries being conducted in ghettoes, sisters spending evenings in the corner bar, and high-schoolers writing their own Catechisms. It would seem that these extreme innovations must be undertaken, despite their obvious (at least to some) dangers, so that illusions will be shattered. This shattering must occur, before we can go on and build a solid future. Not all of these projects will fail. Some will prove extremely valuable; others will enjoy a minor sort of success. But even the catastrophes can be useful. Human nature being what it is, we all resemble the man from Missouri, "Show me and I will believe." Until it is proved to be completely untenable, even the most extreme position can be argued with great plausibility.

Once a project has either succeeded or failed, it is removed from the provocative sphere of the enchanted land and placed in the cold daylight of our immediate experience. This is definitely for the good. Now we have strong fibers with which to weave the future. The future is still ours, only more **really** so, in the strictest sense of the word "real." What we need to learn at this particular moment is, I think, how to walk back from our disenchantment and to help others to do the same.

All too often we are hearing of men and women who have come to the point where they are disillusioned, not only with what is

Sister Mary Seraphim is a contemplative nun at the Poor Clare Monastery of Santa Clara, Canton, Ohio.



around them, but with themselves. While this is the true starting point for humility, it can also be the last corner before despair. It has tragically proved to be so, in some instances. Actually, what is the path back from the dis-enchanted land? Is it the same one we took to get there, only retraced? No, I don't think so. It has some of the same landmarks, but not all.

For instance, it includes a renewed faith in the future, but a future founded on more solid ideals than that of human successes and enterprises. It means, not changing from a pessimist who sees only black magic enchantment to a realist who believes in no enchantment, but to an optimist who believes in all enchantment — divine enchantment. It is universally true that until all human illusions are shattered, we cannot even suspect the existenc of divine enchantments. When however, our too-human hope topple, we raise our eyes and se for the first time, the divin heights. The end of the path t disillusionment is the first ste on the road to divine visions.

At this point, it is necessa to want this other (and only) e chantment. We can still sear around until we find anoth flaming banner to march behi (or carry, as the case may be) a set off again on a path to di enchantment. We may be fort nate to choose a road which lea us a little closer to divine inte tions and find the end not so b ter as before. In fact, this is t usual process of maturation f most people. One by one, illusio yield their fallacies, and a bit mo of divine truth is seen and d sired. Too, this is the univers pedagogy for learning humility that most mature of virtues.

The Most Impossible Enchantment

When we glimpse the divi visions held out to us, we wa forward, not backward. The wo around us does not change. do. Part of the divine enchantm which we have seen includes personal worth, prescinding tirely from our abilities or complishments. But most of all, is an appreciation of the worth God. When that is apprehend then all the highest aspirations our soul sigh with profound lief. At last we have found t

ideal we can pursue without fear of suffering any disillusionment.

Paradoxically, it is at this moment that we become the perfect optimist for whom no enchantment is impossible. Now we can believe, hope, dare and do because we have found the most worthy object of our love. We love now, not projects, dreams, or even people, but that which is even more impossible, a divine, omnipotent, and unthinkably loving God. Our projects, dreams, and persons with whom our apostolate is concerned are all caught up into this entrancing mystery and really loved for the first time. That is, they are loved for themselves, for their true place in the divine plan, and not for their place in **our** plans.

After a short time of association with an omnipotent Dreamer (and who could be a greater dreamer than a God who died of love for us miserable creatures?) we can truly be an idealist. We will follow any enchantment which beckons, for the only enchantment which moves us now is a divine one.

We have followed the path to disenchantment to its logical finish and have set foot on the base of the mountain which will lead us in time to unimaginable heights of accomplishment, not only in the spiritual realm, but also in the human. We are in a position to work with all our energy for others because we are nourished with the pure springs of the mountains where we walk with God.

The walks are not always pure delight, for they are always on the upgrade. Even now, the chances are that we will choose a winding path, seeking an easier, more gradual ascent, and meet with the familiar spectre of disillusion. But again, this is to be expected. It remains for us only to use this wrong turning as a means for setting our foot more bravely on the steeper road. In God's plan, there are no wrong turns in our lives. He has the patience and the wisdom to make every one of our faltering choices to be exactly the right one. This is a continual mystery to those who experience it, but an infallible one. No mistake is too great that God cannot, not only rectify it, but make it to be the most profitable event in our lives. To believe this requires great hope.

Hope is the second means of returning from the world of disenchantment. Humility is the first They are both gifts of God, freely given to anyone who asks for them. We may even make the mistake of not asking, of not even wanting to ask. This too, is not fatal. For in God's view, if we do not ask for it now, we may ask for it later with far greater desire and openness to receive. We will be pleading for even greater mercy. God's glory is his redeeming love for men, and the greatest glory we can give him is to let him redeem us and others through us.

Is not the most impossible enchantment in the world to be redeemed?

Some Notes on the Life and Work o
Ephrem Longpre, O.F.M., 1890-1965

A Predilection for Eagles

Romano S. Almagno, O. F. M.

Ephrem Longpré
friar-priest

Zephirin
son of Joseph and Adeline Richard

born 24 august 1890
Woonsocket, Rhode Island

novice 15 august 1911

professed 25 august 1912

ordained 14 july 1918

Quaracchi 1920-1938

Paris 1938-1965

died on 19 october 1965
Paris, France

Recently, while conversing with a colleague, I mentioned Father Ephrem Longpré, O.F.M., and stated that he was, in the opinion of those who knew him best, a contemporary Franciscan mystic. This colleague, a Pentecostal, was surprised, startled, and very interest-

ed. She asked many questions a
then added with surprise: "D
the Franciscan Order still prod
mystics?" It is in answer to t
question — vocalized by her
I am sure, asked by many b
inside and outside of the Fran
can Order — that I write th

Father Romano S. Almagno, O.F.M., a member of the Immaculate Concept Province, teaches at St. Rose College and at the Immaculate Conception Se nary, Troy, N.Y. A frequent contributor to our pages, Father Romano is brarian and bibliographer for the American Teilhard de Chardin Assn.

lines on this, the fourth anniversary of the **dies natalis** of Father Ephrem Longpré.

The chronological data of Ephrem Longpré's long life are no different in type from that of any other human being who has walked, or now walks, the face of this earth. He was born, he lived, and he died. The biographical data, too, are similar to those of any other friar-priest who labours in what Hanley and Fink have called the "mission to the mind."[1] But underlying the simple facts of birth and death, profession and ordination, writing and publication, is a saga uncommon in our day and age; for Father Ephrem Longpré was to an astonishing degree a serious scholar, a dedicated friar-priest, and a God-visited mystic.

To say that Longpré was a scholar will surprise no one who is in the least familiar with his enormous literary contributions and their world-wide acceptance. But to maintain that he was a mystic — well, that is something else. I have known friar-priests who encountered Father Longpré shortly after his dismissal from Quaracchi and who came away with the impression that he was a bitter man. No doubt he was bitter — especially in the first years after this great cross. But I would add, he was bitter **for a time.** Although he speaks of the months after his dismissal from Quaracchi as the "long and difficult month of physical and moral trials," nevertheless he does go on to express the "total forgiveness which I have long ago accorded him for the love of Christ."[2] A very dear friend who underwent a terrible crisis which resulted in his leaving (for a time) the Franciscan Order and the priesthood knew Father Longpré for a very long time and maintained a steady correspondence with him. This friend has told me: "I am a sinner, but Father Longpré — he was a real saint!" In these matters it seems to me that sinners have always had a vote.

But even to those who are ready to admit that Father Longpré was a mystic, a fact must be presented which might cause them to hold back or at least raise their eyebrows: Ephrem Longpré became a saint overnight! This is not to say that the road to holiness is not a life-long journey. It is, as Teilhard de Chardin used to say, getting nearer and closer to Christ as, daily, He comes nearer and closer to us. But the fact is that on the eve of this ordination (during the night of July 13-14, 1918), Ephrem Longpré underwent a mystical experience — a Mystical Sleep — wherein he was given deep insights into the meaning of the priesthood in his own

[1] See the "chronologie sommaire (1890-1965)" in E. Parent, O.F.M., **Ephrem Longpré, un mystique franciscain de notre temps** (Paris: Beauchesne, 1969), 23-31. Cf. B. Hanley, O.F.M., and S. Fink, O.F.M., **The Franciscans: Love at Work** (Paterson: St. Anthony Guild, 1962), 101ff.

[2] Parent, 136, 149.

life.[3] With all this said, let us look at greater length and in more detail at Father Ephrem Longpré, "a Franciscan mystic of our age."[4]

Longpré was an exceptionally gifted student, and so it is no surprise that his first assignment after ordination was to teach at the minor seminary. His stay there, however, was rather brief; for in December 1918 he was sent to Rome for higher studies at the Pontifical Oriental Institute, then recently established by Pope Benedict XV. He studied there for two years, wrote his thesis on **The Procession of the Holy Spirit according to Thirteenth-Century Franciscan Authors,** and received his Doctorate in Sacred Theology **summa cum laude.** Somehow word of his excellence reached Father Serafino Cimino, then Minister General of the Franciscan Order, and Father Cimino asked Longpré to remain in Europe and take up work and residence at the Order's research center, the Collegio S. Bonaventura at Quaracchi. From the date of this appointment in December 1920, Longpré's life and work — scholarly, priestly, and mystical — can logically and rightly be divided into two periods: Quaracchi 1920-1938, and Paris 1938-1965.

Quaracchi 1920-1938

Quaracchi is the household name in the Franciscan Order and in scholarly circles for the Collegio Internationale S. Bonaventura, which A. Masseron has aptly termed the scientific citadel of the Friars Minor. This research center was founded in 1877 primarily for the publication of the critical edition of Saint Bonaventure's writings. When this monumental labour (which took twenty-two years) was completed, the **Patres Editores** of the College went on to the publication of the writings of Alexander of Hales, Saint Bernardine of Siena, the **Bibliotheca Franciscana Scholastica Medii Aevi** (23 volumes to date), the **Bibliotheca Franciscana Ascetica Medii Aevi** (10 volumes to date), the **Analecta Franciscana** (10 volumes), and the periodical **Archivum Franciscanum Historicum** (1908-—), along with numerous other single publications. Many of the friars and friar-priests who have laboured at Quaracchi since 1877 have been renowned for both sanctity and learning, thus incarnating that ancient Franciscan dictum, "In sanctitate et doctrina."[5]

It was to this heritage and task that Father Longpré came in December 1920. He would remain at Quaracchi for the next nineteen years of his life. Soon after his arrival, Father Longpré committed some of his ideals to paper. He writes that he had decided to take Saint Bonaventure as his personal model, that he was resolved to practice fraternal charity and show his colleagues every respect, while trying to avoid becoming part of any group.[5] His personal program centered about a continued growth in his devotion to the Eucharist, an effort to live more and more in the presence of Almighty God, and a strict fidelity to his work.[6]

Longpré was assigned work in the **Sectionem Alexandri Halensis** and from 1920 to 1927 he busied himself with the reading and transcription of manuscripts, the establishing of texts for the first three volumes of the **Summa** of Alexander of Hales, and the writing of the doctrinal introduction for the first two volumes.

This work could have kept him very busy, but he saw his presence at Quaracchi as more than that of a collaborator. On his own he wrote many articles and book reviews as even a cursory glance at his enormous bibliography will show.[7] One of these articles was to change the entire course of his life. In 1922 he wrote "La philosophie du B. Duns Scot"[8] in response to the thesis presented by Abbé Bernard Landry at the Sorbonne. The article was brought to the attention of the then Minister General, Father Bernardine Klumper, who asked Longpré to look into the possibility of a critical edition of Scotus' writings, hinting that the work could be done under Longpré's direction at Quaracchi. At the same time he asked Father Longpré to prepare a defense of Scotus for the Sacred Congregation of Rites. Longpré speedily complied with this request and presented the Sacred Congregation with a manuscript of more than one thousand pages, defending the life and work of John Duns Scotus.

June 1927 saw the gathering of many friars from around the world for the General Chapter of the Order at Assisi. It was decided, by the Chapter Fathers, that a Scotistic Commission be established for the critical edition of the writings of John Duns Scotus.[9] In August Father Bonaventura Marrani, successor to Father Klumper, summoned Longpré to Rome and asked him to establish and organize the Commission at Quaracchi. Longpré went immediately to Lourdes and placed the entire operation at the feet of and under the protection of Our Lady of Lourdes — the Immaculate Conception — Duns Scotus' Queen.

Longpré had great difficulty in obtaining members for the Scotistic Comission. The provinces refused to send their best men to Quaracchi, even though asked to do so by the Chapter and the Minister General. Finally he was able to secure the services of A. Ledou and V. Doucet from Canada, L. Meyer from Germany, D. Scaramuzzi from Italy, and — later — of L. Amoros and D. Savall from Spain. Once they were established at Quaracchi, Father Longpré started the first of his

[3] **Ibid.**, 75-78. [4] **Ibid.**, title page. [5] **Ibid.**, 91-92.

[6] **Ibid.**, 92.

[7] E. Parent, O.F.M., "Bibliographie du P. Ephrem Longpré, O.F.M.," in **Memorial Doucet-Longpré** (Québec: Ed. Culture, 1966), 128-41.

[8] **Etudes franciscaines** 34 (1922), 433-82 and following numbers.

[9] **Acta Capituli Generalis 1927** (Quaracchi: S. Bonaventurae, 1928), 40.

many journeys throughout Europe. For the next ten years (1927-1937), he would visit all the important libraries in England, France, Italy, Belgium, Austria, and Germany. This was hard work from the aspect of travelling inconveniences and the conditions under which he had to work. In England, e. g., the winters were bitter and the libraries were without heat. And in Spain (with the Civil War very near and all precious library holdings underground) he had to work by candlelight in caves.

Father Longpré visited each important library, studied the manuscripts, noted their contents, and saw to their photostatic reproduction. Meanwhile the Scolastic Commission at Quaracchi started, under the able direction of Father Victorin Doucet, to read and transcribe the texts. Longpré's work was so thorough that when the Commission was transferred from Quaracchi to Rome in 1938, there was passed on a listing of some 450 manuscripts which had already been studied, together with a collection of some 30,000 photostatic copies.

As in his very first days at Quaracchi, Father Longpré did not devote himself to only one area of work. While searching through the European libraries he still found time to lecture at Milan, Montreal, Trois-Rivières, Lourdes, Toulouse, Detroit, Fiesole, etc. He prepared the materials for two encyclical letters issued by Father Leonard Bello as Minister General,[10] wrote a very important study of Saint Bonaventure (48 columns) for the **Dictionnaire d'histoire et de géographie ecclésiastiques**, and a study on Gauthier de Bruges for the collection **Les philosophes belges**.[11] Between 1921 and 1939 he wrote 119 publications on Franciscan writers of the 13th and 14th centuries.

All that has been written about Father Longpré thus far is, still, only a partial picture of the man, for he was above all and before all, a friar-priest and a mystic. As he studied more and more deeply the thought of John Duns Scotus, as he better understood the richness of Scotistic Christology, the Primacy of Christ, and the Franciscan understanding of Mary, he was filled with a desire to make this known to all. As he read the mystical theology of Saint Bonaventure and as he better understood the mystical experience of Saint Francis of Assisi, Longpré made every effort to have this material pass from learned periodicals and weighty tomes to the People of God. There burned in his mind those words

[10] L. M. Bello, O.F.M., "De Universali Christi Primatu atque Regalitate," **Acta Ordinis Minorum** 52 (1933), 293-311; "De Maria Virgine Omnium Gratiarum Mediatrice," **ibid.** 57 (1938), 136-50; 209-24.

[11] Cf. E. Parent, O.F.M., "Longpré, Père Ephrem," **Nouvelles et Documentes** 20:3 (Feb., 1966), 338; E. Longpré, O.F.M., **Quaestiones Disputatae de B. Gauthier de Bruges** (Coll. **Les philosophes belges**, t. 10; Louvain: Institut supérieur de philosophie, 1928), x-244 pp.

This tribute to Father Ephrem Longpré, O.F.M., is dedicated to Father Ottavio Checcacci, O.F.M., my old professor and friend—for reasons he knows best.

— R. S. A.

we read in the liturgical office for the Feast of Saint Francis: "He sought, afire with zeal for God, not to live for himself alone, but to help others."[12] He spent long hours in the confessional, helping out in whatever country or place he might be, and was ever eager to ascend the pulpit and preach the gospel. Even as he travels through Europe we can trace the deepening of his mystical life as we read of an ever growing awareness of Christ's presence in his daily life.

Anyone studying the life of Ephrem Longpré, up to this point, could certainly say that it was a full life, crowned with every success and blessed by God. But the reader familiar with Christian biography will find something missing: suffering. And suffering is the all-important element in the mystical life, not to say the Christian life itself. For suffering, in one form or another, is always the school of the saints. Suffering must come, as a real and needed purification. And for some, as for Msgr. Ronald Knox, the irony of ironies lies in the fact that the very desire for suffering is unfulfilled — and this in itself turns into a form of suffering.

Suffering came for Father Longpré like the proverbial thief in the night. In the early days of February 1938 he was, unexpectedly, summoned from Munich to Rome by the Minister General. He arrived on February 11 and was informed that the Scotistic Commission was to be transferred to Rome and that he was relieved of his duties as Prefect. What was behind this decision? Was Longpré a victim of jealousy — as can exist only in ecclesiastical academic circles? Rumours circulated then and continue to circulate now in the Order and scholastic communities. Longpré's editor-in-chief, Father Edouard Parent, O.F.M., and others, are (at least in print) silent.

Naturally Longpré was — to put it mildly — hurt. On February 26, 1938 he writes that he was in Rome "in the maelstrom of duties and of thorns which are my crown."[13] And in another letter dated June 12 of that year, he states that "God's heart has sent me the most sublime cross he could have given me."[14] Christ had visited Ephrem Longpré in the

[12] **Breviarium Romano-seraphicum**, Pr. sanct., IV (p. 749).

[13] Parent, **E. Longpré, un mystique . . .**, 122.

[14] **Ibid.**, 123.

form of suffering and exile. Longpré left Rome and Quaracchi a broken man. His dreams were ended, his projects terminated. He took a short trip home to Canada and then returned to take up residence in Paris. I am sure that during some moment along the way he must have made his own those words which Dante (whom he loved so much) had written: "Thou shalt leave behind everything beloved most dearly; and this is the arrow which the bow of exile first shoots. Thou shalt experience how salt is the taste of another's bread, and how hard a path it is, the going up and down the stairs of others!"[15]

Paris 1938-1965

On March 8, 1939, Father Longpré took up residence at the Franciscan Friary of Marie Rose in Paris. Because of his involvement with the Resistance he was forced to flee the Gestapo and take cover in Pau. He was, naturally, unable to do much scholarly work during these years; but it was another opportunity for a deepening of his spiritual life. In March of 1939 we read in his diary that he had made a special vow or promise to pursue sincerely the path of holiness; and in September 1942 he writes: "Heart of Jesus! Gentle Heart of Mary! Prostrate before the sacred Host, I beg you with my whole heart for the sublime grace of holiness."[16]

With the end of the War in 1945 Father Longpré returned to Paris and resumed a normal routine. The next eleven years were to be a period of intense intellectual work, apostolic activity, and continued refinement of his already deep spirituality. Shortly after his return to Paris we read in his diary of his resolve "to spend myself completely in a supreme effort for the glorification of Blessed Duns Scotus and of Saint Bonaventure."[17] How faithful he was to this proposal can be seen from his literary accomplishments during this period — especially the many articles he wrote on Franciscan subjects for **Catholicisme** and for the **Dictionnaire de spiritualité.** Of very special note are the articles on "Contemplation" and "Eucharistie: mystique eucharistique" in the latter encyclopedia, in which his very soul as it were lies bare.[18]

Each day Father Longpré would celebrate the Liturgy for the Franciscan Missionaries of Mary. He would hear their confessions, give them talks, and assist them in any way possible. From time to time he was invited to take part in important theological conferences, and whenever possible he attended and took an active role

[15] Dante, **Paradiso**, Canto XVII:55-60.

[16] Parent, **E. Longpré, un mystique . . .**, 130, 142.

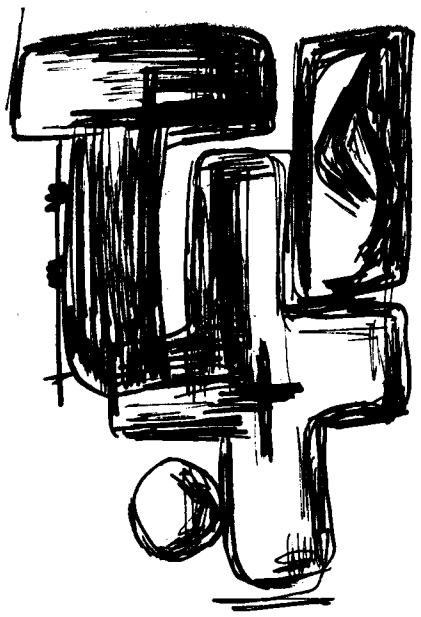
[17] **Ibid.**, 177.

[18] "Contemplation," **Dictionnaire de spiritualité**, t. 2, cols. 2080-2102. "Eucharistie; mystique eucharistique," **ibid.**, t. 4, cols. 1586-1621.

in the proceedings. As might be expected, a personality so rich and so delicate, so joyous and courteous, attracted many friends both in and outside the Order. Letters came to his desk from all over the world and he was very careful to answer each one. Over a hundred dissertations were dedicated to him, and young Franciscan students held him in great admiration and respect. One again the peace of Christ had returned! A peace so great, that he could write in his diary (July 14, 1965): "I possess a peace and joy of full intimacy with Jesus and Mary."[19] Each day he spent more and more time in prayer, especially before the Blessed Sacrament. "Certainly I love studies, manuscripts, etc., very much. But for a long time now, I have loved still more, long hours of prayer, meditation, and contemplation."[20]

This peace was disturbed by illness in 1961 and again in 1964. Father Longpré suffered from a nervous and a heart condition. But his peace was so deep, his union with God so great, that nothing could really ever jolt him again. His peace was disturbed — but this time he was ready for it, as only a saintly man can be.

In the face of death he set about re-writing his "Spiritualité de saint François." This would be published posthumously as **Francois d'Assise et son expérience spirituelle** (Paris: Beauchesne, 1966). It has, thank God, just



been published in English by the Franciscan Herald Press, with the title **A Poor Man's Peace.**

As might be expected, this is not just another biography of Saint Francis. For few among our contemporaries could approach the task with such competence and love. Ephrem Longpré had loved Saint Francis as few others have; and now during the last months of his life he wrote what is one of the most beautiful and most important of his very many publications.

A Poor Man's Peace is a long meditation of Francis' **spiritual experience** (as the French subtitle informs the reader). Longpré studies the sources and then

[19] Parent, **E. Longpré, un mystique . . .**, 322.

[20] **Ibid.**, 320.

meditates on Francis' encounter with Christ, his faithfulness to Christ (the Christ of the Gospels, of the Cross, of the Eucharist, and of the Sacred Scriptures). He studies Francis' relation to the Church and to Mary, the Mother of the Church. He looks into the deepest meaning of Franciscan poverty, humility, joy, obedience, and penance. And finally he remembers Francis' mystical journey, the events of La Verna and the Canticle of the Sun.

This book can be read in a single breath of love — for one is in the presence of a man who knows Francis of Assisi — who has himself walked the mystical journey. It is certainly a fitting crown to the life of a man who, when asked by Jesuit friends to leave the Order and join the Society of Jesus, could only answer: "No, I don't want to abandon Saint Francis."

Father Longpré places great emphasis, in this book **A Poor Man's Peace**, on fidelity. For him, "Fidelity to Christ and the Gospel was the fundamental, vivifying principle of Francis' spirituality. Based on one of the most privileged of mystical experiences, this fidelity was not a theological attitude or something ideal and abstract, like a theory or system of spirituality, but rather the movement of the Saint's whole person toward a Being whom he loved exclusively and whom he regarded as being actually present." [21] Little did he realize as he wrote these lines that he was giving the best description of his own life and work, for Ephrem Longpré was faithful to the very end.

One day, while talking about his beloved John Duns Scotus, he stated the reason for his attraction to Scotus: "J'aime les aigles!" — I have a predilection for eagles! And Ephrem Longpré, like John Duns Scotus, soared past the heights of theological speculation to Him who is the very source of all seeking, the very source of truth and love: Almighty God himself.

On Tuesday, October 19, 1965, after a long illness, Father Ephrem Longpré died in the hospital of Sainte-Croix de Saint-Simon in Paris. His last words were: "Oui, Jésus, oui. Ita, ita, Jesus, ita. Iam satis est. Veni, Domine!" And the eagle soared away.

[21] E. Longpré, **A Poor Man's Peace: The Spirit of Francis of Assisi.** Tr. Paul Barrett, O.F.M.Cap.; Chicago: Franciscan Herald Press, 1969. Pp. 165. Cloth, $4.95. Cf. p. 23.

Joy

Joy, I've been told
is winning at cards
A day at the beach
A vacation from work,
A laugh deep and hearty—
But to me these seem passing and void
And I wonder, I wonder.

I wonder if joy isn't the loveliness
Of a warm summer-scented breeze brushing across my face
And the bubbling, gurgling brooks
Singing in a syncopated harmony
With the proud solos of the larks.

I wonder if joy isn't the pleasure I find
In gliding over the problems of the day
Not ignoring
But challenging and conquering
Without fear, confidently
For the reward of a smile.

I wonder if joy isn't
Meeting
Talking
Confronting
Laughing
With all those beautiful persons
I find all around me.

I wonder if joy isn't the love
I don't deserve
But which I find myself immersed in
Whenever the name Jesus crosses my mind
Unexpected
Or when I look about and see
The dazzling tapestry of the countryside
Feel the warmth of Brother Sun
Or the biting chill of winter wind
Hear a lovely melody
Meet a friend
And join myself again
With Christ the Source of all this
And the meaning of Joy.

I wonder.

Joseph Michaels, O. F. M.

Come Alive: Life As It Is

Mother Mary Francis, P. C. C.

The Divine optimism which Marc Connolly succinctly described with as much theological precision as local color when he said that "the Lord won't admit He's licked," shines out in many a Gospel parable. While our efforts to achieve an optimistic mind on the present often converge on building fair fantasies of the future, our Lord chose a harder but much more real attitude toward optimism: He took life as it was. And we may as well admit that life as it was when he took it up then is essentially life as it is when we may disgustedly toss it aside now.

An even mildly meditative reading of the narrative and prophetic parables of the New Testament will compel us with the force of objective truth to accept the astonishing fact that human life has not changed very much since the Second Person of the Trinity vested in it. After two thousand years, we dress differently, eat differently, travel differently than our forebears in human history, but we are their easily recognizable relatives. As a matter of fact, our higher education only points up the more sharply the sameness of our difference, just as our invasion of outer space and all our advanced technological enterprises only make our mishandling of earth the more painful and humiliating in its sameness to centuries past.

However, if it was all too evidently the same kind of humanity and the same world that Christ was dealing with when he took on human form and walked some of the world's dusty roads, his was not the same manner of living humanly with humanity in the world as our manner frequently is. For he was the first great Realist, and we are more often than not very unrealistic. That is probably the reason we talk so much about realism. After all, there is no more satisfying defense against communication than unending talk.

The all too plain truth of it is, that there is that in all of us which seeks to evade reality. And the tendency is most pronounced in those we usually call realists, by which we mean that they are the most unrealistic of all persons, seeking to find ultimates in contingencies, permanence in evanescence, and explanation in oblivion. Thus we discover in eras like our own which are most passionately and even sometimes frantically dedicated to realism, a bewildering forest of defenses against the truth.

All the unrealities of a "realistic age" are spawned from a failure to seek the truth. This failure, in turn, is born of fear. For to seek the truth is already to have found something of truth. And the possession of truth is a responsibility so terrible that we are often enough unwilling to assume it. Accordingly, if we deliver our intelligence up to the unreality of accepting the world not as the convolutional path of man in via but as a final destination, we may commit ourselves, if we are sufficiently altruistic, to tidying up the world; but we shall be delivered from the total reality of living our term of a destiny beyond the world. And, in the end, we shall not noticeably tidy up the world, either; for we shall obviously want to get the most personal satisfaction out of life so briefly given.

It is scarcely necessary to labor the point or enlarge the examples of what this kind of "earthly reality" spews on to our times, and what deviations from a fundamentally sound premise it can produce. The horizontal expression of charity which is presently so strongly accented is a valid and beautiful expression when it is seen as one arm, but only one arm, of love, and when it is understood that the other arm reaches up — to God. Horizontalism is verified only by transcendentalism, just as surely as transcendentalism is a pious fraud if it does not extend to fraternal horizontalism. Is it because we fear the phenomenon of God which we cannot articulate that we must be glib about the phenomenon of man?

And so, the first reality to be established in the mind and the spirit of the really dedicated student of realism is that the earth is not our home. "We have not here a lasting city," as Saint Paul mentioned some time back (Heb. 13:14). The second tenet basic to a realistic view of the human situation is that everything humanly situational has to be fundamentally situated in God. It is folly to talk of being totally involved in the world. No one can be, even if some would like to be. This is the most comprehensively unrewarding and certainly the most unintelligent of all forms of escapism. For one cannot escape out of one's Divine reality into an unenduring world. An immortal being cannot be wholly committed to

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anything which ends. One can be totally involved in only one reality, which is the radical Reality of God. And only in this total God-involvement can a man so understand and truly love the world as to spend himself lavishly upon it.

Thus it is an easy and obvious paradox that only the person totally involved in God effects any real or lasting transformation of the world and its ills. We are, after all, most human when we accept our Divine sonship and its full responsibility. We are most realistic about serving the people of God when we remember that the people are God's. We need to pronounce the last two words of our now familiar and loved appellation distinctly. People **of God.** A starry-eyed religious district coordinator may tell of religion's need for "people-people." But what is really needed is God's people. People-people have such a way of being me-people.

C. S. Lewis remarks that, "The little knots of friends who turn their backs on the 'World' are those who really transform it."[1] This statement is so shocking primarily because it is true. And the truth has been a shocking matter from the beginning, never more strikingly so than when Christ proclaimed the Beatitudes. Surely Lewis did not intend, by saying "turned their backs on it," that the transformers were uninterested in, much less contemptuous of, the world. Neither the indifferent nor the scornful ever achieve anything at all positive; still less do they effect a transformation. Quite evidently he meant that transformers of the world are those true realists who know the world as transient i dear, and doomed to mortalit even as it houses immortal men They are those who recognize th world as treacherous to those wh attempt to force it to be what i cannot be — the ultimate meaning of men's lives. But if the tru Christian realists have no defensive illusions against the treacher of the world, they are also th very ones who find the worl most delightful, since they kno it is created and contingent an passing, and they themselves n land-leasers but only pilgrims it. Saint Francis of Assisi was th kind of realist.

Francis took up life as it was his time, others as they were wh he found them, and himself as was — created beautiful by G and damaged by sin. It is becau he was humble enough to acc

[1] C. S. Lewis, **The Four Loves** (Fontana Books paperbacks ed.), 65.

the responsibility for the potential good that was in him, that this insignificant-looking man who was to become one of the most significant and powerful figures in history also possessed such realistic awareness of his own potential for evil. Our urbane realism fed on sophisticated sex and "adult" dialogue can get quite embarrassed at that little realist from Assisi who waved aside admiration for his virtue by remarking, "I may have children yet. Do not praise me as though I were safe." The remark, however, might make good material for pondering by our more naive exponents of the new openness in heterosexual religious friendships — exponents more naive but far less realistic than Francis of Assisi.

It may be the beginning of realism in human relationships to recognize that a creature is created and creative but never creator. We ask entirely too much of a man when we ask that he be God to us. We ask too little of ourselves when we present our service of man as our sole worship of God. In both demands, we are unrealistic.

Concerning people as he found them, Francis had an all-kinds if not all-glittering variation. And he dealt with each one as each one was. In his united fraternity, each one was not to do his own thing but to do the one seraphic thing in a diversity of ways. It was part of Francis' genius that he could inspire men of antipodal temperaments, from the most diverse backgrounds and of the most variant views to achieve the closest fraternal unity while each remained gloriously (or ingloriously, as the case might be) himself. Even more, while each one grew to be more gloriously himself and less ingloriously a caricature of God's creative work in him.

Saint Francis was as realistically aware of Masseo's vanity as of Rufino's introvertedness, of Giles' sharp tongue as of Leo's curiosity. He did not wait unitl Masseo grew humble, Rufino outgoing, Giles sweet, and Leo detached, to form his fraternity. He took them as they were and helped them to become far better than they were, in their own way, but led by him. In this he showed how truly he was Francis of the gospel life, student of a realistic Master.

Christ's willingness to make do with people as they are and situations as they exist manifests the Divine realism beside which the poor little "rugged realism" of our erotic novels and pictorial violence turns in a blusteringly amateur performance. True realism is gentle, even in the beauty of its anger. It has taken men's measure and agreed to work with that size. It is when we are unrealistic enough to establish a measure to which men and situations must be fitted that we tend to become most aggressive about "facing the reality of life."

The false realist is often furious, frequently sensuous. The true realist is habitually forbearing, even when rightfully irate, and self-

disciplined as any intelligent person who has read the score of history and of himself might be expected to be. The perfect realist is the man who is perfect in love.

No one has ever lived as fully as Christ lived. And if we may be respectfully allowed to talk a bit of psychology about the God-Man, we might say that because Christ lived his own Divine-human life so fully, he was most sensitive to the lives of others — more profoundly, to life **in** others. It was not so much that he was where the action was, as that he was always where the person was. Which is to say that he was willing to make do with the person where that man stood at that moment. This explains why his reaction to the dreariness and pettiness and embarrassment of the human condition was so different than ours frequently is.

One wonders how we might have reacted to the situation Saint Luke describes: Jesus was in the home of one of the leading pharisees (charitably unidentified) and "noticed how (the guests) were trying to get the places of honor at table" (Lk. 14:7-11). It is easy to picture the dreary little scene. Who has not witnessed or perhaps taken part in the shabby performances in which men manoeuvre themselves into petty positions of honor by embarrassingly dishonorable and embarrassingly manifest means? Certainly they were evident to the penetrating gaze of the Lord. Yet he was never embarrassed by humanity or discouraged by men's persevering efforts to attain some miserable little social vantage point.

It might be helpful and it would certainly be interesting to rewrite this passage in the Gospel as it would go if we, not Jesus, had been there. Would it run like this? "And noticing how some were trying to get the places of honor at table, the more refined persons present were thoroughly revolted. An exchange professor from Socksford was heard to mutter in distaste: All so bourgeois! as he departed. And William Hennesseys determined on the spot to write a play on the pretensions of the vulgar. All the really importan people present conveyed their discouraged What's the use? to on another by means of their eyebrows and small, realistic sighs."

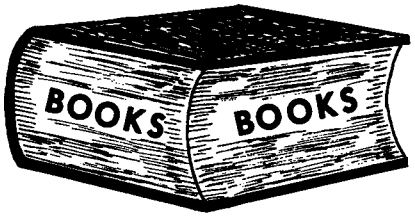
Who but the Divine Realis would be so promptly willing t make do with these people jus as they were, with their petty ambitions and their silly manoeuvres? It takes either a Divin compassion **in Se** or a Divine compassion funnelled in by grace t give the strength to make s realistic an appraisal of the hu man situation that you are willin to embrace it just as it is a to teach it in the only way it c be taught in a given situation. the humanest of adjectives can applied with deepest reverence the Lord, one could note th Christ had an immense a amused canniness about how deal with men as he found the

He did not spurn talking o men's own dreary terms of dialogue: "Look! here's a safe and sure way to get a better place at table!" — if by that he could prepare men for a potent capsule course in theology: "Everyone who exalts himself shall be humbled, and he that humbles himself shall be exalted" (Lk. 14:11). Only the true realist is capable of respect for those who appear least deserving of it.

In the same way that our Divine Savior made do with people as they were, so did he accept the life situation as he found it in A. D. 12 seq. Moneyed pharisees, ambitious and worldly high priests, demagogues, lascivious elders of the law and all their unsplendid company abounded in Christ's time. People ready and willing to toss a young fellow-townsman off a cliff do not seem extraordinarily lovable even when rendered faceless by the passage of time. Nor do those appear outstanding for perspicacity and insight who rubbed their chins and asked, "Isn't he just the carpenter's son?" Drab people in a drab setting were, mostly, what Christ had. (We are mostly what he has now, too, for that matter). With that he worked, built, converted, and redeemed both the time and the men of his times. And in the same way Saint Francis of Assisi accepted and "redeemed his time" (Eph. 4:16). For things did not look very roseate along the ecclesial horizon when Francis declared himself "prostrate at the feet of the Holy Roman Church." The Church's holiness did not exactly stream through many of its princes, its monks and its religious in such a manner as to dazzle the vision of the faithful. Realistic Francis could not have failed to notice the situation. And he dealt with it realistically, that is to say, positively, patiently, compassionately.

There were so many people to tell the 13th-century Church and society how evil they were. Francis told how good they were. He could, because he believed it. And so they were willing to listen when he told them how they could be better. Perhaps no one suffered more from the defections of his own, from treachery and betrayal of his ideals, from frustration, than Francis did. But he weathered all these because real love had cast all possibility of cynicism out of his heart. He loved as realistically as Christ too great to be bitter, too noble to be caustic. And this was a realism too rugged for most persons.

To take life as it is and people as they are is, in the end — and even, for that matter, in the beginning — the only way to achieve anything positive, beautiful, and good in the human situation, and actually the only way to change life or men. But it takes an utter realist to do it. It is so much easier to whine, revolt, sit down (or -in), commit murder or suicide.



The Franciscan Charism in the Church. By Anselm W. Romb, O.F.M. Conv. Paterson, N. J.: St. Anthony Guild Press, 1969. Pp. 112. Cloth, $3.00; paper, $1.95.

Reviewed by Father Richard Leo Heppler, O.F.M., chaplain at Holy Family Residence and professor of theology at Tombrock College, West Paterson, N.J.

The imaginative Franciscan might easily conjure up a picture of a convention of the sons and daughters of St. Francis holding a panel discussion in which the question is asked, "What is the Franciscan charism?" and the moderator saying, "I'm glad you asked that question. Let's turn it over to the panel." Fortunately for the panel and for all interested Franciscans, Fr. Romb has answered the question. Put in another way, one may wonder how so simple a man as St. Francis could have sired a family so complicated as the Franciscans. Francis' vision was pure: he saw Jesus as poor and humble and suffering. His course of action was direct: he determined to imitate the Christ he saw. So successful was he that he became known as the "Christ of Umbria." But almost from its beginning the Franciscan family began to splinter. Were fragmentation something that had happened in the past and were something long since healed, the matter would be of academic interest to the scholar. But such is not the case. Hence Fr. Romb's book is a practical contribution toward Franciscan self-understanding and greater unity.

The question, "What is the Franciscan charism?" cannot be answered until proper foundations have been laid. Fr. Romb starts by showing the Christian as one who responds to Christ's claim to be the Son of God, and who determines to repeat the life of Christ in his own daily living. By Baptism one has become capable of receiving a charism, and he is constituted a member of the Church which is both institutional and charismatic.

Religious founders go beyond ordinary Christians by intensifying the implications of their Baptismal vows. They publicly vow to repeat the life of Christ in a pattern suitable to the needs and temper of their times. And a Religious is one who officially makes Christ present to the world.

At this point, Fr. Romb defines charism as "a general term indicating a personal gift of the Spirit to be used for the good of the Church." He also defines Religious Life, Life-Style, and Personality. Then he shows how history, both personal and general, affect a charism. The growth to self-understanding in the Apostolic Church was slow and painful; so was that of the Franciscan movement.

The beginning of St. Francis' charism is placed at February 24, 1208, when Francis heard the Gospel with new insight and decided to follow it as a way of life. A stage of development is seen in Francis doctrine of detachment. Further growth comes with the practical experiences of daily living the Gospel life.

The preliminary work is finished, and a definition can be given. "The Franciscan charism is to demonstrate that the life of preaching and service led by Christ, his Apostles, and the disciples in the first century Palestine can be successfully lived even in its externals in any century and locale." A shorter definition is also offered: "It is our mandate to recall men to the apostolic age of the Church." From these definitions practical consequences flow, and it is to these consequences that the rest of the book is addressed.

Francis wanted small, mobile groups of men loosely attached to a base of operation, who would be models of love and service; consequently the common life for the Franciscan would be marked by brotherhood and individuation. Prayer should be geared to action or change whether in the individual's behaviour or in the community's service. Franciscan asceticism is to grow out of the ministry; it will include availability and self-discipline. But it is intended to lead to joy as revealed in the famous story of Francis' description of perfect joy to Brother Leo. Franciscan poverty is viewed as allowing oneself to be used. In his last chapter, "Law and Obedience," Fr. Romb points out that "subject" is not a dirty word because Christ himself was subject to Joseph and Mary, to Jewish rituals, and even unto death under Roman law. To get at the heart of Franciscan obedience one must distinguish between what Francis proposed for his own personal ideal (corpse-like obedience) and what he legislates for his followers (general directives). The book closes with a sentence on Franciscan freedom which should generate some lively discussions: "The ultimate truth each religious experiences for himself is this: a man can be free every day of his life even if he decides every day of his life to be bound by another's will."

In **The Franciscan Charism in the Church** we have a touchstone whereby each Franciscan can test his daily life, and we have an element for uniting all the members of the Franciscan family.

To the Ends of the Earth: Christ Here and Now. By Robert Kruse, C.S.C. New York: Sheed and Ward, 1969. Pp. xiv-174. Cloth, $4.50.

Reviewed by Deborah Davies Schiffler, B.S. (Ed., Oswego State College). Mrs. Schiffler, a housewife and mother of three, resides in Dayton, Ohio.

The first thought that struck this reviewer on reading this book was that Robert Kruse's is a voice that will not be dismissed or listened to lightly — nor should it be! Only slightly less prominent was the impression of having been exposed to a host of the "right" authors via direct quotation: Camus, Barth, Bonhöffer, Kierkegaard, Tillich — the Bible, of course — and even Dylan Thomas.

The basic premise of **To the Ends of the Earth** is revealed transparently in its title: Is that not what Christ called upon us to do: to follow him to the ends of the earth? He called for us, too, to be Signs of Love, Service, Hope, Joy, etc. — and hence the author's choice of chapter-titles. Fr. Kruse's approach can best be conveyed by an extended citation from his first chapter, on

"Signs of Faith": "To be worthy of the name, human life implies honest searching out, honest exploring of its own meaning. To lead an unexamined life is to miss life's point. Our identity as men, pilgrims of the truth scanning every sign, that identity is impaired when we refuse to search. But in our searching, even if confused at times, we become true men, we find ourselves, we find what it means to be human. We find this not so much in the answers as in the questioning that ever seeks the answers. In the searching itself is our manhood. Only such a quest leads to faith's demand and to the promise that faith affords the human spirit" (p. 29).

The author seems to be advocating a type of anarchy; certainly the conservative reader accustomed to receive answers rather than be told to continue **seeking** and **questioning**, will be somewhat unsettled by this treatment. Yet even a casual examination of the life of Christ — and Kruse's examination is a thorough, not a casual, one — should reveal that He wasn't a "conservative" either.

Read the book, and judge for yourself. It is worthwhile reading for the layman as well as, I should think, the religious. Robert Kruse is not just another liberal "sounding off"; this book is one man's true testimony to a belief in a living Christianity.

Ordained. By Robert Leckie. New York: Doubleday, 1969. Pp. 193. Cloth, $6.95.

Reviewed by Father Donald J. Mooney, O.F.M., M.A. (Phil., St. Bonaventure University), a former chaplain in the U.S. Air Force, now a member of the Philosophy Department of Siena College.

This latest of novels about the priesthood is a good story about a military chaplain in World War II. Father Robert Cullen, after five years as a fund-raiser in the chancery, enlists in the Navy after Pearl Harbor and serves with the marines at Guadalcanal, winning a Navy Cross from the marines and a monsignorship from the pope. After a brief time back in the States at a desk job, he concludes his tour of duty in the Mediterranean, where matters ecclesiastical are really his prime concern.

The author has a good understanding of the military, and his military characters live. His portraits of those in the ecclesiastical world are less felicitous, at times caricatures. The delineation of Cardinal Spellman as a great liberal just doesn't seem real. The book is basically a too thinly veiled plea for aggiornamento, conceived primarily as removing the barriers to ecumenism, particularly the bead-rattling, relic-loving Protestant-baiting mentality of yesterday and the wealth of the Church. The author does not, however, hash the hangups on celibacy and sex that are so much in the air today.

Ordained isn't a great book; it doesn't treat either the issues of war and atom-bomb morality, or church renewal in depth. But it is a good well-told story about a priest.

Life for a Wanderer: A New Look at Christian Spirituality. By Andrew M. Greeley. New York: Doubleday, 1969. Pp. 168. Cloth, $4.95.

Reviewed by Father Vincent B. Gagan, O.F.M., Secretary to the Minister Provincial of Holy Name Province, New York City.

Upon glimpsing the title of this slim volume, one might be reminded of a tune popular in the early 1950s: The Happy Wanderer. If you remember the song, you will probably agree, on reading the book, that the association is quite apt. Indeed, Father Greeley himself explains his choice of title clearly: Whereas **pilgrim** or **traveler** connotes too much certainty, direction, purpose, a wanderer possesses no set route nor fixed travel plan — and such, according to Greeley, is the Christian, especially the contemporary disciple of Christ.

The Christian must always be prepared for the unexpected; he must be ready to experiment as he pursues his journey through the world — a world, incidentally, in which he must be the "marginal man," belonging to society certainly, but pointing to the transcendent goal of all human life and history.

Lest the reader think that this book is a primer of Christian disengagement from the world and return to the desert solitude of early Christian asceticism, I hasten to assure him that it is just the opposite: a practical guide to living the reality of the Christian message among the stress and strain of our space-age culture. For example, in his chapter on Faith Fr. Greeley remarks that the Christian cannot be totally alienated from the world because the world iteself is, in a sense, a fellow-pilgrim journeying toward the fulillment of its God-given role.

Excepting perhaps the chapter on obedience, the author presents a balanced approach to the spiritual life, without however suggesting in any way that this is a compendium of spirituality. He realizes that there is an inner core of spirituality, constant for every era, which must be differentiated from the accidental accretions of each epoch. This kernel, if you will, must be revitalized and updated for every succeeding generation. Such is Fr. Greeley's intent with the present publication, in which he pays due respect (unlike many current ecclesiastical writers) to the developments of the past.

For the most part, he accomplishes his purpose quite admirably, with timely and down-to-earth observations and applications of the theological and cardinal virtues, the evangelical counsels, and prayer. He does make some statements which are at first sight startling, as, e. g., that the problem with modern man is not that he loves himself too much, but that he loves himself too little, he does not accept himself. Again, temperance is described as the ability to enjoy positively the pleasures of this universe of ours. But as one reads the respective sections, one begins to grasp the author's meaning, and such utterances are not so radical as they might appear. The discussions on Justice, on Poverty, and on Prudence are particularly striking.

This book is easy reading, well within the comprehension of the average person. It is enjoyable reading as well. Fr. Greeley has a pleasant style; the chapters are just the proper length; and the chapter titles are catchy, displaying the author's sense of humor — e. g., the section on Prudence is entitled, "May I borrow that computer you have in your pocket?"

In my opinion, though, the book is marred by a totally unnecessary pejorative reference to Pope Paul and another such reference to **Humanae Vitae.** In addition, a none-too-careful reader may mistake the author's treatment of belief for a defense of a Modernist interpretation of the truths of our Faith, or for a disavowal of the need for an infallible magisterium.

The dust jacket subtitles this volume "A new look at Christian Spirituality." I would recommend it for all Christians: faithful, clergy, religious; since after all each one of us is a wanderer in this life, and "salvation comes through wandering" (p. 164).

College Education and the Campus Revolution. By John E. Cantelon. Philadelphia: Westminster, 1969. Pp. 143. Paper, $2.65.

Reviewed by Father Michael D. Meilach, O.F.M., Editor of this Review.

It was my pleasure, in the January, 1970, issue of THE CORD, to present two books by students, dealing with the contemporary campus revolution. Here we have a fitting complement to them, written by the Director of the School of Religion at the University of Southern California — an author who identifies himself as "a Christian humanist the perimeters of whose doctrinal orthodoxy have been shattered and blurred by the impact of radical religious, psychological, political, and social theories, and fifteen years of varied experience in the field of higher education" (p. 8).

It is only rarely, and then obliquely, that the author touches on the hard facts of revolutionary activity on our campuses. He is concerned more with the function of college education in American society, the flaws in the structures we have devised, and proposals for its improvement. He writes quite frankly from the churchman's viewpoint, often introducing observations that seem more pertinent to ecclesial, than to educational renewal.

But the obiter dicta, of which the religious are only one example, are not obtrusive. Whereas many of them, such as the excursus on existentialism (p. 33) and that on Teilhard and Francis of Assisi (p. 54), are interesting in their own right, they generally serve to clarify the author's thesis: that our whole liberal arts educational system must be completely revamped. The liberal arts faculties must stop apeing the scientists and resume their rightful role of helping to form human beings.

It is a much more difficult role to fulfill in our day than it was in the past, because of the multi-faceted, extremely rapid changes that continually take place in our society. The task at hand demands, therefore, that the arts faculty de-emphasize the departmental structure in favor of a unified, issue-centered approach to education. It likewise demands that more place be accorded the concrete and the sensual, not at the expense of the abstract and the intellectual, but in harmonious unity with the latter.

The author draws a striking lesson from the medieval ideal of the university as "prophet" in a Christian framework where the church fulfilled the priestly; and the state, the kingly role. Although the college today is being asked in some measure to play the other two roles too, its own function is mainly prophetic; and so it must both be involved in society (through urban programs, etc.), and retain some distance from that society, with the consequent freedom to criticize it.

College Education and the Campus Revolution is a readable book, highly interesting and engaging, and more valuable, perhaps, for its theoretical forays into the meaning of education and into future possibilities than for its account of what is actually going on in our universities. Its message is one that contemporary educators should take to heart (as they are already doing in some cases), and one that should prove of more than passing interest to the general reader.

Love Your Neighbor. By Louis Evely. Trans. Imelda l'Italien, P. M. New York: Herder and Herder, 1969. Pp. 92. Cloth, $3.95.

Reviewed by Father Stephen T. Ernest, S.V.D., a doctoral candidate in philosophy at Fordham University.

The initial chapter, "Epiphany," sets the tone for the rest of this book: God attempts to communicate and form a personal relationship with man. This communication manifests itself in various interrelated ways through the "other": the "other" being the individual person, and his community which is the Church, especially in its communal acts of worship, the Sacraments.

The book is divided imto ten separate chapters which are more or less independent of one another, although there is some progression in the thought of the first four. These four chapters set forth the theme of God's communication of his "tangible and familiar presence . . . in sensible form." That communication has been going on through all times and continues today. Our response entails our death and resurrection together with Christ, a "passover" which effects and reaches its climax in our loving union with our brethren, especially in the community of the Church. The remaining six chapters explore the implications of the author's perspective for Baptism, Penance, the Eucharist, Scripture, Authority, and the Church as Sacrament of Salvation.

As with most of Fr. Evely's previous works, this is clearly a book more of meditation and inspiration than of scientifically theological exposition. The appeal of his work here, as usual, lies in his ability to take insights and truths familiar (perhaps commonplace) to all so us, and rearrange them in fresh perspectives, getting us to reflect on them again and again.

I was quite disappointed, however, with the chapter on authority. There seems to be an ambiguity in this chapter, with the term "the Church." At one time it signifies the whole community (more in line with its usage in the rest of the book), and at another time, the hierarchical authority — the structure of the institutional church. Going from one paragraph to another, I was not always sure how Fr. Evely was using the term. Also I could easily imagine that for many persons, agonized and wrestling with acute problems arising from living within an institutionalized framework, this treatment of authority would seem superficial, too clear-cut, and not really addressed to the situations they are contending with.

The quality of the other chapters and sections varies, but on the whole it is quite good. For those who are attracted by Fr. Evely's approach and style, as I myself am, this book makes a worthy, though not outstanding, addition to the collection of his previous works.

Grace in Freedom. By Karl Rahner, S.J. Trans. and adapted by Hilda Graef. New York: Herder and Herder, 1969. Pp. 267. Cloth, $5.95.

Reviewed by Father Joseph M. Abramovich, O.F.M., an alumnus of the graduate schools of philosophy at St. Bonaventure University and Lehigh University, now an assistant at St. Joseph's Church, Bethlehem, Pa.

Because of Rahner's theological prominence, which is deservedly his, even his lesser products are usually approached with favorable presuppositions. Reviewers tend a priori to give only an **interpretationem in optimam partem.** Uncritical praise, however, may become his curse. Rahner himself seems to prefer that those who expound his works do so discriminatingly. "The mature Catholic," he writes, "must be cautious and critical also with regard to the utterances of Catholic theologians" (p. 252).

The book, **Grace in Freedom,** is a collection of lectures, sermons, plus an essay or two, that were made public between 1964 and 1968. Some of this material is uncommonly substantive, as, e. g., the last section of the book, "True Freedom." The first portion, which we may characterize as practical and which deals with the changes and attitudes brought about by Vatican II, is of no significant value today, for it is mildly platitudinous and dated. It will be read through (provided they have

patience enough) with a yawn even by the most devoted Rahnerophiles. Its readability is reduced also by grammatical and stylistic teutonic thumping which the translator did not succeed completely in cushioning, as she did with the second, more abstract, part of the book.

Some Catholics have made much of Rahner's statement that the Church should be concerned more with the elite than with the "people." He reiterates the counsel (or is this its origin?) in this book: "... the Church ought not primarily to address the 'people,' which in any case will soon cease to exist, but rather the 'educated classes'" (p. 50). I must admit that I doubt that we shall ever see the fulfillment of Rahner's sociological prophecy about the "people" ceasing to exist. Besides, even theological reservations are in order about what follows: "... the salvation of all will depend on the acceptance of Christianity by the leaders of society." If the salvation meant here were understood as resulting from the Church in its cesaro-papistic trappings, then it might be true that the Church should address primarily the leaders. Likewise, if this salvation is one that must be realized through the type of Church so cherished by the Latin-American oligarchy, then she should indeed cater to the prominent. But if the Church is primarily a brotherhood of love through which **God saves** men, then she need not be so exclusively concerned with the elite.

When Rahner speaks of freedom he is at his complicated best. Paradoxes grow in his brain like mushrooms after a good rain. The word **freedom** is overloaded with meanings. And, as is the case with every overload, here too there is constant danger of breakdown. Rahner tries to prevent this through a certain artificiality: freedom becomes the most quicksilvery word in the dictionary, almost an alchemist's dream. It keeps acquiring every meaning in sight: God, man, grace, salvation, liberation, perfection, etc. The opposite of freedom, i. e., "freedom that is not free," is sin, guilt, oppression, damnation, etc. Freedom, it seems to me, is in the last analysis as indeterminate as the Scholastics' **materia prima:** "Freedom is that which has to be realized" (p. 231). In the following quotation it is evident that we can substitute the word **man** for the word **freedom:** "God made known in his Son the irrevocable decision to set freedom [man] free. Hence the history of freedom [man] is salvation history" (p. 224). Speaking of something else, Rahner makes this remark: "A telling instance of such exaggeration is Pius XI's statement that devotion to the Sacred Heart is **summa totius religionis,** the sum of all religion" (p. 145). This justifiable comment tempts us to say: **Herr Doktor, cura te ipsum.**

In the discussion dealing with the word **God,** Rahner says, "Today, at least, it reflects what it signifies: the Ineffable, the Nameless One, who is not part of the definable world, the Silent One that is always there yet always overlooked" (p. 185). This may be true of the word **God** in some Dionysian theological minds, but to most other people **God** means the Creator or Maker of what is. This does not mean, however, that people appreciate or "comprehend" what the Creator or Maker is. We have used "comprehend" with quotation marks because that is Rahner's word: for him God is "incomprehensible." This "comprehension" or "incomprehension" issue just confuses the question, however; man can never comprehend God, but he can know Him.

But then again, if what Rahner says about God's self-communication is true, why should not man be able even to comprehend God? He writes: "...the Church [is] the community of those who confess this [i. e., the Christ-event] as the eschatological historical appearance of God's absolute self-communication to the world" (p. 173). Does not "absolute self-communication" include also comprehensibility? Why, then, is God still "the absolute, sacred mystery to which one can only point in silent adoration"? Why is he "the silent abyss and thus the ground of the world and of our knowledge of it"? Why is he "incomprehensible in principle" (p. 192)? The either-or logic would be of great help here. But if we misuse, even worse, if we reject the principle of contradiction — which does not allow even the possibility of Rahner's "absolute contradiction, in which God is affirmed and denied simultaneously" (p. 208), then our speaking about the Ineffable One, the Nameless One, the Silent One, the Silent Abyss, the Whither of Transcendence, the Ground of the World and our knowledge of it — all this becomes just an exercise in words about a **deus ex machina.**

Despite the foregoing reservations, we sincerely recommend **Grace in Freedom.** You may or may not agree with Rahner's answers, but you cannot deny that he has asked useful, even necessary, questions. To those who are interested in prayer, and that should mean most of us, the chapter on "Prayer and the Individual" alone will be worth the book's price. In fact, it is priceless.

The World in the Church. Edited by Jordan Aumann, O. P. Chicago: Priory Press, 1969. Pp. 161. Cloth, $5.95.

Reviewed by Father Michael D. Meilach, O.F.M., Editor of this Review.

This volume contains the lectures delivered at the Institute of Spirituality, River Forest, Ill., during the summer of 1968. The title is taken from one of Fr. Colman O'Neill's talks — it implies that the Church derives its temporal reality from the human, concrete world that enters into its own constitution.

I found the talk called "A Layman Looks at the Church," by John Philbin, to be the most informative and valuable contribution in the series. Although I disagree with some of the contentions, e. g., that the young lack something to which they can attach the handle of personal responsibility, I find his report of lay attitudes in general worth mulling over.

"The Priest in Church and World," by Fr. John Corcoran, is a satisfying, unpretentious effort to explain the priest's role "combinatorially," i. e., as not essentially different from everyone else's in its various features, but different in the combination of those features.

"The Family of Man" is quite rich in factual data, and uncompromising in the author's insistence on the mutual obligations, not only of individuals, but of nations as well. For some reason, it seems to lack practical immediacy, however, — it seems that just as Fr. Bowe has really established his principles, his talk comes abruptly to an end.

Fr. Colman O'Neill's trio of talks concern the Church — as pilgrim, as missionary, and as offering sacrifice. All these lectures are marked by an abundance of detailed insights and by an obvious determination to stay squarely in the middle of the road — to inculcate a sustained balance between old and new. The same is true of the editor's own contribution: "Religious Life, The Church, and The World." It would be practically impossible to take issue with anything that is said in these four talks; and yet I had the uncomfortable feeling that despite the richness of their content, they were marked by a certain complacency which I do not find justified by the facts of life in today's Church.

The opening talk is by Fr. Andrew Greeley, who seems quite determined not to make friends and

timely, inspiring, and provocative . . .

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influence people. In his lecture on "The Myths of Secularity," he makes a valid enough point as badly as possible. He does not, to judge from this talk, understand Bonhöffer at all. While he may have justly appraised Daniel Callahan's work, he gains no sympathy for his appraisal by calling the man "David." Cox has more to offer than Greeley realizes; and the cavalier treatment of Altizer is not limited to the misspelling of his name. If you stick with him after his first few pages, though, you should find the rest of his material interesting and worthwhile. His thesis, much more important when he made it in 1968 than it is now that it has gained greater recognition, is a valid one supported by some interesting facts and statistics: the sacred is far from out of date, and if true religion does not provide access to it, man finds it elsewhere, as, e. g., in drugs, pseudo-mysticism, or magic.

Fr. John Sullivan's brief summary of "Spirituality in a Teilhardian Universe" is well written, but never gets off the ground. One can only wonder why this cursory outline was published at all after its subject was so well and extensively treated by Fr. Robert Faricy (**Teilhard's Theology of the Christian in the World** — Sheed, 1967) and Sister Maria Gratia Martin (**The Spirituality of Teilhard** — Newman, 1968).

Perhaps the most basic problem with this book is one that plagues all anthologies and volumes of Proceedings to a greater or lesser extent. The rich possibilities for a unified synthesis afforded by the subject matter have been ignored; repetition results where there should be organic development; and statements of principle and theory leave little room for practical application. Given orally, with provision for subsequent discussion, these must have been excellent lectures. They do not, unfortunately, combine to form an excellent book.

BOOKS RECEIVED

Basset, Bernard, S.J., **We Agnostics: On the Tightrope to Eternity.** New York: Doubleday Image Books, 1970. Pp. 117. Paper, $0.95.

Boros, Ladislaus, S.J., **Living in Hope: Future Perspectives in Christian Thought.** Tr. W. J. O'Hara; New York: Herder and Herder, 1970. Pp. 127. Cloth, $4.50.

Bourke, Vernon J., **History of Ethics.** New York: Doubleday Image Books, 1970. 2 vols.: pp. 314 & 312. Paper, $1.45 each. [See review of original ed., THE CORD, 1/69, 25f.].

Dahmus, Joseph, **The Middle Ages: A Popular History.** New York: Doubleday Image Books, 1970. Pp. 519. Paper, $1.95.

Donceel, Joseph, S.J., ed., **A Maréchal Reader.** New York: Herder and Herder, 1970. Pp. xiii-250. Cloth, $8:50.

Evely, Louis, **In His Presence.** Tr. J. F. Stevenson; New York: Herder and Herder, 1970. Pp. 143. Cloth, $4.50.

Gray, Donald P., **The One and the Many: Teilhard de Chardin's Vision of Unity.** New York: Herder & Herder, 1970. Pp. 183. Cloth, $6.95.

Greeley, Andrew M., **New Horizons for the Priesthood.** New York: Sheed & Ward, 1970. Pp. 148. Cloth, $4.50.

Léon-Dufour, Xavier, S.J., **The Gospels and the Jesus of History.** Tr. John McHugh; New York: Doubleday Image Books, 1970: Pp. 312. Paper, $1.75.

Monden, Louis, S.J., **Faith: Can Man Still Believe?** Tr. Joseph Donceel, S.J.; New York: Sheed & Ward, 1970. Pp. viii-243. Cloth, $5.95.

Neill, Thomas P., **Modern Europe: A Popular History.** New York: Doubleday, 1970. Pp. 330. Cloth, $6.95.

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Oraison, Marc, **Being Together: Our Relationships with Other People.** Tr. Rosemary Sheed; New York: Doubleday, 1970. Pp. 168. Cloth, $4.95.

Robert, André, and Feuillet, André, **Introduction to the Old Testament.** Tr. Patrick W. Skehan et al.; New York: Doubleday Image Books, 1970. 2 vols.: pp. 475 & 394. Paper, $1.95 each.

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The cover and all the illustrations for the May issue of T CORD were drawn by Mr. James Buckley, a former staff mem of *Billboard* magazine now a student at Pan America Art Sch New York City, where he is majoring in Book and Magazine lustration.

the CORD

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BOOK REVIEWS 155

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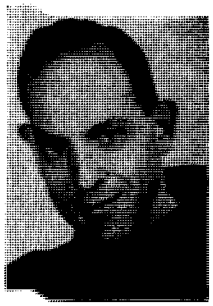

A REVIEW EDITORIAL

No Bars to Manhood

This remarkable book is called, on the dust-jacket, "a powerful personal statement on radical confrontation with contemporary society."[1]

And so it is. It is a powerful statement by reason of both content and form. The content embodies the power of love, of self-respect, of humanity in the face of the inhuman, manipulative, blind forces of today's society. And the form—well, Berrigan is easily one of the two or three most competent writers we have around today: a master of rhetoric, poetry and paradox.

It is also a personal statement, because in Berrigan we have one of those few "theorists" whose life is their theory and whose theory shines resplendently in their life. It would make about as much sense to talk about Berrigan's "platform" or "principles" as it would to discuss Jeremiah's metaphysical system.

The book is autobiographical in two ways: only the first few pages are so in the ordinary, formal sense of setting forth vital data and chronology; but in a more important, real sense, every page gives eloquent testimony to the reality of what Berrigan is and stands for. Several small sections of the book are reprinted from the many different periodicals in which they first appeared, and some have been treasured by many in the mimeographed form in which they have been circulated within the Movement. But there is no question as to the value and utility of having them all together here in this latest, published Berrigan volume. And a varied offering it is: exegesis, poetry, narrative, incisive commentary on the lives of outstanding personalities—virtually every side of the author is admirably displayed here.

[1] Daniel Berrigan, S.J., **No Bars to Manhood** (New York: Doubleday, 1970). Pp. 215. Cloth, $5.95.

The two fundamental aspects of this book must, however briefly, be mentioned here. One is subjective: the whole complex of motives, personality, and attitude that gleam so transparently through the concrete words and deeds of a man like Berrigan. Those complacent critics of some general thing called radicalism, who like to focus on the irresponsible actions of the violent, would do well to ponder the wellsprings of Berrigan's witness, which is so akin to that of Thomas Merton. The rigorous discipline, the sense of direction, the deep reverence for every positive value which so permeate this prophet's life, show up clearly the inadequacy of our nice distinctions and nervous hesitations as we dole out, from our perch of safety, well-measured praise and thanks for doing what we cannot bring ourselves to do.

On the other side is the "objective" complex of issues—mainly civil rights and the Vietnam war, but in a deeper sense, our whole sick society with all its sputtering sub-systems. What Mother Mary Francis says in this month's Conference was never more true or more applicable than it is today: "Right here is where the opportunity for greatness lies, for peace, for happiness... God is, at this hour, here." We have had our fill of grandiose programs, plots, committees for future discussion. Here, now, at this moment, our witness of love is needed to combat the encroachment of institutions and manipulative interests upon our human freedom and dignity.

We are invited, in Mother Mary Francis' Conference, to respond here and now to our Lord's invitation to love—to find his life where we are now, and to mediate it to others from this precise point in the universe. It may come as a surprise (but before shaking your head, read this book!) to hear that Father Berrigan's message is strikingly similar.

Yes, you—we all—have the right and the duty to question the liceity, the utility, the morality of what people like Berrigan are doing. But our questioning ought to be a questioning, not a premature judging. And our questions should be directed to particular instances, not to a vague movement out of which it is all too easy to isolate extremists to justify our doubts and our non-involvement.

It is important to note that this book is written by a Jesuit whose work has been neither condemned nor repudiated by his superiors. It is even more important to realize that militarism, prejudice, and economic thralldom are not matters of mere politics. To insist that God has become

man is not, one would think, to deny that God remains transcendent. Similarly, to emphasize quite properly and rightly that the religious is primarily bound to a special closeness to the transcendent God, is not to deny that he partakes also in the mission of the Word made flesh.

No, we cannot all do everything. But at the very least, we should have some sympathetic understanding, each of us, of what the other is doing. Even a cursory glance at the contemporary American scene ought, we think, to make the dedicated religious want to know in Whose Name, why, in response to what imperative, a man like Daniel Berrigan has entered on the grueling path he has chosen. *No Bars to Manhood* goes a long way toward answering this question.

Fr. Michael D. Meilach, O.F.M.

Magnanimity

Count
the ripples of the mountain
streams,
the twinkles of the heavenly
stars,
the rolls of the ocean
waves,

Count
the grains of the desert
sand,
the leaves of the autumn
trees,
the beats of the human
heart,

Count
them all, infinitesimal
fraction,
and you'll know the eternal
magnitude,
of my love for you; says the
Lord.

Cormac Neal McDonnell, O.F.M.

Friendship—the Art of Arts

Sister Rosilda, O. S. F.

"A friend is the one who knows all about you and still likes you." Friendship is a supreme good in life. It means kindness, sacrifice, and sympathy. Some of our friends will be strong in ways in which we are weak. The best in us is often brought out by self-sacrifice for the sake of helping a friend. Friendship is easy for some, because they are by temperament open and accessible. Others are reserved and silent; so it is hard for them to show openly, as others more easily do, the friendship they have for those they love. These latter are the very ones, however, who often need the help of friendship the most. Friends help to take us out of ourselves. It is good for us to be roused to a normal regard for others and the courteous treatment of them.

We have in our personality a power that drives us on to love someone who appeals to us. The business of being a friend is one of the greatest human responsibilities, for unselfish friendship is the surest way of interpreting God to others. Our life is rounded out by the gifts of other lives. One friend may have an artistic eye through which the outer world becomes a new discovery to us. Another may have a great capacity for understanding hearts. Still others may be the soul of courtesy, or may have a logical mind, or be blessed with an excellent sense of humor.

Friends become ours through a common work, mutual purpose, or affinity of spirit. Certain people will grow in love and nearness to each other, no matter how far they are separated. One must have a deep sense of the value and sacredness of the individual person. Those who are most spiritually advanced generally do not scorn friendship. We know our Lord's affection for his disciple, John. This did not exclude any one of his disciples.

Marks of Friendship

Every friendship that is to last must be built of certain materials. Trust is the first requisite, fol-

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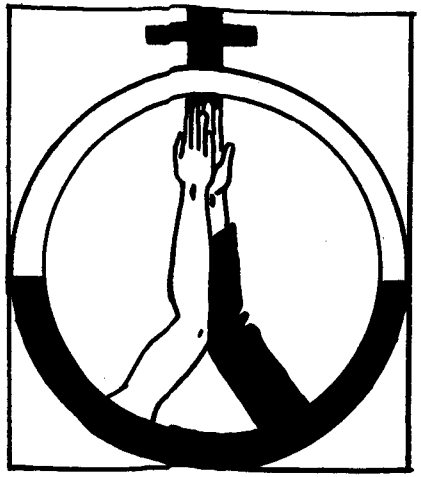
Sister Rosilda, who holds a Master's Degree in Library Science from Rosary College (River Forest, Ill.), is librarian at Sacred Heart High School, Mokena, Illinois.

lowed by faithfulness. For a lasting friendship it is essential to have a certain respect and reserve. Our inner thoughts and motives are seldom uttered, although our friends may catch some rare glimpses unconsciously revealed. The closer we get to our friends, the more we shall revere them. We have need of a quiet confidence that allows time to work out the fullness of our relationship. Because of friendship we discover a new dimension in our lives. We see with different eyes not only our own lives but the entire universe. Psychologists stress these days that we simply do not attain a true divine love unless we are able to love on the human level. A word, a smile, a look reveals a kindred spirit. Friendship is a sign of a spiritual superiority and a strong personality.



Tests of Friendship

As friendship grows, it gains an influence over us. We are bound to see what kind of influence it has. We should be courageous to withdraw from a friendship that is so absorbing that we have no time for anything else. Be on your guard, because that type of friendship very often dies. We have a longing for God that is never satisfied on this earth. All forms of affection, both mental and physical, are sacred — or can be made so because they are unsatisfied attempts at the expression of our eternal longing for God. The discipline of the heart is hard. For some it is crucifixion; others seem to be spared this agony. But hurt feelings, small pangs of jealousy, resentment of neglect, a degree of loneliness will be present in any friendship between human beings even if both are saints. These are nothing but temptations, and temptations are good for us. No true friendship in Christ is going to come to us ready made. It is by fighting such inclinations that we shall slowly transform our relationship into charity. Real friendship is strong, and it aims to stimulate the best in one, appreciates one's possibilities, and will not be satisfied with anything less than the best one can do with these possibilities.

God—Center of Friendship

As the love of God grows within us and holds us with its wonder and satisfying power, we find that our friendships are kept sweet and strong. For the love of our friends is but a faint reflection of what we love in God. A true friend is creative in his power. Every real friend makes us forget ourselves and lifts us into a new life. Bossuet says, "Friendship is an asset for mutual help in enjoying God."

Honor your friends while they are living. Do not keep the alabaster box of your love and tenderness sealed up until your friends are dead. Speak cheering words while their ears can hear. Bring out the perfume of sympathy and affection in their weary and troubled hours and anoint your friends while they are with you. The joy that comes from a true communion of heart with another is one of the purest and greatest in the world. It means the opening of a door into the mystery of life. Only love understands it. It is a free outflow of the heart and a gift from the great Giver. It is to be a strong hand in the dark to another in the time of need, to be strength in a crisis, along with an unending trust.

Holy Scripture says: "A faithful friend is a strong defense; and he that found him has a treasure. Nothing can be compared to a faithful friend, and no weight of gold and silver is able to countervail the goodness of his fidelity."

Unrequited Friendship

There are times also when our hearts are full of sincere love for someone who does not respond. This is one of the mysteries of life. We catch sight of an ideal in the form of a person, and with all our heart's love we want that person as a friend — but we are disappointed. Friendship implies dialogue — but nothing is forthcoming. Maybe we were not worthy of that friendship that we so longed to have. It was said of our Lord, "He came into his own, and they who were his own received him not." It gives us some experience of how he felt — our love is put to a severe test indeed when a friend fails us despite all our love and faithful self-giving.

Sometimes generous people fail to make friends (I've met some) because they believe they have nothing to gain from others and because they think they possess everything they need. If they do not succeed in subjugating the other, they reject him coldly and withdraw into a proud solipsism. Such people will never know the highest joys of friendship — will never benefit from its values. Those who desire friendship and keep on seeking it with sincerity and perseverance, have every chance of finding it one day.

This dreary world needs friendship more than anything else. Classes need to bury their dissensions, and men need to find the mutual path to understanding. Hatred and malice are the foes of all progress. If we are to be saved from ourselves, it will be because we are willing to bear and forbear, give and take, live and let live, forgive and forget in the name of friendship.

Riposte:

READERS' COMMENTS ON "BLESSED ARE THE PEACEMAKERS" (THE CORD, JANUARY, 1970)

I read with considerable interest your feature article in THE CORD of January, 1970, which was sent to me by a friend,... and I observed that you have suffered the usual fate of prophets — they are "without honor in their own generation," although vindicated by the future.

In our Fellowship, there are a number of other young priests who have found the courage to risk unpopularity and harassment in pursuit of the implications of their vocation, and we know what they have endured. Therefore, we hasten to assure you that you have our full support and encouragement in your stand. Our Lord experienced the keen pain of loneliness, rejection, betrayal, and abandonment — even, it seemed, by His Father — when He came to His own supreme "moment of truth." So we pray that we may imitate Him, in some small measure, by striving to love and to work for those who ridicule and vilify us. Persecution is a sure sign that we are being effective. A clergy which refuses, through mistaken prudence or through timidity, to disturb the self-deceived complacency of the laity on moral issues, fails to witness Christ to the world.

Marion Storjohann

Catholic Peace Fellowship
North Bellmore, N. Y.

Non-partisan Framework

It seems to me that [your article] should be extremely effective, perhaps the more so because you do exceptionally well in establishing a non-partisan framework....

George McGovern

United States Senate
Washington, D. C.

We've skirted the practical conclusions of our moralizing about this horrible war long enough. Your article faces the issue squarely. Once we come to some conclusions about the morality of this war, we must face our own responsibility as brothers to all men to respond with meaningful action. The October Moratorium and the March against Death demonstrate the inability to communicate with the men at the highest levels. One need not wonder at the frustration of many Americans — especially the young who have not learned to live comfortably with this frustration — who find their peaceful demonstrations officially ignored even before they've begun. Is the violence that sporadically ensues, perhaps, one last effort to communicate with those who make it official policy to turn a deaf ear? It's a great temptation.

Peter Callaghan, O.F.M.Conv.

Rensselaer, N. Y.

It was with great admiration that I read and pondered your reflections on the Viet Nam War and the peace movement in the January issue of THE CORD. This is exactly what I meant in my own reply to an earlier editorial, when I said I wished "more friars would take a vital interest in matters of importance" (p. 4). There is no doubt in my mind that your observations were a most fitting article for the pages of a "monthly review devoted to Franciscan spirituality," and there is also no doubt in my mind that this is an area of involvement in which Friars have been conspicuously absent!

I also admire your courage in expressing these views, but realize you belong to an understanding and supportive Province in the Order. A recent news-letter from my own Provincial Office reports the following statement made by your extraordinary Chapter: "The chapter acknowledges legitimate diversity of opinion on theological issues and calls for tolerance of the right of all friars to express themselves in teaching, preaching and writing within the limits set by the Church and pastoral prudence."

Your efforts definitely strike me as worthwhile ventures in discovering "new ways to place the Franciscan charism at the service of the Church and American society." Please continue, Michael, my brother, and know that friars stand in support of and in agreement with your convictions on peace.

(Rev.) John J. Pilch, O.F.M.

Milwaukee, Wis.

Publicity vs. Atrocity

There is one important issue related to the Vietnam War which you do not raise in your otherwise excellent article.... It is the appalling reaction of the many who regret the **publicity** rather than the **atrocity** of the My Lai events. It seems characteristic of a bad conscience to be afraid of the light, and if ever America had a bad conscience, it is right now. Either the massacre of innocent civilians — old men, women and children — was justified by the U. S. government policy, in which case we should make amends for the policy, or it was not, in which case we should make amends for the deed. The only human and logical reaction in both instances is humble repentance instead of hypocritical fury at the revelation of the crime.

José de Vinck, LL.D.

Alleluia Press
Allendale, N. J.

Occult Symbolism

We were horrified to see the large Communist Peace Symbol on the cover of your January copy of THE CORD. We are sure that you are not aware of the meaning of it. Enclosed is a copy with information about it.

The Felician Sisters

Polonia, Wis.

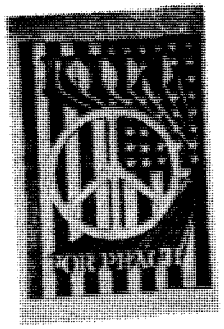
What, may I ask, is the broken cross — sign of the anti-Christ, doing on the January issue of THE CORD?

I do not have available at this time the name of the gentleman who made a study of the history of signs and found that the [broken cross] was in use, as a sign of anti-Christ, several hundred years ago.

If you are interested I may be able to give you a further lead on this information.

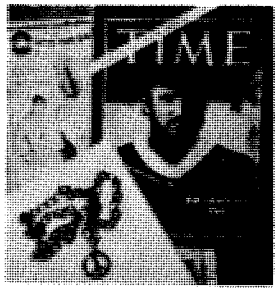
Name Withheld

Their Peace Symbol - "The Broken Cross"



The Communists are winning their battle for men's minds. Th[illegible] ake a spe[illegible] rt t[illegible] mir

its cover of June 7, 1968, carried a picture of a bearded youth as the 1968 graduate. F[illegible] ll [illegible] to see, he [illegible]



are supporting the emblem of the anti-Christ, the Broken Cross.

To[illegible] en's store[illegible] st[illegible]

We received two copies of this leaflet, published by the "Network of Patriotic Letter Writers," Pasadena, Calif., which we read with interest. "Many Americans," it says, "are familiar with the peace symbol shown here. Some are even willing to wear it. But, what most of them do not know, is that it is 'the Broken Cross' of the anti-Christ."

We replied, to the correspondents who sent them, that the leaflets made this contention without proving it. We then proceeded to consult four standard religious encyclopedic sources accessible to us, and found no mention whatever of the alleged symbolism — nor any reference to a Broken Cross in connection with the anti-Christ. It makes no sense to claim that a symbol like this, which is by nature an arbitrarily chosen sign, "naturally" signifies its referent. For the sign to be effective, its relationship to the referent must be known.

A check with the Catholic Peace Fellowship brought the reply that the peace symbol was a florid rendition of the initials N. D., adopted by the British Ban-the-Bomb movement in the early '60s — standing for "Nuclear Disarmament." Others we consulted thought there was a connection between the cross within the symbol and the ancient Egyptian symbol of life.

The contention of the "Patriotic Letter-Writers" may, of course, be true. But it is irrelevant, because the relationship of sign to signified is not known. We can only regard this sort of research into the occult and consequent publication of lurid discoveries, as an example of hate literature, designed to impugn the motives and character of those involved in the peace movement.

We do not, on the other hand, question the sincere concern of those who, alarmed by these "discoveries," feel sincerely bound to pass them along as our correspondents did. We do, however, find it interesting, that none of these readers saw fit even to mention the issues discussed in the article, for which the cover was, after all, only an illustration.

Pope Paul

Small man, with hands sold gratis,
Shackled to a Fisher's ring;
Peter's weight... Paul's apostolate...
John's legacy...
Samson at the mill.

They seared your hands against the Crosier.
With crossed keys above your brow,
You raised them over thrilling throngs
In (soul-shattering) benediction.

Now in far depths of night
With pen and statecraft voided,
You commingle them in supplication
—Abba, I am father to hunger-racked solitudes,
pastor to spirit-lost multitudes.
As dawn-sun dares to scatter clouds
About St. Peter's dome,
Your bruised fingers mingle
Beaten Wheat.

Sister Mary Seraphim, P. C.

Tensions in Missiology Today

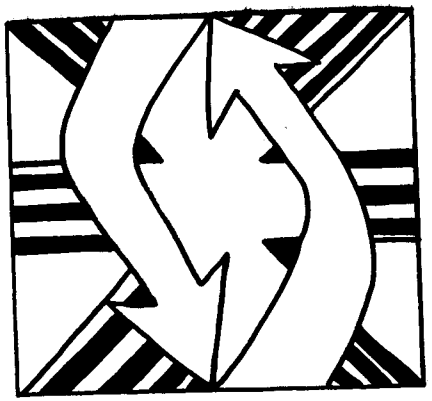
Raphael D. Bonanno, O. F. M.

Missiology, like so many other facets of theology today, is undergoing a serious re-examination of its first principles. Many old, set principles of missionary thought and action are being questioned. In a rapidly evolving world the missionary situation is changing profoundly, and these changes have created a series of disturbing tensions in missiology. Like every other missionary, the Franciscan must take a position regarding these tensions. With earnest hope we pray that the majority of them may be the auguries of a new and glorious Pentecost for the Church.

In missiology today there is, to begin with, the quite fundamental tension between mission and dialogue. Mission in the past meant proselytism and many conversions *en masse*, whereas dialogue today means an honest interchange of opinions and convictions without any ulterior motive of baptizing the other person on the spot. The fire and zeal of the old-time mission will remain but will show itself in a new respect for the religious liberty of our separated brother.

Dialogue does not mean a lessening of one's belief in the unicity of the Church. What it does mean is an opening of one's mind to the lights of the Holy Spirit as revealed in those outside the visible Church. We may see a precedent for this new approach in Saint Francis' mission to the Turkish Sultan; though it failed roundly as an attempt at proselytism, it

Father Raphael D. Bonanno, a member of Holy Name Province, has been serving for the past six years as a missionary in Brazil and is currently an assistant in the parish of Ceres, Goias.



succeeded, as a dialogue, in creating a real friendship between the two men.

There is also the tension, in contemporary missiology, between dependence and independence: the dependence of the new mission fields on older, established churches, and the growing independence of these newer churches, which may be seen as the two poles of a financial tension. There is a fine line between the financial dependence, e. g., of Latin America upon **Misereor** and **Adveniat** of Germany and the self-sustaining financial independence that each country should strive for — as Brazil, for instance, is trying to do with its Lenten Campaign for self-help. Where does dependence stop and independence begin? Should a missionary bishop or priest accept gifts from other countries, or should he train his own people, poor though they be, to give to the Church? Many bishops and missionaries, Franciscans among them, are caught in this tension today between financial dependence and independence.

Correlative to this financial tension is another, a cultural one, between the young Churches and the older Churches. Should the customs and way of spiritual life of the older Churches prevail in the younger communities? Is it not possible that the younger Churches may make a newer and richer contribution to the spirituality of the universal Church? Should they not be free of the anachronisms in older communities? Not everything done at home goes over well in the mission field. Each locale is different and unique, although the Church of Christ is one and the same in all places and climes. The cooperation between mother and daughter Churches is a beautiful testimony to the inner bonds of the Mystical Body. Lately this cooperation has been colored by a new respect for the native clergy, so strongly urged by recent pontiffs since Pius XI. Now it is common, for example, to see an African bishop

A transcultural Church is a transcendent, world culture in the making. It is the Church becoming more and more universal, more and more catholic.

whose vicar general is a European missioner. The whole Church can only benefit from these new attitudes of respect for local culture and forms of spirituality. In Franciscan history, did the protomartyrs of the Order fail, humanly speaking, perhaps because they wanted to impose an Italian Church on a Moorish community — because they did not respect the local ways of arriving at God?

This thought leads to another tension in missiology today, between local culture and world culture. The contacts of international missionaries who pass from one culture to another can possibly form a new, world culture. The missionary, being a product of his own native culture, transmits this in a new surrounding which he must respect, and to which he must adapt. Most of the missionary training schools today insist on cultural adaptation, and with good reason. But much remains to be thought, said, and done on the subject. Is it possible, for instance, that Hegel's dialectic works in culture too? When a "cultural shock" occurs, does a new synthesis, a new world-culture, arise? This links with liturgy on the universal plane. For Christopher Dawson wrote once that culture depends on cult. When one thinks that the universal liturgy and cult of the Catholic Church is becoming more vitalized, can it be a presage of a new, world-culture? The liturgical reforms emphasize local cultural patterns. With the richness of this local folklore and the continuing unification of the world by telecommunications, it seems possible indeed to think of a universal, world-culture.

In this process, the Church can and should be a powerful catalyst. Father Josef Neuner, S. J., a famous missiologist, writes of the "transcultural Church" which addresses Christ's message to every culture without being limited by any. A transcultural Church is a transcendent, world-culture in the making. It is the Church becoming more and more universal, more and more catholic. Cardinal Léger says: "Woe to the church of one system!" Or woe, too, to the church of one culture. The Church is at once immanent and transcendent, local and world-wide, individual and social. Only the Church can resolve the tension between a local and a world culture in a new and integrated synthesis. The collegiality doctrine of Vatican II perhaps explains how the Church will accomplish the superhuman task of maintaining in perfect balance real world unity in the midst of rich local diversity. On a smaller scale, the Franciscans have their tradition of flexibility, having adapted the world-embracing spirit of the Poverello to local conditions and cultures in Asia, Africa, Europe, and North and South America.

Another notable tension in contemporary missiology exists between modern technology and religion. Underdeveloped countries are generally also mission fields. The Industrial Revolution is arriving in the Third World. The modern missionary is at least as interested in the socio-economic life of his people as in their spiritual welfare. Some go farther. They believe modern missionary activity must look to human development first and religious development second. They say that a man with an empty stomach cannot pray well. They want a moratorium on evangelization and urgent emphasis on pre-evangelization. They say the wave of the future is technology and science, rather than religion; the world is marching to the tune of secularization. If the Church does not go along with this trend, it will lose modern man, as it lost the workers in France in the last century. Cardinal Suenens explains this tension thus:

> We must give the people bread and the Eucharist.
>
> We must teach the alphabet and the catechism.
>
> We must offer social insurances and the sense of God's Providence.
>
> We must learn the value of work and the value of prayer.
>
> We must pledge ourselves to help the body and help the soul.

Thus the highly computerized world of technology drives modern man back to his religious roots. Witness the attempts of the hippies, the students, and some of the children of suburbia, all engaged in an all but frantic quest for any attainable form or surrogate of religious experience. Man instinctively realizes that he is far more than a robot, that he must dominate his machines and not vice versa. Consciously or not, modern man remembers God's command to Adam: "Rule the earth, govern all creatures." Modern man remembers also Saint Francis' love for nature, God, and other men — all antidotes for contemporary, impersonal, secularized, mechanized man.

Another tension in modern missiology is the present conflict between East and West. The Russian and the American look at the world differently. If the modern missionary works in Latin America, or perhaps also in other fields, he can see East and West battling to win his people. Yet he dreams of one world, one flock, one shepherd, one messianic peace prophesied by the Old Testament, one abiding and omnipresent Shalom flowing from Christ the Prince of Peace. The missionary often comes from the West but looks to the East with admiration and fraternal love. He realizes the Mystical Body of Christ is greater than any East or West. He takes to heart the Declaration of Vatican II regarding non-Christian religions and modern atheists. If he is Franciscan, he dreams

like Saint Francis of Morroccans and Turkish Sultans accepting the one universal Kingship of Christ.

In missiology today there also exists the tension between the past and the future. This tension arises from rapid changes in modern life. In the same mission field are two or three generations of people profoundly different from each other; within a group of missionaries, or within the same family. Children of the **bossa nova** age find it almost impossible to talk with their parents who are illiterates. The language, life-style, and mentality are so different. Parents do not understand the frenetic pace of change in the modern world. One result is the paradox of a Chevrolet truck and an ox-cart on the same highway. The "generation gap" appears in family squabbles between parents and youth, in efforts to implement ecclesiastical changes, in the use or non-use of modern medicine, in the controversies over rural vs. urban life, etc. The Franciscan missionary is called to be a peacemaker between generations nowadays — to cultivate understanding where it is lacking.

Still another tension exists between two attitudes regarding Vatican II. Either put the Council immediately into practice, or wait a little longer until the right moment comes along. Either change everything or change nothing. Either be very iconoclastic or be ultra-conservative. This tension is often linked to the generation gap. A Franciscan missionary should try to follow the lead of the magisterium in his application of the conciliar ideals. He should not be miles ahead of the Church, nor should he drag his heels. He should imbue himself with the conciliar documents and spirit at the same time that he reads carefully the signs of the times in the lives of his people. He applies the Council's norms with charity, patience, and prudence, not with overbearing zeal. He lives the Council in his own life, before he expects his flock to live it. He perseveres in the application of the conciliar decrees in spite of many setbacks. He respects the good works of past missionaries even as he works and plans for the future. He respects persons of a pre-conciliar or post-conciliar mentality. In a word, the Franciscan resolves this tension occasioned by the Council with love, fraternal love.

Another tension running through the missions — and the whole Church for that matter — today, is the conflict between the hierarchical and the charismatic principles in the Church. It is the famous authority crisis — or, as others would say, the obedience crisis. In the missions of Latin America, this conflict found its most recent, most acute expression in the death of Father Camilo Torres in Colombia. He believed he had to leave the institution to fulfill his charism to defend the people of God from injustice. "I have left behind the duties and privileges of the clergy," he wrote,

> but I am still a priest, I believe that I gave myself to the Revolution for love of my brother. I stopped saying Mass in order to fulfill this brotherly love on the social, economic, and temporal plane. When my brother has nothing against me, when the Revolution is consummated, I will return to offer Holy Mass, God willing.

Father Torres' case was pitiful because he divorced the hierarchy from the charism. Perhaps by his well publicized career and death he has succeeded in uniting bishops and priests to his cause, if not to his manner of furthering it. For the ordinary modern missionary, it is necessary to integrate his special charism within the national pastoral plan of the hierarchy. And the hierarchy must respect these charisms within the people and not stifle them because they are unsettling. The Franciscan tradition on poverty is another example of uniting or integrating a special charism into the Church's life. Once again Franciscans are called to witness poverty in a world needing to be shocked out of its materialistic complacency; but this witness must be guided by the Pope and bishops for the good of the whole Church.

This thought suggests another tension in mission practice today: that between exempt religious and the local bishop. Often in the past a bishop depended completely on exempt religious to staff his diocese. The Congregation of the Propaganda entrusted a mission prelacy to a religious order. The bishop, a member of the order, depended on his provincial for men and money. Nowadays Vatican II has re-emphasized the local bishop's role to the point where religious realize that they depend upon him in pastoral matters, and not vice versa. They are there at the service of the local Church. At times in the not too distant past, the religious were the only missionaries — one thinks of the Jesuits in Brazil, the Franciscans in California, the White Fathers in Africa, etc. Now the whole Church realizes that it is missionary. The bishops feel a new sense of co-responsibility for their brother-bishops in mission lands. The laity are becoming Papal Volunteers or Lay Missionaries. The new effort is from diocese to diocese, or from bishops' conference to bishops' conference — as in the CICOP program. The Franciscans in their renovation programs are realizing their pledge of service to the local bishop.

One more tension today is that between the old and the new image of the missionary himself. The old version was a lone man on horseback riding in the blazing sun to distant villages to administer the sacraments to his waiting faithful. The new version is a man in a jeep with his equipe of nurses and catechists ready to pre-evangelize, evangelize, and catechize small groups of people who may or may not want his service. The older image was romantic, individualistic, strictly

spiritual. The newer is realistic, social-minded, and interested in the human as well as the divine. This caricature is admittedly simplistic, but it is not too far from the truth — and the matter is an important one. Among the Franciscans, there is more and more talk of the fraternity being missionary rather than the individual friar. There is less inclination to leave a friar alone or isolated from the fraternity.

This suggests one final tension for us Franciscans in the missions today. This is the tension between fraternity and apostolate. Which has priority in our life? Am I a missionary first? Or a friar first? Many friars, at least, in Brazil, are coming to the conclusion that we are friars first and missionaries second; little brothers in essence and missionaries in work; Franciscans by nature and priests and brothers by function. This priority applied in the mission fields will have far-reaching consequences over the years.

The resolution of all these tensions in missiology today is not a simple matter of one day or one week. Nor is it a matter of suppressing one or the other pole of the tension. It means a wholesome integration of the conflict into the fabric of the Church. It means drawing the best from each side for the betterment of the whole. It means the arrival of a new Easter for the Church of Christ after suffering the tensions of Calvary. The tensions of missiology are in the last analysis the tensions of the Church today. As missiology undergoes this serious re-evaluation of its principles and practices, it will appear purer and with fewer blemishes. A better missiology will help the Church reveal herself as a purer, holier, truer Spouse of Christ. We Franciscans in the missions want to work towards this goal. In the words of an eminent theologian, we would like to take part in the effort to "build a Church more splendid than our fondest dreams!"

. . . The groups among which the Church dwells often undergo radical changes for one reason or other, and an entirely new set of circumstances can arise. Then the Church must deliberate whether these conditions call for a renewal of her missionary activity. Besides, circumstances are sometimes such that, for the time being, there is no possibility of expounding the gospel directly and immediately. Then, missionaries can and must at least bear witness to Christ by charity and by works of mercy, with all patience, prudence, and great confidence. Thus they will prepare the way for the Lord and make Him present in some manner.

Conciliar Decree on the Missions, §6.

In the Wilderness

In the wilderness of asphalt roading
An ant is moving
Striving towards a crumb of bread
microcosm of life
inconsequential effort?
insignificant deed?
Non-existent to the hippie, secretary, executive
Standing in the wilderness waiting for a bus
microcosm of life
inconsequential action?
insignificant deed?
non-existent to the driver
approaching his next stop

Tiny black nuisance
hurtling, alighting, annoying
flying through the air
filling my ears
microcosm of life
struggling for attention
to make me aware
Pounding, screaming, screeching city
piercing through the night
thundering booming jet planes
bombs and rockets NASA
screaming for attention
to make God aware?

Joseph Michaels, O. F. M.

Come Alive: Life Where It Is

Mother Mary Francis, P. C. C.

Among the odd things that one observes about human nature after having been obliged to observe its peculiarities at painfully close range in oneself over a number of years is its propensity to situate itself outside the present. Our escape from the reality of the present hour takes so many different forms that about the most we can say of them is that some are even odder than others. One of the very oddest methods of de-situatedness from the present is a certain kind of immersion in the present.

We can use the present to get out of it. This may already explain the desperation with which we seek fulfillment, the kinetic energy we pour into shaking the last grain of pleasure out of the present hour. For fulfillment is achieved by a gentle expansion of the capacity for giving, not by plunder. And one must be less aggressive toward than humbly inquiring of the present hour if one is going to enjoy it.

In the same way that we talk a great deal in order to avoid any real communication, so do we often enough become very agitated about a present situation that we must change, in order that we can be excused from growing in the present situation as it is. Some of our most ardent espousals of the present actually indicate a disavowal of the present. It is easier to shake the shoulders of the present than to look in its face. When we do, however, elect the more difficult alternative and look into the face of the present, one immediate reward is often to be given understanding that not all its problems are to be solved **instanter** so much as to be gainfully suffered in order that we may learn from them, that we may become able to turn our pathetically vast knowledge of facts and things into a gloriously small beginning of wisdom.

To achieve this beginning of wisdom and to enjoy this reward, it is necessary to forswear the company of a number of falsities which may have become very companionable if only because of their long association with our composite selfhood which, as a matter of fact, they have helped delineate.

There is, first of all, the all too run-of-the-mill falsity of waiting for The Occasion to do something great, while the catalystic circumstances for immediate greatness lie all around us, unnoticed and even despised. When we get out of this particular work situation, when we are relieved of the distressing company of this particular person, when our back has stopped aching or when it has stopped raining, when people stop interrupting us or when racism is ended, then we shall do great things for God and man.

Yet, right here is where the opportunity for greatness lies, for peace, for happiness — odd as it seems. For the greatness which is goodness, and the peace and the happiness are not realized apart from God. And God is, at this hour, here. In this work situation which only the worker can sanctify by his presence and his love. Speaking from the lips of this unlovable person who will remain unlovable as long as she is unloved. God suffering in this back ache which is the right-now and right-here means of my union with Him. God purifying my plans with this rainfall, asking me to pay attention to what **He** asks of me in these interruptions.

This is all simple enough. Yet we manage to construct a whole philosophical system out of our sometimes inability to accede to this simple truth, or our other times refusal to countenance it. If it is true that we must be occupied with improving the circumstances of the present insofar as in us lies, this occupation cannot be based on anything but acceptance of the present as it is. And if it is likewise true that we must move forward from the present, we may need to remind ourselves on occasion that moving forward from is very different from and even opposite to moving away from. When we move forward from the present, we take the accepted present with us, both refining and expanding the wisdom and experience we have received from the present. When, however, we attempt to move out of it, we disclaim it. And that, rather obviously, is escapism no matter under what alias it travels.

One would hesitate to expose a piece of deathless prose to any such mortalizations as specific and dating references. But since this simple cut of dialogual prose ambitions no such galleried immortality, it is unencumberedly free to remark on certain popular fallacies — follies, if you prefer — of our own era. We have a problem, for example, with racism in our country, though it is by no means peculiar to our country. We have a lot of black-skinned people

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and an imposing number of brown-skinned people who have been encouraged by the ghetto-souled cruelties and injustices of considerable numbers of white-skinned people, to nourish a generic hatred for all white-skinned people.

The observable illogic and injustice of this generalization is observed by white-skinned people who say that black-skinned and brown-skinned people are blaming all white-skinned people for what only some white-skinned people have done. Therefore, they reject all black-skinned and brown-skinned people as manifestly unreasonable. Out of such superlative illogic comes the "dialogue of destruction." We shoot at one another now to demonstrate clearly that we have not been acting as Christians in the past. Some set buildings on fire, vandalize shops, and destroy whole sections of cities as an act of "justice." Others either throw tear gas bombs or the more fatal word-bombs of declaring that this is "just what one would expect of 'those people' and only goes to show you...."

After this, committees of serious-visaged persons press forward with lists of recommendations for desegregation, which programs are carried out to the music of gunfire, smell of smoke, and performed with uniformed choruses of troops. Subcommittees rush to the fore with other plans which, apparently, are supposed to drive children **in corpore** and adults **in mente** right out of present reality into utopia. When repeated circular drives fail to open on any vistas of utopia and all the riders and drivers are frustrated to the stabbing point, someone gets the idea of reparation in the form of passing a collection plate on white "church people" who are to put down ten million dollars or so in token of their contrition for past offenses. When this idea elicits something other than shouts of enthusiasm from the selected penitents, there are more speeches, more burnings, more tear gas and word poison. There seems no noticeable advance or increase in anything but mutual hatreds.

For any persons who have actually situated themselves squarely in the present, all this is certainly puzzling. It is clear, on the other hand, to such persons that the only available answer to an actual life problem lies in the only place we can find it: where we are.

If we were, all of us, to situate ourselves right in the present, the simple and sole solution to the frantic racist problem of the present (just taking this one problem for an example), would be as obvious as disconcerting. For it is love. Love right here, right where we are. Love among men who admit that we have all made some really terrible mistakes in the past and want to rectify them right here. For past blunders, past injustices, past tragedies are not undone by screaming diatribes against the past any more than by utopian songs (even when accompanied by electric guitars) about the future when we are all going

to enjoy the terrestrial paradise we are supposedly now constructing. No, past blunders will be repaired and future betterment achieved only by loving in the present. Before we dismiss this as the over-simplification classique, we should recall one undersized and sickly little man from Assisi, what he thought and what he accomplished.

What he thought was, that love is the only really moving force in the world. He had this good thing to broadcast: this evangel, this good news indeed. And so he began, right there, right in the streets of thirteenth-century Assisi, without further ado. His name was Francis, and his city is world-famous seven centuries later by reason of his having lived in it. Francis of Assisi was, according to Madison Avenue standards, a thoroughly unorganized person. It must be very annoying for all the nicely organized people who draw up syllabi in neat folders, to see the unevadable evidence of this insignificant man's achievement. "Like sparks among the stubble," the Church sings in the Office of her martyrs (Wis. 3:7). That is so precisely what Francis was like. A little spark of love darting through the stubble of his times. It does not cry for proof, what even one burning spark can accomplish in acrefuls of stubble.

Saint Francis loved and labored in his present. He compiled no studies on the past and made no prognostications about the future. He took men not only as he found them, as we have pointed out be-

fore, but where he found them. Francis was present to them, and so they could be present to him. And he was never agitated about where the persons or situations should have been, conserving all his marvelous energies for dealing with them right where they were. People said, in 1220, that the Gospel, while all very nice, of course, and certainly uplifting for quiet reading before retiring, had nothing in particular to do with the practical details of daily life. Francis of Assisi said it had everything to do with everything. And he proved it. People smiled, in 1220, at the idea that you could stop men killing one another with a message of love. But Francis did it.

All through the centuries, some men have tried to coerce other men into goodness of life. Negative legislation was written in the hope of achieving this. But there has never yet been a law

When we change our own heart, we are fit instruments for God to use in changing other men's hearts. If we change the hearts of men, then we shall indeed transform the world. Not before. Not in any other way.

with power to make even one man change his heart. Only a change of attitude changes a heart. And attitudes are not altered by coercion. Coercion can effect only changed behavior. Even that change will be so superficial that it will only mark time to revert to the former and preferred pattern. When we change our own heart, we are fit instruments for God to use in changing other men's hearts. If we change the hearts of men, then we shall indeed transform the world. Not before. Not in any other way.

As Christ was the fabric and fibre of Francis' whole life and thought and action, Christ had to be the inspiration of the Assisian saint's determination to live life where it is, and so to help other men come alive right where they are. A ready example of the Gospel source material from which Saint Francis drew what we would call his behavioral science is found in the story of the man who threw a party for the Lord, a party which we can readily believe marked at least one time in His public life when our Lord had a thoroughly good time. We know the man as Saint Matthew. And if his job could be called "white collar," it could less easily be described as snow-white with equity.

Tax collectors had a bad name of which they were probably deserving enough. It was a lucrative business in more ways than by titular description. Who but the Lord would see the material for a chosen apostle sitting at the tax table, lovingly fingering the cash! And if we would ever have the perspicacity to see such a potential in so unlikely a candidate, we should certainly at least want to spruce up the material first. Remonstrate with him about the avarice governing his tax collecting and lecture him on the injustice of taxation in general. Give him all the current studies on the evils of capitalism to read. Send him to an institute in business administration and a workshop on the equitable distribution of wealth. Then see what we could do with him. Not so the Lord. Christ said, "Follow me." Levi got up, and followed (Lk. 5:27). Better than the precision of a Greek drama! And for the swiftest response to a vocation ever recorded, the leanest script. But best of all, really, was the party.

If our Divine Savior took Levi from where he was, Levi-turned-Matthew did not hesitate to respond to Christ from where he was. It seems strange, come to think of it, that everyone would not throw a party to celebrate being called by the Lord. At any rate, Saint Matthew did think of it, right away, and did actually have a party in honor of Jesus. And because he had been chosen from where he was, the new apostle felt no diffidence about choosing the guests. You can afford to bring your real friends, unsavory reputations to the contrary notwithstanding, to eat with a Man like this. What a delight to picture that scene, that evening! The joyous excitement of all the local riff-raff (according to proper pharisaical rating) that one of their own company had been singled out by the young Rabbi who spoke as "no man had ever spoken!" (Jn. 7:46). They would scarcely have been a subdued group. No, you can hear the laughter and the songs, the exuberant jests. It was indeed a new coming alive for Levi the tax collector, and who can say for how many others gathered around that festive board, drinking wine and loving a good Master. We can be sure that no eyes of Levi's friends were narrow with suspicion or glinting with hope to trip the Word of God up in His speech. It is so very consoling to reflect on that evening when God had a good time with men.

It would be easy to multiply examples of how Christ spoke the "Come alive!" of His love to people right where He found them. There is that dear runt, Zacchaeus, up in his tree. The woman caught in adultery. The polygamous Samaritan who was praised by the Lord for being so clever in her manipulation of facts. Those loving eyes of Jesus were able to see in each one the wonderful potential for good that had taken a wrong turn.

We have used certain present coercive measures against racism for one example among many of the terrible waste of the present, of the non-living of the past and the non-existence of the future preferred to the teeming possibilities of the present. We could just as well have used the so-called "crisis of obedience" or "crisis of authority" or "crisis in religious life." As a matter of fact, though, neither virtues, concepts, or institutions have crises. Only people do. It is like talking about the "confused times" we live in, when what we obviously have to mean is either: (1) we who are confused by the times we live in, or (2) we who are too confused to understand the times we live in. One who has a solemn vow of obedience, has been entrusted with some authority, has every intention, with the grace of God, of remaining in religious life unto death, and who is both delighted with and saddened by our times but not at all confused by them, may be allowed to say a word about these matters.

This is the word: Living in the present demands looking up to God. No one can be fully human whose life is not transcendentalized. You cannot remain per-

manently horizontal without going to sleep. And you cannot remain permanently vertical without slipping a mental disc. Only when we look up to God do we discover the meaning and the potential of our present hour, our present situation, our present companions.

You cannot eliminate obedience by doing your thing. You can esteem and love obedience as doing God's thing. This explains why the saints have panted after obedience as the hart pants for the living waters, and why Christ became obedient unto death. Again, you cannot hope to speak with humble authority in the present if you are hoarse from denouncing the proud misuse of authority in the past. Nor can you live a fruitful religious life (nor any other form of life, for that matter) while you are determinendly laying the axe to its roots. And, in the end, we must admit that seeking the Face of God quite drains us of all enthusiasm for shooting one another down.

Encounter With Others

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The encounter group is a temporary community shaped and given life by its members. In the secure atmosphere of a small group, participants find it possible to develop an awareness of their own feelings and to discover new, more constructive ways of communicating with others. Participants come from all works of life and have found the workshop profoundly helpful in their efforts to provide direct personal service to others. It is under the direction of Dr. Tony Banet, Assistant Professor of Psychiatry, Indiana University School of Medicine; and Father Maury Smith, O.F.M., Pastoral Counselor at Buchanan Counseling Center.

For information about attending one of the workshops, June 19 - 21, Aug. 21 - 23, Oct. 30 - Nov. 1, or Dec. 18 - 20, please write

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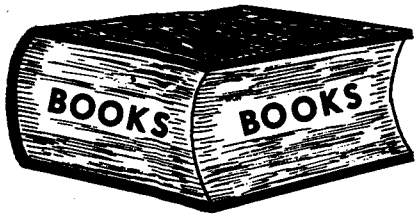

The One and the Many: Teilhard de Chardin's Vision of Unity. By Donald P. Gray. New York: Herder and Herder, 1970. Pp. 183. Cloth, $6.95.

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

Dr. Gray has with fine insight selected a truly fundamental and properly metaphysical key: the problem of the one and the many, to set forth with a unity and coherence rarely approached before, the worldview of Teilhard de Chardin.

Surely it does not derogate from the author's own competence, which is evident throughout (particularly in the selection of strikingly appropriate passages from Teilhard's writings) to mention that this book is a revision of a dissertation done under the guidance of three experts who tower above all their American colleagues in this field: Christopher Mooney, Ewert Cousins, and Joseph Donceel.

Corrigendum

Father Daniel A. Hurley, OFM, was listed in our March issue (p. 88) as a member of the philosophy department of Siena College. Father Daniel is actually teaching philosophy at St. Bonaventure University.

As a dissertation, the book not only partakes of the authority of these mentors, but it also enjoys the advantages of synthetic clarity and painstaking research which combine with Dr. Gray's originality and objectivity to form one of the finest treatments now available of Teilhard's system in general as well as of some key points in detail.

I particularly appreciated the economical treatment of the knotty Teilhardian problems of the confusion between original sin and cosmic evil, of the confusion between creative love and an arbitrary creation, and of the four distinct senses of Omega. But in truth Dr. Gray has given equally competent treatment to all the other themes he has drawn together here; and precious little has been overlooked!

On the debit side, much as one hates to cavil about minutiae in welcoming such a fine study, it is amazing that four scholars and an editor of exceptional competence failed to notice the barbarisms **thusly** (pp. 16 and 31), and **cannot but help** (**sic**, p. 87). Also, I found the ubiquitous use of **text** very annoying; it gives the impression of an ultimate weapon being brought into play to subdue any adversary — or, alternatively, of a sacred and independent entity held up for the reader's awe. The writing could have been much smoother without this device, and it might have been improved, too, by more extensive suppression of the obvious dissertation mechanics.

Much as I hate to say it, the book is worth $6.95. Maybe libraries will buy it up at this forbidding price and thus make possible a paperback edition at much lower cost to give the book the wide circulation it deserves.

An Introduction to Religious Counseling: A Christian Humanistic Approach. By Richard P. Vaughan. Englewood Cliffs, N. J.: Prentice-Hall, 1969. Pp. x-164. Cloth, $5.95

Reviewed by Father Maury Smith, O.F.M., M.R.E., M.A., Director of the Alverna Retreat House, Indianapolis, and a candidate for the Doctorate of Ministry in Pastoral Counseling at Christian Theological Seminary.

The central theme of this book is that religious counseling is a special type of counseling, different from yet on a par with vocational, marital, and rehabilitational counseling. It should not, therefore, be confused with psychotherapy or psychological counseling. It may borrow from psychotherapy, but its practitioner should grasp clearly its unique nature, function, and goal.

This **Introduction** comprises a fine synthesis of modern psycho-therapeutic literature with helpful applications to religious counseling. The author's own message is contained mainly in the superb third and fourth chapters, devoted respectively to "The Nature of Religious Counseling" and "Values in Religious Counseling." For Vaughan the objective of religious counseling is to foster a fuller Christian life, to apply Christian principles to daily living, to improve the individual's spiritual and moral welfare, to prepare the way for the Spirit. The religious dimension makes religious counseling different, in kind, from other forms and from psychotherapy.

Vaughan spells out in detail the nature, scope, and aim of religious counseling in the ensuing chapters, treating of the counselor and his personal needs, the counselee and his inner experience and needs, and concluding with a description of the symptoms of abnormal persons and an explanation of how to refer them for professional help.

Vaughan's purpose as he describes it in the preface is to write a brief, clear explanation of religious counseling for the busy pastor and others. I think that he has done an excellent job. He blends together the best in existential humanistic psychology, and I like his emphasis on the many approaches to counseling which may be applied to the religious area. His brief discussion of "counselee-centered counseling" (pp. 16-17) and the "need-centered approach" (pp. 133-34) is unexceptionable. I like the personalism characteristic of the author's entire approach, in virtue of which he encourages the religious counselor, e. g., to relate and to show his "real self" to others (p. 51). The whole book is, in fact, replete with excellent observations and evaluations.

There are, however, a few things that I find hard to accept. The main criticism that I would have is that Vaughan spends so much time stressing the difference between psychotherapy and religious counseling, that he does not adequately point out the unity within the person's human and spiritual self and values. I cannot agree with Figure 1 on p. 33 — I am willing to accept it as a working diagram, providing a good deal of flexibility were retained; but I do not appreciate seeing love-relationships placed solely under the heading of deficiency needs. Today we have a greater awareness of personal relations and community — these too are part of positive growth.

I cannot, moreover, agree with Vaughan's theology of grace when he speaks of the clergyman-counselor as "possessing special graces" (p. 26). God's love is extended to all — it is as much with the counselee (to help him through his problems) as with the clergyman. I also find it hard to accept Vaughan's statement (p. 97) that the goal of religious counseling is not to bring about personality change. I think change — even personality change — is part of religious counseling.

I should not like to think that these few critical remarks would deter anyone from the rewarding experience of reading this book. Anyone seeking a brief, clear exposition of religious counseling — or, if you prefer, pastoral counseling — could turn to Vaughan's excellent treatment with great profit.

Prayer: The Search for Authenticity. By Paul Hinnebusch, O. P. New York: Sheed and Ward, 1969. Pp. xiii-271. Cloth, $5.95.

Reviewed by Mother Mary Francis, P.C.C., Abbess of the Monastery of Our Lady of Guadalupe, Roswell, N.M., and Federal Abbess of the Poor Clare Collettine Federation in the U.S.

To read accurately and to assimilate judiciously the signs of the times is to be oneself a genuine sign of the times. The mistake would be to read superficially and assimilate indiscriminately. In that case, what one reads and assimilates is often merely a perilous re-projection of oneself. And, again, we cannot confuse taking one's own pulse with taking the pulse of either the gospel or our own times. If some of us are making both these mistakes, Father Paul Hinnebusch in his new book, **Prayer, a Search for Authenticity,** is not. Calmly and intelligently, he considers various nerve ends of our spiritual era: conscience and personal freedom, self-esteem, and implicit prayer, to name a few. And it is difficult to see how an open-minded person would not be impressed by his good sense.

The opening chapters on prayer and self-esteem are themselves worth considerably more than the price of the book. "The problem of how to pray is the problem of how to live," remarks Father Hinnebusch. And both are, he says, "the problem of becoming ever more aware of the

Holy Spirit within us and of becoming ever more responsive to him as he seeks to inspire us to embrace God's saving Will."

When he writes of existential prayer, the author is dealing with an existentialism that knows why and wherefrom we exist. And he exhibits an engaging talent for netting the loftiest concepts in the most familiarly drab situations. Thus he reminds us, not without wryness, that when we rage "that woman brings out the worst in me," this existential situation is architectured by God in order to bring out the best in us, for "God's salvific will and grace wishes to save us from the worst in us... and the Holy Spirit is in us to make it possible."

In our keen concern at present (and may it be for the future, too!) for the value of the person, it is a fountain of refreshment to consider with Father Hinnebusch the real basis for self-esteem: God's redeeming love for us, and to reflect that repentance and conversion are impossible without self-esteem. I believe we have had this rather turned

the wrong way in some "spirituality" of the past where we supposed that repentance and conversion flowed both from and again out into self-contempt. "Self-pity is really a refusal to love oneself as one should," Father Hinnebusch points out. And one could think about that quite a while. Like, say, for a lifetime.

The whole book unfolds in this way until the final chapters, in which the author aptly quotes Saint Paul's "Do not be children in your thinking; be babes in evil, but in thinking be mature" (1 Cor. 14:20) to us today. For it is quite noticeable that this, too, we seem to be throwing into reverse in numerous areas these days. Father Hinnebusch has such a gift for restoring to us a positive sense of direction or emphasizing it if we've got it already, that we should readily forgive him the occasional redundancy that marks some chapters. When one has such good things to say, we can afford to let them be said more than once. And when the author is brave enough, today, to state unequivocally that, "By its very nature, implicit prayer cries out for completion in explicit prayer" and that one cannot claim, "My life itself is a prayer and therefore it is not necessary for me to take time for explicit prayer" (p. 246), he deserves a decoration for valor. It is like saying to a widely desacralized age that "The first principle of knowledge is to hold the Lord in awe." And this is what Proverbs (1:7) and Father Hinnebusch both do say.

The Beggar. By Eugene Kolodziej, O.F.M. Conv. Granby, Mass.: St. Hyacinth College, 1969. Pp. 159. Paper, $2.00.

Reviewed by Father Robert Waywood, O.F.M., M.A. (Catholic University), an Instructor in English and Speech at Siena College, Loudonville, N.Y.

Happily, the author does not christen these random reflections poems, though they are orthographically set up as antiphonal verse and have the look and length of lyric poetry. They are too loose and literal to qualify as devotional poetry. Neither are they gems of spiritual insight such as a Pascal might pen, for they are not crystalline in phraseology and not exactly apocalyptic in significance.

These religious colloquies are of the lineage of works by Péguy, Evely, and Quoist in that they are candid and colloquial conversations with the ultimate Master of the spiritual life. It would be invidious to remark that they suffer by comparison, for the offerings in **The Beggar** are obviously the firstfuits of a tyro in the religious life, as well as a neophyte author.

Nevertheless, it is precisely because the phrases of this little softbound are firstfruits, and hence breathe the aroma of unmixed idealism and artless authenticity, that they are to be recommended to anyone who confesses himself to be a beginner in the devotional life. The language, though lank and pedestrian, is exactly the kind of idiom that can set the tone for the come-as-you-are approach we all need in order to experience the supernatural therapy of prayer. And Christ's rejoinders to the soul's downright grumblings and plain-spoken puzzlements reveal again and again, with some of the endearing bluntness of Don Camillo's answers from the Cross, that the Lord knows "what is in man."

To the sight, the book is as unpretentious and workaday as the written message. The volume is flecked with photos and doodles of the seminary and its woodland environs, with some startling though relevant inserts such as a coffee pot, a gridiron candid, and a page from the want-ad section of the newspaper. It is a moot question whether the aforementioned verse-arrangement helps or hinders the reader. For this reader, the italic print negates the readability afforded by the wide margins and uncluttered layout. But all in all, the book is heartily recommended as a spiritual primer, especially for the Franciscan soul.

Genesis Regained. By F. J. Sheed. New York: Sheed and Ward, 1969. Pp. ix-182. Cloth, $4.95.

Reviewed by Father Thomas E. Crane, S.T.L., S.S.L., Professor of Sacred Scripture at St. John Vianney Seminary, East Aurora, N.Y. (Diocese of Buffalo).

Frank Sheed surely needs no introduction. Suffice it to say that the illustrious and prolific founder of Sheed and Ward has added still another success to his already long list of contributions to the propagation of Catholic doctrine. As far as this reviewer is aware, this is the first of his books on an explicitly biblical topic, and it is well worth reading.

Sheed shows that he has read and digested well the contemporary abundance of studies on the background of the book of Genesis. This book treats only the first three chapters, a fact that seems to reflect Sheed's life-long dedication to apologetics in the best sense of the word. He faces squarely and clearly — and always with typical Anglo-Saxon wit — the questions of the contemporary scientific-minded enquirer, and discusses them in a friendly and somewhat rambling conversational manner, always showing the Catholic position.

The nine chapters cover such topics as the purpose of the book of Genesis and its origin, in terms of the early strands of Israelite oral tradition (J. E, F). An excellent chapter on the early pre-Israelite myths of the ancient Orient gives the background from which the Israelite authors derived their creation account before adapting it to their Jahwist monotheism. Sheed also compares the J account of creation with the earlier narratives and points out well the specific characteristics which distinguish the biblical accounts from the pagan ones. Against this literary background Sheed presents the principal theological themes of these chapters, the gradual emergence of man and of sin and the simultaneous growth of both.

In the discussion of the familiar themes of original sin, evolution, monogenism, etc., the old Frank Sheed of the Catholic Evidence Guild is clearly visible. He does a marvelous job here of harmonizing modern understanding of Genesis with the doctrines of the Catholic tradition.

After following the presentation this far, we are quite disappointed that the book ends here. We feel as if the expert leader has ended the guided tour somewhere in the middle, and that it would have been better — and more complete — if our guide had continued his exposé at least through the remaining chapters of the primeval history. Such a lucid explanation of the whole of Gen. 1-11 as a whole would be invaluable.

Even so, the book is excellent and deserves high praise. It will be rewarding to the many who are looking for "What's new in Scripture," and especially for anyone who wants to see new light on the theology of Gen. 1-3. Although there are a few typographical errors (iroic in a book by the publisher!), they are not so many as to be too distracting. An up-to-date (1969) bibliography gives suggestions for further reading.

The New Community. By Gabriel Moran, F.S.C. New York: Herder and Herder, 1970. Pp. vii-134. Cloth $4.50; paper, $1.95.

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

This book develops, with very little duplication and with a truth more "biographical" than "ideological," the author's suggestions in **Experiences in Community.** Here Moran continues to advocate a quantum leap — a change "large enough to shake the existing system but small enough to be in continuity with it" (p. 7). An inductive approach characterizes the whole book, the thesis being that our identity will be clarified not by a priori reasoning, but by a good, hard look at our experience of ourselves and our relationships with one another.

Two chapters deal with religion and with community as theoretical background for the practical suggestions which follow. Sociology, ecology, and the current interest in oriental religion are all brought into play to retrieve from secularization theology what has been lost in our appreciation of genuine religion. Community has biotic and moral aspects which must be restored and maintained along with the spatial. It is never perfectly realized, because the unique basis of any community, the human ideal of common brotherhood, is itself not realized. Fruitful use might have been made here of Teilhard's "amorization of the cosmos."

The ensuing three chapters deal with the nature of community in the concrete, with organization (government), and with function (work). Today's dramatic attempts at demonstration communities express in miniature the wider search for worldwide community — a quest to which religious orders can contribute and from which they can learn. Neither end nor means, community is sui generis: there must be a focusing out of the community in service to the wider society, and the community provides the context — the continuing human support each individual needs.

Religious life must pass from a pre-bureaucratic to a post-bureaucratic stage, introducing the crucial differentiation which bureaucracy has given us: that between person and function. Institutionalization is not necessarily evil, but can enhance freedom; both large size and efficient organization are desirable but must be understood and used properly. Moran advocates a federated structure: tightly knit groups of smaller bodies ready for action, in which only the "exalted" sense of obedience (viz., to God) is retained, and the usual, "functional" sense eliminated.

In his final chapter the author introduces somewhat briefly a few ideas for which most readers will, to say the least, not be prepared: the amalgamation of existing orders and their realignment, eventually, in accord with differing world views; freer heterosexual relationships, in a much more open setting with temporary members; and, candidly, the transformation of both religious orders and secular institutes into a new, emerging type of community.

In trying to set forth as many of Moran's specific ideas and recommendations as possible in this limited space, I realize that I have probably distorted most of those I have been able to include, and have been forced, anyway, to omit several of them. The important thing I want to say, is that the book abounds in sound, balanced, and realistic suggestions even if it does contain some less felicitous recommendations. The mature religious reading it will know how to distinguish one from the other.

Moran is a talented, competent writer and a good theologian; and he has offered the discriminating reader, in this latest book, many ideas which should be an inspiring stimulus to action.

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Berrigan, Daniel, S.J., **No Bars to Manhood.** New York: Doubleday, 1970. Pp. 215. Cloth, $5.95.

Devine, George, **Theology in Revolution: Proceedings of the College Theology Society.** New York: Alba House, 1970. Pp. xi-286. Paper, $3.95.

Greeley, Andrew M., **Youth Asks: Does God Still Speak?** Camden, N.J.: Nelson, 1970. Pp. 94. Paper, $1.50.

Haffert, John, **Sex and the Mysteries.** Washington, N.J.: AMI Press, 1970. Pp. 284. Cloth, $5.95.

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Hinnebusch, Paul, O.P., **Dynamic Contemplation: Inner Life for Modern Man.** New York: Sheed and Ward, 1970. Pp. xviii-300. Cloth, $6.50.

Kiesling, Christopher, O.P., **The Future of the Christian Sunday.** New York: Sheed & Ward, 1970. Pp. xi-142. Cloth, $4.50.

Moran, Gabriel, F.S.C., **The New Community: Religious Life for an Era of Change.** New York: Herder and Herder, 1970. Pp. vii-134. Cloth, $4.50; paper, $1.95.

Mohler, James A., S.J., **The Origin and Evolution of the Priesthood: A Return to the Sources.** New York: Alba House, 1970. Pp. xv-137. Cloth, $3.95.

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Rust, Eric C., **Positive Religion in a Revolutionary Time.** Philadelphia: Westminster, 1970. Pp. 233. Paper, $3.65.

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Webster, Hutton, **Rest Days: The Christian Sunday, the Jewish Sabbath, and Their Historical and Anthropological Prototypes.** New York: Macmillan, 1916; republished 1968 by Gale Research Co., Detroit, Mich.

A Rare Season for Bonaventure Studies

Ewert Cousins

This is a rare season for Bonaventure studies in the English speaking world. At the very same time there have appeared the first English translation of Bonaventure's **Collationes in Hexaëmeron (Collations on the Six Days)**, by José de Vinck, and an English translation of the most important recent study of this work: Joseph Ratzinger's book on Bonaventure's theology of history.[1] It is especially appropriate to have these works available at this time, when there is an increasing interest in the thought of Bonaventure, in view of the celebration of the seventh centenary of his death in 1974. Conferences are being planned; and publications—both translations and studies—have been appearing in a steady stream over the last several years, especially in French. To the growing literature on Bonaventure in English, de Vinck's translation and Ratzinger's study of the **Collationes in Hexaëmeron** provide a substantial contribution; for they make available and analyze in depth one of Bonaventure's most important works.

The **Collationes in Hexaëmeron** express Bonaventure's most mature thought. Delivered the year before his death, they are a series of twenty-three talks given at the University of Paris in the midst of the controversy over Aristotle. They blend profound philosophical and theological speculation with vivid imagery and intricate rhetorical structure. They contain some of Bonaventure's most important texts on the centrality of Christ, the sacramental universe, criticism of Aristotle and the theology of history. The **Hexaëmeron** provides one of the richest sources not only for understanding Bonaventure's thought, but for grasping the cross-currents of the great intellectual ferment of the thirteenth century. The reader can feel the heat of controversy over Latin Averroism and sense in the background the factions that threatened the Franciscan Order. The **Hexaëmeron** shows Bonaventure in his full maturity—a philosopher and saint, a mystical theologian and man of affairs—rising at a moment of crisis to confront the intellectual and spiritual issues of his time.

The translation by José de Vinck captures the multi-dimensionality of Bonaventure's thought and expression. De Vinck has already established himself as the leading translator of Bonaventure into English by his four previous volumes of the series **The Works of Bonaventure**, published by the St. Anthony Guild Press.[2] **Collations on the Six Days** is a worthy successor to the earlier volumes, both in translation and in the design of the book. The Latin text can drive a translator to despair, for Bonaventure expresses himself with a philosopher's precision, a poet's imagery, and an architect's sense of rhetorical structure. Often he uses alternate connotations of a Latin term—which has no equivalent in English—to convey the richness of his philosophical insight. Or he may convey his vision through a cluster of images and intricate structures whose full meaning would be grasped only by his medieval contemporaries. De Vinck has dealt with these problems admirably and has given us a translation that is both accurate and readable, with a crisp Anglo-Saxon flavor. Of special assistance to the reader is an addition to the text: a series of folded sheets giving a detailed outline of each of the twenty-three collations and a structural overview of the whole.

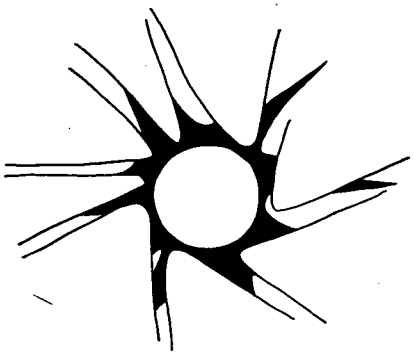
The **Hexaëmeron** is a complex work, even among Bonaventure's writings. Ratzinger's study analyzes this complexity and penetrates to underlying themes that give it unity. When Ratzinger's book appeared in German eleven years ago, it was recognized as one of the most important recent studies on Bonaventure. In the interim it has been discussed frequently by specialists, and its conclusions have been subjected to critical scrutiny. In his foreword to the English translation, Ratzinger raises the question whether a translation of the unaltered original is justified. He answers: "I would now place many points of emphasis differently and alter many nuances. But the general argument remains untouched, and I see no reason for reworking it."

Ratzinger holds that the **Hexaëmeron** must be read against the background of the thought of Joachim of Fiore, whose doctrine of the ages of history provided the Franciscan Spirituals with a theological structure for their practical positions. Although Bonaventure disagreed with the Spirituals and

[1] St. Bonaventure, **Collations on the Six Days**. Trans. José de Vinck, LL.D. Paterson, N.J.: St. Anthony Guild Press, 1970. Pp. xvi-404. Cloth, 8.00. Complete data is not available at press time for Josef Ratzinger, **Theology of History according to St. Bonaventure** (Chicago: Franciscan Herald Press, 1970; $7.50).

[2] Dr. de Vinck has already completed a substantial part of the manuscript for Volume VI of **The Works of Bonaventure**, which will comprise translations of "The Life of St. Francis" and "Commentaries on the Rule of St. Francis."

Dr. Ewert Cousins is a member of the Theology Department at Fordham University, and an active contributor to the American Teilhard de Chardin Association. He has contributed numerous scholarly articles (including several on St. Bonaventure) to various international periodicals, and is a member of the commission planning for the celebration of the Seraphic Doctor's Seventh Centenary in 1974.



altered the thought of Joachim, he nevertheless accepted its broad outlines and used it as a basis for his own theology of history. In the foreword to the English translation, Ratzinger notes that most of the criticism of his work centers around whether he has overestimated the influence of Joachim. He goes on to say that it seems clear to him that Bonaventure could not remain silent concerning Joachim, "since he was Minister General of an Order that was torn almost to the breaking point by the Joachimite question. **Hexaëmeron** is the answer he gave to this problem as General of the Order. It is a critical discussion with the Calabrian Abbott and his followers. Without Joachim, the work would be incomprehensible."

Seen against this backdrop, Bonaventure's theology of history emerges as a key to understanding the **Hexaëmeron**. From this perspective, Ratzinger is able to cast new light not only on the **Hexaëmeron** itself, but also on such larger questions as Bonaventure's attitude towards Aristotle and his relation to Thomas Aquinas and Augustinianism—all of which have been hotly discussed in scholarly circles in the last decades. Furthermore, Ratzinger has pointed out the correlation between Bonaventure's theology of history and his doctrine of God and creation. The dynamism of Bonventure's vision of history is grounded in the dynamism of the inner life of God and God's external expression of himself in creation. Here two lines of recent research on Bonaventure converge. Ratzinger's analysis of Bonaventure's dynamic notion of time and its progressive development in the stages of history has its counterpart in the research of the French, over the last decade, into Bonaventure's dynamic notion of God and creation.

Ratzinger's work has significance beyond the contribution it makes to the interpretation of an important text of Bonaventure, the intellectual history of the thirteenth century, and the coherence of Bonaventure's system. In the contemporary scene, both in philosophy and theology, the nature and meaning of history are of paramount concern. Ratzinger's book makes clear that our modern sense of history is not without its antecedents in our cultural past. And it makes Bonaventure's thought in this area available in such a way that it might serve as a valuable source for philosophical and theological speculation at the present time.

Cosmic Christology:

Conversations with Father Teilhard de Chardin

Gabriele M. Allegra, O. F. M.

Hong Kong, 1966

One day toward the end of April, 1942, I received a telephone call from Archbishop Mario Zanin, Apostolic Delegate to China. He asked me to go to his office, as he had something to discuss with me. When I went to Nai-Tse-Fu, the Apostolic Delegate's residence, a conversation took place between the archbishop and myself which I wish to report here in substance, for it reveals the mingled feelings of affection, admiration, and apprehension of which Père Teilhard de Chardin was then the object.

"Do you know Père Teilhard de Chardin?" Archbishop Zanin asked me.

"Yes, Excellency," I replied; "I met him several times, first at Kobe in Japan, and later at the French Embassy, St. Michael's Church, and the Institute of Higher Studies in Tientsin."

Father Gabriele M. Allegra, O. F. M., was for many years a missionary in China, where he came to know Teilhard well. These pages are a translation, by Father Bernardine Bonansea, of the introductory chapter to the book in which Father Allegra records his first meeting and ensuing conversations with Teilhard. It is used with permission of the publisher, St. Anthony Guild Press. *Copyright 1970, St. Anthony Guild Press, Paterson, N.J.*

"Well, then, I would like to give this devout priest and renowned scientist the satisfaction of seeing one of his works published. It is a work that is most dear to him, for he rates it over and above all his other works, whether scientific, philosophical, or religious. The censors of his Society have refused to give him a Nihil obstat. I ask you to read the work and see whether it is possible, in the spirit of Saint Francis, a saint so dear to Père Teilhard, to comply with his and my own request. However, if you really think that either because of its doctrinal content or for some other reasons the work cannot be approved, I would ask you to put your objections in writing."

I tried to decline the task, and to this effect I mentioned the names of certain learned priests I considered better qualified as censors than myself. However, the archbishop was immovable. He opened his desk drawer and took out a typewritten manuscript which he handed to me. I noticed that the paper of the single-spaced manuscript was of a very poor quality, and the pages had almost turned yellow. The manuscript bore the title: **Le milieu divin**. On the front inside page the following dedication was written (in Latin and French): "God so loved the world" (Jn. 3:16). To those who love the world, this essay on Christian Optimism.

The manuscript immediately aroused my curiosity. I began to page through it and, while still listening to the Apostolic Delegate, I turned to the last page and noticed with some surprice the place and date of the manuscript's composition: Tientsin, November 1926-March 1927. Almost instinctively, I interrupted the archbishop and said: "Excellency, this is a very old work. How is it that Père Teilhard wishes to have it published now, fifteen years after it was written? In answer to my question the Apostolic Delegate gave me complete information concerning Père Teilhard's case, with the evident intention of persuading me to be an extremely indulgent censor.

After I returned to the Franciscan house in Ly Kwang Kiao, Peking, I began to read the manuscript and make notes on anything that appeared to me as new, shocking, daring, or even wrong. At the end of this delicate task, I wrote my report as censor, which turned out to be negative. (If the archives of the Apostolic Delegation to China have been preserved, the report should still be there.) As the principal reasons for my refusal to approve the work I mentioned its ambiguous terminology and a confusion of the natural and supernatural orders. Moreover, I felt that throughout the work the reality and the meaning of sin were not given sufficient consideration and that thus the redemptive value of the sacrifice of the Cross was understated. Finally, I thought that its concept of the Redemption did not correspond with the teaching of revelation, taken as a whole.

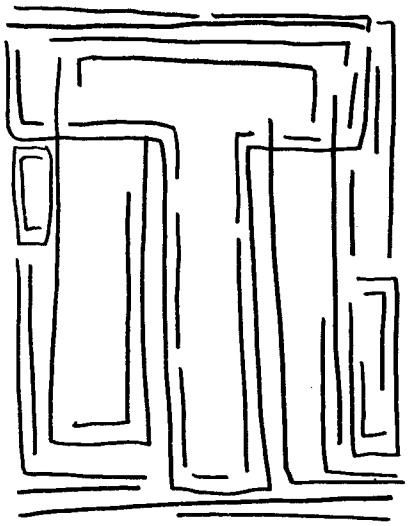
Yet, while pointing out the reasons for my objection to the work

I could not fail to bring forth also those points which had literally fascinated me: the powerful synthesis, the absolute primacy and finality of Christ, the Christian Church as the gravitational center of man's ascent to Christ, and the consecration of the world in Christ. I concluded my report as censor by saying that perhaps few readers would understand Teilhard de Chardin's thought, while many others, for lack of adequate training, would be led into error by his daring ideas. Hence I could not in conscience grant the Nihil obstat.

The archbishop seemed pleased with my report and told me that other censors too—he mentioned a few names—had expressed more or less the same view. He then gave me an order that took me by surprise and caused me a great deal of embarrassment: "Now go and tell Père Teilhard what you have told me. He already knows and is quite pleased that a Franciscan has been chosen as the definitive censor of his work . . . I assure you that your meeting will be a pleasant one and you will both be satisfied."

I waited two days. Then on a memorable Sunday toward the end of May, after celebrating Mass in the chapel of the Italian Embassy, I picked up the famous manuscript, put it in my briefcase together with a copy of my report as censor, and went straight to Rue Labrousse, in the former diplomatic legations quarter, where Père Teilhard was residing. He received me at once in his ground-floor office, and our meeting lasted two hours. As things turned out, this was to be only the first of our meetings, for as I was leaving, he said repeatedly: "Father, I will be waiting for you. On Sunday at this time I am always free, and I am very anxious to see you again." That marked the beginning of our weekly conversations. They went on almost without interruption until 1945 and left me with many indelible memories.

Following are some of the impressions I derived from my conversations with Père Teilhard. First of all, I was impressed by the humility he showed in listening with sincere good will to the remarks of either a philosophical or a theological nature that I took the liberty of making on his thought. He often said to me: "I speak neither as a philosopher nor as a theologian; I study phenomena. When I pointed out that for him, as for the ancient Greek sage, natural



science is inseparable from theology and philosophy, he would agree and say, "That is right, but I study primarily phenomena."

I could not help admiring him as he discussed such scientific issues as the expansion of the universe, cephalization, the biosphere, the noosphere, the convergent ascent of the spirit, the sacredness of the earth, the seat of the noosphere and yet so extremely small compared to the gigantic galaxies. What impressed and touched me most deeply, however, was his explanation — or rather (since he would return to the subject repeatedly) his explanations — of Christ as Alpha and Omega, of Christ the Pleroma.

During one of our first meetings I said, "Père Teilhard, all you are saying, if we leave aside the scientific arguments which are beyond my competence, is part of the traditional teaching of the Franciscan school. It represents the great contribution that the Venerable John Duns Scotus has made to Christian thought." I did my best to explain to him the substance of the Subtle Doctor's teaching, and then I concluded: "I am of the opinion that both Saint Paul and Saint John can or perhaps must be interpreted in this sense." I noticed immediately the profound emotion that my words had evoked in him—an emotion that manifested itself in an unusual sparkling of his extremely dark eyes. Our souls were vibrating. He rose from his chair and, being a tall man, bent toward me and embraced me most affectionately. "I will be waiting for you next Sunday," he said. "Be sure to bring with you the New Testament in Greek and the texts of Scotus. We shall read them together."

In several of our subsequent meetings we read together the texts of Saint Paul and Duns Scotus and commented upon them. Once I remarked to Teilhard: "It seems to me that what the Church needs today is a cosmic theology, a theology to be worked out in the light of the universal and absolute primacy of Christ." Père Teilhard agreed: "Yes, that is the word: we need a cosmic theology, and that will be the theology of the future." Later he returned many times to this idea, and on several occasions he urged me to help achieve this goal.[1]

We never discussed politics or war, even though our meetings were held between 1942 and 1945, when China and the whole world were at war. We seldom talked about our superiors or confreres, and when we did, Père Teilhard always showed great understanding and charity. He liked my sincerity, which I defined since our very first meeting as the Pauline **parresia**. I am sure he would agree with me when I say that he knew little scholastic philosophy, had a natural dislike for metaphysics, and was close to Maurice Blondel in his philosophical thinking. Although he lacked the knowledge of many learned professors, he nourished himself on certain basic ideas (**idées-lumière**, he used to call them) of Saint Augustine, whose thought he knew very well, and drew heavily from the teaching of Saint Paul, whom he used to read in the original Greek. As he came upon certain great new ideas or the ideas of some great minds, he immediately tried to fit them into his own personal synthesis and draw from them an abundant and unsuspected richness. It was then necessary to let him talk, for he was irresistible. In brief, Père Teilhard had an intuitive mind and was a mystic who was absorbed in his interior world and completely possessed by it. Because of his mystical cast of mind, it was practically impossible to wander afield in conversing with him, even when the subject bore on different and apparently unrelated topics. He would make everything converge on his key ideas of Christ as Alpha and Omega, Christ the Pleroma, the sacredness of nature and matter, the universe as the royal mantle of Christ.[2]

Since the death of Père Teilhard I have repeatedly been asked by several friends to write out and publish the substance of my conversations with him as a memorial to this renowned scientist. I always refused to do so. The last pressing invitation came to me from my confrere Father Bernardine Bonansea, professor of philosophy at the Catholic University of America, when he called on me in September, 1965. But to him too I said no, even though my refusal caused no little disappointment to one who has been a close friend since the days of our college studies in Rome. This year, however, on the occasion of the seventh centenary of the birth of the Venerable John Duns Scotus, patron of our Biblical Institute in Hong Kong, the Very Reverend Father Charles Balič, O.F.M., president of the Commission for the critical edition of Scotus' works, has put so much pressure on me that he has overcome my disinclination; I have finally given in.

But how should I present the thought of Père Teilhard, even if I reduce it to a single theme, as I have proposed to do? A scholarly report seems out of the question; it would be extremely boring. As I was pondering the matter, the idea suddenly dawned on me that a report in the form of a dialogue like those of Plato, Cicero, Galileo, etc., would perhaps serve the purpose.

At first the idea frightened me, but later I took comfort in the fact that a similar project had been carried out successfully by Jean Guitton, who only recently had presented us with an extremely interesting dialogue on the

[1] **Tr. note:** In a letter to me Father Allegra has confirmed that he was the first to use the expression "cosmic theology," which was later popularized by Teilhard and his commentators but with a somewhat different meaning.

[2] **Tr. note:** Commenting on this point, Father Allegra told me it seemed inconceivable to Père Teilhard that the universe—the whole creation—would not be centered on one idea or unifying principle. This principle, in Teilhard's view, could be none other than Christ, the Alpha and Omega.

thought and spirituality of P. Pouget, C.M.[3] I decided therefore on the dialogue form, and at the same time I proposed to limit myself chiefly and almost exclusively to the theme of the primacy of Christ, not without adding here and there some hints and observations that might help toward a better understanding of the main theme. My decision was not an arbitrary one. In fact, the discussion during those happy hours which were for Père Teilhard a time for intellectual relaxation—he used to speak of **détente spirituelle**—was centered almost entirely on "the great Christ," even though occasionally we would turn our conversation to Pascal, Saint Francis of Assisi, the scholastics, Chinese philosophy, and Dante Alighieri. In this connection I may point out that because of his close friendship with his confrere Père Auguste Valensin, a renowned Dante scholar,[4] Père Teilhard had a great love for Dante, even though he never set aside time to m special study of him.

It is worth emphasizing, that Père Teilhard insiste reading the New Testament in the original Greek; he w miliar with the language no standing his assertion that h forgotten it. The Latin te Scotus, which he asked me to translate, and comment upon taken almost exclusively fro **Summula Scotistica** of Fathe mede Scaramuzzi,[5] and occa ly from the **Doctrina Philos et Theologica** of Father Part Minges.[6]

I have divided my dialogu three parts; and in it I hav nestly tried to reproduce, exact words, which would possible, at least the real an uine meaning of our conver at Rue Labrousse. As I en to report certain of his state I can hear even today not o French expressions, but al

[3] Jean Guitton, philosopher and author, is a member of the Frenc emy. He was the first Catholic layman to be invited to attend the Vatican Council. Père Guillaume Pouget (1847-1933) was a learned p the Congregation of the Mission. Called a "modern Socrates" by Paul his life has been described by Dorothy Poulain in the **Catholic We** (Aug., 1955), 236-31. The work of Guitton here referred to is **Dialogu M. Pouget sur la pluralité des mondes, le Christ des évangiles et l'a notre espêce** (Paris: B. Grasset, 1954); Eng. tr. Fergus Murphy, **Abbé Discourses** (Baltimore: Helicon, 1959).

[4] Père Auguste Valensin, S.J. (1879-1953), a schoolmate of Tei the author of **Le christianisme de Dante** (Paris: Aubier, 1954). He philosophy under Maurice Blondel and contributed to the exchange between him and Teilhard. Cf. H. de Lubac, **Blondel et Teilhard de** (Paris: Beauchesne, 1965); Eng. tr. W. Whitman, **Pierre Teilhard de Maurice Blondel**: Correspondence (New York: Herder & Herder, 19

[5] Cf. Diomede Scaramuzzi, O.F.M., **Duns Scoto: Summula, scelta coordinati in dottrina** (Florence: Libreria Ed. Fiorentina, 1932).

[6] Cf. Parthenius Minges, O.F.M., **Ioannis Duns Scoti Doctrina phi et theologica** (2 vols., Quaracchi: S. Bonaventurae, 1930).

ry inflexions of his voice; I still tain the vivid awareness of my ring at the sparkling of his eyes. me readers will no doubt notice w lively and stimulating our nversations were, but no one will e able fully to understand the vial and friendly fashion in which ey were carried out unless he s known Père Teilhard personly.

Once, quite a while before leaving r Tientsin, Father Teilhard told e about the extended visit he uld make there. He then presened me with the typescript of **Le milieu divin** and a short but valuble essay, **La parole attendue**. On he frontispiece of **Le milieu divin** e wrote the folowing dedication: "To the Reverend Father Allegra, with great affection, in Christ... Omega. Teilhard de Chardin."

He went on to explain his vision of Christ as Omega Point and spoke with such eloquence and enthusiasm that it was a real pleasure to listen to him. After a little while said to him, "Père Teilhard, what ou are saying is, without your eing aware of it, a concept that s already been expressed by John ns Scotus in what may be called s "elevatio mentis in Deum": ou are infinitely good, communiting the rays of your goodness st liberally: to you, the most lovable, all things tend, each in its own way, as to their ultimate end."[7]

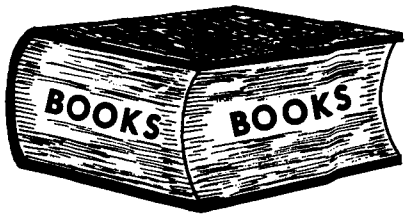
Père Teilhard was delighted. He rose from his chair, took me to his office, and there went out of his way to explain to me a large diagram of the "Tree of Life." The tree was dominated by the figure of a man illuminated by a flash of light coming from above. This represented the mystery of the Incarnation by which God (in Teilhard's terms) did not lessen nature but made it sacred. Then he began to talk with loving tenderness about the Blessed Mother, Mary Immaculate, who, according to his theory of orthogenesis, fulfills the unique and glorious task of sublimating mankind or, as Dante puts it, of ennobling nature.

"We must talk again about this subject when I come back from Tientsin," said Père Teilhard.

"Of course," I replied.

And talk we did. The small volume of Conversations with Teilhard de Chardin on the Primacy of of Christ, soon to be published in Father Bernardine Bonansea's English translation by St. Anthony Guild, Paterson, N.J., is a free but accurate record of what we said in those memorable days about the absolute primacy of Christ, while a furious war raged like a wild hurricane over the entire planet.

[7] Cf. John Duns Scotus, **A Treatise on God as First Principle** (tr. and ed. B. Wolter, O.F.M.; Chicago: Franciscan Herald Press, 1966), 145: "Tu ius sine termino, bonitatis tuae radios liberalissime communicans, ad quem abilissimum singula suo modo recurrunt ut ad ultimum suum finem."



The Crucial Questions. Edited by Frank Fehmers. New York: Newman Press, 1969. Pp. 172. Paper, $3.95.

Reviewed by Father Method C. Billy, O.F.M.Conv., S.T.D. A member of the Theology Department at Maria Regina College, Syracuse, N.Y. Father Method has taught at St. Anthony-on Hudson, The Catholic University of America, and St. Joseph's College in New Mexico.

"The Church is suffering from theological indigestion," according to the International Publishing Consultants (Preface). This book is an attempt to balance the theological diet, synthesizing for the average reader the abundance of theological thought on today's market.

The Crucial Questions is one of an ever-growing number of team efforts, in which there is both a collective unity and an individual identity to the separate essays which present individual opinions (and in some cases, solutions) and which function, as well, as "digests" of larger monographs by the same authors.

Despite its brevity this book still fills a need in the quest for practical, positive answers to some questions relating to the post-conciliar Church. The list of authors, who contributed their questions and in some cases their own solutions, is imposing; all are recognized as eminent theologians —Schillebeeckx, Schoonenberg, Congar, Daniélou, Metz, and Rahner. They give a concise presentation of what they consider to be the most important post-conciliar problems, preceded in each case by a well-defined statement of the question. Cross-references are abundant throughout, as the authors indicate their agreement and disagreement with one another. All agree that Vatican II was a good beginning, and that it has left us with specific and acute problems which need further attention.

Each theologian presents what he considers the most pressing questions. Fathers Metz and Rahner join forces, giving their essay the form of a dialogue with one another. Schillebeeckx presents three, and the others, five "crucial questions." Every author is somewhat diffident about his selection of so limited a scope; though aware of many other prolems, the contributor has, in each case, nonetheless acceded to the publisher's request for selectivity.

Topics treated include faith, ecumenism, God and the world, secularity, Christology, orthodoxy, religious existence, the Church, dialogue, priesthood, and "Humane vitae." The most consistently recurring problem is that of hermeneutics: the re-interpretation of dogma, gospel, and the tradition of the Church, so as to make the message of salvation understandable for the man of today. (Dialogue and de-mythologization enter intimately into this context.)

Most of what is said has application throughout the universal Church, but there is a measure of provincialism. It is indicative of some lack, perhaps, that those who refer to problems here in the U.S. admit candidly that they spent only a few months here. The chapters attributed to Schillebeeckx and Schoonenberg were, moreover, composed and translated by Dr. Robert C. Ware of Nijmegen; based on interviews with the authors, they were submitted in final copy for their approval.

There are many interesting points made. Daniélou, e.g., disagrees with Rahner, Schillebeeckx, and others with regard to the future of Christianity as "a small spiritual elite in which the Church would subsist as an eschatological sign." Even amid a technical civilization, according to Daniélou, human society will be able to function as fundamentally Christian. Schoonenberg has a bit of advice for the protestors of the Vietnam War. He does not condone the war, but counsels those who seek to stop it "for God's sake," or "in the name of God," to realize that the name of God is the name of **someone** who is Love.

This book will help the reader recognize some of the priorities within the complicated turmoil of Church life, and the many urgent problems facing the post-conciliar Church. Recognition is, of course, not solution. We know that the theologians here represented are capable of more detailed presentation, but such is not the purpose of this book. If the Church is indeed suffering from theological indigestion, **The Crucial Questions** will certainly help, not to satiate the hunger of the student of theology, but to nourish the theologically hungry, average layman.

The People Are the Church. By Eugene C. Kennedy, M.M. New York: Doubleday, 1969. Pp. 216. Cloth, $4.95.

Reviewed by Father Joachim F. Bakey, O.F.M., a member of the Mission Band of Holy Name Province presently completing the requirements for his M.A. in Religious Education at Loyola University.

In presenting the Church as the People of God the Council immediately took a stand more fundamental than an organic and functional distinction between hierarchy and laity and considered that which is common to all in baptism. Whether or not they be members of the hierarchy, all Christians are first and foremost the faithful in the deepest meaning of the word.

The work of renewal means in a very important way the rediscovery of the People of God as a whole, as a single reality; and then, by way of consequence, the co-responsibility thus implied for every member of the Church.

As Father Kennedy so ably points out in many graphic ways, this work of renewal is very much hampered by an anxious conservatism more reminiscent of the servant who buried his talent in the ground than of those who invested their master's capital so as to bring in interest. "There has been so much hesitation and caution, so much reliance on worn-out phrases about making haste slowly, so much defensiveness, that these people have come to wonder whether Church leadership is seriously interested in giving itself fully to the world."

If we really listen to one another, we might change; and change threatens our comfortable ideas about ourselves. Some people in positions of leadership listen quite selectively to the Christian community and are extremely skilled at filtering out what might challenge them to change themselves.

The Church is likened to an individual in psychotherapy, seeking his own identity. What such a person first talks about is usually not the central problem at all; and such is the case with ecclesiastical discussions of celibacy, birth control, and even authority. The central question

is whether the Church can get in touch with its real self.

Authoritarianism, defensiveness, lack of trust, excessive caution, immature religion are all factors contributing to the painful difficulty the Church has in growing into a more enlightened self-understanding. The Church has, as it were, reversed the famous dictum of architect Frank Lloyd Wright, that "form follows function." Instead of first finding out what the function is and then building the form to fit it, churchmen have provided Christians with a detailed form of life and then told them they must function as best they could out of this framework.

The author discusses many facets of church authority. The pastoral role of authority needs more emphasis. The magisterium exists not simply to settle debated questions, but even more, to inspire, encourage, stimulate, and sensitize the minds of men. It aims not to restrict or suffocate creative thinking, but rather to make the Church an authentic home of courage and responsible freedom. Education in the modern secular world is conceived as the imparting of a certified body of information, more than as a participation in an on-going quest. But this is, as Father Kennedy points out, an important element of mature religion: that it be heuristic—constantly participating in an on-going search for truth and understanding.

The author is at his best, perhaps, when dealing with mature and immature religion and with "the Church as counselor to conscience." So many of our people are simplistic, extrinsic, and totally authority-oriented in a way that leaves them in a condition of moral infantilism. Because we have tended to dictate consciences in the past, many of our people have not been able to develop an adult religion. Freedom is needed in order to grow. One cannot grow and internalize his belief unless he is free to question. Conscience has been described as the experience of responsibility in the exercise of freedom.

Father Kennedy's chapter titles reveal him as a creative master of the one-line punch: "The Guilt-Machine Breaks Down," "The Theology of Caution," "Ex-Priests without Tears," "Sexuality—Who Has the Problem?" As a famous priest-psychologist, moreover, he is strongest when pursuing a psychological point, and not as strong in developing an in-depth theological discussion. I would like to have seen better theological development, e.g., of the Church's self-identity as People of God. What caused the Church to become so clericalized and juridicized that the laity has seemed entirely excluded from its magisterium as part of the teaching Church?

But the author seems hopeful that the Church is passing from adolescence into adulthood—attaining a better understanding of her real self. Perhaps we should not be too impatient. Ten thousand years from now people will doubtless look back at us as "early Christians, contemporaries of Christ." Truly we are in many ways still primitive—still in an embryonic condition.

Much of what Father Kennedy tells us here, has been said before; yet he seems, in his own clear, stimulating and inspirational way, to say them better. He is, indeed, a creative genius when it comes to communicating insights about both God and man.

Contemporary Pastoral Counseling. Edited by Eugene J. Weitzel. New York: Bruce, 1969. Pp. 299. Cloth, $8.50.

Reviewed by Father Maury Smith, O.F.M., M.R.E., M.A., Director of the Alverna Retreat House, Indianapolis. Father Maury is currently working toward the Doctorate of Ministry in Pastoral Counseling at Christian Theological Seminary.

Weitzel has selected some very knowledgeable and capable authors to give us an in depth introduction to specific issues in pastoral counseling. The book is certainly contemporary, with the inclusion of chapters on alienation, drug abuse, and geriatrics. Besides an excellent introduction to counseling by John Stafford, a psychoanalytical approach to counseling by Vincent Conigliaro, a survey of abnormal psychology by Magda Arnold—there are special areas of counseling treated: counseling the teenager by Wolfgang Reidel, counseling religious sister by Vincent Conigliaro, and geriatric counseling by Jeanne Gilbert. Included also are the usual topics: scrupulosity, masturbation, homosexuality, venereal diseases, marital problems. The only subject missing, that a pastor continually meets with, is alcoholism.

Usually you find in a collection like this a few good chapters, and the rest not-so-good. In this book I find some excellent chapters, and the rest with good, insightful treatment. Stafford, I feel, captures the spirit of present-day counseling theory in a good historical setting. Weitzel offers a discussion of the moral, spiritual, and psychological aspects of masturbation which any priest will find eminently sensible and helpful in counseling teen-agers. He suggests we apply AA's approach (the 12 steps) to this problem. (To avoid confusion he does not suggest that masturbators congregate into groups, but rather that they apply individually the 12 steps, each to himself.)

The chapters on alienation, scrupulosity, and homosexuality give a good understanding of the persons in these situations. Those on teen-agers and religious sisters should be read by any who counsels in this area. Everyone who deals with elderly people can profit from the chapter on geriatrics. The discussions of venereal disease and drug abuse tend toward giving information on these topics rather than their treatment in counseling. The chapter on marital problems is too brief. The writer is hardly able to cover the topic in the pages allotted him.

Weitzel has done a masterful job in collecting an up-to-date and excellent coverage of pastoral counseling. I congratulate him and all the collaborators. It is unfortunate, however, that so fine a collection should be hampered by a price almost twice that of comparable books; there seems to be a certain lack of discernment in keeping such helpful material from many readers who will feel that the book exceeds what they would want to spend for a volume its size.

The Psalms: Their Origin and Meaning. By Leopold Sabourin, S.J. New York: Alba House, 1969. 2 vols: pp. xix-253; xix-373. Cloth, $17.50 the set.

Reviewed by Father Thomas E. Crane, S.T.L., S.S.L., Professor of Sacred Scripture at St. John Vianney Seminary, East Aurora, N.Y. (Diocese of Buffalo).

The contemporary emphasis on biblical studies makes especially welcome a work by a competent scholar, which offers us the best of modern psalm study. Father Sabourin, of the Pontifical Biblical Institute in Rome, has distilled a tremendous amount of information for us in this work. Relying heavily on the pioneering studies of Gunkel and Mowinckel, he has made a particular effort to present the psalms according to their various types or categories, and to relate them to the setting of Israelite liturgy in the OT period. He also draws extensively from the work of M. Dahood, his colleague at the Biblical Institute, whose **Anchor Bible** volumes on the Psalms have blazed new trails because of Dahood's heavy emphasis on Ugaritic parallels, background, and linguistic influences. Sabourin shows some sympathy at

times for Dahood's proposed emendations of obscurities in the Hebrew text, on the basis of well presented grammatical arguments drawn from Canaanite (Ugaritic) literature. However he presents, as is, the English text of the psalms from the new CCD version, but without the footnotes which accompany them in the CCD text, and with biblical parallels conveniently placed in the margin. He refers often to the "myth and ritual" school represented especially by Scandinavian exegetes, and often reproduces non-biblical texts which are strikingly similar to the psalms. These references show interestingly the great affinity of style and function which the psalms have with their ancient oriental milieu.

The first chapter explains the text of the psalter, its origin, its parts, and, insofar as it may be feasible, its date—i.e., the dating of the individual psalms as well as that of the collection as a whole. In the second chapter Sabourin presents the studies of Gunkel and Mowinckel (mentioned above) and explains their contributions to the setting of the psalms within the cultic context, and within the groupings of types or categories. The next chapter, which goes for over a hundred pages, treats the "Beliefs of Piety," or, as we might call it, the various religious and theological themes which find formal expression in the psalms. Then the fourth through eighth chapters treat in detail, individually, the type-groups of, respectively, Hymns, Individual and Community Laments, Royal Psalms, and Didactic Psalms. The appendices list the psalms in logical and numerical order. A subject index and a magnificent bibliography complete the author's excellent contribution to the dissemination of modern biblical studies.

The sheer magnitude and thoroughness of this effort merit both the respect and the gratitude of all, and augur well for the wide acceptance which Sabourin's work deserves.

We can fault the publishers in several ways. The very high price is difficult to understand or justify, for a work which could have been put easily in a single volume of probably less than six hundred pages. The second volume duplicates over twenty pages of introductory material already given in the beginning of the first, and also repeats the appendices and the subject index of the first volume, which ought to appear only once, at the end of the entire work. Inconsistencies in the type and size of print are distracting. As for the author himself, we would offer only one criticism. We suspect that Father Sabourin, who is apparently bilingual, did not submit his manuscript to the review of someone whose primary language is English; such a step could have forestalled the frequent occurrence of heavy expressions which, although comprehensible, are nevertheless not contemporary English parlance.

In the light of all this, we may conclude that, although Father Sabourin has presented a most valuable and helpful contribution, the publisher's technical handling of it, together with the price, which (with all due respect to the author) seems clearly excessive, will probably keep the work limited to libraries, whereas it deserves to be on the average rectory and convent bookshelf.

American Culture and the Quest for Christ. By Anthony T. Padovano. New York: Sheed & Ward, 1970. Pp. x-309. Cloth, $6.95.

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

Father Padovano rightly deplores that proselytism which seeks to force on the American person a Christianity that comes from the Old World ready-made, requiring nothing but docile submission. He has therefore adopted an inductive approach in this study, designed to show the need for redemption, deeply rooted in the traditional American heritage, to which Christ is the answer.

The book is divided into four chapters, of which the first is properly a prolegomenon dealing with modern philosophy: Schopenhauer, Comte, Mill, Marx, and Freud. I think the author knows quite well what he is talking about here, and he manages to convey his erudition with remarkable lucidity considering the extreme brevity which characterizes especially the first three sections.

The second chapter disposes of primitive religions, Hinduism, Buddhism, and Islam in a couple of pages each—not quite as bad a procedure as it seems, since Padovano wants only to show that in these, the chief world-religions, there is a universal quest for salvation.

The same purpose underlies chapter three, in which the American Everyman is subjected to an analysis which is occasionally marred by quixotic generalization. John Dewey serves as the main spokesman, which is fine; but I thought the heavy reliance on Tocqueville and Maritain a rather unfelicitous idea.

Finally, the literary themes adumbrated quite unexpectedly at the end of chapter three are expounded at much greater length in a chapter devoted explicitly to "Salvation Themes in American Literature." Fitzgerald, Hemingway, Williams, Faulkner, and Steinbeck are examined and, although a good number of insights emerge in these pages, so many characters are introduced in such rapid succession that the reader is left somewhat breathless.

Probably the most intriguing aspect of reading this book was trying to guess the effect of the next misprint; there are enough of them, and they do so many different things to the text, that there is ample material here for a fine game. I don't mean to make light of the author's earnest concern to establish an American spirituality, but his admirable concern and equally respectable erudition just aren't enough to make a successful book. One could overlook excessive brevity here and there, and contradictions between announced procedure and its execution, if only the whole endeavor had an authentic ring to it. But the trouble is, Father Padovano knows only too well where he is going, and his frequent disclaimers do nothing to persuade the reader otherwise. Philosophers and playwrights, theologians and novelists are all led onstage to speak their pieces so that (as we are informed with annoying frequency) the proper conclusions can be drawn in the final chapter of a book which is yet to come.

Thanks to its index, **American Culture and the Quest for Christ** may prove of value for the speaker or homilist seeking source material with which to make a point. I cannot think of another class of readers to whom this book would be very helpful.

Christ in Eastern Christian Thought. By John Meyendorff. Washington & Cleveland: Corpus Books, 1969. Pp. 218. Cloth, $7.95.

Reviewed by Father George, a Franciscan priest of the Byzantine Catholic Church who has contributed several articles to various publications and lectured extensively in the field of Byzantine liturgics and theology. Co-editor of a 2-volume English edition of the Byzantine horologion, Father has served as chaplain to the Stamford (Conn.) Catholic Library.

Any work which attempts to trace the development of Christology—albeit only in the East—must be either sketchy and superficial, or rather concise if it is accomplished in little more than two hundred pages. Father John Meyendorff comes to us with the finest academic credentials, and as a priest of the Eastern Orthodox Church we may presume he has

experienced the tradition of which he writes. Therefore be forewarned, this book is not to be taken lightly!

As the author himself indicates in the preface, a basic knowledge of the civil and ecclesiastical history of the later Roman and Byzantine period is presumed. For this reason alone, a beginner in theology might find the going rough. On the other hand, the advanced student is likely to be disappointed in not finding staggering new facts or revelations. Father Meyendorff admits this, too. What, then, shall we expect from this book? Its greatest contribution, in my estimation, is the delicate sense of perspective the author brings to its pages.

By careful writing, Father Meyendorff succeeds in giving the reader a sense of the arduous intellectual processes—along with a taste of the biting confusion and agony—which marked the advance of systematic Christology: for example, how the tenacious Platonism of the monks effected violent quarrels in speculative theology; why Pseudo-Dionysius became more important in the Western tradition than in his own Greek one; how ignorance was equated with sin, and the dispute of Christ's humanity and growth was spawned. Father Meyendorff gives a well illustrated lesson about the dangers of hazy words and unstable terminology, and how men fought over the same thing said differently. We find the author displaying with some skill the role of history—political and ecclesiastical—in the development of scientific Christology, and how what we so often take for granted was acquired by bloody effort. He draws quick but compelling sketches of patristic-age theologians like Nestorios, so radical that they pale some contemporary divines. But we say it again: because he presents rather exciting material in two hundred and some pages, the text becomes at times so succinct as to approach the level of a reading exercise in symbolic logic! Perhaps I am exaggerating this point, but it is an important facet of the book. And to be sure, not every chapter is of such calibre. People of almost any academic level will be able to read chapter six, for example, with profit and pleasure, for here Father Meyendorff moves from the realm of theory to apply the principles of Christology to the field of Soteriology: our life in Christ our Savior.

For those especially interested in Franciscan studies, this work will lend added weight to the position of Blessed John Duns Scotus regarding the univocity of being. A good reading of chapter four, in particular, can add much polish to a Franciscan's appreciation of the Incarnation from this viewpoint. For it is here that Father Meyendorff shows how the vague expression of Saint Cyril of Alexandria annoyed the theologians of the school of Antioch because of their suspicion of theopaschite formulas. For the dispute between them hinged not only on the mechanism of the hypostatic union—and the meaning of **hypostasis**—but especially on a basic understanding of being and its application to God and man.

In fine, this book has much to recommend it. Being concerned first with the basic structure of the work, I have perhaps been guilty of presenting it in too dry a manner. Be assured, there is much on its pages to excite the serious minded student of theology. And since the field of Eastern Christian theological studies is rather small in comparison to that for the West (and, in my opinion, overly populated with inferior and shallow work), this book comes as a welcome vehicle of something substantial. It will repay the reader's efforts with added insight, perspective, and color. Do not be put off by the cost in effort, for—after all—you get what you pay for.

BOOKS RECEIVED

Fontinell, Eugene, **Toward a Reconstruction of Religion: A Philosophical Probe**. New York: Doubleday, 1970. Pp. 261. Cloth, $5.95.

Menger, Matt J., O.M.I., **In the Valley of the Mekong**. Foreword by H. Ross Perot; Paterson: St. Anthony Guild Press, 1970. Pp. viii-226. Cloth, $5.50; paper, $3.95.

Rahner, Karl, S.J., **The Trinity**. Trans. Joseph Donceel, S.J.; New York: Herder & Herder, 1970. Pp. 120. Cloth, $4.95.

Reinet, Paul C., S.J., **The Urban Catholic University**. New York: Sheed & Ward, 1970. Pp. viii-182. Cloth, $5.00.

Wood, Barry, **The Magnificent Frolic**. Philadelphia: Westminster, 1970. Pp. 223. Cloth, $4.95; paper, $2.45.

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COVER AND ILLUSTRATION CREDITS

The cover and all the illustrations for the July issue of THE CORD were drawn by Mr. James Buckley, formerly a staff member of *Billboard* magazine now a student at the Pan American Art School, New York City.

the CORD

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the CORD is a monthly review devoted to Franciscan spirituality and published by the Franciscan Institute of St. Bonaventure University. Editor: Michael D. Meilach, O.F.M., 600 Soundview Avenue, Bronx, N.Y. 10472. Book Review Editor: Julian A. Davies, O.F.M., Siena College, Loudonville, N.Y. 12211. Managing Editor: Mrs. Joseph Cucchiaro, The Franciscan Institute, St. Bonaventure, N.Y. 14778. Second class postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing offices. Subscription rates: $3.00 a year; 30 cents a copy.

A REVIEW EDITORIAL

Toward a Reconstruction of Religion

Dr. Fontinell describes his task in this book as "the initiation of a *probe* in the direction of a radical reconstruction of religious truth, morality, God, and religion" (p. 81).[1] He proffers not even a theory, then—much less a definitive synthesis—but only an indication of the direction he thinks we might take. The goal is not revolution, any more than preservation. *Reconstruction* has a precise meaning here, which stresses continuity with the past even while insisting that there is no essential core immune from the reconstructive activity.

There is certainly no dearth of books on today's market purporting to give this sort of direction. At least a dozen have been reviewed in these pages during the past year or so, and still another is reviewed on p. 224 of this issue. Fontinell's suggestions are most closely akin, perhaps, to those of Leslie Dewart and Peter Berger; but this is to say neither that he depends in any way on them, nor that he says exactly the same thing as either of them. Dr. Fontinell has long been an active and articulate spokesman, not only for responsible development in doctrine, but for political and social reform as well. The reader anticipating in this book the same incisive clarity and mature, balanced scholarship that have marked Fontinell's periodical contributions, will by no means be disappointed.

The first chapter is devoted to as fine an exposition as you will find anywhere, of the "pragmatic metaphysics" which has received its most cogent expression to date in the thought of William James and John Dewey. (*Metaphysics* is loosely used, here, as synonymous with "outlook" or "world view," and the one espoused is thoroughly processive, relational, and in the best sense empirical.)

Quite properly, since epistemology is absolutely basic to any serious effort at reconstruction, the next chapter is devoted to truth, knowledge, and faith. Experience includes both faith and knowledge, which cannot be identified with one another but are nonetheless interrelated in a complex way on which abundant light is cast in this chapter.

The chapters on morality, God, and religion which comprise the rest of the book, combine to show in a compelling and (schematically) comprehensive way the relevance and rich promise of the pragmatic outlook once it is grasped as far deeper and more open than the crass utilitarianism and hedonism with which it has unfortunately too often been identified in the past.

Dr. Fontinell writes as a Roman Catholic, but also as a philosopher, whose observations have a wider application than the concerns of any one group or institution. He makes some applications—e.g., to contraception and to the Church as institutional—but insists that not too much importance be attached to these precisely as specific applications since his primary thrust is generic and global.

There is too great a danger of distortion and oversimplification inherent in any attempt to present in summary form or out of context any of Dr. Fontinell's recommendations regarding morality, God, or religion. We prefer to emphasize, with Dr. Fontinell, the assurance that re-examination by no means implies rejection. We share his optimism in looking forward to a revitalized Christian (world) community which is not afraid to forge ahead toward a fuller and more human existence in sensitive and faithful response to the call of God.

Toward a Reconstruction of Religion is not a book for the faint-hearted or for those afraid to think. It is, in our estimation, a book which no one else can afford to miss.

Fr. Michael D. Meilach, ofm

[1] **Toward a Reconstruction of Religion: A Philosophical Probe. By Eugene Fontinell. Garden City, N.Y.: Doubleday, 1970. Pp. 259. Cloth, $5.95.**

Evangelical Catholicity

Charles J. Curtis

We are living in a time of ferment, turmoil, renewal, and reformation. At the same time it is an age looking toward unity, peace, and understanding. It has become redundant to celebrate the Reformation in our day. With reformation, revolution, and renewal on every hand, there is little spectacular in the celebration of Reformation.

The great need in our day is to discover a sense of world unity, maximum cooperation, and common understanding. We are entering into the evangelical catholic age. I consider myself to be an Evangelical Catholic. It is clear that the Church has many tasks but the present urgency is to discover the meaning of Evangelical Catholicity. This is our present critical and existential task.

The Foundation of Ecumenicity

Evangelical Catholicity is the foundation for the promotion of Christian unity and the ecumenical understanding of the doctrines of the church. Without catholicity there will be neither an adequate, ecumenical church nor a complete, ecumenical theology. The Protestant must enchance and cultivate his catholic vision. The Roman, Greek, and Anglo-Catholic must grasp anew and revivify his evangelicity. Evangelicity and catholicity are essential for the future of the one church and the promotion of Christian unity.

Occasionally, through the years, I have been shocked to discover that many clergymen and theologians do not seem to appreciate or understand what the evangelical catholic position implies. At a recent meeting of the Edgewater Association of Clergy and Rabbis in Chicago, of which I am a member, I was dramatically reminded that the evangelical catholic position is not universally understood or appreciated. We had gathered for our regular monthly meeting of Roman Catholic Pastors, Protestant Pastors, and Jewish Rabbis, and were about to hear a presentation by a guest speaker. The speaker was a stranger to most of us, and to provide himself with an orientation he

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he asked at the beginning of his speech, "How many in the group today are catholic?" Spontaneously, and without thinking, I, as a Lutheran Pastor, raised my hand along with two Episcopal Rectors and three Roman Catholic Pastors. The other Lutheran Pastors present did not raise their hands, and the assorted Protestants present did not respond. For a moment all was silent, and then a chuckle broke out everywhere in the group. All had realized suddenly both the humor and the seriousness in this situation. Here I was, a Lutheran Pastor who spontaneously considered himself to be a catholic Christian as well as Lutheran in theology and evangelical in spirit, siding with the Roman Catholics and the Episcopalians. This was a natural, spontaneous affirmation of my own deep feeling for catholicity.

The question must be asked, Why do so many Protestants fail to see the essentially catholic dimension of the church? Is it not obvious to all of us as Christians that there is one Holy Catholic and Apostolic church? Are not all of us members of this one and only true church?

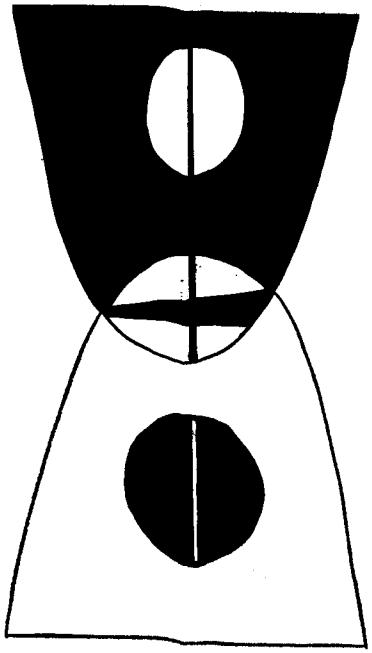
Catholicity

Catholicity is of the essence of the church. In a sense, the essential universality or catholicity of the church is given to it by the Word of God, which is inherently catholic. In terms of the categories of law and gospel this means that the Word of God is both law and gospel. Certainly the church lives by the holy gospel, but at the same time it cannot live without the law of God, for both are necessary for the evangelical and catholic quality of the church.

The term **catholic** in its original Christian use refers to the essential unity and ecumenicity of the people of God. The church catholic is not only the sum total of actual Christian congregations, but also the mystical universality of the whole church. It is a qualitative as well as a quantitative concept.

Qualitatively speaking, catholicity is the object of faith. It points to the incomprehensible mercy of God who through Christ has willed to unite his people in heaven and on earth in the one holy catholic church, the new humanity. Catholicity refers to the ecumenical nature of the universal church which embraces all men in the grace and truth of the Second Adam. It is the expression of the mercy and love of God who makes his sun to rise on the good and the evil.

Quantitavely, **catholic** means widespread and complete. It refers to the sum total of actual existing Christian congregations, and to the sum total of the ecclesiastical doctrines of faith and morals. Cyril of Jerusalem, e.g., thought that he could identify four marks of catholicity: (1) widespread and common as opposed to local; (2) complete in doctrine as opposed to fragmentary; (3) applicable to every man, as opposed to valid for some men only; and (4) mindful of all the virtues as opposed to selectively concerned with only some of them.



Later, **catholic** was used as a party label in the struggle against heresy. It then meant orthodox as opposed to heretical.

During the Reformation of the sixteenth century, the original meaning of **catholic** was revived by the reformers. The opposite of Protestant is not catholic. To this the writings of Luther and Calvin and other leaders of the Reformation bear eloquent witness. The reformers did not want to found new sects, but sought to reform the Roman Church in the spirit of evangelical catholicity. To emphasize the true and original meaning of catholicity, Luther selects the word **Christian** as a translation of the term **catholicus**, thus hoping to find an expression which will convey more accurately the universal and transcendent nature of the church. The Church in Sweden preferred the term universal (allmännelig) as a translation for **catholic**; and the Church in England did the same in the Canon, although in the Creed Crannmer, in 1549, used the term **catholic**.

Evangelicity

The term evangelical is derived from the Greek word **euaggelion**, which means "good news" or "gospel." Generally speaking, everything that pertains to the gospel is evangelical. More specifically, the term refers to the central message of the gospel: the redeeming power of God. The "good news" gives us the hope of redemption through the living Christ, who lives in the church, and to whom the Bible bears witness. In one sense, this hope is already realized now, and in another sense it is something which is yet to come.

Evangelicity must not be identified with biblicism, fundamentalism, the so-called Protestant orthodoxy, pietism, or revivalism. It is true that, historically speaking, **Evangelical** was the opposite of **Catholic** because the Reformation considered itself as a return to the Bible. **Evangelical** was used in this sense in Switzerland, Germany, and by the "low church" in England. Today the opposition between evangelicity and catholicity has been overcome, largely by the historical process and the ecumenical movement. We now realize that gospel-centered evangelicity and ecumenical catholicity complement

rather than contradict one another. This realization has, unfortunately, not yet fully penetrated the hearts and minds of the so-called "evangelical" Protestants in a number of sect-type churches. Obviously, the true spirit of evangelicity is perverted when **evangelical** is used as a party label for certain Protestant groups who falsely claim that their particular doctrines of man's need for atonement for sin, the rebirth of the individual, participation in the experience of personal redemption through faith in Jesus Christ as Savior, and the revelation of God's grace in Christ, are the only true statements of the essence of the saving gospel. The signs of the times, however, everywhere indicate that in virtually every denomination there is a swelling tide of evangelicity and catholicity which, fostered by the grace of the Holy Spirit, issues into a pervasive and overpowering movement toward ecumenical unity among all Christians.

The evangelical emphasis is rooted in the important insight that the church lives through, and thrives on, the Word of God. The church grew out of the gospel, it produced the Bible, and it has the continueing task of rightly proclaiming the gospel. The catholic vision does not, and need not, mean that the evangelical dimension of the church is overlooked. The one church is both evangelical and catholic. It is evangelical because the proclamation of the gospel to the world is its principal mission. It is one of the marks of the church catholic that it will not permit anything in its faith and order, as well as in its life and work, to hinder the Word of God. The church exists for the Word of God, and its future depends upon this.

The church cannot be designated as nothing more than a gathering of like-minded individuals of a Christian persuasion. As the object of faith, the instrument of hope, the expression of love—as the Bride of Christ—it is the one holy church which is to continue forever.

In this one holy catholic and apostolic church the Word of God is the self-disclosure of the truth and love of God in the form of a message through which the grace of God is given to us in human form. The Holy Spirit testifies in the church to the authenticity of this message as the very Word of God. The criterion which determines what really is the Word of God is not simply human wisdom, but the Spirit of Christ, who made the apostles living and active witnesses of God in Christ. The same Spirit is active in and through the tradition which comes from them; he grasps and transforms human life in obedience to this Word.

The Catholicity of the Reformation

The Protestant Reformation is often caricatured as a violent and irrational defection from true catholicity, and as the ardent and truly biblical embrace of genuine evangelicity. The time has come for a reconsideration of this traditional interpretation of the significance of Luther and Calvin and the other

reformers, which is based on the assumption that catholicity and evangelicity, properly and adequately understood, are irreconcilable opposites. The assumption of the irreconcilability of evangelicity and catholicity is, candidly, a false one.

There are signs today that a reassessment of the stance of Luther is being made both in the Roman Catholic and in the Protestant and Orthodox world. It is to be hoped that this will lead to a truer appreciation of the evangelical catholicity of Luther. For Luther, no less than for Calvin, the pure Word of God is the greatest treasure and advantage of the Reformation movement. Both men knew that Christian life and conduct in this world can never become as pure and holy as the Word of God. Nevertheless, the Word is not in vain. There is a continuous line of holy and upright children of God through the centuries. But this conviction did not lead Luther to embrace the sectarian point of view. Unlike the sectarians, he never lost his living feeling for the catholicity of the church. Neither Calvin nor he ever acknowledge the religious validity of his excommunication by the pope.

Luther was fully aware that the formation of sects can be of detriment to the catholic unity of the church and its faith. When radical sectarians took his forced absence from Wittenberg as an opportunity to destroy religious images and to undertake violent innovation in order to reform the church in a more externally visible and conspicuous way, Luther opposed them at great risk to his own life. In March of 1522 he preached for a whole week at Wittenberg, stressing that it is not good to form sects, because this does not serve the catholicity of either the gospel or the one holy church.

Luther emphasizes that to serve God in his church does not mean to form sects separating the holy people from the sinful and corrupt church, but it means first and foremost to teach the Word of God. It never occurs to Luther to deny that the Roman Catholic Church is the church of Christ because, despite his polemics against the papacy, the gospel of Christ was, and is, also in the Church of Rome. There is no gainsaying the fact that Luther and Calvin, the great French reformer in exile at Geneva, Switzerland, were, like so many of the epoch-making spirits in the history of the church of God, to some extent unjust—unintentionally so—to the age in which they lived, as well as to the period of history preceding it.

Modern historical scholarship has made increasingly untenable this unhistorical view of a great leap from Saint Paul to Luther, with an intermediate stop at Saint Augustine. In the old view Luther was not seen in continuity as well as discontinuity with the medieval church. Today we realize that he was not a pure disciple of primitive Christianity, but a creator working with the spiritual material which the church gave him. Until his death Luther never lost the catholic vision of the one church.

He stressed that his section of Christendom, though excommunicated by the Roman Catholic Church, nevertheless actually belonged to the one holy church of God, too.

Hence it is unjust and false to accuse Luther of deserting the one holy catholic and apostolic church, and of founding a new one. Luther emphasized that nothing really new had been invented by him and his followers. Even the great and learned Erasmus of Rotterdam, as well as Calvin and Luther, stood up against many cults and practices in the medieval church that they demonstrated to be decadent innovations of the medieval Roman papacy.

I have tried to emphasize, in the foregoing pages, the compatibility of catholicity and evangelicity, particularly in the light of certain historical factors which may at first seem to indicate an irreconcilable opposition between the two ideals. In a complementary article, to appear next month, there will be greater emphasis on the present —on the more specific implications of Evangelical Catholicity for ecumenism and the Christian life in our day.

Would You Like Some?

Oracoes Cotidianas, Modlitwy Rodzinne, La Preghiera in Famiglia, Carte de Prieres Familiales, Oraciones para la Familia, Gebetskarte fuer die Familie, Uranithe an Teaglaigh, Family Prayer Card. Would you like some?

Just send a 6 cents stamp with your name and address to Rev. Benjamin Kuhn, O.F.M., St. Bernardine of Siena Friary, Loundonville, N.Y. 12211 and he will send five free copies of the prayer card in any combination of the following languages you wish — English, Gaelic, Italian, French, Spanish, German, Polish, Portuguese or Hungarian. Your name will not be used for any other purpose.

Among the prayers on the card are: morning and night prayers, the Apostles Creed, the Angelus, prayers for the Souls in Purgatory, to St. Francis, of reparation. It also contains the mysteries of the Rosary, a Consecration to the Immaculate Heart of Mary, Acts of Faith, Hope and Charity and the Memorare.

Father Ben, who has been conducting a family prayer apostolate for many years, has circulated almost 2,000,000 of the prayer cards.

Come Alive: Life When It Is

It is difficult to get the spatial and temporal concepts of the present separated for individual scrutiny. Much of what has been written of "life where it is" could be revolved and re-presented point by point from the viewpoint of "life when it is." Where and when are parts of each other. And although we can speak of being present in the garden, we shall also have to speak of being present at 8:30. We need not only to set ourselves squarely in life where it is, but to have an ear sensitively attuned to those highly particular and climactic moments when the ordinary obscurities of earthly living are briefly resolved and life sounds a splendid summons to meet it when it is. That is, when it is inviting us to a new response, a profounder giving, a fuller understanding of our destiny. Unfortunately, we often enough fail to hear the chimes of the present moment for meeting a need or filling a role. And, still more unfortunately, we can fail in this particularly in the spiritual life, plodding along our dull pedestrian way right past the clock that is sounding the moment of a possible new greatness.

We may need to beware of an earthbound over-prudence which ceases to serve wisdom, just as overeating does not contribute to nourishment. This false prudence seems to be the commonest factor in our failures to read the time of this hour. We can be so preoccupied with the accoutrements of life that, in a real tragic sense, we can fail to have the time of our life.

Saint Francis of Assisi was always sensitive to life when it is. He answered its immediate chime with ardent enthusiasm. And certainly in his case it was no small thing to continue responding to the quarter hours of his destiny. Young and moneyed, loving and lovable, he was acclaimed "king of youth" by his Assisian peers. But then the first manifestely great moment of his life sounded. And it surely needed an acute spiritual ear to hear the chime of God's invitation of poverty and minority in that welter of wealth and ambition.

For those of us who are his followers, it is altogether too terrifying to envision what our own lives would be in the present hour had Francis not responded to the imperious summons to spiritual greatness in that hour of his. Yet consideration of a present and completely personal freedom to fail to respond to a like imperious summons to greatness in one's own life at this hour is not less frightening but only less obtrusive on one's consciousness.

Francis must have seemed an unlikely enough prospect for the role either of individual beggar or founder of a company of mendicants. He had an obvious charism for giving, but he had yet to discover much less to explore his capacity for receiving. Right in the very heart of his singing and prodigal spending, he was invited to become listener and receiver. God merely suggested that Francis reverse his entire life's orientation, turn his whole values system upsidedown and insideout, exchange plenty for penury and popularity for contempt—and this in one fell swoop. One could envision the possibility of a young man's declining a suggestion like that. At least, one would certainly sympathize with a young man asking for a year to think it over. Or, surely, a month. It only sounds like prudence. But God is not honored by the false prudence of men. And the prudence of the saints so easily passes for insanity among men.

For the saints are those who hear life chiming when it is, and reply neither: "Let me think it over" nor "Wait till I check the time with the operator." They simply reply, "Here I am, Lord! Your servant hears."

The marvelous thing about this kind of listening is that even when we do not understand what we hear we can still understand what is said. That is to say, even when we get the message wrong, we are still right because we recognize the sound of life when it is and make the best response it is possible for us at that moment to make. Witness Saint Francis again, newly "converted" to the Lord, waiting upon His Will, listening to His Word. "Francis, go and rebuild my Church," the voice of God said from the crucifix before which Francis was praying, "for you can see that it is falling into ruins." Saint Francis listened and got the message—all wrong. And it does seem in the unfolding story of the Assisian saint's life that God went out of His way, rather, to exemplify to us poorer listeners that what is important is listening to God even though we do not quite follow what He is saying. What is important is responding to what we hear even if we have not heard correctly. God spoke of the sophisticatedly tottering spiritual edifice of the Church which Francis was to rebuild with the strength of his simple gospel living. Saint Francis understood God to mean the crumbling material edifice of the nondescript little church building he was in.

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And so he immediately responded to the invitation as he heard it. He started "rebuilding the church which he could see was falling into ruins."

He begged stones, hauled them, set them into the weakened walls of the little church. Even as Francis, having got the thing all wrong, was right with God for having listened and responded as best he could, so could the prudent ones of this world be wrong with God for having got the thing right and failed to respond.

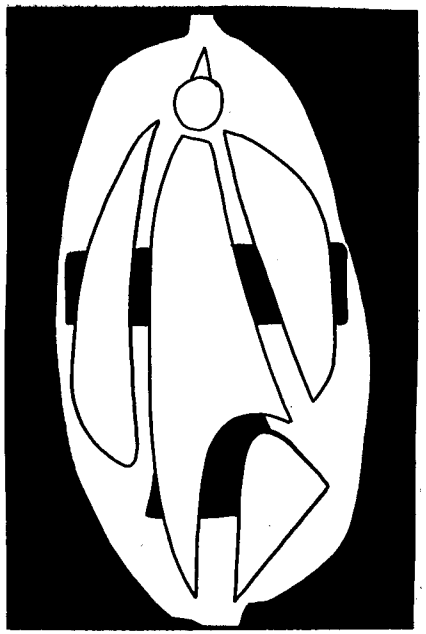
For there is another way that situation could have been dealt with. A commission could have been set up to study the situation. What was the history of the deterioration of the Church? Blame the cause! Who was responsible for the state it was in? Arraign them! What policies had erred? Denounce them! Was it possible to rebuild this Church? Set up committees to explore the possibilities. Should we not build a new Church instead of puttering about filling in the chinks in this old one? We know more about architecture now anyway. It never would have fallen into ruins if it had been built in a different style. Why waste time on a tottering structure? Or why, for that matter, build a new Church? Let's just sit out under the sky and celebrate the end of the Church and the beginning of enlighenment. Far more entertaining in any case to exhibit these crumbling walls to witty tourists than to sweat under the effort of building. And somewhere during the protracted burden of investigating the reports of all the subcommittees and studying the findings of the area directors, the clock has stopped chiming. We have been unaware of life when it is.

"I'll do it—sometime" has signed the abortion permit of many a spiritual life. Someday we shall get around to listening to God when He speaks. Only the message He had for us will already have been spoken.

Our Lord evinced an almost admiring affection throughout the New Testament for persons attuned to the hour. Even when they responded with highly unconventional urgency to the opportunity of the moment, He approved their alertness with miracles. There was the palsied man and his friends who were not to be deterred from drinking from the very Fountain itself of living water simply because circumstances made it inaccessible. How one would like to have heard that conversation as they planned their manoeuvres! But, for that matter, it does not require much imagination to reconstruct it. "We've simply got to get to Him while He's here." "Absolutely impossible. They're thirty-deep." "How about the back?" "Forty-deep!" "What about the roof?" "Man! A paralytic on the roof? Come on, now!" "Listen! it's now or never..." And soon, the sound of rough, eager fingers turning back the tiles, the puffing, the laborious snorts, the indignant cries from within the house, the creaking of the litter as it descended and there was made the most dramatic entrance ever made (Mk. 2:3-5).

What could anyone do with such an enterprising fellow with palsy but love him? What could Christ possibly do but heal him? But does not everyone respond to the urgency of the hour when it concerns one's personal gain? No, not too frequently, when there is involved incurring the inevitable disapproval and indignation of the crowd, the risk of seeming a fool. Too often singular greatness is esteemed of less value than conventional mediocrity. And often enough it is judged preferable to drink from the mob's stale canteens than to step out of line and choose the living water. The hemorrhagic woman whose touching faith is recorded by Matthew (9:20-21) responded to opportunity when it was, at the price of personal humiliation. The blind man of Mk. 10:46-48 heard the chime of the priceless moment only through the rebukes of a crowd which included some members of the first hierarchy. There is a certain price to pay for living life when it is, even as concerns reaping personal rewards. For the much more comprehensive rewards of personal donation, there is a higher price to pay.

When Saint Francis hauled stones to repair the church he thought needed rebuilding, there were those who threw pebbles at him. But, as we have observed, even when Francis was hearing imperfectly he was responding with all the adequacy then possible to him.



And it was precisely this which made him an adequate responder to God's actual invitation to restore not a church building but the Church's soul.

We are sometimes so encumbered with considerations of foreseeable practical difficulties that we cannot be practical about present reality. We waste so many moments of life explaining to God why His Will cannot be done, why His designs are not workable, why His invitations are ill-timed. It was, after all, perfectly obvious in the thirteenth-century complex of worldliness and evil that one little man could not turn a whole social tide. If Francis' physique did not render him outstandingly qualified for the trade of stone masonry, his prestige as a theologian was scarce-

ly such as to make him the obvious choice for a leader in ecclesial and social renewal, either. However, God is not hampered in His plans by our natural limitations, but only by our failures to respond when He calls.

The greatest decisions of men are made in the inner court of the soul, that same area where men's greatest wars are waged. The low voice of the Spirit of God heard in that inner court has power to lure a man out of the haven of ease into the surging waters of suffering, out of the limelight of worldly fame into the hot and blinding light of the desert, out of the comfort of routine into the uncharted dark jungles of faith. It can seem pleasanter not to listen, but in the end it is heart-breaking and life-destroying not to have listened.

It is an easily penetrable paradox that one must live by an unscheduled schedule. A life is most perfectly planned whose plans are most amenable to being upset. How clearly this paradox is proclaimed in the life of our Lady! From her earliest years, her life was carefully planned, and planned entirely for God. Apparently, just so that He might upset her plans.

She planned to be a servant and was summoned to a much more arduous destiny of service as mistress of the world. She decided on obscure virginity. She was invited to inexplicable maternity. She accepted the responsibility of parenthood and was told her Child had left her because He had to attend to His Father's affairs. There could be few more consoling sentences in the Scriptures for us fumbling creatures than that which tells us that our Lady did not understand what He said to her (Lk. 2:50). But she listened and responded. She went back down to Nazareth to continue issuing domestic orders to this divine Son of hers whom she did not understand but to Whom she listened and in Whom she believed.

We are so ready to believe, once we understand. Our Lady's listening is there to teach us that unless we believe we shall never understand. Unless we hear and respond as best we presently can to the sounding of life when it is, we shall never fathom our own destiny, but be left puddling about in our shallow determination to construct our own timepiece of destiny. Opportunities to serve, to give, to solace spring up like small flowers on our path, and we are sometimes too occupied with the business of living to be conscious of life's occurring. Yet it is truly a fearsome thing to be too busy to be alive.

To return to Saint Francis (and what can you do, once you have encountered that burning little man, but keep on returning to him) —he set out, alone, on one of the most grandiose programs of renewal the Church has ever witnessed, one that was to inspire rich men to give all their wealth away, celebrities to scorn their fame away, young girls to fling the shining hair of their heads away—and all

God will not ask me tomorrow
to achieve today's secret greatness.

these exhuberant flingings were as mere tokens of the gay donation of the heart to God. For carrying out this comprehensive plan, Francis had no blueprint save his own listening heart which always heard the sound of life when it was striking. There is a kind of vastly carefree air about the whole affair.

Having heard and responded to God's invitation to change his whole life's direction, he set out with literally nothing to do literally everything. What was literally nothing? A profounder nothing than a wardrobe consisting of a tunic and a rope belt and no shoes for his feet. It was that rich nothingness of the uncharted way toward a certain goal. It was that absolute poverty of the totally dedicated listener to God, the splendid poverty of the little ones who live by the word of God and whose only covetousness is in their sweeping desire that God's desires be fulfilled. When this kind of metanoia is achieved in a man's own life, he becomes a fit instrument of renewal in society, for only then is he freed for listening to life when it is.

The gold-crusty leaf gyrating on this particular October breeze will not return to perform again its exquisite dance of death when I have found time to watch it. The old man sick and lonely today will not chime his need out to me during his burial service next week when I will have made room for him on my schedule. And God will not ask me tomorrow to achieve today's secret greatness.

Ours is an era of much bemoaning of the times. But these times are the only times we have, so we might as well live in them. Why, after all, agree to be just an automated digit in the cosmic census when one could be daily coming more alive? "Your lives must redeem the times" was the magnificent challenge to the early Christians. Looking at today's headlines, checking the plots of today's motion pictures, and scanning today's world horizon gives rather clear indication that these times could certainly do with some redeeming. But—we? **Our** lives? The glorious answer that is sounding right now is: yes!

It is neither in whimpering wistfulness for the past nor in neonic abstractions of tomorrow that a man comes alive to himself and in God. We do well when we sufferingly deplore the lack of peace in the world. However, we do better to recall that the basic approach to world peace is to establish and maintain an atmosphere of peace in one's own heart right now. After that, one may be fit for larger commitments to the cause of world peace, such as living in peace with

one's cousins down the block, or being patient with that irritable clerk.

God is in the now of my life. It is altogether a pity if I am not there with Him. When God says to me whatever is my equivalent of that word of His to Saint Francis, "Go and rebuild my house," I can only respond by hauling whatever stones are at hand to put in whatever chinks I find in me and my situation today.

We accumulate some odd expressions along our earthly way. "How to deal with life." "We have to face life." Shall we, then, "deal" with life like a foeman? Like a business transaction? Shall we face life as though it were an adversary, a hazard to be hurtled? Life is not to be dealt with, as though it were something outside us. It is not to be faced; it is within us. And the only way to experience it is to come alive, here and—now.

Thomas

Sister Mary Seraphim, P. C.

Bruised because I
Stumbled at the
Cross,
Poisoned in the
Marshes of human
Reason,
—what was, is not,
what was promised,
shall never be—
Unless I see . . .
And put my hand. . .
Shaken
Though this reed,
He did not
Break.
Light with the promise
God and the Virgin the
Saints and you.
Blest by Honorius
in a one time darkness

Early Franciscan Sources

John Pilch, O. F. M.

In a recent book Cajetan Esser appears to have revived and redefined an approach to the study of Franciscan origins that has been neglected for too many years.[1] Already well known for his insistence on studying the writings of Francis himself (Rules, letters, and Testament) according to the canons of solid literary criticism, Father Esser here suggests considering eye-witness testimonies (especially non-Franciscan) contemporaneous with the primitive age of the Order.[2] The only Franciscan sources of this period which he will admit to be of value are those unmarred by incipient misinterpretations of the Franciscan ideal due to partisan interests in the Order. The entire first chapter is dedicated to an enumeration, description, and identification of these basic sources which guide the study in the remainder of the book.

This article is merely an attempt to report parts of this first chapter as a necessary guide for further solid Franciscan research. Time did not allow for a polished and complete translation, but the substantial accuracy of what is here reported can be guaranteed.

Since very soon after the death of Francis internal dissention over his ideals began to revage the Order and consequent "Franciscan" writing more often than not reflected partisan and not primitive understanding, Esser feels it necessary to restrict research to sources such as are not likely to be infected

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1 **Anfänge und Ursprüngliche Zielsetzungen des Ordens der Minderbrüder** (Leiden: E. J. Brill, 1966).... [Ed. note: For full documentation, see the translation soon to be published by the Franciscan Herald Press; omissions for present purposes are indicated in these footnotes by ellipsis.]

2 Unless there are more recent editions of individual works, one should use the critical editions of H. Böhmer, **Analecta Franciscana...** (Quaracchi, 1885ff); and L. Lemmens, **Opuscula S. Francisci...** The problem is treated from another point of view by Armando Quaglia, O.F.M., whose work was later taken up critically by L. Casutt, O.F.M. Cap., in **Die älteste franziskanische Lebensform...** (Graz, 1955); but cf. p. 4, n. 3, of this present book (**Anfänge...**).

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by these partisan concerns. For this reason he suggests a study of the documents emanating from the papal curia under Pope Honorius III (1216-1227) and written either about or to the friars, prior to 1230, when they petitioned the curia to intervene in the affairs of their Order.[3]

In addition, he suggests study of non-Francsican sources such as royal chronicles, archives, etc., insofar as they can shed specific light on the primitive period of the Order. Only in recent times is more attention being paid to this study.

Of special value and interest are some statements in the "Martyrium quinque fratrum Minorum apud Morochium" (Jan. 16, 1220), written by an eyewitness who lived near the friars in question but was not a member of the Order.[4]

And above all, Esser encourages a closer study of Leonhard Lemmens's **Testimonia Minora saeculi XIII de s. Francisco Assisiensi** (Quaracchi, 1926), which he feels has still not been adequately appreciated and utilized.

The point here obviously is to examine reports contemporaneous with and relevant to the origins of the Order. In the case of sources which originated within the Order but were not contemporaneous with Saint Francis, Esser prefers to study such as are not concerned with problems on observing the Rule (therefore, prior to 1230), or those unaffected by this problematic, or those written before the urge to accommodate the Order to a cloistered-monastic pattern became deeply entrenched. He enumerates eight such sources.

1. Brother Thomas of Celano's **Vita Prima** of Saint Francis, 1228. Though it highly praises Pope Gregory IX, who as Cardinal Hugolino was intimately connected with Francis and his work, it nevertheless presents a rather accurate picture of the beginning of the Order (even if sometimes concealed in the learned author's heavy rhetoric). For it was composed at a time when the first stirrings of internal problems in the developing Order had scarcely begun to break through. Besides, one must not overlook the fact that in his prologue, Celano clearly indicates that he will strive to narrate "what he himself had heard from the mouth of the Saint, or from credible and trustworthy witnesses." His report for this reason deserves greater attention than it has been receiving in recent times, especially since the appearance of the still basically unproven thesis of Sabatier.[5]

2. The "Legenda s. Francisci ad usum chori," written by Thomas of Celano, c. 1233.[6] Insofar as the material is concerned, this legenda adds little to what was recorded in the **Vita Prima.** Nevertheless in many statements it is more precise and clear, with the result that the testimony which may have been blunted by the rhetoric of **Vita Prima** becomes quite unequivocal here.

3. The oldest biography of Saint Anthony of Padua, called "Legenda Assidua," which was composed by one of his confreres soon after his canonization (1232). Notwithstanding occasional flights of rhetoric, it nonetheless sketches historical truth for the most part. The author intends to narrate only what he himself has experienced or has learned from eye-witnesses. His narrative about the life and work of the Saint and his Order are of especial value for us, since everything relating to the inner life of the Order is narrated entirely without prejudice.[7]

4. The "Vita beati Fratris Aegidii," which was probably written by Brother Leo, after Giles' death in the years between 1263 and 1271.[8] As is stated in the foreword, this **Vita** intends to reveal Giles as the "Brother of great contemplation" and consequently places special emphasis on his mystical experiences. Nevertheless it is done in the framework of his concrete life. The testimony can be clearly read even in this special literary form, and its allusions are quite valuable.

5. The biography and writings of Saint Clare of Assisi, the "little plant of the late Father Francis," as she calls herself with pleasure.[9] Clare had herself traversed the way of life modeled by Saint Francis and lived quite close to the development of his Order. She had accepted his spirit deep within herself and had preserved it at its best. Her witness therefore has great value and it would be highly appropriate to attend to it.[10]

6. As a contrast to the picture that appears from the sources already named, two of the oldest chronicles originating within the Order can be called to witness: that of Jordan of Giano,[11] and the

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[3] Cf. **Bullarium Franciscanum**, v. 1 (Rome, 1795ff).

[4] . . . a rather valuable recent edition is that of H. de Roeck, O.F.M., in **De normis Regulae O.F.M. circa missiones inter infideles (Studi e testi Francescani**, 19; Rome, 1961, pp. 5052). Jordan of Giano tells us that Francis read an account of this martyrdom and forbade it to be read by others. But we have no indication that this is the version he forbade.

[5] For a different view of the **Vita Prima**, cf. F. Debeer, O.F.M., **La conversion de saint François selon Thomas de Celano** (Paris, 1963).

[6] Both Legends can be found in **Analecta Franciscana**, v. X (Henceforth: **AF.**).

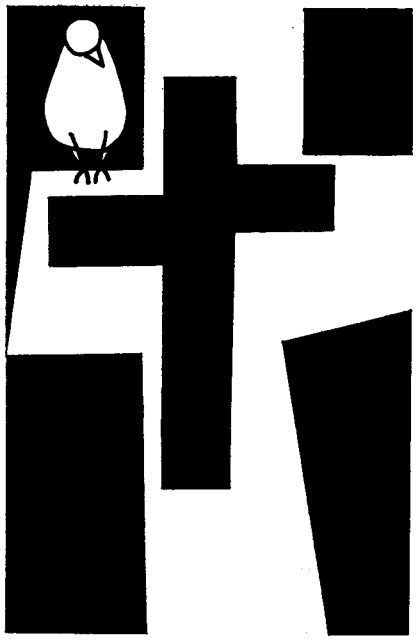
[7] This has been edited by Léon de Kerval, in **Collection d'études et de documents sur l'histoire religieuse et littéraire du Moyen Age**, v. V (Paris, 1904), 23-114. Cf. also S. Clasen, "Antonius, Diener des Evangeliums und der Kirche," **Wissenschaft und Weisheit** 23 (1960), 54-55. (The former work, henceforth: **CollEtDoc.**).

[8] An edition can be found in L. Lemmens, O.F.M. (ed.), **Documenta Antiqua Franciscana**, v. I (Quaracchi, 1901ff.), 37-63 (Henceforth: **DocAntFranc.**).

[9] Cf. **Regula s. Clarae**, I, 3; **Testamentum s. Clarae** 11; **Benedictio s. Clarae.**

[10] Cf. Nesta de Robeck, **St. Clare of Assisi** (Milwaukee; 1951); I. Brady, O.F.M., **The Legend and Writings of St. Clare of Assisi** (St. Bonaventure, N.Y., 1953).

[11] See Böhmer, in **CollEtDoc.** VI (Paris, 1908). Written before 1262, this chronicle is the testimony of a man who lived through the development years of the Order in Italy and then settled in Germany where the problem was not as acute. . .



"Tractatus de adventu Fratrum Minorum in Angliam," by Thomas of Eccleston.[12] Again, both these Chronicles have been for a long time almost entirely neglected in Franciscan research. Perhaps this was so because their presentation of the life of the Friars Minor and of the development of their fraternity basically differed from that contained in the later "conflict" writings of the so-called **Mirror of Perfection**, which also since P. Sabatier and his bold theses was considered to be the only correct view. Both Sabatier and all who followed him, however, overlooked the fact that in the Mirror literature the "quaestio iuris," as it was described at the beginning of the 14th(!) century, was placed pointedly in the foreground. Both of the chronicles under consideration speak unreflectively about the life of the brothers, as it **actually** took place in the first decade of the 13th century, and therefore about the "quaestio facti." And the facts can make a big difference in any judgment. Besides, one can't deny that everything which the first friars in Germany and England so matter-of-factly performed in their obvious idealism must necessarily lie within the range of development immanent to the Order. Otherwise one must accept the impossible conclusion that the Franciscan ideal in its migration beyond the Alps was strongly changed.

Upon further reflection these chronicles increase in significance among early Franciscan writings. The rules of the Friars Minor do not "rule" everything that actually was "ruled" in those times in the Order's day-to-day existence.[13] The writings of Saint Francis, including the definitive Rule for his Order, all bear an "occasional" character and quite properly never encompassed everything. The **Vitae** by preference describe the actual life

[12] Thomas, generally known as "of Eccleston," wrote his Chronicle ca. 1258/59. A. G. Little edited it in **CollEtDoc.** VII (Paris, 1909) and again in 1951 at Manchester. He spent 26 years gathering material, and some of his narrative seems to have been drawn from eye-witnesses and from documents, though in general he seems ill informed about the history of the Order.

[13] Cf. **Werkbuch zur Regel des h. Franziskus**, ed. by the German Franciscans (Werl.i.W., 1955), pp. 131, 216, and **passim**.

of their "hero." The later "legendae" are unfortunately too often swayed in their choice of material by the factional allegiance of their authors. For this reason the testimony of both these chronicles, which preserve full and concrete lives, are quite valuable. They really round off our knowledge in many respects.

7. Two letters of Brother Elias are also to be listed among the Franciscan sources. One was written in 1225/26 to the Friars Minor of Valenciennes,[14] and the other was written after the death of Saint Francis to the "minister of the brothers" in France,[15] and could equally well have been sent, in similar form, to all the provinces of the Order. Thus Bihl also calls it the "Epistola encyclica de transitu s. Francisci." Because the letters still belong to the "primitive period" of the Order and relate to concrete facts, they can be seen as relevant here.

8. The "Sacrum Commercium beati Francisci cum domina Paupertate," originating most probably c. 1227, is adduced not so much because of its early date, as because of its being a first, unprejudiced reflection by the young Order about itself.[16] Unfortunately this valuable writing, which gives such eloquent testimony to the spirituality of the still young Order later underwent many misinterpretations, which as a result aroused the suspicions of historians especially regarding its origins. Today one can say that this work is a quite faithful interpretation of Francis' thought and intention—one which must be carefully studied alongside the heretofore named sources regarding the primitive period of the Order, and which can correct these sources in certain areas.

To be sure, in the investigation of individual problems we must also consider non-Franciscan sources. From this vantage point one can examine both the writings of Francis and the sources just described. Only in this way can we be certain that relevant questions are posed and answered without prejudice. And only in this way can any possible development be placed in clearer perspective.

The majority of these non-Franciscan sources can be found in Lemmens' **Testimonia Minora**. Esser examines a number of them individually, and assigns them special alphabetical designations to facilitate their citation later in his own work. It might be well fo

[14] **Testimonia Minora**, 85-86 (Henceforth: **TM.**). Its authenticity has been defended by M. Bihl, O.F.M., in **AF. X**, p. 525, n. 3 (Cf. also F. van den Borne "Nabeschouwing over de Rondzenbrief van Broeder Elias," in **Sint Franciscus** 6 (1962), 74-75.

[15] Cf. **AF. X**, 525-28; also the introduction: LV ff.

[16] Esser bases his conclusions on the critical edition (Quaracchi, 1929) and refers also to his own "Untersuchungen zum 'Sacrum Commercium beati Francisci cum Domina Paupertate," **Miscellanea Melchor de Pablادura**, v. (Rome, 1964), 1-33.

future research in using these same sources to adopt the same method of citation.

A. The Chronicle of the Premonstratensian Prior Burckhard of Ursperg (d. 1230).[17] He became acquainted with the young Franciscan movement during a journey to Italy in 1210 and described it mainly on the basis of the experience gained at the time. His testimony is especially valuable among the earliest eye-witnesses.

B. The "Legenda de passione sancti Verecundi militis et martyris."[18] Its unknown author expressly called upon eye-witnesses for the two pericopes which directly concern the earliest history of the Order.

C. The "Vita Gregorii IX," which was written c. 1240, most probably by a Curia functionary (John of Campania?).[19] With great caution Lemmens states that he believes a certain (perhaps this one) "Joannes, apostolicae sedis notarius" was the one who had written a "Vita s. Francisci" of ambiguous value. Be that as it may, it should come as no surprise that this Curia official reveals the merits of Cardinal Hugolino with regard to the Friars Minor as highly prized and valuable. We must occasionally correct him by the statements of Gregory IX himself.

D. The "Historia pontificum Salonitanorum et Spalatensium."[20] by the archdeacon Thomas of Spalato, who on August 15,1222, was present at a sermon of Saint Francis in Bologna, bears eloquent testimony about it and its effects.

E. The "Chronicon Montis Sereni" is by an unknown Premonstratensian from the Lauterburg Monastery near Halle in the then archbishopric of Magdeburg.[21] In his narrative, which covers the years 1224/25, he describes the appearance of the friars in the district of Magdeburg. Since he is a member of an older Order, his statements have special importance; for if he is unfavorable to the rise of the "newer Orders," he must strive to make as objective an evaluation as possible.

F. A letter which James de Vitry, at the beginning of October 1216, while in the port of Genoa just prior to his crossing over to Palestine, wrote to his friends in the region of Liege.[22] His narrative depends entirely upon his personal

[17] **TF.** 17-18; cf. the editor's critical remarks, 16-18.

[18] **Ibid.** 10-11.

[19] **Ibid.** 14, and especially 12-13.

[20] H. Böhmer, **Analekten zur Geschichte des Franziskus von Assisi** (2n ed., Tübingen, 1930), 106 (Henceforth **Anal.**); cf. also **TM.**10...

[21] **TM.** 18-19.

[22] The entire letter was edited by H. Böhmer, **Anal.** 94-101. Lemme (**TM.** 79-80) merely treated a brief section of it. Our preference is the newe edition: R. B. C. Huygens, **Lettres de Jacques de Vitry** (Leiden: Brill, 196 71-78. A. Mens, O.F.M.Cap., **Oorsprung en Betekenis van de Hederlandse gijnen—en Begardenbeweging** (Antwerp, 1947), p. 245, n. 78, believes on go grounds that in the summer of 1216, Vitry could well have met Francis p sonally at Perugia.

experience in Umbria, 1216. Because he observed the religious movement in the North, he had a special eye out for its form of manifestation in the South. He had a congenial interest in the Order.

G. Another letter from the same author, written to Damietta in Feb. -Mar., 1220, has often been edited in such a way that editors of the Franciscan Order side-stepped a passage in the first part which is unfavorable to the Order—claiming it to be presumably a later interpolation. The edition of Huygens is our preference.[23]

H. Chapter 32 of the second book of James de Vitry's **Historia Orientalis**,[24] written from 1219 onward, essentially on the basis of experiences which the author had previously gathered in the West (c. 1216). In all probability it was to have ended after the important Battle of Damietta (Sep. 8, 1221).[25]

HS. Two sermons which James de Vitry preached as Cardinal for the Friars Minor.[26] As H. Felder has noted with good reason, these sermons were probably preached shortly after 1228. Even though they bear the typical characteristics of medieval sermons, one can nevertheless draw from them a correct and valuable judgment on individual questions.

J. The "Rhetorica antiqua" of the Bolognese Cuoncompagni, which was completed c. 1220, contains two brief narratives that are important for Franciscan studies.[27]

K. The Chronicle of the Cistercian Monk, Alberich of Troisfontaines, which extends to 1241, makes some important statements about the new Order.[28]

L. The **Chronicon Normanniae**, also called the **Annales Normannici** (-1259),[29] whose unknown author narrates in connection with Honorius III some data about the Friars Minor, strongly delineating their difference from older Orders. Since it is not well disposed to the friars, its statements have an importance all their own.

M. The Chronicle of Roger of Wendover (d. 1236), a monk of the English Abbey of St. Alban, whose narratives were absorbed with insignificant changes by Matthew of

[23] **TM.** 80. Huygens, 131-32, thinks the disagreeable text is primitive, and not an interpolation.

[24] Cf. H. Grundmann, **Religiöse Bewegungen im Mittelalter** (Berlin, 1935 [rep. Hildesheim, 1961], p. 165, n. 35.

[25] **Anal.** 102-06; **TM.** 81-84.

[26] Cf. H. Felder, O.F.M.Cap., "Jacobi Vitriacensis Sermones at Fratres Minores," **Analecta Ordinis Minorum Capuccinorum** 19 (1903), 22-24; 114-22; 149-58... G. Schreiber, **Gemeinschafter des Mittelalters** (Münster i. W., 1948) calls Vitry a "gifted observer of the canonical and monastic life of his environment" (402), "studies his material from good basic sources" (403) so that he can "point out quite clearly the normal environment." His observations are very important.

[27] **TM.** 92.

[28] **Ibid.** 19-20. Note that this chronicle is truly contemporary, insofar as it was written from day to day while the events transpired.

[29] **TM.** 20-21.

Paris, a monk of the same abbey, into his own "Chronica maiora." Both narratives obviously are not eye-witness reports, but as Lemmens quite rightly maintains, they are drawn from oral reports.[30] Yet one must in each case carefully examine their statements. As members of an old Order, they were closed to the new kind of Franciscan movement and treated it with definite bias. The work is tainted, moreover, by an anti-papal tendency because the authors sided with the Guelph Otto IV. This explains their sharp animosity against Innocent III.[31]

N. The "Chronica de gestis regum Angliae" (-1300), by the Augustinian canon Walter of Gisburn (Yorkshire).[32] In many instances this author depends upon the narrative of Thomas of Celano, but he still has some statements peculiar to himself which can be of value.

O. The "Liber epilogorum in gesta Sanctorum" of Bartholomew of Trent, O.P.[33] He was a contemporary of Saint Anthony of Padua, whom he had seen and known. His work, which originated in the years 1243/51. reveals a dependence upon Celano's **Vita Prima**, even to the choice of words; but there are some independent statements worthy of note.

P. The liturgical readings in the Breviary of the Order of Preachers from the year 1254.[34] They have as their basic foundation the still unrediscovered legend about Saint Francis, "Quasi stella matutina," by the apostolic notary Johannes (?)—cf. C, above.

Q. The "Gesta Senonensis ecclesiae" (-1264) of the monk Rocherius, who as Lemmens thinks, followed the oral tradition more closely.[35]

R. The famous and widely read "Legenda aurea" of the Dominican James of Voragine, whose origin Bihl places between the years 1265 and 1280.[36] This legenda adds nothing essentially new to its source, Thomas of Celano, but some few sentences do contain important information.

S. The so-called "Legenda s. Francisci Monacensis," which was written c. 1275 by an unknown

30 **Ibid.** 26-32.

31 Cf. E. Brem, **Papst Gregor IX. bis zum Beginn seines Pontifikates** (Heidelberger Abh. zur mittleren und neueren Geschichte, Heft 32—Heidelberg, 1911), 21. In any event, Matthew wrote not more than a year or two after the events he describes.

32 **TM.** 23-24.

33 **AF.** X, 540-43; cf. also LVI ff; **TM.** 63-65.

34 **AF.** X, 533-35; cf. also LVI ff; **TM.** 57-60.

35 **TM.** 32-33; also 26f.

36 **AF.** X, LXXXIIf; the text is on 681-93.

Benedictine monk in Bayern.[37] It is especially important because its author occasionally makes revealing comparisons between his Order and the Friars Minor.

T. The "Legenda choralis Carnotensis," from the 13th century, was written for the use of the choir in the Cathedral of Chartres.[38]

U. Under this symbol are included all the official documents which A. G. Little has edited.[39] They all stem from the first half of the 13th century, and both by reason of form and content, they cast notable light upon individual questions deserving of serious investigation.

V. Official documents from the reign of King Henry III of England (1216-1272), which J. S. Brewer has assembled.[40] These also cast an occasional light of such nature upon our research, that one can only regret that they are not more numerous—especially that such records have not come down to us from other lands as well.

W. A sermon recorded by Otto of Cheriton in 1219.[41] In it he brings to the text of Mt. 6:24 (No man can serve two masters...") an example from the life of Saint Francis. M. Bihl, who edited the text, claims that Otto was personally acquainted with the Friars Minor, and that his testimony therefore deserves a special place among the **Testimonia Minora.**

All these testimonies are valuable because they contain no admixture of those petty considerations one finds complicating the writings of the late 13th and 14th centuries, and which we find difficult even today to escape. In them, as in all the other testimonies of the 13th century, one finds no citations, nor any use whatever of the **Specula perfectionis, the so-called Legenda antiqua**, or the many other "legends" except those of Thomas of Celano, Saint Bonaventure, and the "Quasi stella matutina." From this Lemmens draws with strong assurance the conclusion that these latter belong to the 13th century whereas the former are compilations of the 14th.[42] His argument certainly deserves greater attention in the solution of these very difficult questions than it has hitherto found.

37 **Ibid.** X, 694-719; cf. also introd., LXXXIIIff.

38 **Ibid.** X, 538-40; cf. also introd., LVIIff.

39 **CollEtDoc.** VII (Paris, 1909), 165-76.

40 **Monumenta Franciscana** (London, 1858), 613-22.

41 M. Bihl, O.F.M., "S. Francisci parabola in sermonibus Odonis de Ceritona an. 1219 conscriptis," **Archivum Franciscanum Historicum** 22 (1929), 584-86. The parable can also be found in earlier Franciscan sources: 2 Celano 16; **Legenda trium sociorum**, §50. Odo, however, puts it into a wider framework. Cf. the critical remarks by Debeer, **op. cit.**, 265ff.

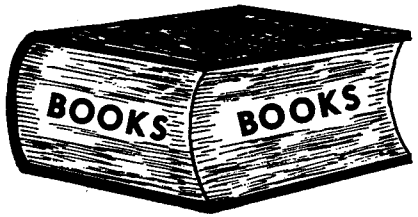
42 **TM.** 26, 101f.

Light with the Promise

On the occasion of my father's profession of vows in the Capuchin Order

He
blest
obedience and
poverty and
chastity—the
lights astringent
to soft world
God's peace to vanity
was spoke by Christ
And peace incorporate
to us by Church
the light—obedience and
Poverty and chastity —
Proclaim a death and life
Mystic, real,
They wait and are a
Jesus-peace from vanity
They wait as the signs
of the end
and of the start

Randall Holahan, O.F.M. Cap.



Living in Hope. By Ladislaus Boros, S.J. Trans. W. J. O'Hara; New York: Herder & Herder, 1970. Pp. 127. Cloth, $4.50.

Reviewed by Father Howard Reddy, O.F.M., a member of the Continuing Education Committee of Holy Name Province. Father Howard holds a Master's Degree in History from St. Bonaventure University and is working toward a Doctorate in Religious Education at Catholic University.

Father Boros refers to his collection of essays on hope as meditations, and it is a precise designation. This is not to say that the book is theologically undernourished. On the contrary the author's range and depth of theological reflection is almost too extensive for adequate treatment in so slender a volume. For this reason the book will be better appreciated by those who have some familiarity with his earlier writings and with the current discussion on hope by Rahner, Moltmann, and others.

There are in this book four sections of unequal length. In the first, Father Boros presents some very brief reflections on man's future, man's soul, death, and resurrection. As food for thought these chapters provide rich but sparse fare. The author writes, "Heaven must be understood essentially as an infinite dynamism." Again, "Man has a soul but at the same time has to make a soul for himself." He offers what he calls a "hazardous" opinion that the resurrection of every man occurs straightway at the moment of death. The reader who is not familiar with the current state of theological discussion on these matters will find Fr. Boros' notes thin and perhaps confusing, if not unsettling. In this section, too, he repeats his well known "final option" theory on death in which he holds that at the moment of death every human person encounters the risen Christ in full clarity and reflection and has the opportunity to make a final, definitive choice for Christ or against him. He counters the objection: "Why lead a Christian life now if everything depends on the final option?" by observing that there is no other criterion of the honesty of one's wish for final conversion than sincere conversion now. He adds, "I must practice by many small decisions of my life for the great and final decision in death." This final option theory, which is not original with Fr. Boros, is fascinating, but many theologians think there is in fact little evidence to support it.

The next section, twice as long as the first, lives up to its designation as meditations on Christian hope. To wait in hope is the vital element, the fundamental personal attitude one should have in life. For the Christian, thinking hopefully must involve the risk of asking questions, of being able to fall silent in the face of mystery and of learning how to respond to God in and through finite and imperfect human relationships. The measure of true hope consists in whether one has an authentic spirit of martyrdom. Christian hope prompts us to become detached from this transitory world not by abandoning it but by plunging ourselves even more recklessly into responsibility for the world precisely because in hope it is impossible ultimately to fail.

The author reflects, next, on the problem of suffering and finds that for Christians living in hope suffering remains real and hurtful, yet provides a new possibility of understanding, of endurance, of patience. Even though helpless in the face of suffer-

ing, hope causes anger to give way to compassion which is a far more positive and fruitful response than is generally imagined. It is, moreover, only in suffering that one can reach the limits of the human reality and so pass through to the life of God. Finally, reflecting on the future of hope, Fr. Boros probes the words of Jesus concerning the kingdom of heaven and uncovers here many compelling concepts not often discussed by theologians or preachers.

In the third and shortest part of the book, the author hardly more than lists several recent developments within Catholic life and thought that promise to foster new health and vitality in the Church. A new intellectual honesty and humility, personalism, a new vision of Jesus and of the Church, and a new experience of fraternity among the faithful will all make it possible to speak to the man of tomorrow. Unfortunately, the discussion here is altogether too brief to do justice to these important questions.

In the last section of his book, Fr. Boros discusses creation and evolution. It is clear that evolution is a fact and that the Genesis accounts of creation have to do with the fact of creation and not with historical and scientific sequences of events. The teachings of Pope Pius XII and the Biblical Commission when properly understood permit us to affirm the homogeneity of the human race in its origin from a single species even though the race may have achieved hominization at different times and in different places. In this reviewer's judgment this distinction is nice but probably beside the point. It does not explain man's common inheritance in original sin which the Pontiff was primarily concerned to defend, since there would be no question of sin prior to hominization. Although scientists today generally favor polygenism (that the human race descends not from one but from many pairs of 'first parents'), theologians have yet to work out a really convincing explanation of the doctrine of original sin that is consistent with that concept. Fr. Boros correctly declares that Pius XII left the matter open, but his own reflections in this book do not really touch on the vast complexities of the issue. He is more successful in presenting a concise and good resume of the evolution theories of Teilhard de Chardin.

The book closes with an interesting description of the new kind of man the technological era is producing. He will be task oriented, professional, dedicated, sober, self-disciplined, group conscious, and cosmopolitan—in short, calm, cool, and confident. Fr. Boros admits this is an incomplete picture, and it is. One notable element he might have discussed is the problematic whether technological man will know how to celebrate festivity in a fitting human way.

But this last question points up, in a sense, the difficulty with the whole book. The author presents in much too cursory a fashion many profound theological speculations. And yet the book's great merit lies precisely in this brevity which will attract readers. One cannot read this book without beginning to ponder deeply questions not usually asked but which come to the very heart of what Christian hope is all about.

Being Together: Our Relationships with Other People. By Marc Oraison. Trans. Rosemary Sheed; New York: Doubleday, 1970. Pp. 168. Cloth, $4.95.

Reviewed by Father Stephen T. Ernest, S.V.D., a doctoral candidate in philosophy at Fordham University.

The main theme of Fr. Oraison's book is that the individual person is formed at all stages by his relationships to others. Man's personal being is quite literally a "being-together."

Nowadays this theme is practically a truism in psychology (and philosophy also, for that matter) but some reflection on the history of either discipline shows how we had to go through many, often trauma-producing, detours before arriving at an appreciation of it.

One general variation of this theme, occurring throughout the book, is that there is a radical tension in man between returning to a past "wholeness-with-another" (terminated at birth when the child has been taken from the mother's womb) and advancing to future experience, in which man achieves individual fullness through his relationship with others. The paradox of this radical tension is that one must remain separate if he is to achieve wholeness. If one were **per impossibile** to "return to the womb," it would be his death as an individual person. Yet even the advance to the future, the only direction one can take for survival, is itself an attempt to retrieve that feeling of "prenatal wholeness." This radical tension operates on all levels: examples can be found in the contrast between seeking security in the past and adventure in the future, or in the age old tensions between structures and experience, individual and community.

In the Introduction Oraison mentions that while we admit the primary importance of relationships for personal growth, we seldom give this much further thought. Meanwhile the various sciences have given us tested tools and methodologies, and the book is an attempt to take advantage of their results and outline the various factors and characteristics of our "being-together."

Chapter One, "But Who Are 'Other People?'" describes the awareness of the human "not-I" as a sine qua non of individual personality; and Chapter Two extends this descriptive analysis to the "Multiplicity of 'Others,'" discussing our relationships throughout their gamut—from the fleeting to the enduring, the superficial to the profound.

Chapter Three, "Progressive Elaboration of Our Relationships," may be a bit more technical than the rest of the book, but is not overly so for the average reader. Here Oraison outlines the various stages of personality development and the quality of the relationships involved, from the pre-natal to post-adolescent maturity. Great importance is attached to the physiological factor and the role of affectivity and the subconscious. Conflicts and aberrations arise when problems in any of these stages are unresolved.

Chapters Four and Five, on "What Happens in Relationships: Problems and Pathology," and "The Relationship of Absence," deal with the dynamics of presence and absence respectively. Elements in any relationship of presence are conflict, desire, aggression, sexuality, and distance. Oraison's treatment of the absence-relationship elaborates the factor of distance (to be maintained in any relationship), but goes on to examine the effects of permanent absence, especially death, on relationships and their dynamics.

(One cannot, incidentally, use Oraison's thesis as an argument against the solitary or contemplative life. While admitting that pathology may be behind many attempts at this kind of life, we must admit history's clear indication that such a vocation can—paradoxically—establish genuine relationships of a quality beyond the ordinary. Clinical evidence cannot be cited to deny in toto the human success of such vocations.)

The concluding chapter, "Relation to the 'Other' Who Is God," tends to the more "philosophical" genre. Both individual man and collective humanity must deal with the concept of an "Other" seen as encompassing the universe. The response may be acceptance, denial, or non-concern; but whatever the response, one is de-

mand by the dynamism of personality. Our situation-in-time forces us to face the possibility of an "Immense Other" in some relation to us in time, yet "wholly Other" outside of time. Accordingly there is no direct experience of this "Other." Following this is a treatment of the various religions in terms of psychological dynamics and a consideration of the tension between experience and structure.

I imagine that professional psychologists could criticize some of the specifics in this book; I frankly do not have the background to know one way or the other. I also suspect that much of the technical material could just as easily be found in any elementary textbook. However, to my mind, all this does not derogate from the book's value for pastoral activity. It is undeniable that an appreciation of the dynamics of relationship is an absolute necessity for maximal effectiveness in the apostolate.

Oraison makes no claim to an exhaustive treatment, and even if one grants the elements of superficiality in that the book deals with only general aspects, still there is enough of detail, examples, and applications to make this a very worthwhile book—especially so in its emphasis on the role of the unconscious, inarticulate yet felt in all our activity. One can question details: e.g., whether God is all that distant, or whether the analysis of the "look" is a bit overdrawn. But Oraison himself offers much of this as only tentative suggestions, and while he does present cogent arguments, our reservations do not have to be stumbling blocks to a general acceptance of his work.

Fr. Oraison has shown himself in the past competent in both the psychological and the pastoral, and in providing a new perspective of the manifold dynamic processes operative in all our encounters no matter how brief, he has given to us priests and religious a fresh approach to much of what we are about and should be doing.

Discerning the Spirit: Foundations and Futures of Religious Life. By Donald L. Gelpi, S.J. New York: Sheed and Ward, 1970. Pp. xvi-329. Cloth, $6.50.

Reviewed by Father Celestine O'Callaghan, O.F.M. professor of mathematics at Siena College. Father Celestine is engaged in retreat work with Sisters this summer.

On first looking into Gelpi's "Discerning the Spirit" I felt as if each word were one inch long and each sentence one inch thick. It may be ponderous because it is all about the foundations of religious life and has chapters on gratuitous sharing, unrestricted love, service, the Christian Community, and the prayer of involvement. While at times he seems to promise some 'far out' approach to the life, he balances such promises with a convincing restatement of the traditional teaching. With his many references, with his discussion of every modern problem, the author offers a very complete outline for the study of the religious vocation.

In the best chapter, the one on celibacy, or as he calls it, "unrestricted love", the writer very clearly develops the concept of freely chosen celibate love in the light of married love.

The villain of the book is manual ascetism which is best described as the caricature or religious life that one sees in the more saccharine movies about saints. Possibly the writer has in mind books that derive from Alphonsus Rodriguez, the grandfather of many a manual.

The account of the manual concept of obedience is overdrawn. It seems to be a description of the vow that we, non-jesuits, always suspected was the jesuitical theory of obedience. One of the problems of obedience has been, and still is, "selective" obedience whereby each one, superior and subject, chooses the laws that he will obey.

The section on Christian community is well done but I wish that he had been more forceful on the obligation of religious, not only to love one another, but to show it in daily living, for community life is more than a First Friday Club.

I would recommend this book to all those interested in the religious life today.

Youth Asks: Does God Still Speak? By Andrew M. Greeley. Camden, N.J.: Nelson, 1970. Pp. 94. Paper, $1.50.

Reviewed by Mr. Thomas Gaffney, a recent graduate of Holy Cross College.

Youth Asks: Does God Still Speak? is an informative account written by Andrew M. Greeley, in which the author does not attempt to give a clear answer to the question of the existence of God, but rather provides the material from which this question may be both asked and answered in the light of one's personal experiences.

The author begins his text with what might be termed a brief historical approach to the God question and proceeds from the eighteenth century Age of Myth to the twentieth century Age of Science. He briefly describes the three approaches to the question, that is the theistic, the atheistic, and the agnostic philosophies. In dealing with the agnostic approach it is pointed out that it is essentially one that lacks any total commitment, and Father Greeley logically deduces that the true agnostic does have a faith commitment, even if it is in his own philosophy, and hence nullifies his whole approach.

The following chapters are more or less warnings against the pitfalls that the young adult will encounter in his process of Christian maturation and his hopeful acceptance of an ultimate Absolute.

Throughout the text the author approaches the God question in the terms of the 'graciousness of being', or in other words, the ultimate meaning of life itself. It is easy to see in this day and age the logical conclusions that may be drawn from the question of the reality of life itself, for if the mature Christian were to deny the reality of life, he would then deny the graciousness of life and hence would be denying the basic existence and meaning of life itself. For one to deny that being is gracious would also be the denial of the graciousness of a God.

The only major fault that can be found with the author is his constant referral to an acceptance of faith in terms of a 'leap'. In my opinion no one as yet has satisfactorily explained the term 'acceptance of faith' and Father Greeley also appears lax in this area. He claims that faith "is a leap of the total human personality—a commitment of one's person to an ideology and not merely the acceptance by the mind of a series of academic propositions." Faith, as he points out, is much like love, yet, when he terms the acceptance of faith as a leap into total commitment, it sounds as ambiguous as asking the new groom the exact moment he fell in love with his spouse. Faith is indeed an acceptance and a total commitment, yet, like love, it is something that is built upon and added to without knowing the process that is being evolved. I sincerely believe that the only time one knows what is exactly meant by a gift of faith is only after a person has lost that total commitment, and desires once again to grasp it.

Andrew M. Greeley has written a text that will help the maturing Christian bridge the gap from the Baltimore Catechism days to the time when he must accept the meaning of his own personal life and, hence, personally answer the question of the ultimate meaning of being.

Sex and the Mysteries. By John Haffert. Washington, N.J.: Ave Maria Institute Press, 1970. Pp. 284. Cloth, $5.95.

Reviewed by Father Nicholas Tinney, O.F.M., a former missionary to Mexico and member of the retreat band of Holy Name Province now at Holy Cross Friary, Bronx, N.Y.

Sex and the Mysteries is not a book to be read in a short time. It is meant to be picked up daily and read slowly and meditatively. Haffert does not propose to instruct but rather to stimulate. His language is simple. His thesis that the manifold problems occasioned by the abuse of sex can be successfully met by the prayerful and proper recitation of the Rosary is stated and re-stated with firm conviction. To anyone who would scoff at this proposal the author would most likely retort that the critic of the Rosary may have recited it but rather poorly and improperly—with consequent fruitlessness.

Haffert presupposes his readers' awareness of sex and its abuses. To him the mysteries of the Rosary are truly Christocentric Scriptures. He holds that no other activity (except the Mass) is more capable of keeping the Life of Christ before the People of God and motivating them towards the imitation of Christ, perfect antidote for the poisons of unbridled sex.

The book contains a special chapter and many passing references to Pope John XXIII, not the legendary but the real man. There are many excerpts from the **Journal of a Soul**, the diary of the beloved Pontiff, who every day prayed the fifteen mysteries of the Rosary despite his heavy schedule of daily duties.

Haffert wrote the Joannine chapter, "Confessions of a Pope," while three men for the first time in history were reading from Genesis as they circled the moon. The reviewer was reading this same chapter while many Rosarians were rattling their beads for the three crewmen in Apollo 13 upon learning that the lunar landing had to be aborted and great fear was expressed for their safe return to the good earth. Astronaut Jack Swigert gave thanks on national TV for the many prayers to which he gave great credit for their successful splashdown. Apollo 13's ascent was joyful, the explosion and abortion sorrowful, its safe return glorious.

Sex and the Mysteries was written with an eye to a general reading audience and yet with chapters individually meant for religious, for the married, for the post-adolescent single, and for youth. If the reader believes that grace is priceless, and the reading of this book does impel one toward this great gift of God, then it would be impossible to set a fixed value on this publication.

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Evely, Louis. **The Scandal of the Cross.** Denville, N.J.: Dimension Books, 1970. Pp. 40. Paper, $1.50.

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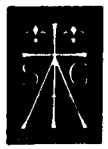

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the CORD

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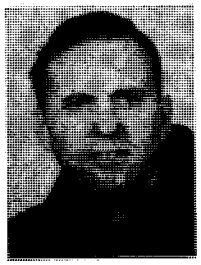


EDITORIAL

The Things of Christ

Recently a veteran of nearly fifty years of religious life commented on the "Do your own thing" philosophy: "I thought we came to religion to do the things of Christ." Simplistic? Naive? Or does the comment point to something post-Vatican II religious are losing sight of—namely, that by the vow of obedience we surrender in one fell swoop the right to determine our life work. We make a big decision not to have the final say about all the lesser decisions that enter our religious life. We, as free sons and daughters of God, deliver over to those who have authority over us the major share in the carving of our future.

Chapters of renewal, of course, are insisting on the need for superiors to consult with subjects about their assignments, to give each religious a share in the decision-making process which affects him, and thus preserve and enhance his dignity as a person. In principle there can be no quarrel with such a practice. But when it comes to mean that the sisters pick their assignments, period; or that the genuine needs of Church and order take second place to the needs of the individual, as he perceives them, then consultation has reversed the order of authority and the vow of obedience has become as empty as a vow of poverty in which the only communal norms are the norms an individual sets for himself.

Most of us, it is true, will do a better job in an apostolate that we like and in a place that we like. But isn't it the guts of the vow of obedience that we allow needs of the Church to take priority over our likes and dislikes when both are weighed in the balance? And haven't we agreed to let the decision as to what works actually are Christ's works as far as we are concerned rest in the hands of those we have promised obedience to?

This isn't a call for cowardly yessing. Expressions of likes, dislikes, feelings, opinions, even objections and criticisms are not acts of disobedience, and may well be called for. Superiors who panic at this phenomenon of our age and read such things as threats (which they are *some*times) to which they must yield lest greater harm ensue are depriving their subjects the fulfillment of their vow of obedience. Refusing to use authority is perhaps today's leading abuse of authority. Conservatives and liberals alike call for "leadership." And leadership in religion today means listening, consulting, and *deciding*. Today's religious wants and needs some say in determining his future, but not the final say.

Fr. Julian Davies, O.F.M.

Through the profession of obedience, religious offer to God a total dedication of their own wills as a sacrifice of themselves; they thereby unite themselves with greater steadiness and security to the saving will of God. In this way they follow the pattern of Jesus Christ, who came to do the Father's will. (Cf. Jn. 4:34; 5:30).

Decree on the Appropriate Renewal of Religious Life § 14.

Canticles Under the Sun

Hans Bertsch, O. F. M.

How can I begin the quest for the human relationship to all that is around me? When I attempt to piece together ecological studies, behavioral patterns, pollution fears, inner-city turmoil, the beauty of love, and a myriad of human frustrations and joys, I am bewildered. A question thrusts itself consistently before me: Is man really meant to live in and with this world, or have his human achievements deadened togetherness? Even to hint at personal involvement is frightening. When I do not have to respond, I am comfortable and painless. The easiest exit is to close all doors and entomb myself in the complacency of bored satisfaction, living in a non-world of presumed answers. Dare I break the security of smug conceptualizations to hearken to the revealing word of another being and come face-to-face with an unexpected loving Presence? To really speak what is, I must stumble, dance, laugh, and above all, listen. From me as believer, God, man, and the world are trying to evoke a response of relatedness. I am so enveloped by inchoate human existence, that as long as I can walk, any answer to man's place next to all the elements of experience must be phrased in the context of a search.

During July, 1969, I did research on the marine fauna of the region around Las Cruces, Baja California, Mexico, in the southern Gulf of California. The station is maintained by Immaculate Heart College of Los Angeles, under the directorship of Dr. Rita Schafer. Alberic Smith, a fellow Franciscan, accompanied me on the trip, supervising my research. Part of really seeing the living animals, I have realized, is to understand my friendship and love for those who first helped me see themselves and myself. Their names are dear to me, and my feelings are canticles of joy and gratitude sung for them. The following personal reflections mirror them, as well as my interactions with oceanographic research in Mexico.

June 30

It's very calm now. A little after ten, about eighty degrees; my forehead is wet with perspiration Except for the hum of insects, an occasional bat chirping by, and the muffled splashing of the Gulf, all is quiet. Before the insects started, it was unbelievably still. This is my first night at Las Cruces Biological Station, and I feel I have to speak of today.

I flew from Tijuana to La Paz on Aeronaves with Alberic. Crossing the border to the airport, we passed under the modern architecture of the border arch which stands in stark contrast to the repair-ridden roads, spasmodic traffic, and mock elegance of the downtown tourist dens of Tijuana. Passing through the city, I noticed that the residential districts, especially the poorer ones, have a certain smell to them. I think it is cooking foods that I so readily sensed. The open construction of many Mexican houses lets man spread the smell of his food to mingle with the air and dirt that first nourished what he eats.

The plane ride was bilingual. Alberic sat on my left, and a young sculptor from Mexico City on my right — a man with a thick, lip-overhanging mustache. I chatted briefly in Spanish with this artist, sharing the different fields of creativity in which we are engaged — he in art and I in science. Even without speaking he can express his thoughts, building them into an art work that mutely speaks of the human within him in all its grandeur and horror. People who can write — and captivate your mind and eyes with their written words, as he can do with his sculptured works — are also capable of the unspeakable. Maybe all the mountains of words one ever writes can be simplified to "I care." I do, and hope for the time to say this without any barriers: such time is only built now, slowly, gropingly, lovingly.

The La Paz airport is surrounded by farmed fields. We flew low over a farmer turning his soil with a tractor and disc. Like Tijuana, the airport has only one runway. To land — drop down fast, stop at the end, and turn sharply to come back to the airport.

We were met at the terminal by the two workers at the station — Juana the cook, and Chavalo, the maintenance — and handyman. We picked up a few items in town (Entero - Vioformo, in case of diarrhea symptoms, was first on our list), then piled into the front seat of the yellow pick-up truck with its hand-painted **Servicio Particular** notice on the door and drove out to the station. Both were quiet, answering our strained questions with a brief "si," nod of the head, or flick of the hand. I quickly learned they are not uncomfortable with silence and settled back to let the countryside talk.

The road was rutted, dusty, unimproved, steep at times, down and up dry gullies, through a hot desert region. Cactus, elephant trees, iguanas, and the setting sun — all under the watchful eye of the omnipresent ugly vultures.

Greetings at the station had an American warmth; Alberic and I were introduced to the other re-

Hans Bertsch, O.F.M., is a student for the priesthood in the Province of Santa Barbara at the Berkeley Campus of the Univ. of California.

searchers, then settled into our room after supper.

Today was full, and rich — Mexico is much more appealing away from the main streets of Tijuana.

July 7

After a week at the station I can say that I have met the Gulf. True, I have been to the Gulf before. My nighttime swims at El Golfo de Santa Clara (in Sonora, the northern part of the Gulf of California) are still vivid, especially the bioluminescent organisms that clung to every part of my body when I jumped out of the water, some glowing for almost a minute until their spark left them. And there was my tidepool trip to Puerto Penasco for the Santa Barbara Museum of Natural History two years ago. Both mornings and evenings we waded out with the tide, searching through the thick algae growth and under the rocks, looking for sea-slugs, mollusks without shells. But this time, it is different. With a face mask and a snorkel, I have become a real part of these warm waters.

It is difficult to describe the whole new world I find beneath the surface. I feel like a child who has discovered his first bird nest with young, cheeping, downy birds inside it. It has an excitement about it that every man experiences when he suddenly comes upon something new, and tries to express his innermost feelings of sorrow or elation, humility or pride, or any of the stark emotions that compel man when he is thrust awkwardly before the new. Leeuwenhoek described the cilia he discovered on his microorganisms as "diverse incredibly thin feet, or little legs which were moved very nimbly." Teilhard de Chardin, a paleontologist, recounted one of his first boyhood remembrances, when his mother had just cut a few locks of his hair: "I picked one up and held it close to the fire. The hair was burnt up in a fraction of a second. A terrible grief assailed me; I had learnt that I was perishable." Perhaps it is easy to smile at such simple statements, but science is really as simple as a child's first discovery and a man's fumbling attempts at description. It is finding out that something exists, and what it does to remain in existence.

The waters of the Gulf are incredibly clear. From the boat I can see twenty-five feet or more to the bottom, and clearly distinguish each rock and even some of the plants and animals on it. But the view from the boat did not begin to prepare me for what would be seen by diving.

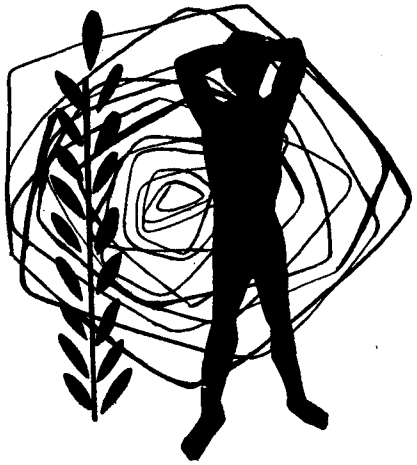
It is a bright, vibrant Gauguinesque world of color, teeming with life. Since my main objective is to study the sea-slugs of the region, my awareness of all the other animals is more esthetic than scientific; I am caught up in intense enjoyment and interest in their beauty, and it is impossible for me to ignore them while snorkeling. When I spot a skate

resting on the bottom sand, camouflaged by his stillness, I have to drop down to visit him. The skate lets me come close, then shaking the sand off its round "wings," ripples them slightly and abruptly skims out to deeper water.

The fish are more friendly and inquisitive. When I turn over submerged rocks, small, elongate, yellow-brown striped fish rush up and brazenly nibble at the sponge-covered underside of the rocks, finding palatable tid-bits. At times I am a part of the ecological food pyramid, in competition with them for their food. The other day I found a black flatworm. I picked it off the rock (quite a difficult feat considering their mobility and ooze-like shape that conforms to the bumps and cracks in the rock) and then lost it from my grip. Rolled up in a round mass, it was drifting in the current until a "striper" snapped into action and began nudging my flatworm with its mouth. Momentarily taken aback by its brazenness, I almost inhaled a snorkel full of sea water.

Another common fish is ovalish, laterally flattened, and a uniformly black color; halfway down each side below its dorsal fin is a white blaze, and the tail fin is a rich yellow. The most spectacular fish I have seen has a magenta body color with a bright yellow splotch on its sides.

Coral occurs in a variety of shapes and sizes, usually below the tide zone. No coral forms reefs in the Las Cruces region



(there are, to my knowledge, only two reefs in the eastern Pacific: Pulmo Reef, eighty miles south of Las Cruces, and the reef at Islas Tres Marias, 125 miles south of Mazatlan). Green coral forms a crust over rocks, although it sometimes grows in the shape of pillar aggregations. Adam's purple sea fan is encountered at times under protecting overhangs of submerged rocks, its fine network of lacing as intricately beautiful and feminine as the fans of the **donas** and **senoritas** of Mexico's past. A purple gorgonian grows upright from rocks in silent mockery of humans who throw up their hands in despair. They remind me of a passage in Malcolm X's autobiography: "Children have a lesson adults should learn, to not be ashamed of failing, but to get up and try again. Most of us adults are so afraid, so cautious, so 'safe,' and therefore so shrinking and rigid and afraid that it is why so many humans

fail. Most middle-aged adults have resigned themselves to failure."

My mind is wandering again, but is this not also one of the "lessons" of scientific research? Man is able to strive ever higher and deeper to live with himself and others, and with whatever else man most values in his sphere of encounter. Man dares reach divine encounter; who is to say stop? Leave the doors open, everything open!

Protected in crevices or under rocks are sea urchins. Urchins with six-inch-long spines have often prevented me from probing willy-nilly into crevices or rock overhangs. Their sharp spines are quite movable, and when probed with my knife, they wave back and forth (hinged where they join the skeleton) around the area of my poking. The club or pencil urchin is also under many rocks. Its spines are shorter, stubby, and about half the thickness of an ordinary lead pencil. One club urchin that I found in about ten feet of water had six of its spines on the aboral or top surface encrusted with a thick growth of white sponge. Club urchins are slow animals, move their spines with a lethargic lack of enthusiasm, and avoid swift-moving currents.

Under practically every rock there are either fire worms or brittle stars. The fire worms are annelid (segmented) worms, a bright pink-orange color, with glass-like white bristles that are easily broken off when handled. I avoid touching them or putting my hand under a rock until I examine what is under the rock.

Quite often I have startled a covey of a half-dozen brittle stars under a rock. Uncovered, and exposed to the light, they make an awkward and ungallant retreat to the shelter of another rock. They look like adolescent boys running away, gangly, all legs, spasmodically graceless.

Today I was out in the channel dredging. The oceanographic vessel is small, yet well equipped for our needs. Built just a month ago, it will serve as a fishing boat the rest of the year. During the summer Dr. Schafer is using it to take samples from the bottom of the channel every half mile between Las Cruces and Cerralvo Island. Even with a power winch, my arms tire from hauling the dredge sack up fifteen hundred feet or more. While the dredge is overboard we sort the specimens into their proper phyla before we bring up the next haul. Once the new pile of bottom debris is on the deck, our sorting starts all over again.

Disappointment constantly nags us. The dredge does not yield samples every time; the jaws of the grab do not close; lead weights are constantly being shifted to ensure maximum dredging capability; most serious is the dredge coming up empty without one of the weights we so meticulously fixed onto the steel frame at the open end. I think the patience that the three Mexican workers on the boat — Alberto, Jesús, and Ramon — show toward us has been painfully learned through their many years of patience with the waters of the Gulf, the sun and winds, and the fish they have searched for all their lives. The exciting moments of oceanography are rewarding, but the deep appreciation has to be gained from the dull, hot, daily sailing and constant willingness to send down one more dredge or turn over another rock before returning to the station. The new species is often found only after identifying all the previously known ones. Exploration is a very human way of living. Work, see, measure, discover, communicate, and above all, let me be better able to live in the world with my fellow man because they are both so fully a part of me.

July 17

Although July is not the tourist season around La Paz because of the extreme heat (the city is only about fifty miles from the Tropic of Cancer), the tropical weather has been good so far — only about ninety to ninety-five degrees most of the time. Then usually each afternoon a wind comes up from the southeast. Although cooling during the afternoon heat, it is distracting around the station. All the paper has to be anchored down, or else the notes and drawings I am working on will get blown away.

When the wind blows exceptionally strong, it builds up waves that make snorkeling harder. I have to fight the current to stay near the rocks I am turning over. If it is too tiring, I usually give up and float back to shore. The achievements and efforts of man, in face of the immensity and depth of the waters, causes me great wonder. I marvel at and am enthralled by the creatures, the rocks, the waves, the sun, and the "lush" desert; but even more intriguing to me is our study and reflection and enjoyment of all this.

Last Monday, after our afternoon snorkeling, a group of us from the station scampered over the rocks above the high tide level trying to catch the "paranoic" rock louse. At the slightest move on our part, every rock louse fearfully dashes under the nearest rock. These animals are abundant — usually over a hundred can be seen in just a few minutes of quiet watching. They are greyish-brown isopods (dorsoventrally flattened crustaceans) that look like enlarged, two-inch versions of the common sow bugs in your garden. The resemblance is short-lived, though, because they have inch-long, thin antennae anteriorly and forked tail filaments projecting from the posterior end. I asked Chavalo their name, and he said, **"Cucarachas del mar"** — cockroaches of the sea. What a thrill — trying to catch a speedy little rock louse!

July 26

Tonight I am again sitting in front of the station watching the

Gulf. Never have I been so fascinated by any body of water, so drawn to find out more what is below the surface. This month has allowed me to just start discovering what is there. Sometimes the poor collecting days depressed me greatly, yet somehow I hoped in tomorrow. I find the words of Anita Caspary appropriate to the painstaking effort of scientific discovery: "The magnitude of the task is overwhelming in itself. Yet in spite of grinding halts and sharp disappointments, you must not only go on, but you must have hope in the search. You must have, too, a sense of adventure, enabling you to laugh at the absurd, to rejoice in the unexpected, and to know that heart-break can become redemptive."

It is good for me just to sit here and let the Gulf come in. John Steinbeck and Ed Ricketts wrote the classic personal-scientific account of a month's collecting in the Gulf of California, **The Sea of Cortez.** They wrote, "This is the proper pace for a naturalist. Faced with all things he cannot hurry." I am beginning to understand what they meant.

True God and True Man

A blessing
Over two loaves and a few fishes,
And from who knows what starry grainery
Atoms assemble;
And mysterious wheat is plucked, ground, and baked
At a word.
And strange, silvery fish,
Fins, scales, and all,
Flop down beside their brothers
When Christ said the table prayers
For four thousand picnic guests.
The throng fed
And crumby morsels and shiny slivers peppering the lawn,
Jesus, steward of the whole world's brimming pantry,
Chided: "Gather up the fragments, now, lest they be wasted!"

Fr. Robert Waywood, O. F. M.

Evangelical Catholicity II

Charles J. Curtis

Since the days of Luther and Calvin, the church has been divided into three subdivisions, none of which are completely without catholicity. From the eleventh century, when East and West separated, and the sixteenth century, when the Protestant Reformation began, the church catholic has not grown like a single-stem fir, but more like a multi-branched oak. Why? Optimists will say that God willed that the church should spread its branches like an oak so as to shelter better the great diversity of peoples and cultures of the world. One branch, therefore, cannot want to eliminate the others. Rather, each branch must seek to hold fast to the trunk from which the life-giving, evangelical sap flows. And each branch must seek to express purely and soundly the eternal truth that has been entrusted to it by Christ, the one Lord of the church. It must seek to purify itself from superstition and disobedience to the reality of God. Finally, because its truth is catholic, it must recognize truth also in other branches. For all the branches are members of the one living organism, the one holy church of God, and individually they are members one of another.

The historical growth of the church from one early church into three main sections in the course of history does not gainsay the unity and catholicity of the essential nature of the church anymore than the historical evolution of the doctrine of the Blessed Trinity of God does contradict the oneness of the divine unity. In one sense, the church is unchanging, a divinely-instituted instrument of salvation for all mankind and the redemption of the whole cosmos. In another sense, the one holy catholic church is evolving and changing; it is in a state of flux.

The one church of Christ is not only a three-branched oak, but each of the branches is again

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subdivided into many smaller branches. The quest for catholicity is the search for the underlying unity of this great diversity. It is undeniable that the Roman Catholic church has been by far the most effective branch of Christendom as far as a solution to the problem of unity is concerned. This may be one of the reasons why the Church of Rome is today the most impressive religious institution and organization on earth. The recent visit of the pope to the United Nations in New York, as well as the historic visit of the Roman pontiff to the Holy Land, have made it quite clear that the pope is the most honored leader of the Christian church in our time. Orthodox, and especially Protestant, Christians will benefit greatly from the experience of the Roman Catholic Church and its struggle to create and maintain the unity of the Roman section of Christendom. It is to be hoped that in the new context of the ecumenical movement, Protestants and Orthodox will not be afraid, or too proud, to learn from the Roman solution of the problem of Christian unity, even though this solution is not perfect in every little detail, but is a process of growth and continual development.

Catholicity and Unity

The ecumenical movement is beginning to bring the many Protestant denominations into a new process of increasing cooperation. With the entry of Eastern Orthodoxy and Roman Catholicism into the movement, a transformation of the historical divisions of Christendom may come about. Whether this recovery of the co-operative spirit among the sections and denominations of Christendom will lead to a resurgence of catholicity in the way in which the early church consolidated into the early catholic church is hard to predict with certainty.

There is a certain fear that the increasing trend toward catholicity might lead to the end of Protestantism. The time may have come when the "wholesome fever" of Protestantism in the body of the church may have run its course. The term "Protestant" expresses the negative fact of the protest against errors, evil, superstition, and spiritual oppression. As the common designation of the denominations which have arisen as the result of the Reformation this term emerged in 1529 when it had the positive meaning of "we strongly affirm" ("protestati sumus") the justification by grace through faith. The name "Protestant" signifies the affirmation of this strong conviction which is based on the scriptural certainty of the gospel. The emphasis on the sufficiency of faith (**sola fide**), of grace (**sola gratia**) and of Holy Scripture (**sola scriptua**) sets the characteristically evangelical tone for all Protestants. A more appropriate name would certainly be that of "Evangelical Catholics," — evangelical, because of the sole authority of the Bible as the supreme source and norm of Christian faith and theology, and catholic, because Protestants are one branch of the one holy catholic church.

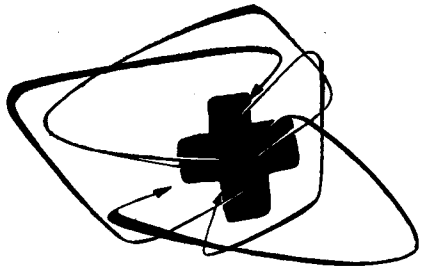
Evangelical and Catholic Unity

From the logical as well as the historical point of view the term "catholic" and "apostolic" is properly applied only to the whole church. Roman Catholics, Orthodox, and Evangelical Christians all confess in the words of the ancient ecumenical creeds their indissoluble union with the one holy catholic and apostolic church. "Catholic" must not be the exclusive name of the Church of Rome. In this case it is important to oppose a contemporary, linguistic custom which introduces error into the teaching of the Christian faith. The early doctors of the Lutheran Church declared their faith to be catholic and evangelical. Orthodox Christians are wont to be called Greek Catholics. Catholic means the whole church universal, whereas Roman, Greek, Anglican, and Lutheran communions are only part of the one church which includes many more than the four mentioned denominations — even if it is granted that the Church of Rome is the most imposing and impressive organization in Christendom.

The insistence on the catholicity of the church is inseparably connected with the unity of the church. It is not surprising that the lack of Christian unity leads to a loss of a catholic vision which embraces the whole world. As each Christian denomination goes out to conquer the world in the name of Christ, the catholicity of the Christian message for the world is compromised, and largely lost, when each Christian denomination wants to go it alone and in competition with the others. It is, however, not completely lost, for the Word of God is living and active also in this ambiguous situation.

We may speak of the one church catholic, which is divided into three principal sections, as one holy church of God in Christ. The most honorific names for these branches of Christendom are Orthodox Catholic, Roman Catholic, and Evangelical Catholic. No doubt the designation "Roman" is the most characteristic one, since all the three main sections of the church can claim to be catholic, and all three profess to be evangelical as well as orthodox, that is, following sound doctrine and giving right praise to God.

The common characteristics of catholicity, orthodoxy, and evangelicity give added impetus to the determined search for visible Christian unity. This is one of the great hopes and desires of the ecumenical movement. The high-priestly prayer of our Saviour indicates that there is an important relationship between Christian unity and Christian witness. In order that the world may believe in Jesus Christ, Son of God and Saviour, Christians must manifest their unity and urge all those outside the church catholic to



embrace the one true faith. This call of evangelicity is born of the certitude of Christian faith that — in the words of Philippians 2: 10 and 11, — "at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

The Process of Catholicity

It is not wise to identify catholicity with complete uniformity and agreement in every point of doctrine. The process character of catholicity does not admit such a final and closed system. The Vatican **Decree on Ecumenism** very appropriately reminded its readers that "when comparing doctrines with one another, they [that is, the Roman Catholic theologians] should remember that in [Roman] Catholic doctrine there exists an order or 'hierarchy' of truths, since they vary in relation to the foundation of the christian faith" (n. 11). In one of its aspects the process of catholicity includes dogmatic unity, but not in such a way as to deny the possibility or desirability of what the Vatican **Decree** calls "a deeper realization and a clearer expression of the unfathomable riches of Christ" (n. 11).

Catholicity is not a static and completely fixed substance; it is rather a dynamic process open to the future. This openness takes the form of a creative advance, which enables the church catholic to discern the signs of the times and, fostered by the grace of the Holy Spirit, to do the will of God in the proper way, and at the right time. The numerous and laudable changes that have taken place in connexion with the ecumenical movement in our time witness to the creativity, responsiveness, and vitality of catholicity. In this process the permanent elements are the essential, revealed truths of Christian faith, the lement of flux is the ever-present challenge to discern the signs of the times, to respond to the grace of the divine call to Christian unity in truth and love, and to press forward to a more adequate expression, and a more profound and universal realization, of the unfathomable mystery of the riches of Christ. The permanent element preserves the self-identity of catholicity throughout the historical process. The element of flux makes for adaptability, enhancement of meanings, creativity, enrichment, and continued relevance in the ongoing process of ecumenicity.

The living and creative process of catholicity cannot be conceived as something that has achieved a static and fixed completion at some point in the past history of the ancient or medieval church. Catholicity is more than the literal repetition of historic propositions, sanctioned by the tradition of the church, or a certain branch of Christendom. It is the dynamic process of God's catholic revelation in word and deed. The origin and aim of catholicity is inseparable from the Word of God as recorded in Holy Scripture. This indissoluble bond and relationship to Scripture gives genuine catholicity its indispensable, evangelical correlate. The Bible as a literary work belongs to the history of the ancient world. But the Word of God remains active, relevant, and living from generation to generation.

Evangelicity and Catholicity Belong Together

Evangelicity and catholicity are correlates: one presupposes the other. Evangelicity is rooted in God's redemptive act and Word of promise recorded in Holy Scripture. Throughout history, this act and this Word has abiding validity. It is the content of the gospel which must be preached to every creature under heaven. Whenever catholicity is tempted to go astray, evangelicity calls it back to its proper task. Whenever evangelicity becomes narrow and sectarian, catholicity recalls it to the universality and completeness which is the essential quality and scope of divine grace and revelation. Thus, for instance, we may interpret the Protestant, or Evangelical, Reformation of the sixteenth through eighteenth centuries, from Luther and Calvin to John Wesley, the great Methodist reformer, as the voice of evangelicity recalling catholicity to its proper task of love and fullness of faith and truth. The voices of Luther and Calvin in the sixteenth century, and of Wesley and men like him in the eighteenth, reminded the church of its evangelical principle. These evangelical reminders were, in themselves and by themselves, inadequate and eventually doomed to failure, unless the catholic response to the call of evangelicity was elicited.

In the ecumenical or catholic reformation of the twentieth century, the vision and calling of catholicity has gone out into the churches of all denominations, summoning them to the universal task of catholicity, and capturing the hearts and minds of millions with a new and greater vision of Christian unity. The ecumenical call to catholicity is, in a sense, both an evengelical and catholic one. In the same manner the mission of a Luther or a Wesley was both a genuinely evangelical and an essentially catholic one. The criterion for a genuinely evangelical call is the universality and catholicity of the gospel truth which it proclaims. The sign by which a truly catholic witness can be discerned is the dimension of evangelicity, which pervades and animates it.

Neither evangelicity nor catholicity are sufficient unto them-

selves. In truth, there is no autonomous evangelicity or autonomous catholicity. There is only the one, true, evangelical catholicity. But for the purpose of greater clarity in discussing the position of evangelical catholicity it is permissible to abstract the one from the other, as long as we remember that either catholicity or evangelicity, by themselves, are abstractions, and do not singly refer to the concrete fact and reality of the one and only true church of Christ.

In the history of the church the temptation for evangelicity or catholicity to seek autonomy independently of its correlate has been continually present as a danger to the unity of the church. The result of yielding to the temptation of the sectarian tendencies of an autonomous evangelicity has been the perversion first, of the church, and then of the Scriptural gospel. Thus the church itself was prevented from realizing the fullness of its catholicity, because Christianity is the dynamic union of the church and the biblical message. The temptation of autonomous catholicity tends first, to distort the Scriptural gospel, and then the church. If evangelicity and catholicity are to be true to their divine calling, they cannot, and must not, be separated.

New Perspectives

In the light of the principle of evangelical catholicity the old controversies about the apostolic succession, valid orders and sacraments, two or seven sacraments, the cult of the saints, Mariology, infant and adult baptism, baptism by immersion, relics, pilgrimages, images, fasts, the *filioque* in the Creed, and a number of other doctrinal dissentions, quarrels, and differences, — all these are moved into a new perspective. The stance of evangelical catholicity makes some of them appear irrelevant to the ecumenical age, and others are today incongruous with the new, ecumenical vision which is transforming the churches and ecclesiastical communities on every continent. The intellectual and cultural situation of the atomic and space age has changed the situation of the church in the world so as to move the ancient and medieval controversies out of their historical focus.

The ecumenical change of focus does not mean that the theological problems of the past are thereby solved. It means that the old points of difference between churches and ecclesiastical communities must be restated in a manner relevant to, and congruous with, the contemporary and future situation of man.

Let me illustrate. It has taken the human race from the Garden of Eden to the year 1965 to reach the three billion mark. Within the next thirty-five years, in the life time of one generation, this staggering figure will be doubled. Can theology hope to be true to the task and principles of the process of evangelical catholicity and

simply ignore the ecumenical implications of this development and transformation of human existence on our globe?

There was a time when self-sufficient isolationism was the ecclesiastical policy of many denominations. This time is now past, because (1) the population explosion will make this attitude no longer possible. As a result of the complexity, interrelatedness, and global interdependence, which will result from the doubling of the world's population, isolationism will cause Christianity to sink into the role of an insignificant minority, and internal divisions and animosities will undermine its effective witness in the world today. Already now, in almost every traditional foreign mission field from Africa to India and Japan, the birth rate exceeds the rate of conversion to Christianity at an alarming rate. And in the traditional lands of Christendom, especially in Europe, but also in South America, the disintegration of Christianity as a vital force and a universal faith is taking place, and has taken place for centuries.

(2) A Christianity which is based on the divisive spirit of denominationalism, and denominational antipathies, will betray the legitimate hopes and aspirations of the victims of overpopulation. The world needs the catholic vision of wholeness, love, and universal concern, — not the endless repetition of "ancient quarrels and their fruitless issue."

(3) A divided Christendom cannot cope with the task of ministering to human need in a world of six billion human beings, — a number then again soon to be doubled to twelve billion. In the age of overpopulation, the commandment, "Love thy neighbor as thyself," demands the intense cooperation between all Christians. No denomination, or group of denominations, alone can hope to win the battle against poverty, human misery, disease, lack of housing, food, education, and jobs, unjust social systems, discrimination, illiteracy, and many other problems, which will be multiplied on a vast scale as the world population doubles by the year two thousand, only thirty-four years from now.

A great many more factors could be mentioned under the heading of population explosion. The rapid increase in population is, however, only one of the many revolutionary developments, which will greatly change the human situation, and therefore is bound to affect seriously the theological climate of the ecumenical era in the second half of the twentieth century.

Come Alive: Dead or Alive

Mother Mary Francis, P. C. C.

Among the phenomena of our times is the grimness of some of our more dedicated spreaders of joy. As we observe the set of jaw of certain apostles-of-love, we may have to confess to a fugitive inner preference for being disliked, and, therefore, let alone by these folk. There comes that chilling uneasiness that one is going to be accepted in the way that a square yard of brown earth is accepted into the jaws of a metal crane. True, that bundle of earth is embraced by the crane rescued out of the sod, and swung sky-high. But the earth, if sentient, might just have wanted to express a prejudice against being snapped between metal teeth, and a preference for lying in the sun, — where it was.

Again, though every normal person wants to be accepted, to be accepted by a hurricane could be rather unsettling. We all of us long to be loved, and if we say that we do not, then the truth is not in us. However, when we get the feeling that someone is out to love us, dead or alive, it tends to take the bloom off the thing. We are currently in danger of being accepted to the extent of being devoured, understood till we have not a corner of ourselves left to call our own. It is all, of course, only an immaturely expressed reaction against a very real wrong of the past. There is a world of good in the present upheaving of love and understanding, — if only we can survive until everyone relaxes a little and allows us once more the needed human luxury of feeling sometimes misunderstood by reason of being a particular and ultimately unfathomable personal creation of God.

Is it not true that under the millenial cry of being misunderstood there is a certain satisfaction that we are, after all, quite subtle persons and not just so easily read? Neither ought we to be hotly pursued into the last outposts of our loneliness. Never to be lonely is never to discover one's actual humanity which will always be incomplete short of beatific union with God. Rather, we must be allowed a normal measure of loneliness. We need to be left a few inner attic corners where we can curl up and be unique. For that is what we are.

The love of Christ as shown throughout the Scriptures is more pervasive than invasional. He who alone understood all men perfectly, allowed men to reveal themselves to him. For, understanding all things as he did, Jesus understood that it belongs to human dignity that it be permitted to make its own revelation. There is that hemorrhagic woman of whom we lately spoke. Our Lord certainly knew exactly who had touched the hem of his cloak and why, but he inquired. "Who touched me?" He provided for her making her own revelation. The whole little episode is full of tenderness and humor.

Can we not hear that small, superior, and slightly exasperated sigh of Peter and his friends as they explain to the Divine Master that it is quite preposterous to be asking **who** touched him when everyone in the county is pressing in on him? Yet, Jesus does not say to them: "Stop talking down to me!" or any such thing. He patiently reiterates that a particular person has touched him, and touched his Divine power. "I can tell that power has gone out from me," he announces. (Luke, VIII, 46).

So artless are his words that one waits with the Lord for an explanation of what has happened. It is not so much that he descends to the company of human limitations as that he allows us to stand beside him and receive the revelation of a fellow being. "And the woman, finding that there was no concealment, came forward and fell at his feet and told him before all the people of her reason for touching him and of her sudden cure." (Luke, VIII, 47).

How did she find that there was no concealment? Jesus had not said: "You, there! — Step up and testify." This is exactly the kind of procedure among human beings that often enough readily invites concealment, and concealment at the price of humiliatingly transparent falsehoods and embarrassingly over-loud denials. People seldom so thoroughly conceal their true selves as when they are dragged into the spotlight by the aggressive understanding of grimly determined fellowship. On the other hand, it is the loving allowance for personal revelation that leaves no concealment for anyone who is still capable of a response to love.

Or again, to return to our blind man, it must have been obvious even to the most slow-witted of the multitude that what the shouting man wanted was, to see. (Luke, XVIII, 40). Yet, Jesus asked him what he wanted. The mar-

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velous humor of God again, amid all the swirl of sound and activity, with the afflicted man crying out for attention, and the front-line marchers bristling with self-importance as they officiously bark out orders for silence. How annoying to discover that the blind beggar is so thoroughly unimpressed by their importance as only to turn up his volume the more! Perhaps the most amusing part of it is that this officialdom-of-the-road doubtless included some of the apostles to whom Jesus had just clearly explained the reason for this journey to Jerusalem.

"They could make nothing of all this," St. Luke notes. "They could not understand what he said." (Luke, XVIII, 34) Yet, arrived only at the outskirts of Jericho, they were quite sure that they understood what was in the mind of Jesus and what was to be done. Their "Quiet, you!" to a blind beggar seeking mercy from the Master is sufficient comment on the depth of their understanding of the Master.

And then Jesus allows the poor man to express his own need. This is an allowance we sometimes are unwilling to make, being every bit as sure as the disciples on that road to Jerusalem that we know what people's needs are and how and when the needs should or should not be filled. It is well to remember that sometimes a need is already filled by reason of our allowing it to be expressed. Who can say that the blind beggar might not have been as satisfied to remain blind if Christ had willed it so?

The Scriptures are sprinkled with endearingly human expressions of our Divine Savior's listening to what he already knew. "Jesus was surprised to hear this." "Jesus marvelled at this." "Jesus was amazed." People need to be allowed to surprise us, overwhelm us, amaze us. And while our Blessed Lord had no need to be astonished, we have a great need to have our breath taken away by other people's revelations of themselves, by other people's expressions of their needs. So often that revelation is not at all what a militant apostle had decided it must be. Frequently the expressed need is not at all the need we are so determined to fill, — a need determined by ourselves.

Besides the intrinsic human needs for self-revelation and self-expression, over which each person is supreme arbiter, there is a need to grow. Probably no age has been more enthusiastic about personal growth than our own. Our rallies, our riots, our workshops, our task forces, our protests and our multitudinously-signed representations are all calling for growth and development of the person. Only, we can't wait.

Even though we shall all probably agree that no oak tree ever made a twenty-foot jump out of an acorn in a burst of personal fulfilment, we naively assent to the popular expectation of persons doing the equivalent. We do not usually expect the child who

manifests a good musical ear to write a sonata this week. For the oak to arrive, there is needed a quantity of odd-looking materials: dirt, sun, rain, snow, space, and maybe dung. There will have to be some cutting and pruning if it is going to be shapely as well as stupendous. The future sonatist will have to play many scales and many unbeautiful notes before he is able to play only right notes. He will likely get many a backache from practising before he hears any thunderous applause at the civic auditorium.

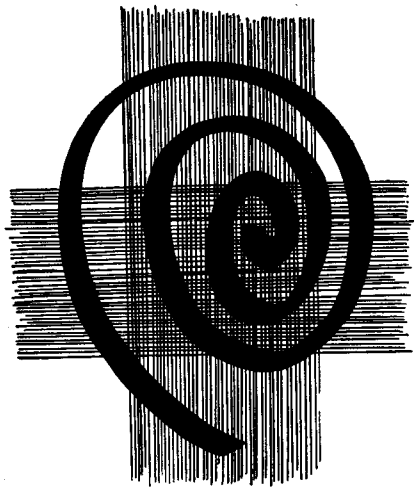
We have to wait for the oak. We have to let the musician play some discordant notes. And we have to allow everyone a margin for error if he is to grow at all. Our Lord always did. And among other things we learn from the Scriptures, and this even without help from the exegetes, is the psychology of human behavior and growth.

What an intriguing case history on human development is compressed into ten verses of Matthew XIV where is recorded the story of a man who had faith, lost it, and rediscovered it in humility so as to proclaim it as the leader of a great communal confession. "You are indeed the Son of God!" (v. 33) St. Peter not only got his feet wet but swallowed a bit of salt water before he developed his faith. But, as with us all, Christ was willing to leave Peter as much margin for error as he needed.

It is such a composite of human experience, that nocturnal incident at sea. There is the anxiety of the disciples for their physical safety, followed so swiftly by their terror before a supposed ghast. It is not too difficult to suppose how we would feel in a lurching ship in the middle of the night, waves describing unwelcome canopies over our heads, and our supper churning within us. About all a seasick man would need, would be to see a figure calmly strolling down the water. Jesus' loving understanding was prompt as always to the rescue of human frailty. "Take courage! It is myself. Don't be afraid." (Matt. XIV, 27) While the others were taking courage, Peter was, as usual, taking action.

How grand it was! — that word of faith and trust! "If it is yourself, Lord, bid me come to you over the waters." Yet, for all the drama of the word, one somehow doubts that Peter really expected the Lord to go along with this idea. Maybe no man ever more quickly wanted to eat his words than Peter wanted to drink his. Still, there was nothing to do now but go through with it. And so over the side of the boat goes dear, lovable Peter. The theology of the angels having then not yet arrived at a sufficiently developmental stage to allow Peter to preface his first step with a devout recitation of, "Angel of God, my guardian dear," he would have had to resort to other invocations.

Things went very well for a few minutes. Can we not see the marvelling disciples in the ship? Too amazed now to be frightened,



they must even have forgot to be seasick. One could be frightened about a ghostly apparition, but there was nothing ghostly about sturdy old Peter. He must surely have looked magnificent, as the wind slapped his garment against him and the waters rose and fell. And Peter walked steadily on toward the Lord on whom his gaze was fixed, to whom his arms were outstretched. But then the wind blew a bit too hard. The waters rose a little too high. His eyes looked down at the water, his arms went above his head in fright. "Lord, save me!" yelled Peter. That desperate human cry was not without a magnificence of its own.

And how savory is the evangelist's description of Peter's rescue! "Jesus **at once** streched out his hand and caught hold of him." After all, our Lord could have let him sink and surface a few times to impress the lesson on him. Our Divine Savior did not have to stretch out his hand. More regal perhaps just to have said: "Stand!" or "Be safe!" but surely not so humanly tender as the warm flesh and bone hand of the Messiah closing around the dripping and trembling arm of Peter. "He caught hold of him." (v. 31) Who of us needs despair of our misery, weakness and blunders when we have this most precious witness that those who are contrite for blunders and preserve faith in the midst of misery and weakness, are caught hold of by God?

"Man of little faith!" the Master lovingly said to wet and shivering Peter. But he was not a man of **no** faith. He had kept faith, only not enough. How shall we ever pray and strive to strengthen our faith unless we experience how weak our faith is? Probably most men will not beg God for an increase of faith, — "Lord, I believe; please help my unbelief," (Mark IX, 23) — until they have discovered how limited their faith is.

The Scriptural account says briskly that Christ and Peter "went on board the ship". The natty nautical expression is a flimsy covering for the actual situation of the God of heaven and earth climbing over the side of a little skiff and doubtless hauling a very limp Peter after him. But Jesus' love always preserved the dignity of his own in whatever circumstances. Thus, there is no discordance in the splendid finale of this most humble domestic crisis in the college of the apostles.

It is a common enough failing of fervent Christians to wish they were someone else.

"Indeed, you are the Son of God!" (Matt. XIV, 33) It was only that St. Peter had to blunder and be weak before he could be unerringly strong.

Our Blessed Lord never wanted people to dislike themselves, but only to shed their masks, unclutter their hearts, and become increasingly more the marvel of his Heavenly Father's creation that each one is. It is a strange thing that, with all our pride (or perhaps because of it), we frequently will not leave to ourselves, much less to others, a margin for error. We even come to think there is something "spiritual" about self-contempt at the vision of our failures.

Similarly, it is a common enough failing of fervent Christians to wish they were someone else. It can come as a revelation not quickly accepted by these persons that this kind of wishfulness is a correction to God. "I could be so holy if You had created me differently" is what it amounts to in the end. It is a neat enough way, too, of blaming our poor life performance on the miscasting of the Director. And it all sounds so humble. Wretch that I am! A worm among, — well, glow-worms, anyhow.

Yet, we become beautiful only by an escalating acceptance of our responsibility to live in the truth. And the truth is, that we do have the power, charged by grace, to come up to God's expectations. Self-hatred, on the other hand, excuses us from effort. If we agree to the image of ourselves as contemptible, we give ourselves permission to act in a contemptible way. If we accept ourselves as persons created to be beautiful and to be great, we accede to our responsibility to fulfil the Creator's purpose and design. Self-dislike allows an immediate discounting of responsibility for personal betterment.

We see in the life of St. Francis, too, all of this. The humble, unaggressive love he had for others: "Courtesy is one of the properties of the Lord... a sister of charity, she extinguishes hatred and keeps charity alive." And these words need only to be viewed from the opposite perspective to reveal to us that charity without courtesy is dead. Charity nurtures but does not itself devour. It does not charge in, breathing fiery "joy," to carry off the object of its zeal, dead or alive. Likewise, joy is contagious, but not by injection and with the victim pinned against the wall.

Again, St. Francis always allowed others to make their own revelation of themselves. Even shy Rufino learned, in the end, to speak for himself. Francis did not "draw people out" with the help of a crowbar, but listened with

love to what people could presently articulate. And he ruled a wide margin for error in man's efforts to attain the height of God's hope for them, allowing them to discover and let germinate the seed of greatness within them. For this, he had to permit them a little of the loneliness essential to exiles of earth. Truly, earth is often a lovely place to be exiled in. But no one can appreciate its loveliness who does not appreciate that he is an exile in it. The best is yet to come. And when the worst is present, it may be even more important to remember that the best is yet to come.

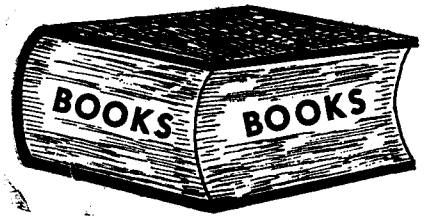
Nurses' Prayer

O Lord Christ, by a simple word you restored life and health to all who called upon you, help us to bring comfort to those who are ill.

Aid us to be aware of You in everything we do, so that we can give joy and peace to those whom we serve. From the new-born infant to the aged, let all feel and see your presence in us. Support us in our daily life to be successful in our calling.

This we ask of you in one with the Father and the Holy Spirit. Amen.

Brother Anthony Savasta, O.S.F.
Franciscan Brothers
Brooklyn, N. Y.



The New Mass. By A. M. Roguet, O.P. Trans. Walter van de Putte, C.S.Sp. New York: Catholic Book Publishing Company, 1970. Pp. 189. Paper, $2.95.

Reviewed by Father Vincent B. Grogan, O.F.M., Secretary to the Minister Provincial of Holy Name Province, New York City.

"The Mass is a Mystery, and a Mystery that presents itself to us in a ritual and symbolic clothing. What is needed is not so much an explanation of the Mass as an initiation into the Mystery that is the Mass." Thus does the author proffer his approach to the Mass and the rationale behind his treatment of the revised Mass rites. Fr. Roguet has accomplished a remarkable feat: an exposition of the Mass, step by step, in clear, direct language that avoids the confusing, abstract terminology so frequently found in books of this nature.

The author is interested primarily in the Mass of today, not that of Tridentine or Apostolic times. He does not discuss the Mass in terms of rites and ceremonies no longer used, but always concentrates on the de facto situation. Occasional references are, of course, made to past developments in the Mass liturgy, but these references are kept to a minimum and are utilized only when necessary to comprehend certain contemporary elements: e.g., the Offertory procession, the breaking of the Host by the celebrant prior to Communion.

Fr. Roguet proceeds to treat each section of the Mass with a commentary that belies his status as an experienced liturgist and theologian. He follows the inductive method—taking the prayers and rites we have now (such as the abbreviated prayer for offering the host and the wine) and penetrating to their liturgical significance for both celebrant and congregation. And yet he emphasizes the inner unity of the entire Mass structure, a unity that must not be overlooked for obtaining a genuine understanding of the Mass.

Another indication of the author's expertise is his approach to liturgical and private prayer. Fr. Roguet, as all too few today, realizes the need (and here he echoes the Constitution on the Sacred Liturgy) to balance communal and private prayer. Therefore we read (pp. 12ff) of the importance of personal preparation for the Mass, of the need to read and study the Scripture lessons of the Liturgy privately, etc.

Quite understandably, the author is not totally satisfied with all the revised Mass rites, and he does not hesitate to express his mind. He regrets, e.g., the somewhat illogical inclusion of "sins of omission" in the revised text of the Confiteor (p. 39), reasoning that this type has been at least implied in sins of thought, word and deed. Similarly he questions the retention of the "Orate fratres" as being superfluous (p. 107); and he envisions possible misunderstanding arising from the shortened prayer said by the celebrant as he mingles the water with the wine, feeling that the original version better expressed the meaning of this particular action.

The most satisfying sections of the book, I found, were the chapters concerning the Introductory Mass Rites and the Eucharistic Prayer itself. Another highlight is the liturgical significance Father accords the church building and the various sanctuary appointments: altar, chair, ambo—a topic seldom treated in publications on the Liturgy. The final chapter on

future liturgical reform offers some solid guidelines and reasoned norms that are a necessity these days.

From the technical aspect, the book is superb, with easy to read print on a background of high quality paper. The author's style is neither pedantic nor pedestrian, but delightful and interest-catching. There are, however, occasional typographical errors and a few words poorly chosen by the translator, such as "breaks up the assembly" used to describe the dismissal (p. 18). And one obvious exception to the author's otherwise lucid style is his attempt to demonstrate the manner in which the Consecration of the Mass constitutes a true sacrifice—a subject, granted, that is complex and controversial. A person unskilled in theology will find these pages nebulous at best.

The New Mass is must reading for every Catholic, I believe, not simply for the priest or commentator. The reader will find in this book much more than the background to the Mass ceremonies and prayers; he will discover as well a vital source for personal meditation and reflection on the central act of Christian worship.

In short, this book is not just another publication on the new Liturgy. In my opinion, it may well provide the popular initiation into the Mystery that is the Mass.

Positive Religion in a Revolutionary Time. By Eric C. Rust. Philadelphia: Westminster, 1970. Pp. 233. Paper, $3.65.

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

The same erudition that Dr. Rust brought to his earlier **Evolutionary Philosophies and Contemporary Theology** characterizes this volume. It is a painstaking study of several strands in recent and contemporary religious thought—all of which are, however, traceable to Immanuel Kant. The central figure throughout is Dietrich Bonhöffer, whose genuine attitude to "religion" Rust has grasped quite well. Most of the book comprises a series of "flashbacks," as it were, as Dr. Rust in effect traces the roots of Bonhöffer's thought in his predecessors (notably Schleirmacher and Ritschl) and (roughly speaking) his contemporaries: Barth, Tillich, Otto, and a host of lesser figures.

I hesitate to take issue with Dr. Rust's or any other author's right to select his material and write his own thing; but for what my subjective judgement is worth, I have the impression that there is just too much crammed into this study. At times the style approaches that of esoteric scholarship, whereas the publisher explicitly announces the book as addressed to a general audience. I think it would have been worth the loss of information contained in the innumerable minor citations, to have tightened up the book by concentrating on major themes.

If this is a scholarly work, surely the ubiquitous exclamation points and occasional preaching are out of place. If it is a popular one, terms like **ontocratic, blik,** and **panentheism** need some explanation. In fact, the author sometimes gives the impression of failing to distinguish adequately between pantheism and panentheism.

Rust's message is an important one, and his stand is valid. He aims to show that, whereas Bonhöffer and his followers corectly reject a spurious religiosity, they do not thereby discredit religion itself, which is far from out of date even if it does need fresh expression in our day. Unfortunately, we are into the book's final pages before any attempt is made to do this updating, and the author is even then unwilling to drop his prop and speak for himself. What he has to say here about Christ as Incarnate Eschaton is beautiful, as far as it goes. The trouble here seems to me to be the lack of adequate groundwork on the basis of which to make the many traditional and inspiring assertions about Christianity with which the book closes.

Positive Religion in a Revolutionary Time seems more likely to succeed as a partial text for a course in the history of the modern religious tradition, than as a cogent account of religion's positive significance today.

Faith: Can Man Still Believe? By Louis Monden, S.J. New York: Sheed and Ward, 1970. Pp. vii-243. Cloth, $5.95.

Reviewed by Daniel Hurley, O.F.M., member of the faculty of Christ the King Seminary of St. Bonaventure University.

Louis Monden is not new to American readers. Two of his books have been translated into English: **Sin, Liberty, and Law** (1965) and **Signs and Wonders** (1966). Besides these books many articles by Father Monden have appeared in scholarly journals. Now, in his latest book, **Faith: Can Man Still Believe?**, the learned Jesuit examines the Christian understanding of faith in the light of contemporary thought.

In the Introduction, the author states his purpose: "to treat . . . new problems of fundamental theology . . . in the living wealth of the Christian message" (p. 5). Emphasizing that contemporary study of theology has repudiated the "traditional apologetics" of the recent past, holding it to date only from the late Middle Ages, Monden explains that the gulf opened by the late Renaissance between grace and nature does not correspond to the spirit of the early Fathers and the early medieval tradition. Since so many contemporary theologians are showing the influence of phenomenology in their writings, Father Monden considers that our faith should be willing to face questions suggested by phenomenology. This means "a confrontation of the believing subject with the thought of his time as it lives in and around him" (p. 9). "Our faith," he says, "seeks confrontation with man as he thinks today" (p. 11).

In Part I of his book Monden explains many contemporary views of faith, including those of Tillich, Bultmann, Lavinas, and Chardin. Concerning these thinkers, differing as they do from one another, Monden points out the teachings they have in common: Faith as liable to challenge; Faith as a response; Faith as unsatisfied, as hope; Faith as self authenticating. He then presents two problems of faith: the intersubjective encounter with God and the question whether this encounter is natural or supernatural. The author declares that "a phenomenological approach (to the study of faith) . . . identifies the act of faith as an existential response and option; . . . (hence) it never discovers any reason for a separation of 'nature' and the 'supernatural' " (p. 60).

"Faith, revelation, history" is the title of Part II of the book. This part contains a criticism of Bultmann and Heidegger. Monden then considers historical revelation and its receptivity of faith. He concludes this section with a lengthy discussion of "demythologization." A distinction is made between historical revelation and myth — both are ways of a message coming to man from without. Historical revelation makes the message known within datable events and through spokesmen that can be located in historical time. Myths, on the other hand, are unhistorical, primitive narrative. Because revelation involves symbols, there has been a tendency to mythologize revelation. Monden "demythologizes" revelation by relating it to real people and dates. His criticism of Bultmann's theology is basically a declamation of his atmosphere of "authenticity" as being

"so sterile that the faith of real men can no longer breathe in it" (p. 116).

The longest part of the book, Part III, deals with Christian revelation and faith-inspired hermeneutics. Here the author reflects on the structure and content of New Testament faith testimony and inquires into an historical verification of the facts. He states that "the believer should respect the historical character of revelation" (p. 153). "The historian should respect the revelation character of the facts he examines; he should leave room . . for a reading of these facts by faith . . . . (In summary) Faith should respect the facts and research should respect the interpretation" (p. 156). Finally Monden questions the conditions on which the Christian of today can accept this revelation and how this message is addressed to him in the present. Christian tradition is the history of the encounter between the faith of the Christian community and the Christian message. This means several things. Understanding of the ancient texts and of the past events as well as their retranslation and interpretation in the language of one's own time involves the interaction of two moments which "ask and answer each other's questions." It means that there is growth and progress in the way Christian tradition understands faith. It means that this growth does not occur exclusively along the lines of the thinking and inquiring intellect. And finally it means that each retranslating interpretation of the Christian message is characterized by being unfinished and provisional.

In his conclusion Father Monden emphasizes the difference between the structure of faith and revelation as discovered from a phenomenological starting point — as expounded in this book — and a conception of faith emerging from the writings of the New Testament and the classic theology of faith.

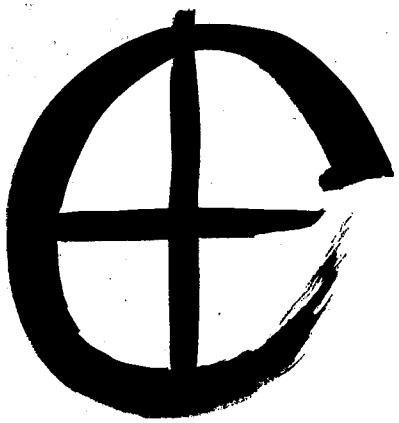
This book is evidence of the knowledge and competence of the author concerning theological writers of the twentieth century. He reveals a thorough acquaintance with the thinking of contemporary theologians and of those philosophers who espouse phenomenology. He recognizes the profound influence phenomenologists have had on the study of theology and on the interpretation of Scripture. Father Monden is aware of the epistemological contributions of such philosophers as Husserl, Heidegger, Merleau-Ponty, and Marcel and he demonstrates that awareness in examining the works of today's theologians. An appreciation of the influence of such philosophers on the thinking of Bultmann, Rahner, Robinson, Ricoeur and others is an important element in Monden's book. For an understanding of faith in a world influenced by existential and phenomenological thought, this reviewer recommends Louis Monden's **Faith: Can Man Still Believe?**

Erasmus of Christendom. By Roland H. Bainton. New York: Charles Scribner's Sons, 1969. Pp. xii-308. Cloth, $6.95.

Reviewed by Peter F. Maculso, Assistant Professor of History at Montclair State College, New Jersey, and Adjunct Professor of History at St. Peter's College, Jersey City.

Professor Bainton tells us that Erasmus has not had a just interpretation. "Rejected by the Catholics as subversive and by the Protestants as evasive he has fallen chiefly into the hands of the rationalists who have appreciated him chiefly for his satire on contemporary superstitions" (p. vii). Professor Bainton says that he has long been drawn to Erasmus on a number of counts. He shares Erasmus' "aversion to contention, his abhorrence of war, his wistful skepticism with respect to that which transcends the verifiables" (p. vii); at the same time he is warmed by the glow of his piety and endorses "his conviction that language is still the best medium for the transmission of thought, language not merely read but heard with cadence and rhythm as well as clarity and precision" (p. viii). These latter Erasmian qualities, are not only admired by the author, but embodied in this work to the point of **eloquentia.** Bainton's scholarship and style and the beautiful illustrations make this an excellent book.

Erasmus has been accused of reducing Christianity to an attitude. One can perhaps arrive at this conclusion, but one can also arrive at the opposite. Erasmus' major work is the **Enchiridion militis Christiani** (1503) and it is emphatically unsacramental, only confession being mentioned, and this in an unsacrametal way. But this **Handbook of the Militant Christian** is clearly spiritual and no mere positivistic attitude. This manifesto of reformed Christianity centers on lay piety and the complete acceptance of a layman's given vocation in the world. In this handbook of daily piety the Christian knight receives two weapons against the world: prayer and knowledge. Erasmus is concerned not about the knowledge that leads to erudition but that which leads to wisdom, and not of this world, but of Christ and oneself. Comparing this major work to his **Encomium Moriae (Praise of Folly),** Bainton explains the latter, not as buffoonery, but as Erasmus himself said that the point was precisely the same as that of the **Enchiridion.** What there he had said seriously he said now in the guise of jest.



> Too late we shall perceive that all these vanities were but shadows and we have squandered our lives in the delusion of a dream... for the fashion of this world passes away. Use then the world but delight not in it. (p. 96)

Erasmus is fundamentally Pauline and Platonic in the warfare he depicts between the outward and inward man, the conflict of body and soul. The inner religion is the main theme throughout the **Enchiridion** and the aim of life is perfect piety, the spurning of the visible and transient in favor of the invisible and perfect. Erasmus' Christian humanist assault on ignorance is through faith in Christ and comprehension gained from the New Testament. The whole affair was one of commitment — the **philosophia Christi.** It is the old Franciscan theme of Christ the sole master.

Professor Bainton's study is outstanding, but frankly, his admiration for Erasmus' "wistful skepticism with respect to that which transcends the verifiable," I find disconcerting.

If the Constantinian Church presented visible sacramental signs and cults it did so to verify its spiritual mission, just as scholastic-Thomism attempted a rational verification of that inter-relationship between God and man. Erasmus' academic scepticism suspended judgment in theological controversies such as the freedom of the will and cut through the complex superstructure of ins-

titutional religion and systems, to essential belief. Erasmus had a contempt for syllogistic rationalism, an awareness of the limits of rational endeavor to penetrate the transcendent, and in place of these, accepted the inviolable authority of Scripture and the age-old wisdom of the Church. Erasmus wants man to confront his God not through the machinations of reason but through a simple basic Christian piety, Christian spirit. Erasmus is not sceptical of that which transcends the verifiable but on the contrary sceptical of rationalism and intitutional religion, which can be injurious to faith, within and through which solid verification takes place. Erasmus' work was a fideistic transcendent appeal — an effort to keep the light of Christ alive.

Theology: Science of Salvation. By René Latourelle, S. J., translated Sister Mary Dominic; New York: Alba House, 1970. Pp. xii-276. Cloth, $5.95.

Eleanor Lewis Ph.D. (Fordham) is a member of the theology faculty of Siena College, Loudonville, New York.

This is a "just too" book: just too far removed from its intended audience, just too fragmented in its presentation, just too outdated in its method and vocabulary, in short, just too late in its appearance.

Ten years ago when preparations for Vatican II were opening up exciting new prospects for theological enterprise, the educated Christian layman for whom this work is meant, might have studied it with profit. It is, indeed, a scholarly guided tour through the vast edifice which theology has erected over the centuries. The author is careful to explain the nature of theology, its method, and the various theological disciplines, together with their historical development. He devotes the latter third of his book to an assessment of theology and Christian life and the present orientations of the discipline.

But the educated layman today, even when he is not a professional theologian, knows that there is more to theology than the scholasticism of Thomas Aquinas. And unfortunately, it is from the vantage point and according to the methodology of Thomism, that the author has chosen to conduct his tour. He devotes seven pages, for example, to the question of theology as a science after the argumentation of St. Thomas: "Today, no one seriously doubts that theology is a true science, since it has its own special object, method, unity and systematization." Yet, as John Macquarrie has commented, "It is probably misleading to talk nowadays of theology as a 'science' " in view of the modern restriction of the word 'science' to the natural sciences. And, Macquarrie continues, "whether or not we call theology a 'science' is perhaps not of very great importance . . ."

Today's layman will, I think, agree wholeheartedly with this judgment. Moreover, he will hardly approach with enthusiasm a book whose table of contents advertises such morsels as "the object of theology," "divisions and departments in theology from the end pursued," "no positive function without the speculative," etc. And morsels they are, for, on the average, there are chapter subheadings for every two to three pages of the text.

In the decade since Pope John first opened the windows of the Church to fresh ideas and inspirations, Catholics have come far in the way of ecumenism. Yet Father Latourelle speaks in terms of material and formal heresy and of grace by-passing "the errors of the sincere Protestant." His bibliographical material is almost exclusively Roman Catholic; the names of Barth, Tillich, Bultmann, Niebuhr and the many other Protestant theological giants of this century and earlier, are conspicuously absent. Father Latourelle's exposition of the Protestant contribution to the ecumenical movement is, however, fair and well-balanced.

The author's treatment of new directions in theology, centered upon the mystery of Christ and the history of salvation and dedicated to a ministry of service to Church and world, is indicative of his own theological competence and insight. Perhaps he will try again; this time with the educated layman of the post-Vatican II lunar age in mind. With a less parochial structure and tone, a greater recognition of current Protestant scholarship and contemporary philosophical contributions to theology, his new effort might well merit the encomium 'just right.'

New Horizons for the Priesthood. By Andrew M. Greeley. New York: Sheed and Ward, 1970. Pp. 148. Cloth, $4.50.

Fr. John Marshall, O.F.M., author of By the Light of His Lamp *and* The Long Way Home, The Short Way of Love *is assistant pastor at St. Elizabeth's Church, Wyckoff, New Jersey.*

If I read with an exaggerated eye even to the foreseeable future, Father Greeley's **New Horizons for the Priesthood** could delude one into overshooting the priestly problems of the present.

Here is a worthwhile book for the priest searching for applicable solution to his many quandaries, the ultimate being, as it always has been, whatever the degree of distress, a faith in Christ with whom there really should be no identity crisis. Being the expert sociologist that he has proven to be, Father Greeley exhibits a genius of probing the pressing need of the hour in a way that is provocative.

As the author asserts, the priest, who more than any other man is taught to handle the crises of others, is now hard put to answer his own. To those currently adrift in the straits of sacerdotal insecurity he offers twelve enlightening and encouraging chapters, twelve good, common sense reflections covering those facets of the life of the priest considered most obvious, ranging from sensuality to self-respect and to that security which is born solely of faith expressed in prayer.

None too timid in laying his own judgments on the line, Father Greeley challenges and charges the priest, "who does not owe his authority to men or his appointment to any human being but who has been appointed by Jesus," (Gal. 1:2, 3) to come to grips with his vocation in such a manner that the plow to which he has put his hand on ordination day will, in these ill-tempered days, slice an even straighter and deeper furrow in behalf of Holy Mother the Church.

Never before has there been, Father Greeley suggests, a more opportune time for plowing, planting, and producing, than the present. Never the challenge so towering. Never the person so challenged as today's priest. In this plucky little volume, Father Greeley provides the direction. The priest himself must supply the grit.

Hyphenated Priests: The Ministry of the Future. Edited by William H. Cleary. Washington: Corpus Books, 1969. Pp. xii-167. Cloth, $4.95.

Reviewed by Father Joseph Byrne, O.F.M., presently working with a team of Friars in renewal programs for priests, sisters, and laity at Christ House in Lafayette, New Jersey.

This book aroused my curiosity, provided me with a few insights as to what the Catholic priesthood is, and crystalized some of the present problems which appear to be a threat to the priesthood. The insights give effective solutions to old and new problems of the priest. The perennial question of integrating two apparent opposites occurs throughout every chapter of the book: priesthood and manhood, priestly functions and secular functions seem to be in constant conflict. The gift of the priesthood seems to be in competition with the natural gift of the man. Without fully solving the question of meaningful and fulfilling priesthood, the contributors do face and treat the problem.

New possible dimensions are added to the vocation of the priest. The basic attitude of excluding no possible avenue into which a priest may enter and work as a skilled or professional person pervades most of the authors. It is certainly true of Joseph Fichter, the priest-sociologist, and John L'Heureux, the priest-poet, for they encourage the priest to involve himself in the completion of his natural gifts and talents. Whether such talents lead him to be a doctor, lawyer, or engineer makes little difference as long as a personal need and the needs of other people are being satisfied. Unfortunately both Fichter and L'Hereux put too much stress on the opposing elements between secular and priestly work. With little attempt to integrate the human with the divine through the use of Incarnational theology, both authors create an unnecessary dichotomy.

Other contributors give a better balance in their attempts to unite the man who is a priest, and the same man who may also function as a professional person. Fathers Cassem and Becker experience their priesthood in their professions as a medical doctor and economist respectively. The word "hyphenated priests" does not explain their priesthood. While clearly distinguishing their modes of work as priest, as celebrating the Eucharist and administering the Sacrament of Penance, and as professional man, as servicing the sick and teaching a class in Economics, these men have integrated their manhood, priesthood, and professional status.

The perplexing problems remain: What is a priest? Why is the priesthood necessary? What value does it have for the lives of people in our society? Perhaps Fathers Quesnell and Becker best responded to our questions. They treat of the fundamental theology of the priesthood, and point out the essential goals of the priest. For them the priest is a mysterious but real instrument of the Incarnated Word of God. The priest is also, perhaps more importantly, a Community-builder and Unifier of Men. St. Paul, the ideal priest, a man who worked both as a tent-maker and Community-builder, is the tested model of what a priest should be.

Hyphenated Priests is written in a variety of styles, since each of the ten chapters has a different author. The contributors have clearly put much thought into it and brought to bear much experience on the priesthood. They provoke and satisfy curiosity. They face both new and old problems and proffer some helpful solutions. Their efforts may lead us to valuable reflection and make us a little more open as to what a modern priest is, what he should be, and also what he can become.

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The cover and all the illustrations for our September issue drawn by Sister Barbara Stafford, F.M.S.C., an art instruc St. Joseph's High School, West New York, New Jersey.

the CORD

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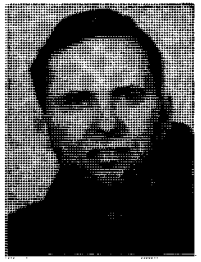

EDITORIAL

The Piety-Structure Vacuum

Not a few lay friends of mine and a number of religious confreres feel there is something missing in the Catholic Church. For these laymen, the release from the Friday abstinence, the de-emphasis on Confession—it is apparently not uncommon for people to be scolded for going to confession—the vanishing novena, the minimal fast before Holy Communion, leave little for Catholics to do that is distinctively Catholic and little to do that is arrestingly specific. For these religious, the reduction in the time of formal prayer, whether vocal or mental, the all-but-abandonment of Benediction and Holy Hours, the elimination of obligatory fasts—in an era when perhaps three fourths of the community is overweight—the casual attitude to religious garb, and the more than casual to community meals, give rise to a certain emptiness and loneliness, and at times to a depression which approaches bitterness.

Of course one can pooh-pooh such feelings, pointing to the fact that the period after an Ecumenical council is always one of insecurity and turmoil as an adjustment to the fresh breezes and the exact ascertaining of where they are going is necessary. One can suggest that the new is on the way, and that trial and error will give us in a relatively little while new modes of prayer and worship, new styles of penance, new forms of Christian life which will leave it fuller, more human, and (perhaps because of the former) more Christian.

I hope so. And it is a real hope, based on both trust in the Spirit and on the concrete way that the Mass changes have made that Sacred Ceremony more meaningful to me. *But*—apart from the unkindness which seems to me to be involved in pooh-poohing troubled people—is it not a fact that "trial and error" is too often merely a matter of elimination or subtraction? Isn't it a fact, too, that much of the trying is done without

too much thought as to what one is trying for? And how many people are praying less, but enjoying it more? And how many have substituted a comparable program of good works for the penitential act of depriving oneself of meat? For the Church or a religious order to leave it up to the individual to develop those structures he thinks he needs to follow Christ is short-changing him, for he is a member of an *ecclesia,* a people of God.

It is a commonplace that we can't preach God to a hungry man. All the more ought it to be evident that the real gap introduced into souls by the pell-mell abandonment of many religious forms, impedes the Good News. The flight from structure is becoming a denial of the Incarnational principle, that identification with Christ-made-man demands patterning oneself on the deeds as well as the thoughts of Christ—and among those deeds prayer and fasting, and preaching and healing took a prominent place. The Church as a whole and religious congregations in particular have an obligation to arrest this aberration, and to fill the piety vacuum that Bible vigils, group dynamics, discussion clubs, and folk Masses have not yet filled. Almost any move, many feel, will be a helpful one, even if it might mean reintroducing something of yesteryear.

F. Julian Davis o.p.

The Coincidentia Oppositorum in the Theology of Bonaventure

Ewert H. Cousins

In his extensive study of comparative religion, Mircea Eliade has analyzed the most fundamental religious pattern as that of hierophany, or the manifestation of the sacred. He has further analyzed hierophany as involving a coming together of opposites: of the sacred and the profane, the infinite and the finite, the eternal and the temporal. This union of opposites has been expressed throughout the history of religions by various forms of the ancient symbol of the **coincidentia oppositorum**. In **Patterns in Comparative Religion**, Eliade writes:

> This coming-together of sacred and profane really produces a kind of breakthrough of the various levels of existence. It is implied in every hierophany whatever, for every hierophany shows, makes manifest, the coexistence of contradictory essences: sacred and profane, spirit and matter, eternal and non-eternal, and so on. That the dialectic of hierophanies, of the manifestation of the sacred in material things, should be an object for even such complex theology as that of the Middle Ages serves to prove that it remains the cardinal problem of any religion. One might even say that all hierophanies are simply prefigurations of the miracle of the Incarnation, that every hierophany is an abortive attempt to reveal the coming together of God and man.[1]

Eliade's reference to the theme of hierophany in medieval theology calls to mind Bonaventure, whose thought is primarily focused on the reflection of God in all levels of the universe and who sees the theophanic cosmos reaching its fullness in the hierophany of Christ. If, as Eliade says, hierophany is the basic religious problem, it would seem that Bonaventure's vision penetrates to the very essence of the religious sphere. And if medieval theology has brought this essential element to a high level of self-consciousness and has given it a rich expression, we can say that within medieval theology Bonaventure provides one of the most self-reflective and multi-dimensional expressions of the theophanic tradition.

Eliade's study throws light on the depth and richness of Bonaventure's thought, as seen against the background of the history of theology and comparative religion. At the same time, Eliade provides a point of view from which to study Bonaventure. If theophany is the central pattern of religion and if Bonaventure's thought is primarily concerned with this issue, it would be of paramount importance that our frame of reference for studying his thought should be such that it is coherent with the structure of theophany. Our framework must neither falsify nor distort Bonaventure's theophanic vision; rather it should clarify its dimensions. That is to say that our theoretical model for gaining a self-reflective awareness of Bonaventure's thought should be compatible with the metaphysical structure of his thought.[2] We must select the proper theoretical model for studying the metaphysics of theophany. Eliade indicates that the proper model is that of the **coincidentia opositorum**, for in theophany the opposites come together: the absolute and the relative, the infinite and the finite, the eternal and the temporal.

In our present study we will attempt to analyze Bonaventure's theology by using the theoretical model of the **coincidentia oppositorum**. We are not attempting to make a judgment on the validity of Bonaventure's metaphysics of theophany; nor are we attempting to justify the logical model of the **coincidentia oppositorum**. Rather we are taking as a working hypothesis that the **coincidentia oppositorum** is the proper model for studying Bonaventure's thought. Then by analyzing his thought in relation to this model, we hope to verify our hypothesis, and at the same time, through the model throw light upon the depth and significance of his metaphysics of theophany as well as its high degree of self-consciousness and inner coherence.

It is of paramount importance that one have the proper theoretical model in studying theophany. For example, there are two theoretical models that would cloud or distort the study. First, one might use the model of the participation of created forms in the class structure of genus and species. Although theophany is found on all levels

[1] Mircea Eliade, **Patterns in Comparative Religion**, trans. Rosemary Sheed (New York: Sheed and Ward, 1958), p. 29.

[2] In approaching this question through the concept of model, we are following a trend in various fields at the present time, e.g., the physical and social sciences and theology. Cf. Max Black, **Models and Metaphysics** (Ithaca, N.Y.: Cornell University Press, 1962); B. H. Kazemier and D. Vuysje (ed.), **The Concept and the Role of the Model in Mathematics and Natural and Social Sciences** (Dordrecht, The Netherlands: Reidel, 1961); Ian Ramsey, **Models and Mystery** (London: Oxford University Press, 1964).

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This article, to appear in two parts, was given as one of the major addresses at the international conference on St. Bonaventure, **Colloque Saint Bonaventure**, Orsay, France, Sept. 1968. It was published in French in **Etudes franciscaines**, 18 (Supplement annuel, 1968) 15-31.

of classes, as is clear from Bonaventure's doctrine of vestige, theophany itself cannot be analyzed by using a class model. For God is above classes and categories. If one were to stay within the limited structures of the class world, he would never encounter theophany. Secondly, one might use an atomistic model, in which opposites remain forever separated and even repel each other. In this case one would reason that God is infinite and man finite; since there is an infinite abyss between them, theophany is logically impossible. Such a model merely assumes that there is no coincidence of opposites. It is true that in a universe in which there is no coincidence of opposites, theophany is impossible. However, it is not necessary to posit such a universe since one can conceive a theoretical model of a universe in which the opposites actually coincide. In such a universe theophany would not only be possible, but would be the law of the deepest metaphysical level of reality.

Thus we can see the problems of using an improper model. If one would merely assume that Bonaventure is using the class model or the atomistic model, or if one were to criticize Bonaventure's thought by taking one of these two models as a norm, then he would fail to touch the basic philosophical and religious experience out of which Bonaventure's thought grows. He would also be inclined to judge Bonaventure's vision as lacking logical coherence and ontological foundations. We believe that some of the misunderstanding and criticism of such Bonaventurian doctrines as illumination, exemplarism and the centrality of Christ has been due to viewing his thought through an improper model. Hence, in analyzing Bonaventure's thought through the model of the **coincidentia oppositorum**, we hope to throw light not only on theophany as a whole, but on specific areas of his thought where theophany is central: e.g., the epistemology of illumination, the metaphysics of exemplarism, the centrality of Christ in the cosmos and the dynamic expressionism at the core of the Trinitarian life.

When we speak of the **coincidentia oppositorum** in Bonaventure, we do not mean that he used the term to characterize his thought or that he drew this model into complete self-reflection and charted its structure and logic as Nicholas of Cusa did at a later date.[3] We mean that the **coincidentia oppositorum** is implicit in his thought, but implicit in such a way that it provides the basic pattern of his metaphysics, his logic and his rhetoric. His use of its dynamics is so consistent and firm, that it indicates he was aware of it as a method and used it consciously as such, although he did not bring it into self-reflection as a logical model.

Since we believe that the **coincidentia oppositorum** is a key to understanding the whole of Bonaventure's thought, it would be possible to explore his use of the model by studying in turn the major themes of his thought. But we have another possibility. Because the **coincidentia oppositorum** is a factor in his rhetoric, he has the tendency to express in a compact way the whole of his thought in a single work, such as the **Itinerarium**, or even in a short passage within a work. Thus a brief passage becomes a microcosm in which the reader can view the macrocosm of Bonaventure's entire thought. Since this is the case, we can choose such a text, which can serve as a **minimum** to coincide with the **maximum** of his thought as a whole. We have chosen the first of the **Collationes in Hexaemeron**.[4] We have made this choice for two reasons: first, the **collatio** presents in an analytic way a complete cosmic vision beginning with the generation of the Son from the Father, proceeding through creation, the Incarnation and redemption, and leading back to God as final end. In each of the major sections Bonaventure analyzes the theophanic structure of the cosmic process by means of the **coincidentia oppositorum**. Secondly, the entire **collatio** is focused on Christ as the **medium** or center, in whom all the opposites coincide and through whom they reach their dynamic completion. For Bonaventure, as for Eliade, the Incarnation is looked upon as **the** great hierophany, in which all other hierophanies have their ultimate meaning and to which they all point.

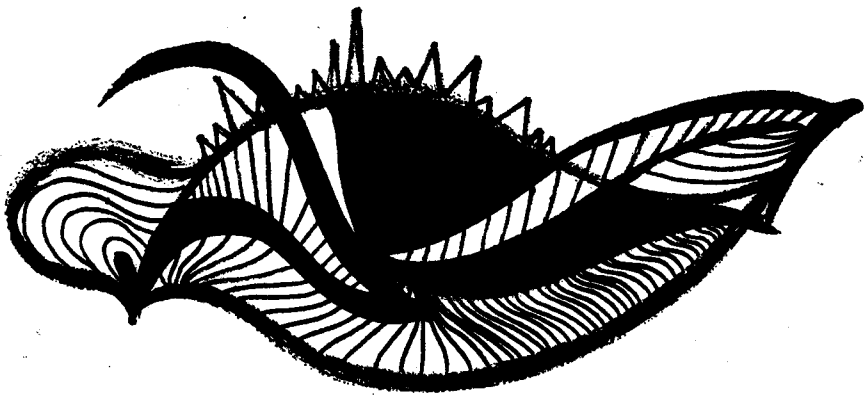
Before beginning our analysis of the first **Collatio in Hexaemeron**, it would be wise to make some observations on Bonaventure's use of the **coincidentia oppositorum** in the **Itinerarium**.[5] A detailed analysis of Chapters 5-7 reveals that their metaphysical, logical and rhetorical structure is that of the coincidence of opposites. This is certainly one of the clearest and most striking examples of the pattern in Bonaventure's works. In Chapter 5, Bonaventure turns his gaze to contemplate God in his unity through his name which is Being. He bids the reader gaze in admiration on the divine being, which is the first and the last, eternal and yet the most present, most simple and the greatest, most actual and most changeless, most perfect and without measure, supremely one and yet possessing all aspects of the multiplicity.[6] Having been amazed at the coincidence of opposites in the divine essence, the reader turns his gaze to the Trinity and is overcome with wonder. For

[3] Cf. Nicholas of Cusa, **De Docta Ignorantia**, in **Nicolai de Cusa Opera Omnia**, ed. Ernst Hoffmann and Raymond Klibansky (Leipzig: Meiner, 1932).

[4] Bonaventure, **In Hexaemeron**, coll. 1, in **Doctoris Seraphici S. Bonaventurae Opera Omnia**, 10 vols. (Quaracchi, 1882-1902), V, 329-35. We will use the above text, but will cite the parallel passages in the Delorme text: **S. Bonaventurae Collationes in Hexaemeron et Bonaventuriana Quaedam Selecta**, ed. F. Delorme, O.F.M. (Quaracchi, 1934).

[5] Cf. our study of the **coincidentia oppositorum** in the **Itinerarium**: "The Coincidence of Opposites in the Christology of Bonaventure," paper given at the **Conference on Medieval Studies**, the Medieval Institute of Western Michigan University, March 13-15, 1968; **Franciscan Studies** 28 (1968) 27-45.

[6] **Itinerarium**, c. 5, n. 7 (V, 309).



there he sees a remarkable coincidence of dynamic self-expression and intimate interpenetration: of supreme communicability with individuality of persons, supreme consubstantiality with plurality of hypostases, supreme similarity with distinct personality, supreme equality with ordered procession, supreme coeternity with emanation, supreme mutual intimacy with a sending forth.[7]

If we wondered at the coincidence of opposites in the divine nature and the Trinity, we will be struck with wonder when we turn our gaze to Christ and see in him the first principle joined with the last, God joined with man, the eternal joined with time-bound man, the most simple with the most composite, the most actual with the one who suffered and died, the most perfect and boundless one with the insignificant. If we wondered at the coincidence of plurality and unity in the Trinity, look at Christ in whom a personal unity exists with a trinity of substances and a duality of natures.[8] When we gaze at Christ, in whom are joined the first and the last, the highest and the lowest, the circumference and the center, the Alpha and the Omega, the caused and the cause, the Creator and the creature,[9] we will be overcome with admiration and pass over to the stage of mystical contemplation which Bonaventure describes in his seventh chapter. Hence, the meditation on Christ as the **coincidentia oppositorum** is precisely the way to mystical elevation, because Christ is the way and the door, the ladder and the vehicle.[10]

This treatment of the coincidence of opposites in the **Itinerarium** can serve as a backdrop for our study of the first **Collatio in Hexaemeron**. In the **Itinerarium**, the coincidence of opposites emerges in the fifth and sixth levels of contemplation and is seen primarily in the divine nature and the Trinity; finally Christ is seen as the extraordinary coincidence of opposites. The first **Collatio in Hexaemeron** is much more Christological in focus and cosmic in sweep. Christ is seen as the **medium**, uniting in himself all the opposites, both in the Trinity and in the cosmos. Hence Bonaventure sees Christ as a sevenfold **medium**: **medium metaphysicum, physicum, mathematicum, logicum, ethicum, politicum, theologicum.**[11] Bonaventure first considers Christ as the **medium metaphysicum** and grounds his consideration in the generation of the Son from the Father. As **medium metaphysicum** the Word embodies three types of the coincidence of opposites: The first is concerned with the Trinity itself; the second with the Trinitarian basis of creation; and the third with knowledge.

First: within the Trinity itself, Bonaventure considers the Son as the **persona media Trinitatis**:

> Istud est medium personarum necessario: quia, si persona est, quae producit et non producitur, et persona, quae producitur et non producit, necessario est media, quae producitur et producit.[12]

This analysis views the Son as performing a mediating function within the Trinitarian life, linking the productive and receptive aspects of the deity. For the Father is the generating source, the **fontalis plenitudo**, the **principium originans**. At the opposite pole, the Holy Spirit is the person who is produced and does not produce, and hence can be called **spiratio passiva**. As Bonaventure observes, between these poles, there must be a **persona media**, who contains the opposites within himself and thus holds the poles in union. This **medium** is the Word, who is produced and produces. This type of coincidence is that of complementary opposites; the productive and receptive are complementary aspects of the divinity. Of course, the receptive does not imply limit or potency, but here refers to a pure perfection which is had in its absolute form in the divinity. In God are reconciled the opposites of absolute productivity and absolute receptivity. They are reconciled, but not merged. This is accomplished by the **persona media**, who acts as the unifying force of the opposites and the intensification of their differences. Hence one opposite does not resist the other, or absorb the other, or subordinate the other. They are held in absolute and eternal tension—eternally secure in their autonomy, yet nourished by their very differences. Thus by the union of opposites in the **persona media**, absolute unity and difference are achieved in the totality.

The view of the Word as **persona media**, uniting the polar aspects of the Father and the Spirit may seem static. The coincidence of

[7] **Ibid.**, c. 6, n. 3 (V, 311).
[8] **Ibid.**, n. 5-6 (V, 311-12).
[9] **Ibid.**, n. 7 (V, 312).
[10] **Ibid.**, c. 7, n. 1 (V, 312).
[11] **In Hexaemeron**, coll. 1, n. 11 (V, 331); Delorme, p. 5.
[12] **Ibid.**, n. 14 (V, 331-32); Delorme, p. 6. This must necessarily be the center of the persons: for if there is a person who produces and is not produced and a person who is produced and does not produce, there must necessarily be a central person who is produced and produces.

complementary opposites, like the coincidence of the **maximum** and the **minimum**, seems to have a static aspect. Yet Bonaventure's thought is alive with dynamism. His most profound view of the Trinity is that of the dynamic good which is infinitely self-diffusive. This diffusion takes place by the divine expressionism, in which the Father expresses himself in his perfect image the Son, who becomes the **medium** for the emanation of the Spirit, who completes the Trinity.[13] Thus the Word is the **medium**, not only the midpoint, but the dynamic means through which the Father objectifies himself and through which he returns to himself in the union of the Spirit. Thus there is within the Trinity a dynamism of emanation and return, which is mediated in the Son, who is the ground of both. This emanation and return in the Trinity becomes the archetypal ground for all emanation and return in the case of the created world. Thus within the Trinitarian life, the opposites of emanation and return are reconciled dynamically in the Word.

The Trinitarian life is viewed by Bonaventure as the ground for the second level of the coincidence of opposites. This level is concerned with the coincidence of God and creation: the infinite and the finite, the absolute and the relative, the unchanging and the changing, the eternal and the temporal, the one and the many. How are these opposites joined? Once again it is by the Word as the **medium metaphysicum**. Just as he is the **medium** uniting the opposites in the Trinity, so he is the **medium** uniting the opposites of the Creator and the creature. It is precisely in his eternal generation from the Father, that the Son reconciles the opposites of the infinite and the finite. For in generating the Son, the Father produces in the Son all that he can create:

> Pater enim ab aeterno genuit Filium similem sibi et dixit se et similitudinem suam similem sibi et cum hoc totum posse suum; dixit quae posset facere, et maxime quae voluit facere, et omnia in eo expressit, scilicet in Filio seu in isto medio tanquam in sua arte.[14]

Bonaventure sums up his position in the compact statement: "Verbum ergo exprimit Patrem et res, quae per ipsum factae sunt."[15] Therefore the Word expresses the Father and the things that were made through him [the Word]. As the eternal generation is the basis of expressionism in the Trinity, so it is the basis of exemplarism in creation. The eternal generation provides the theological foundation and philosophical articulation for Bonaventure's vision of the theophanic universe. His most basic religious experience is that of theophany. He is aware of the presence of God in all things, and he contemplates the reflection of God throughout the universe. This religious experience of theophany, or hierophany, is, as Eliade has indicated, precisely an awareness of the coincidence of opposites: the sacred and the profane, the eternal and the temporal. Bonaventure's analysis of the metaphysical roots of hierophany leads him to the Word, in whom the opposites coincide. For all temporal things have an eternal existence in the eternal Word. In him the temporal and eternal are united; in him the opposites coincide. Hence both the religious experience of hierophany and its philosophical articulation reveal the logic of the coincidence of opposites.

As was the case in the Trinity, the coincidence of opposites does not produce a static balancing of the scales of being. Rather it inaugurates a dynamic process. In the eternal generation, in which the **rationes aeternae** are produced in the Word, the absolute and the relative coincide from the side of the absolute. However, in temporal creation, where the **rationes aeternae** are embodied in space and time, the relative and absolute coincide from the side of the relative. But the form created in time is so embedded in its **ratio aeterna** that it is swept up in a dynamic return to its source. Hence the entire universe is **en route**; the cosmos is pursuing an **itinerarium in Deum**. Since the Word is the **medium** uniting the eternal and the temporal, he embodies within himself another coincidence of opposites: namely, the beginning and the end, the Alpha and the Omega. All things emanate from him; and since he is the eternal exemplar of the temporal, all things return through him to the unity of the Father; for, as Bonaventure says, "Verbum ... principaliter ducit nos ad Patris congregantis unitatem."[16] The Word ... leads us to the unity of the Father, who draws all things together.

Bonaventure quotes Christ's statement: "I came forth from the Father, and have come into the world. Again I leave the world and go to the Father."[17] Similarly, observes Bonaventure, each one should say:

> Domine, exivi a te summo, venio ad te summum et per te summum. Hoc est medium metaphysicum reducens, et haec est tota nostra metaphysica: de emanatione, de exemplaritate, de consummatione, scilicet illuminari per radios spirituales et reduci ad summum. Et sic eris verus metaphysicus.[18]

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[13] Cf. **Itinerarium**, c. 6, n. 2 (V, 310-11); **I Sent.**, d. 27 (I, 464-92); d. 31, p. 2 (I, 538-52).

[14] **In Hexaemeron**, coll. 1, n. 13 (V, 331); Delorme, p. 7. For the Father from eternity generated the Son, similar to himself; and he expressed himself and his own likeness, similar to himself; and in so doing he expressed all his power. He expressed what he could do and especially what he willed to do; and he expressed all things in him, that is, in the Son or in that very center as in his art.

[15] **Ibid.**

[16] **Ibid.**

[17] Jo. 16:28: **In Hexaemeron**, coll. 1, n. 17 (V, 332); Delorme, p. 7.

[18] **Ibid.** Lord, I have gone forth from you, who are supreme; I come to you, who are supreme, and through you, who are supreme. This is the metaphysical center that leads us back, and this is our whole methaphysics: emanation, exemplarity and consummation; that is, to be illumined by spiritual rays and to be led back to the supreme height. Thus you will be a true metaphysician.

In the dynamic movement of creation, the opposites of emanation and return coincide in the Word, who is the Alpha and the Omega. Thus in the Word is had the reconciliation of motion and rest, of eternity and time, of the static and the dynamic, of the flux of history and the solidity of the eternal forms, of process and the eternal ground, of the way out and the way back, of the way down and the way up. **Emanatio** and **reditus** are united in the Word; for he is the **persona media Trinitatis**, who is the means of the Father's outgoing self-expression and the return in the unity of the Spirit. Thus through its reflection of the Word as its exemplar, the entire cosmos shares the dynamic interpenetration of opposites of its Trinitarian archetype.

Although all the world shares in the coincidence of opposites, this is true of the human mind in a special way. First, the mind of man is turned as a mirror towards the external world, and in its knowing processes is related to the external world as subject to object, as microcosm to macrocosm. But man's mind is also a mirror turned upward to God. As image of God, man reflects God and is related to him with the polarity of subject to subject. In the realm of subjectivity there is a coincidence of interpenetration. God is more intimate to me than I am to myself. When I discovered his presence in me, or my presence in the divine mind, I realized what is most real about me. The **medium** of both of these types of coincidence of opposites is the Word himself. For he is the ground of the conformity between the objective structures of the external world and my own mind. As archetype of creation, he is the single source from which flow both the objective world and subjective mind. Hence, when I know with certitude, I grasp the objective structures of the external world in their unifying ground in the eternal Word. Thus the Word becomes the **medium** uniting the microcosm of my mind and the macrocosm of the external world. The Word is the 'interior teacher', illumining all minds. He is the changeless light that flashes in my mind when I grasp truth. Hence Bonaventure calls the Word truth itself:

> Unde illud medium veritas est; et constat secundum Augustinum et alios Sanctos, quod "Christus habens cathedram in caelo docet interius"; nec aliquo modo aliqua veritas sciri potest nisi per illam veritatem.[19]

In human knowledge the absolute and the relative, the changeable and the unchangeable, light and darkness coincide in a remarkable way. Only alluding to this in the first **Collatio in Hexaemeron**, Bonaventure develops it at greater length in the sermon **Christus, Unus Omnium Magister**. The human mind is changeable and fallible; truth is unchangeable and infallible. In the act of certain knowledge, we grasp the eternal, unchangeable, infallible truth, although we ourselves remain finite. While we do grasp the eternal light, we see now only in a glass darkly. What mediates this coincidence of opposites in knowledge? It is the uncreated Wisdom which is Christ: "Talis autem lux non est intelligentiae creatae sed Sapientiae increatae, quae Christus est."[20] Such a light is not the light of created intelligence but of uncreated Wisdom, which is Christ. Thus Bonaventure's doctrine of illumination is seen to contain the logic of the coincidence of opposites. Perhaps more than any other position of Bonaventure, his epistemology of illumination has suffered from being approached through discordant models. Frequently it is viewed either from a class model or an atomistic model and hence judged to lack an adequate foundation or logical coherence. We believe that by approaching Bonaventurian illumination through the model of the coincidence of opposites, one can see how it is grounded in the metaphysics of examplarism and how it contains within itself a remarkable logical consistency.

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[19] **Ibid.**, n. 13 (V, 331); Delorme, p. 6; Augustine, **In Epist. Ioannis**, tr. 3, n.13. Therefore that center is truth; and it is established according to Augustine and other saints that "Christ, having his chair in heaven, teaches inwardly"; nor can any truth be known in any way except through that truth.

[20] **Christus, Unus Omnium Magister**, n. 9 (V, 569).

The Seamless Robe

The Roman soldiers sat and played
  Beneath the three on Calvary.
Their grim work done—they were repaid
  For this:—their work of savagery —
With garments from the crucified.
  But as they looked upon the pile
A seamless robe of blue they spied.
  "Let us cast lots for it," they cried.

The One upon the middle cross
  Was heard: "Behold thy son."
And Mary understood His word.
  She saw the robe her fingers spun
Snatched up by hands whose cruel blows
  Had nailed His hands upon the tree.
Her heart goes out to him—she knows
  For such as these His blood e'er flows.

Sister Barbara Marie, O.S.F.

Come Alive: Life Where It is Going

Mother Mary Francis, P.C.C.

Even if we are striving mightily to accept life as it is, even though we are determined to live it where it is, and even when we are eager to catch hold of it when it is, there will be something lacking. We will still need to have a sense of direction. Nor is there much point in allowing one another a margin for error in living and growing in love, if we have no idea or, at any rate, not much idea of the direction in which life is moving or the full height to which love is meant to grow.

Perhaps the burning question of the now long-accepted (and long-protracted) identity crisis of modern man is less a question of "Who am I?" than "Where am I going?" After all, if I have no idea or little idea of where I am tending, it might be just as well never to discover who I am.

All of us ache to understand the meaning of life. All of us strain for the security we cannot ever quite find on earth. When we do attempt to define the term of life in earthly situations, we end in frustration. For to set out to situate life itself in the situations of life is to begin a hopeless impossibility which will not surprisingly end in complete hopelessness. Against this there is no defense save an ever-accelerating sensationalism to beat down the interior drums of doom.

Whenever we attempt to disjoin the present from the future, the proximate from the ultimate, circumstantiality from core, we initiate disaster. There is nothing that can be explained in terms of itself alone. This prerogative is solely God's. Writers on spirituality, or even spiritual writers (who can be quite a different species), have some good things to tell us about living in the present moment. About the grace of the present moment. About giving oneself wholeheartedly to the work of the present hour. It is part of our own thesis about living life when it is. But this is only part of the full splendor of truth. To live in the

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present moment as if it were the only moment can be either to achieve the full stature of Godlike love or to realize the full measure of orgiastic animality. To seize on the grace-opportunity of the present moment can indicate either the dedicated saint or the scheming opportunist. It all depends on your sense of direction, your idea of where you are going.

Christ has declared: "I am the way, the truth, and the life." (John 14, 6) He did not say, "I am the way to life," nor did He say, "I am the truth about life." He said that He is all three, at once, without departmentalization or progression. Obviously, then, having Christ, we are to have not only real life in eternity after death, but life on the way. We are to live "in via ad vitam" since "via," too, is what He is, and not only "vita." Again, we are to find truth not just at the end of the way, but on the way. For He is "veritas in via." The thing about "truth on the way," though, is that it seems so much more painful than rewarding.

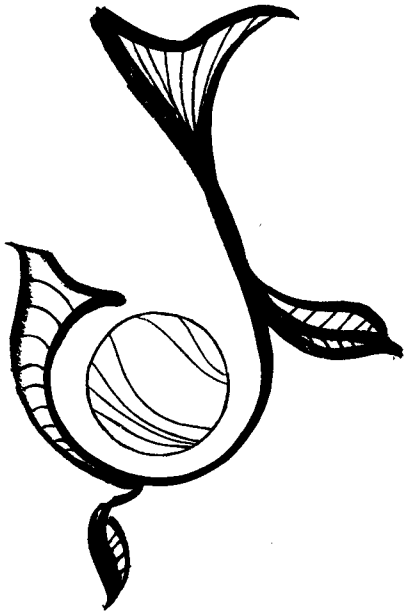
Jesus said, "You shall know the truth, and the truth will make you free." (John 8, 32) Yet, often it seems that the truth constricts us, binds us, wounds us. The full truth about God is overwhelming. The whole truth about others is at best disconcerting and at worst quite discouraging. The real truth about ourselves is unbearable. So, how does the truth make us free? Better to avoid the truth by whatever means we can. Confine the transcendent God to an apartment in the inner city. Manipulate other persons and adapt them to our own ends. Establish a code of situational ethics which will safeguard us against ever meeting ourselves vis-a-vis. Supposedly once we are thus protected from the truth, we shall frolic happily along the way and find life.

Just a casual glance around the world indicates, however, that this does not seem to be working out so well. There is a noticeable lack of general frolicking. And life has been so elusive that imposing numbers of persons are taking trips out of it.

Perhaps we should release God from the kind of incarnationality we have imposed on our concept of Him, stand unafraid with humble love before the real faces of real people who exist outside both our own thoughts and our own needs, kneel down humbly in the glory and the shame which together constitute the truth about ourselves. This is to be free. It is to rediscover the right and only way in which life is going. It is to live on the way to life. "You shall know the truth, and the truth will make you free."

What seems destructive about truth is the lack of a full acceptance of truth. It is the partial truth which fragments. The whole truth integrates. Sometimes the partial truth, however, is not so much preferred as inevitable. It is bad enough to choose shadows and half-truths instead of substance and verity. It can be even worse to render ourselves incapable of receiving the fullness of truth by our consistent unpreparedness.

In the discourse at the Last Supper, our Savior said that He would "send the Spirit to complete the work of truth" in His disciples. (John 16, 13) If the Holy Spirit was to complete it, then evidently it was already begun. Again, He said: "He will remind you of all the things I have taught you." (John 14, 26) If they needed reminding, it is obvious that they had not assimilated and retained everything Christ had taught and they had learned. However, it is just as obvious from Jesus' words that the disciples had made efforts and used some energy. For He did not say that the Holy Spirit would begin at the beginning and redo the course, but that He would refresh their memories and deepen their insights. The Spirit would "remind" them. We can be reminded only of things we have already had in mind.



Jacques Maritain has a splendid phrase about our minds being "proportioned to reason,"[1] to what we may call "natural truth." It is the oddest thing, in this existentialist-minded society of ours, how we seem consistently to reject the natural truths which press upon us with the force of daily existential findings. It is plain enough that the fragmentary truths by which we sometimes attempt to live are not bringing us good returns. When for the incessant discipline and elected austerities of the saints, we substitute an injection for " instant mysticism" what results is less the sublime folly of the saints than the ignominious folly of the shamster. A riddled psyche is something quite different from a soul shot through with the splendor of God's action upon it.

Neither does the accelerating race for pleasure seem to be chalking up any impressive figures. Three cars do not register higher on the joy list than one. Airplanes with promenades and inner staircases are not exactly jetting us into paradise. And eroticism en masse has not been able to summon the power to do and to build and to endure that a single obscure instance of pure love has always been readily able to generate. Our minds are proportioned to the nat-

[1] Jacques Maritain, **The Peasant of the Garonne; An Old Layman Questions Himself about the Present Time.** Tr. by Michael Cuddihy and Elizabeth Hughes. New York: Holt, Rhinehart & Winston, 1968, Chapter V.

ural truth of these findings. We cannot reach the proportions of supernatural truth without flexing the muscles of our minds to work with materials accessible to them.

We see in the life of St. Francis of Assisi a marvelous stretching out for truth. If he prepared himself for the remote achievement of rebuilding the spiritual edifice of the Church by seizing the immediate truth that the walls of the little church where he prayed had chinks for him to fill, he made this way of seizing the truth to which he was already proportioned a whole way of life. Francis had no blueprint for life on the day when he cast down his elegant clothes at his father's feet and set out barefoot along Assisi's roads, singing merrily enough about having a Father in heaven. He had a burning sense of direction in his life. He knew he was on the way to God. And he knew that God Himself was the way. The truth of this filled him with such exuberance for life that his enthusiasm still flames in the world seven centuries after his death. He had no directions but he had a sense of direction which sent him through life like a stab of sunlight through the waters. And he discovered the truth on the way. More of the truth each day. Pondering on the truth he already possessed, Francis could be reminded of it at God's elected moments, and achieve its fullness.

God has nowhere promised that He will send the Spirit to establish truth in us, set us on the way after the manner of packing our suitcases for us and tying an identification tag on our wrist, or that He will infuse life into lethargy. The Holy Spirit comes to complete the truth in us. And the essential truth He comes to complete in us is that we are sinners called to be saints. Nowhere does the partial truth work more havoc than here. The truth about ourselves as sinners does not liberate; it enchains. The truth about God's unapproachable holiness is more paralyzing than liberating. But the fullness of truth: that we are sinners called to be saints, invited to enter into the holiness of God, exhilarates to the point that we can bear the responsibility which the acceptance of this truth imposes. We can see a clear example of how partial truth constricts, whereas full truth liberates, in our first pope.

When St. Peter boasted how he would never deny Jesus, even as he allowed for the possibility that the rest of the college of apostles might do so, insisted that he would go to prison and to death for Christ, he had a half truth whose unfolding revelation was to cost him the bitterest of tears. He uttered a true prophecy of the saint who would indeed go to prison for the love of Christ and die for Him, too. He had not the measure of the sinner.

Again, when, after the miraculous draught of fishes, Peter asked the Lord to go away from him, — "Depart from me, for I am a sinful man!" (Luke 5, 8), he was wounded by the opposite half truth. In his bleak vision of himself as sinner, the future pope had no concept of himself as saved. After the Resurrection, though, we see Peter quiet

A flabby mind is unprepared for the full revelation of truth.

(or at least as quiet as Peter could be) and at peace in the acceptance of the full truth which made him, at last, free.

There seems to be more in that triple interrogation of Christ than either the opportunity for confession and credo before the consecration of the first pope, or the subtlety of Divine Love allowing for a triptyched parallelism of love and denial. There seems a manifestation of the liberating power of truth. For this time Peter answers neither as the loving braggart of the Last Supper nor as the despairing disciple on the sea. Peter the braggart, with only a partial truth in his heart, would surely have answered Christ's question: "Simon, son of John, do you love me more than these others do?" (John 21, 17) with an immediate assurance that he most certainly did, that, as a matter of fact, he loved Him more than all the others put together. On the other hand, Peter the desperate would have had to mumble: "You know I'm no good, never was and never will be." No, he says, quite magnificently: "You know all things. You know that I love You." (John 21, 17)

St. Peter kept his sense of direction after that, even if he did occasionally wander a bit off the way. And when the Holy Spirit came on Pentecost, He came to complete the truth Peter had already worked and suffered to attain. Similarly, Christ could use St. Francis for a fit instrument in rebuilding the Church of God because Francis had first sweated to rebuild the church he knew and as best he could. We were created without effort on our part, but we shall not be saved without personal effort.

It is altogether a pity that this precious personal effort is sometimes set at odds with salvation. This happens as soon as we stop moving. Once the search for the fullness of truth ceases, we can only either sit and stab ourselves with the points of partial truths or marry outright the lie that mortal life is all there is. Recall the gentleman described in Luke XII, 16-21. He was rich and getting richer. His farms were flourishing. And the more promising the land looked, the more was he beguiled into mistaking it for the promised land.

One spring was outstanding. Lots of rain, but not too much. Everything greening up. Wheat doing beautifully, barley even better. No locusts came that summer, no green beetle bugs. And when harvest time came, it was a season for hallelujahs and nothing less. Actually, his barns could not hold the harvesting. Evidently it did not occur to him to give the surplus away.

For he decided to pull down the barns and build super-barns. And then he lost his sense of direction. He forgot where he was headed and simply put his head in the barn doors. He stopped searching for the fullness of truth because he had the fullness of corn. As for life, he had abundant grapes and the juice of them. What more?

"Then he said, 'This is what I will do: I will pull down my barns and build bigger ones, and store all my grain and my goods in them, and I will say to my soul: My soul, you have plenty of good things laid by for many years to come; take things easy, eat, drink, have a good time.'" He had to find out that a soul never takes its ease on earth. As soon as it ceases panting after the living water, it stops breathing altogether. He ceased panting, and settled down to read his inventory.

But God said to him: "Fool! This very night the demand will be made for your soul; and this hoard of yours, whose will it be then?" (Luke 12, 20)

In plenty as well as in penury, one has to maintain that sense of direction. One has to keep moving. A flabby mind is unprepared for the full revelation of truth. An earthbound man is bound to earth's stagnation. We need to be quick if we are to be fully quickened in the Spirit. We have to keep going to God if we are to discover He is the way.

We shall want to do all that we can in via to improve the scenery. But some weeds of war and hatred and destruction and destitution are always going to remain. We do not want to be less humanly realistic than the God-Man was. St. Matthew tells us about the excited servants who were all for falling upon the be-darnelled wheat. The new wheat which they had planted for the landowner sprouted and ripened. So did the darnel. And it had been good wheat seed, the farmhands insisted. "Some enemy has done this!" (Matt. 13, 28) But the farmer, while curbing their enthusiasm for a weed-out, encouraged their expectation of a wheat-in. "But he said, 'No, because when you weed out the darnel you might pull up the wheat with it. Let them both grow till the harvest; and at harvest time I shall say to the reapers: First collect the darnel and tie it in bundles to be burnt, then gather the wheat into my barn.'" (v. 28-30)

It is significant that he told them to keep moving. Because he forbade any frenzy over the weeds, he did not by any means tell them there was just no use trying to grow wheat with all that darnel springing up all over the place. He simply told them to keep on nurturing the wheat. He would take care of the weeds.

What a shame it is that we sometimes get this parable reversed in our lives, insisting that we have to pull out, tear down, drag out, shout down, all in the name of a good harvest for humanity and,—presumably,— God. Meanwhile, not much of anything is getting built. And the wheat crop is getting well uprooted. But, above all, the parable unreversed says: Go ahead!

Don't just stand there and wring your hands because there are weeds around. Keep on irrigating, God-style. He lets the rains fall upon the just and the unjust.

Our Blessed Lord's words to the cleansed leper are a glorious challenge to us: "Stand up and go on your way!" (Luke, 17, 19) It is the only way to come alive, be alive, and (this particularly) stay alive. Go on our way! And with the knowledge that the way is Christ, and the unfolding truth whose fullness makes us free is Christ, and the living itself is Christ. "I am the way, the truth, and the life."

When St. Francis of Assisi was dying, he said: "I must hasten on to the Lord." It is what he had been doing all his life.

SONG OF THE UNIVERSE

Praise be to You, O, Lord

For the whole of the universe; you formed it out of matter that did not exist.

For the suns in the heavens, for they reveal Your greatness.

For the planets and the moons that revolve around them.

For comets, meteors, and particles that travel throughout space; they are a part of Your divine plan.

Thanksgiving be made to You, O God

Because of harmonious order in the galaxies and constellations;

Because of all living things in the cosmos; You gave them existence.

Because of creatures man and women; they are made in Your image.

Brother Anthony Savasta, O.S.F.

A Mysticism for Political Action

Bryan Teixeira, O.F.M. Cap.

On December 25, 1961, Pope John XXIII made this statement:

Today the Church is witnessing a crisis under way within society. While humanity is on the edge of a new era, tasks of immense gravity and amplitude await the Church, as in the most tragic periods of its history. It is a question in fact of bringing the modern world into contact with the vivifying and perennial energies of the Gospel, a world which exalts itself with its conquests in the technical and scientific fields, but which brings also the consequences of a temporal order which some have wished to reorganize excluding God. This is why modern society is earmarked by a great material progress to which there is not a corresponding advance in the moral field.

Hence there is a weakening in the aspiration toward the values of the spirit. Hence an urge for the almost exclusive search for earthly pleasures, which progressive technology places with such ease within the reach of all. And hence there is a completely new and disconcerting fact: the existence of a militant atheism which is active on a world level.

These painful considerations are a reminder of the duty to be vigilant and to keep the sense of responsibility awake.

Such were some of the words with which Pope John convoked the Second Vatican Council. He saw a new era slowly but forcefully coming to life. He saw a world reorganizing itself to face this new era—but doing so to the neglect of God. And he therefore saw the need for a more vital presentation of the Gospel today. The question now remains: "Who will answer?"

Certainly the Franciscans should be among the first to answer. My reasons for saying this should be made obvious in the following analysis of the progressive unfolding of Francis' vocation.

Francis was born between two eras; he was faced with the birth of the future of medieval culture. The content of so-called stable knowledge was being questioned and doubted. With the rise of the university, men like Abelard made the **intention** of great importance in the field of moral philosophy. Money was just beginning to be used especially by the already landed rich. This meant banking systems even owned by monasteries and the papacy—whose bankers were at that time considered more "unscrupulous" than the proverbial Jewish banker of the middle ages. And of course in the wake of money, came mercenary armies, counterfeit, usury. etc. The feudal system was shaking. There was mass insecurity due to the friction between lords and the rising communes. People began to flock to the cities in some places to find jobs and meaning for their lives. Instead they found ghettoes, poverty, and slogans which promised heaven on earth. And in theology, the need began to be apparent—as can be seen already in the mystical works of St. Bernard—for a more personal relationship with God in Christ. With the rise of this type of personalism the Church began to face charges of institutionalism, wealth, legalism and ignorance: all of which, it seems, the Church did indeed have in abundance. In the middle ages there was far too much religion but not enough real religious conviction.

To penetrate a little deeper into the Church of these times, one would have to come upon the many new religious communities that came into existence. Of the ones that did not end in heresy, one finds still a strong monastic influence, e.g., the Cistercians, Premonstratensians. Now the monastic ideal has a definite perennial value. But at this period of history any reform still hankering after the beauties of the silent life and elements of the Roman **domus** and stability were just not destined to capture the heart of the confused populace. What did capture the popular sentiment were often the heretical reforms or attempted reforms. These did not continue in the monastic tradition nor did they devote themselves just to a single work as did many new communities during the Crusades. They went around as travelling preachers. Unfortunately, with their mixture of Christianity and eastern ideas and asceticism, they felt it their place to stand in judgement of all prevailing systems and to continually attack them. Such were the Cathars and Waldensians.

From such a world rose a youth of Assisi. He must have heard and been to some extent interested in the call of the heretics to evangelical poverty, as they understood it. (For the notion of evangelical poverty was an ideal very attractive to a confused wavering feudal world.)

Assisi, we must remember, had expelled its feudal lords in 1198. Within the city now resided the **Majores**, rich merchants, and the **Minores**, the lesser merchants and craftsmen. As many youths of his time Francis defended the new democratic and popular ideals of Assisi by going to battle against the returning feudal lords. In 1202 he was in jail for a while. In 1204 he was again marching in battle towards Perugia which was in league with the lords. It was on this occasion that Francis was struck by the thought that has always struck every great mystic, whether eastern or western, especially at the beginning of his conversion. This is the thought that we can also read between the lines of the book of Ecclesiastes: "Of what good is all this? Is it not more imporportant to seek the kingdom of heaven?" And Francis returned to Assisi no doubt realizing that he

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could only serve one lord, and this lord was neither the **Majores** nor the feudal lords. It was the Lord Himself. Here begins Francis' trek. Here begin the efforts of a young man to listen to and discern in the events of his times, the signs of the Spirit of God. Here begins the attempt of a young man to rise from the popular, political yearnings of mankind and answer with what alone can fully answer to human existence: a mysticism or relationship with God in Jesus Christ that united all creation in spiritual brotherhood and friendship.

And so Francis set out to reform his own life, to "repent." This notion of repentance or **metanoia** has been much exploited in recent studies of Francis. And they all bring to the fore the eschatological perspective that grew so alive in Francis, a perspective that urged him on to prepare a new city for God. (It is also interesting to note that some authors consider this perspective essential to the understanding of **the** prayer of Christ: the Our Father.) This also can be seen in Francis' exhortation in the Rule to preach about heaven and hell, about vice and virtue. punishment and glory.

It was not long before Francis began to attract followers who also wanted to rebuild the Church. It is interesting and very important to note that the order had three centers. The Portiuncula was the sort of community center, the "mother" house. Then there were the various hermitages of one sort or other, such as the Carceri and Mount Alverno. And of course there was the apostolic center which spread wherever the friars went. This balance is essential to what has been traditionally called the "mixed life." It took the wisdom of a spirit-filled evolution to bring about places of silence, of community and of work on the universal level as well as on the local level.

Besides the friars, there was also the "Poor Clares" or the Second Order of St. Francis. Women are and have always been—too often unacknowledged—vital to the presentation of a total Gospel life.

But perhaps more interesting than the First and Second Orders, which came quickly on Francis' conversion, is the Third Order for the laity. And again, to lose the balance between **all** these three is to render Franciscanism impotent. The three are necessary active components of the Franciscan movement. The Third Order was the result of the desire of many of the laity, married or single, to share in the Franciscan vision and life without entering into the canonical idea of vowed religious life. So Francis and his friend, Cardinal Ugolino, worked out the Rule for this new group. Francis had by now worked out in more detail his call to answer to the popular yearnings with God. And so his mysticism which was born in a reading of the Word in the signs of his society began to reconvert itself at last and bear fruit within that same society. He always remained a lover in some special way of the **Minores**, the lower class in Assisian society, and the communitarian ideals of Assisi—as opposed to feudal ideas. And there is nowhere that this is more pronounced than in the Rule of the Third Order. It is in this Rule that we see Francis reaching out even farther to rebuild the Church and a whole society that still called itself Christendom.

In the Rule of the Third Order Francis would not allow the tertiaries to take oaths: but the whole feudal system was based on the oath of fealty. He would not let them bear arms: but the feudal system depended on armies of vassals to protect the various treaties and fiefs. Francis called for a common fund where the tertiaries would help each other in need: but this made them independent of their lords. Francis called on the tertiaries to make out their will and testament in good time: and this meant that a greedy lord couldn't claim any possessions in the case of sudden death. No doubt Francis was not trying to completely destroy the feudal system: he probably had no precise substitute for it anyways. But he saw its abuses and weaknesses and did not stay silent before all this. As a result through the Third Order Francis was able to make a tremendous impact on his society, an impact he could not have made with just the First and Second Orders.

Unfortunately, many revolutionaries and escapists would try to use the Order. Others would come in emotionalism and end up watering down the ideals as they began to find them genuinely difficult. And just as the early monks were a sign of disillusionment due to the rise of "converts" in the Christian faith, so Francis' testament is the sign of a certain disillusionment. His vision was too great for many. And this is witnessed to by the constant attempt of his brother-followers throughout history to return to his ideals in consecutive renewals.

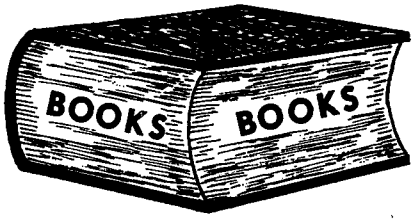
It should not be too difficult to see many points of reference between the foregoing and our present age. We are faced in the world of today with an **hybris** that would make the Greek tragic figure look

ridiculous. For modern man claims he can perform feats second only to "creation." (Tomorrow he will no doubt claim to equal creation and the day after he will humbly proclaim himself God!) There is a flocking to the modern city resulting in all sorts of vices and a rise of poverty, ghettoes and meaninglessness. There is a too often frustrated search for moral life as it ends in the unreal world of an absolute relativism or situationism. There is a fantastic change in our modes of thought which few are sufficiently aware of as yet. And this change of thought has its effect on a theology which too often wants to start from a vacuum.

To all this, the question is again posed: "Who will answer?" I am convinced that the Franciscan vision can again attune itself to the desires which, though stifled in the modern man, cry to be heard. It is these desires we must read in the hippy commune and the sickness of our affluent and technological man. And it is to these desires we must answer, first by repentance and openness to the Spirit... but ultimately by social activity based on a mystical and eschatological vision of brotherhood through Love.

Religious poverty requires more than limiting the use of possessions to the consent of superiors; members of a community ought to be poor both in fact and spirit, and have their treasures in heaven.

Decree on the Appropriate Renewal of Religious Life n. 13.



The Desert and the City: An Interpretation of the History of Christian Spirituality. By Thomas M. Gannon, S.J., and George W. Traub, S.J. New York and Toronto: Macmillan, 1969. Pp. xiii-338. Cloth, $7.95.

Reviewed by Father Theodore Cavanaugh, O.F.M., M.A., who has been active for years in various formation posts in Holy Name Province.

To undertake an interpretation of the history of Christian spirituality is a giant task. Two Jesuit authors, Gannon and Traub, have produced an interesting and absorbing book on this subject; it is especially well written and special commendation belongs to the co-authors for this. Again and again the reader will come upon deep insights and penetrating analyses which highlight a particular era or school of spirituality and help the reader to avoid getting lost in the vast area covered by the book.

The authors confess that theirs is an extraordinarily difficult task: creating a contemporary Christian spirituality. And so, they pose this challenge: the question is not whether there are spiritualities in the Church but whether there is one for our time, whether God is still revealing himself in our own experiences. **The Desert and the City** is sub-titled "An Interpretation of the History of Christian Spirituality" and the authors have accomplished their task well in giving us an interpretation; if that was their sole purpose, great credit is due them. Creating a contemporary spirituality is a quite different task; the jacket of the book tells us it intends to "provide the base for a new kind of spirituality appropriate to this age." One should not hold its authors accountable for the jacket, to be sure; Gannon and Traub, in the Preface, say: "Our purpose is neither apologetic nor polemic, though some controversial statements will doubtless be made. Nor do we undertake a compact one-volume history of spirituality touching on all the major figures and movements within two millenia of Christianity. Although writing from a basic acquaintance with the whole history, we are frankly selective and interpretative in our presentation... As a result, this book offers no more than a preliminary meeting or encounter with what we consider to be certain crucial currents in traditional and contemporary spirituality. Our over-all question is simply this: if every age must rewrite its own history, where are we to find an authentically Christian spirituality for our time?"

Gannon and Traub are Jesuit priests from the Chicago Province of the Order. Gannon is a sociologist with experience in pastoral work; Traub is a specialist in literature.

As a team, they attempt to develop an authentic spirituality for the modern Christian; they would appear to have a rich background for their work: beginning with the desert fathers as well as the monks of the West, they include the mendicant friars and the mystics of the late Middle Ages, lay particular stress on Saint Ignatius and the Jesuits, continue on through the Catholic post-reformation writers, include the Jansenists and Quietists, and conclude with such recent trends and names as Teilhard, Harvey Cox and the "death of God" theology. A vast period of history is covered and it would be difficult to spend too much time on any one area of interest. To begin with the third century when the New Testament attitude of indifference to the world had begun to change to suspicion of it, and to end with an analysis of the current renewal we are experiencing engulfs all Christian spirituality. To analyze all this adequately and, in addition, to create a new spirituality for the Christian of today would be impossible in one volume. The authors do not indicate that they intend to pursue their subject in a subsequent work, but **The Desert and the City** will conceivably give the impetus or the encouragement to others interested in just such a task.

It does not seem unfair to me to find one large flaw in this work. Gannon and Traub are Jesuits and their spiritual background Ignatian. A large part of the book centers upon the contribution Saint Ignatius gave to Christian spirituality and a great stress is laid on the Ignatian discernment of spirits; that this man and this particular contribution of his did affect Christianity and Christian spirituality is not contestable; but that it should be given such comprehensive coverage in a book of this nature was the flaw that distracted from an otherwise complete study of spirituality. I should add that this is probably more distracting to those of us trained or attracted to another

spirituality—such as the Franciscan—where too little attention is given to the Ignatian school. But since the book strives to produce a base for modern spirituality, it would seem that several of the other schools should have been given more attention. This, of course, would have been too great a task for a book already burdened with so broad a scope, and we must not be too critical of followers of Ignatius selecting him as the first among the great. Many readers of this review will be Franciscan in attitude; they will find a good but all too brief study of Francis of Assisi in the fourth chapter, "The City, the Friars, and the People." Francis and Dominic dominate the chapter and their contributions are well presented. With their usual insight, the authors see the mendicant movement clearly; and all Franciscans will be disturbed at the failure of the Friars' real attempt to break out of the monastic mold which, in spite of their thoroughly positive appreciation of Christian service to the world, their own sudden growth and internal difficulties forced back again into a more or less monastic frame. The history of religious life might

have been permanently altered had the original impetus of the mendicants prevailed. One cannot fail to see a similar struggle taking place in religious life today, not among the Friars only this time, but among almost all active religious; at the same time, one can detect the reluctance of the Church to give its approbation too quickly to changes almost revolutionary in their purposes.

An interesting chapter in **The Desert and the City** is devoted to the mysticism of the late middle ages, the curious phenomenon in the Church that seems to flourish extensively only at a few specific times and then, in specific places. The detrimental as well as the healthy influence of visionaries is discussed with reason and clarity. One of the values of this book comes through frequently in the authors' observations and comments on an age or on a man or on a tendency. There is an excellent chapter on the role of prayer and action in the spiritual life; the contribution of Thomas a Kempis and the **Imitation of Christ** and that of Thomas Aquinas are discussed and studied. The authors remind us that "part of the difficulty in finding creative solutions to contemporary issues lies in our facility for overlooking their historical dimension." (p. 151). This work does its share in helping us with this difficulty and there is much to learn from its advice.

The first and last part of the book have great appeal in explaining and analyzing Christian spirituality: a chapter on post-Reformation spirituality picks out Jansenism and Quietism and shows how the spirituality of that era was more Roman Catholic than it was Christian, taking direction more from its fight against the supposed and real heresies of Protestants than from the sources of the entire Christian tradition. Modern spirituality is too briefly dealt with by a study of the three major trends which characterize contemporary spirituality: secularization, personalism and relativism. At the end the reader is wishing there was more time to develop this. But it does indicate that there is an unmistakable vitality in the Church today, a vitality that gives hope for development; at the same time, this development embraces delicate and vulnerable issues and we must be ever cautious not to grasp at the new too quickly. The advice of Paul is still worthwhile: "Never try to suppress the Spirit or treat the gift of prophecy with contempt; think before you do anything—hold on to what is good and avoid every form of evil." (I Thess. 5, 19-22).

It is hard to find an answer to some of our spiritual problems today. Gannon and Traub in **The Desert and the City** have given us a substantial basis on which to develop a contemporary spirituality. Will we find this in the desert or the city? Or in the desert and the city? The authors incline toward the latter:

> Do we really choose between the world and Christ as between two conflicting realities absolutely opposed? Or do we choose Christ by choosing the world as it really is in him—that is to say, created and redeemed by him, and encountered in the ground of our own personal freedom, our own relative understanding, and our love? Do we really renounce ourselves and the world in order to find Christ, or do we actually choose our own deepest truth in choosing both the world and Christ at the same time? If, as Teilhard reminds us, the deepest ground of my being is love, then in that very love itself and nowhere else will I find myself, the world, my brother, and Christ. It is not a question of either/or, but of all-in-one. It is not a matter of exclusivism and "purity," but of wholeness and wholeheartedness. p. 273).

In His Presence. By Louis Evely. Tr. J. F. Stevenson. New York: Herder and Herder, 1970. Pp. 143. Cloth, $4.50.

Reviewed by Father Brennan Connelly, O.F.M., Spiritual Director at St. Joseph's Seraphic Seminary, Callicoon, New York.

"One can say something true only by saying something new," according to Louis Evely in this brief series of medidations. However, the contents of **In His Presence** do not strongly support this claim. Evely has said much that is true, but not a great deal that is new. Today's spiritually fashionable topics, community and communication, brotherhood and love, hypocrisy and genuinity are the ideas most often treated. Toward the end of the book there are several perceptive reflections on the major events in the life of Christ. In general, almost all of Evely's thoughts are worth reading, but they should be approached in a **Three Minutes a Day** style. Quotable sentences are frequent, as e.g., "The only possession worth having is the capacity to give one's self."

When Evely speaks about God and God's inner life and mind, he talks with the confidence of one who really knows. I hope that he is correct in his description of God's ways, but the question keeps cropping up, "How did this man get such knowledge?"

A theme constantly stressed is that so many Christians fail by missing the point, by mistaking the external and accidental for the inner essentials of Christian belief and life. This may often be the case, but there is an underlying tone that sometimes seems to be tinged with self righteousness. My interpretation is that the author and a select group including, of course, the reader, are "on the inside," while the majority of people are unenlightened champions of an empty formalism.

Despite these reservations, **In His Presence** can be a profitable book. Even if Evely's observations are not entirely new, their truth is worth hearing again.

The Urban Catholic University. By Paul C. Reinert, S.J. New York: Sheed & Ward, 1970. Pp. viii-182. Cloth, $5.00.

Reviewed by Father Julian Davies, O.F.M., Ph.D., Book Review editor of this Review.

This book is a collection of fourteen speeches given to various professional audiences—public relations men, Jesuits, education associations and councils—in the decade 1959-1969 by the president of St. Louis University who has held that post since 1949. Three themes, as he tells us, are interwoven in the talks: the problem of combining quality education with Catholic education; the relationship of university or college to the urban area in which it is most frequently located; the raising of funds sufficient to continue in existence.

As the speeches go back over the past ten years, many of the ideas proposed in them have become common coin, partly because of these very speeches and the pattern Father Reinert has followed at St. Louis University, e.g., the concept of institutional cooperation through sharing of resources and non-duplication, the need for overall planning in education, the importance of a full scale co-ordinated approach to securing financial support from business, government, both state and federal, and alumni. Moreover, St. Louis' enlargement of its Board of Trustees to include laymen and the granting of that Board legal responsibility for the university is a program which is spreading and will perhaps reach all Catholic colleges and universities in the near future.

With regard to the relation of the university to the urban areas around it, Father Reinert calls for consultation with all interested parties in planning for urban re-development, in training people to solve the problems of the cities, in working with the underprivileged. There is no detailed list of "hows" but a clarion call for the universities to open their eyes to the problems of urban America.

Since it is a collection of various talks, **The Urban Catholic University** suffers from a defect endemic to collections; failure to give a sustained treatment to any item, in particular, the meaning of a Catholic university today, and the relation of such a school to the urban area around it. Perhaps, in this latter area, no more than the author has done is possible. The book is readable and ought to be read.

Vietnam and Armageddon: Peace, War and The Christian Conscience. By Robert F. Drinan, S.J. New York: Sheed and Ward, 1970. Pp. 210. Cloth, $5.95.

Reviewed by Brother Peter Callaghan, O.F.M.Conv., a Third year Theology Student at St. Anthony-on-Hudson, presently studying painting with Isaac Soyer at the Art Students League of New York.

By no standard could Doctor Drinan's book be shelved under Light Reading. Scholarly and well documented, the book examines the moral and the theological substructures which have been used to justify Christian involvement in war. His thesis, simply put, is that the existence of nuclear arms and fantastically destructive biological and chemical weapons make the possibility of even a "just" war so remote that the Church could, and should, condemn all modern warfare as morally objectionable. To defend his thesis, Drinan examines the wide range of problems connected with modern warfare, particularly those which

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concern Americans and the present conflict in Indo-China.

Drinan is severe in his criticism of the American Hierarchy for what he calls a spiritual bankruptcy particularly in regard to their attitude and statements concerning the Vietnam War. The bishops have followed what seems to be American Catholic tradition, at least in times of war, of following the line of least resistance even when that line runs directly contrary to God's Commandment, "Thou shalt not kill." Drinan sees the statements of the American Hierarchy on war lacking the thrust and direction of Pope John's **Pacem in Terris**. The principles enunciated in that encyclical also seem to have been overlooked or rejected by the Second Vatican Council. Pope John's cautious optimism seems to have been traded by the American Hierarchy for the ignorance, fear, and panic of the unreasoned anti-communism which has obsessed many Christians since the end of World War II.

An impressive amount of historical research is evidenced throughout Doctor Drinan's book: in fact the book sometimes reads like an interpretive history of war and American foreign policy. Included in his discussion are treatments of the contemporary attitudes of Protestant and Jewish theologians toward war and peace. He relates his research to the wider perspective of the social issues that confront us: hunger, poverty, and the future of mankind.

Throughout, the book remains free from the sentimentality which has marred a number of otherwise calm and thoughtful treatments. Drinan's work as a nationally known jurist is well evidenced by the cold, well substantiated arguments. His own conclusions call for the re-education of American youth away from narrow nationalism, a drastic American unilateral disarmament, new political alternatives and the calling of a third Vatican Council with an agenda restricted to the single topic of War. Although the conclusions he reaches may not be shared by the majority of his readers, they cannot but stimulate the reader to deeper questioning. The book will provide the reader with a forceful analysis of the implications of modern warfare from both the theological and the juridical points of view, coupled with a direct challenge to the status quo and suggestions for possible alternatives.

CORRECTION

In the credit line for "Early Franciscan Sources," by John Pilch, OFM (July, p. 209), the information regarding the source of the article is both incomplete and incorrect. The forthcoming book, to be published by the Franciscan Herald Press, is entitled **Origins of the Franciscan Order**. Father Kajetan Esser's original text has been translated by A. F. Daly and I. B. M. Lynch.

BOOKS RECEIVED

Allegro, John M., **The Sacred Mushroom and the Cross**. New York: Doubleday, 1970. Pp. xxii-349. Cloth, $7.95.

De Trevino, Elizabeth Borton, **The House on Bitterness Street**. New York: Doubleday, 1970. Pp. 287. Cloth, $5.95.

Lonergan, Bernard J. F., **Insight: A Study of Human Understanding**. 3rd ed. New York: Philosophical Library, 1970. Pp. xxx-784. Cloth, $6.00.

Tate, Judith, **Religious Women in the Modern World**. New York: Herder and Herder, 1970. Pp. x-102. Cloth, $4.50.

COVER AND ILLUSTRATION CREDITS

The cover and all the illustrations for the October issue of THE CORD were drawn by Father Xavier Simonetti, O.F.M., M.A., Instructor in the Classics at Siena College, Loudonville, New York.

the CORD

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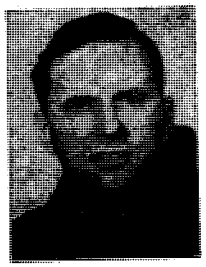

Communicating

This year, instead of the annual retreat, the friars of Holy Name Province were required to participate in "workshops in fraternity" which involved *listening* to professionals speak on the psychology of human relations and *speaking* to one's fellow friars on the affective level. The results of these workshops were, as might be expected, mixed. The workshop at Siena College, which I made, was generally regarded as a success; and an accounting of what happened there is, I believe, worthy of general consideration, perhaps general imitation.

The heart of the Siena workshop (which was open only to the Siena community) was affective communication among the friars, the sharing with one another of feelings about ourselves, our community, our apostolate, our Church. The sharing took place in groups of eight—six in all—which met five times over a two day period. The group meetings (which followed two days of lectures on the psychology of self-realization) were preceded by a talk by a trained counselor, and a film-lecture by Carl Rogers on *affective* communication, the expression and response to attitudes and feelings in contrast to words. The group leaders themselves had engaged in two days of communicating two weeks earlier, under the direction of the counselor. In that session all had agreed to avoid sensitivity tactics or anything which might inflict psychic pain.

The groups had no topics of discussion—they were to be people-oriented rather than problem-oriented. Some groups did begin with discussion of community concerns, e.g., liturgy, life-style, apostolate. Other groups had each person give a short autobiography. Almost all the groups, however, ended with a considerable "opening up" on the part of all the members, an opening up that occasionally occurred in a loud voice, or got personal (by way of exception, I believe), but an opening up which did give rise to increased understanding, respect, and affection. Plans were made to continue the group discussions (which had, we can note, given rise to group liturgies) into the fall, for it was the consensus that real gains in communication and fraternity had been made, and could and should be consolidated and built upon.

What man has done, man—or woman—can do. Risks can be kept to a minimum, and real growth can take place. It is sometimes said that the day of the big community is over. Workshops in fraternity may hopefully show such is not the case when a community is a community.

D. Julian Davies ofm

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The encounter group is a temporary community shaped and given life by its members. In the secure atmosphere of a small group, participants find it possible to develop an awareness of their own feelings and to discover new, more constructive ways of communicating with others. Participants come from all works of life and have found the workshop profoundly helpful in their efforts to provide direct personal service to others. It is under the direction of Dr. Tony Banet, Assistant Professor of Psychiatry, Indiana University School of Medicine; and Father Maury Smith, O.F.M., Pastoral Counselor at Buchanan Counseling Center.

For information about attending one of the workshops:
Oct. 30 - Nov. 1, or Dec. 18 - 20, please write

Rev. Maury Smith, O. F. M.
Alverna
8140 Spring Mill Road
Indianapolis, Indiana 46260

Come Alive: Living Convictions — Part I

Mother Mary Francis, P. C. C.

"Try to meet people half way." Yet we say, "Hold your ground." "We have to make compromises." But still, "Stand firm on your convictions." We have talked about searching for the fullness of truth. One area in which we need especially to search is this of conviction and compromise. If no one ever changes his mind or alters his convictions, we shall have rather more of a "pluralistic community" than some avant-garde writers on the theology of religious life, for example, are bargaining for. If everyone is continually changing his mind and adjusting his basic convictions, we had better cease all human relations right there. Friendship, family, community, society, religion,—all presuppose intelligent stability. Or perhaps it would be more correct to talk of stability intelligently understood, by which we presuppose a hierarchical stability.

To be very blunt and unclever about it: there are things that change and things that do not change. In fact, there are things that should be continually changing, revolving like the satellites they are around the changeless verities. This kind of verity is actually not so much changeless or unchanging as unchangeable.

Once I spoke to another contemplative nun, inquiring why she and the group she lived with substituted such pedestrian hymns for the noble hymns of the breviary. We had just prayed None of the canonical hours, in whose hymn there occurs that marvelous cry: "O God, in yourself true and unchanging, yet arranging all changes!" which shakes me anew each day of my life. But my friend looked at me in candid disbelief. "Do you mean that those breviary hymns actually have any meaning for you?" She was wholly incredulous that they could have. How does one answer a question like that? Surely not with an explanation, much less with an irenic, still less with a polemic. "Yes," I said softly. "They do." And all this is a side comment not without poignancy of recall, on the second of all unchangeable verities. The first, of course, is that God is. The second that He is unchangeable and true.

God is never going to shift His position. He is never going to play us false for the simple reason that, as mentioned when returning to sources in the last chapter: He is the truth. Somehow, beside the unfading grandeur of this Divine conviction, I could not fail to find hymns about all of us holding hands and being good pals together somewhat less inspiring than the breviary. In fact, it is the hymns of the breviary that seem to encourage us to hold out our hands to one another in a really meaningful and lasting way.

With all our meditating on the humanity of the God-Man, it remains difficult for us to understand practically what we acknowledge conceptually. We know that Christ was tired, but it is really rather difficult to believe it. We admit that He got hungry, but it does not seem really possible. We have Scriptural witness that He became angry at hypocrisy, angry when the sacredness of His Father's temple was violated, and this is consoling in its way but all too easily misapplied to our self-centered vexations or made the accessible "cum permissu superiorum" vehicle for demonstrations not always aimed at hypocrisy and not always upholding the transcendency of God. And there is one particular area in which we may be least able to fathom the humanity of the Son of God. It is the price He paid to be unchangeable and true. It relates to the pain He endured in living by His convictions.

We can dismiss this as a possibility neither with a sophisticated put-put nor an amused tut-tut. The most sensitive of men was the Man most sensitive not only to fatigue and to hunger but to ingratitude and disloyalty. And He did not move through His human span of years with a "who cares what they think," attitude, but with a living sense of conviction which was highly susceptible to pain and loneliness.

Certainly there are few incidents recorded in the New Testament which are more poignantly human than the hurt Jesus was not ashamed to manifest over ingratitude. In our innocently obtuse efforts to live and to act "for God alone," we may need to remind ourselves that the Son of God hoped to be appreciated. There were ten lepers who asked to be made clean and whole. (Luke, 17) Ten petitions. Evidently ten acts of genuine faith, since Christ has testified that He "could not" work many miracles in other places "because of their lack of faith." (Matt. 13, 58) So, we have not just ten sufferers willing to try anything, rather in the way that someone itching madly with eczema will send in the newspaper clipping, plus twenty-five cents, that describes the cure-all, instant-ease miracle salve, more out of a wildly unreasoning desire for relief than out of any real hope or faith.

No, these ten poor rotting creatures really believed that Christ could heal them. They begged in humble faith that He would. He could. He did. And, dispatched on their way to the priests (Luke, 17, 14), nine of them jogged along in a

---

Mother Mary Francis, authoress and poetess, is Abbess of the Poor Clare Monastery of Our Lady of Guadalupe, Roswell, N.M., and Federal Abbess of the Poor Clare Colletine Federation in the United States.

wild exuberance of joy. Surely our blessed Savior understood. We have every Scriptural support from His usual reactions to human joy and human pain to believe that Christ smiled that glorious smile which we anticipate beholding in eternity, and that very likely those warm, dark Jewish eyes filled with tears to behold the healed men's exultant dervishing. What is absolutely certain is that He expected the joyous bounds to subside after a few moments, the direction away from Him to be reversed, and the recovered patients to make some rebounds back to Him. He wanted to be thanked.

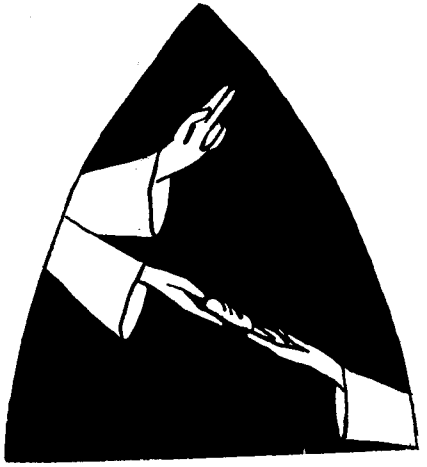
As He watched the nine cavorting away into the distance, and the solitary ex-leper at His feet, Jesus uttered words so poignant that any normal person will blush again at each new reading or recalling of them. "Were not ten made clean? Where are the nine?" (Luke 17, 18) Thank God for the grateful stranger! How completely unbearable the incident would be if Christ had to say: "Where are the ten of them? No one has returned to give thanks." One gets the happy feeling that this stranger did not remain a stranger, but that he became a friend who gave thanks for the rest of his life.

If Christ showed us clearly how lack of expressed appreciation hurt His human sensibilities, He did not hesitate either to reveal to us that He hoped for some human consolation in His agony. It is possible that the particular kind of horror which the objective evangelical records of the passion and death of Christ induce in us, begets also in us a kind of stunned unresponsiveness to His vibrant human expression of disappointment and frustration. The scene in the Garden of Gethsemani with the bloody sweat, the angel of the agony, the majestic: "Whom do you seek?" and "I am He" (John, 18, 5); the calm mending of the servant's ear which must certainly have been lopped off with considerably less than surgical precision by frenzied Peter who was, even in the most favorable of circumstances, not the man for the operating theatre,—all these may cause us to fathom less profoundly than we well might, the aching human disappointment of the heart of Christ that He lacked a friend to wipe away the sweat, grip His hand, or—just be there. "Could you not watch one hour with me?" (Matt. 26, 40)

And so it is with the burning convictions which He preached and by which He lived. It is such a facile if utterly false assumption that it cost Christ nothing to be firm, that unpopularity mattered nothing at all to Him, that when those He loved turned away and walked no more with Him because He spoke too demanding a doctrine, He merely waved them a casual farewell and went about His affairs. To assume any of this can only be to merit the title of heretic. For it would be to deny that Christ Jesus had a sacred human heart, the most delicate emotional network this earth has seen or will see, and the most vulnerable sensibilities.

If we admire St. Joseph for rising in the middle of the night to obey an angel's word that he go at once to Egypt where he knew neither the people nor the language nor the trades, we do not admire him because we think he was too phlegmatic to care about what happened anyhow, or that he was so supine that he never responded to any suggestion except with a monotonic: "Yassuh." Again, if any normal woman aches all over to recall what it had to mean to the Mother of God to leave all the darling things she had prepared for the birth of her Son and go mule-backing off to clamorous, odorous, crowded Bethlehem to bring forth the promised Emmanuel in most unfeminine surroundings, it is certainly not because we feel that Mary greeted ideas like this census-taking by a power-crazed megalomaniac in Rome by humming, "Que sera, sera!" (however it goes in Aramaic), or with a gay, "Off we go, Joseph dear!" You need not be an exegete to know that Mary cried a little on the way to Bethlehem. You need only be a woman. And who can doubt that Joseph set his jaw very, very firmly as he set out for Egypt. They obeyed, yes, and with utter faith and love. But heart's blood runs down faith and love often enough. And one seems to recall a time when that Mother asked that Son, "Why did You do this to us? Your father and I have been sorrowing." (Luke, 2, 48)

What, then, of the Divinely perfect Son of this immaculate Mother? There was that day He spoke to the crowd about the Eucharist. He was at the height of His popularity. He had worked a spectacular miracle to satisfy the hunger of the crowd, feeding five thousand people with five little barley loaves and two fishes which were evidently something less than the size of whales since a small boy was carrying them. (John, 6, 9) And a dull-eyed crowd looking for easy bread was exhilarated with the idea to make Him their king. What a kingdom that would be! Free bread. And a wizard-monarch so lovable that He could be excused for occasionally saying the oddest things. He could wither the prancing pharisees and pseudo-erudite scribes as easily as He could cure the withered hand of a poor prone petitioner. It was His hour. But then He spoiled it all. He told them the strangest thing any man had ever said: "Unless you eat the flesh of the Son of Man and drink His blood, you shall not have life in you." (John, 6, 54)



What a completely tragi-comic human situation led up to this prophecy of the Eucharist to be given! We can all too effortlessly trace the patterns of our own human behavior. We have a present need. We are hungry. We are sick. We are defeated. Then someone feeds us or clothes us or rehabilitates us. And we are so entirely occupied with the pleasant sensation of feeling once more satiated, well, energetic, that we run roughshod over the fragments of goodness we ought to be cherishing. Instead of marveling, meditating, pondering these things in our hearts, we do the equivalent of stretching, yawning, and carelessly kicking aside the fragments of love even though there be enough to fill twelve baskets of recall. One wonders which is the more striking motif of this vignetted miracle, —the multiplication of the bread or the order to collect the crumbs? Power or solicitude? That kind of power is beyond us. That kind of solicitude falls within our limitations.

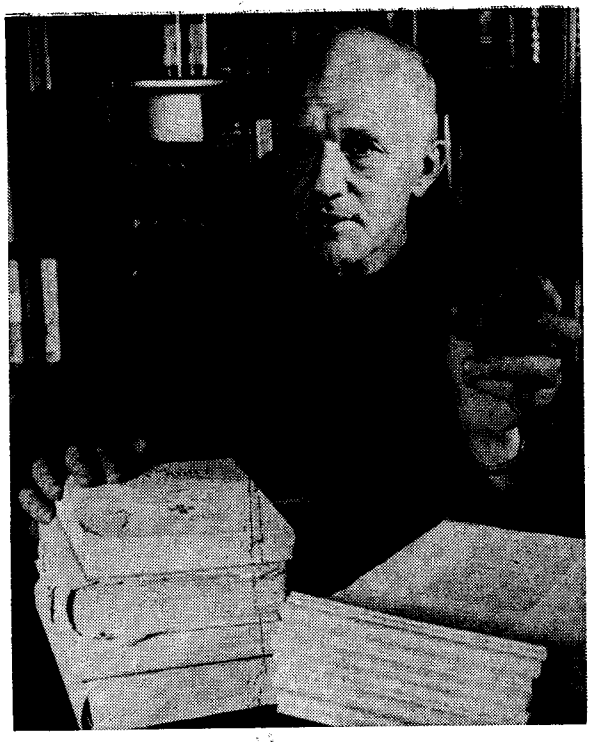
And then, that cry of the crowd! An exclamation which reads so magnificently out of context and so cheaply within: "This is indeed the Prophet who is to come into the world!" (John, 6, 15) No wonder that Jesus, "seeing that they would take Him by force and make Him king, fled away to the mountains, Himself alone." (ibid.) Free lunches and "magical" performances will always be well-calculated to elicit mob acclamations of admiration as lacking in calibre as they are lusty in volume. It was not being called "king" that made Jesus flee. Was not He himself to say only a little later: "You have said it. I am a king. For this I was born. For this reason, I came into the world." (John, 18, 37) But His convictions of kingship were removed from the crowd's as the heavens are far from the earth.

Great as was His solicitude for the human needs of men, He had not come down from heaven to be king of the soup kitchen, but of the hearts of men. And if He blithely cautioned men not to be wringing their hands or biting their nails about food or clothing or shelter, it was only to remind them that if they sought first the kingdom of God, all these things would be given to them as well. They would be as elegantly got up as lilies of the field. They would be as securely and comfortably convex as the birds of the air. The Latin verb brings to this passage a richness and delight which the traditional vernacular translation quite misses. "Seek first the kingdom of God, and everything else will be tossed along after you." **Adjicientur**. Thrown along, tossed along. Here is the picture of the runner, the man sprinting after the things of God, rushing forward to give Him glory in the manner described in the last chapter about life "where it is going." And the necessities of daily living being tossed to him by God!

To the conscientious objector in the back of the auditorium who rises at this point to mention that daily necessities do not seem to be

tossing about very bounteously these days for a considerable number of persons, we venture to reply from this rickety rostrum that Christ spoke not just about seeing to it that all sparrows had plenty of worms and all men plenty of bread, nor about all lilies looking perfectly splendid highlighted by the sun against the green fields, and all ladies having lamé gowns, but particularly and primarily about seeking first the kingdom of God. And just about everything in world society is calculated to encourage us to seek last—if at all—the kingdom of God.

It is often a painful, searching, searing, seeking. The men whose stomachs were pleasantly full of bread and fish were not sufficiently industrious even to take any initiative toward gathering up the fragments remaining from their satiety. They were apparently just not apt disciples for seeking first the kingdom of God. A kingdom of perpetual picnicking, yes. An entertaining tour-de-force of multiplying fishes by twenty-five hundred (maybe even by five thousand if they filed up for second servings) and five loaves by one thousand, yes. Sensational to watch as well as tasty to consume. Such people (and who of us will dare to claim a regular place outside their ignoble company?) had a strictly zero-minus concept of the actual seeking of the kingdom of God which leads a man often enough into a desert wilderness of heart if not of place, into ridicule and earthly failure, into that sophisticatedly amused contempt which is sometimes the most galling and vinegarish of beverages a man can ever be asked to drink.



CONGRATULATIONS to Father Stephen Hartdegen, O.F.M., and to all the members of the Catholic Biblical Association who worked with him on the New American Bible. Father Stephen (above) holds a copy of the Bible that has been universally used by the Catholic Church in English-speaking countries for 200 years. Before him are proofs of the New American Bible, the version in modern English which replaces the earlier one. The new Bible was published last month by twelve cooperating publishers, first among them being St. Anthony Guild Press, whose edition appeared September 30. Father Stephen, professor of Scripture at Holy Name College, Washington, D.C., served as executive secretary and coordinator of the final board of editors for the twenty-five years it took fifty-one scholars to translate the new version from the original languages.

The New Mendicancy: Challenge to Renewal

Conrad Harkins, O. F. M.

> Lady Poverty slept a most peaceful and sober sleep. Then she quickly arose and asked to be shown the cloister. Taking her to a certain hill, the friars showed her the whole world, as far as she could see, and said: "This, Lady, is our cloister."
>
> **Sacrum commercium**, 63, (1227)

Modern religious sometimes ignore the deep insight of Francis of Assisi into Christian community life. More keenly than any of his contemporaries did he see the enervating effect of property-ties upon the spirit and ideals of religious men and women. For Francis, the purpose of his religious community was a more intense Christian life, and nothing should detract from this goal. With foresight and firmness he wrote: "The friars are to appropriate nothing for themselves, neither a house, nor a place, nor anything else" (Rule of 1223, vi). To own nothing, even as a community, has for over seven and a half centuries been the hallmark of the Order of Friars Minor, the specific characteristic which made this Order distinct from all others, and the basis of a unique witness in the Church of Christ. From this real poverty sprang Franciscan frugality of life and the minority of the poor. Yet "corporate alienation," the term which signifies that the friars as a community own nothing, today seems to leave friars cold. It is not surprising. For Francis, corporate alienation was real and practical. Today, when we friars act in every way as if we own property while asserting that it really belongs to the Holy See, it is small wonder the matter seems entirely one of theory.

There is a feeling among Friars Minor that corporate alienation is a totally irrelevant issue in Franciscan life today. But what are some of the burning issues? De-

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personalization is one. Is this not because each province has become an association of institutions rather than a fraternity of men united for a more intense Christian life—a life devoted to the love and service of God? The lack of freedom to adapt ourselves to the changing needs of the people of God is an issue. Is this not because we have permanent establishments to which we have a deep material and psychological attachment? Declining personnel is an issue. Is this not because we have Franciscan foundations which must be staffed? Frustration in presenting the Franciscan charism is an issue today. Is this not because our institutional involvement has transformed structures meant to express and serve this charism into structures which hide it? The fact is, then, that appropriation of property is the source of many of our knotty problems today.

Authenticity is a demand made of every person, every society, and every organization in the world today, especially in the area of religion. This same demand is behind Vatican II's **Decree on Adaptation and Renewal of Religious Life**. The Church today demands that we face two very fundamental questions: why are we religious and why are we Friars Minor? Certainly, we do not become religious simply for the sake of the apostolate. Diocesan clergy preach the word of God and minister the sacraments to men. Laymen exercise many apostolates without becoming religious. Nor do religious exist simply for personal sanctification. God's call to holiness is universal and can be and is answered outside religious congregations. It is true that the most basic concept of a religious congregation is a group of people who come together to lead a more intense Christian life. But the congregation resulting belongs to the whole Church; it exists in and for the Church. The Second Vatican Council explains the function of these congregations in terms of their witness to the Christian community: "The profession of the evangelical counsels appears as a sign which can and ought to attract all the members of the Church to an effective and prompt fulfillment of their Christian vocation (**Lum. gent.**, 44).

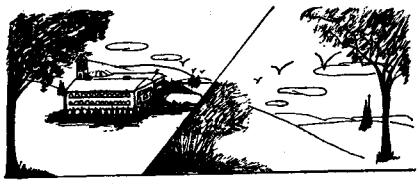
If every religious congregation in the Church gave an identical sign, we would have in the Church a monolithic form of religious life. But the Church is a living body vitalized by the Holy Spirit, and the richness of the Gospel is inexhaustible. The Spirit of God breathes where it will, inspiring individuals to found religious communities for particular tasks in the Church and imparting fresh insights into the Gospel of Jesus Christ. From the purpose and insight of the founder, each religious congregation derives its charism, and as long as the charism remains alive, the Church is enriched. Thus **Perfectae caritatis** teaches that while the fundamental norm of the religious life is the following of Christ as proposed by the Gospel, "it serves the best interests of the Church for communities to

have their own special character and purpose" (**Perf. carit.**, 2). And the Council, while demanding adaptation of the community to speak to a new age of men, at the same time calls for "a continuous return to the sources of all Christian life and to the original inspiration behind a given community"(**Perf. carit.**, 2).

But what is the charism of Francis? All the world has known him for centuries and knows him now as the Poor Man of Assisi. Search the ancient biographies and treatises on Francis, peruse the commentaries on his Rule, read the writings of his followers, hear the testimony of biographers, historians, and scholars—Catholics, Protestants, Jews, Communists—it is his poverty. It is sometimes fashionable, though erroneous, to accuse Bonaventure of destroying poverty among the Friars Minor, but he is perfectly clear in his witness to the charism of Francis when he writes, "Among the charismatic gifts which Francis obtained from the bountiful Giver, he merited by a special prerogative to grow in the riches of simplicity through love of the highest poverty" (**Leg. maj.**, vii, 1). This charism, Francis imparted to the Order. Bonaventure quotes Francis as saying that, "Poverty is the foundation of the Order, and upon it the whole structure of the Order rests, strong while it is strong, destroyed when it is undermined" (**Leg. maj.**, vii, 2).

Poverty was many things to Francis of Assisi. It was the attempt to realize in his own life the total spending of self in the love and service of the Father in imitation of Jesus Christ who became poor for our sake. In this sense, poverty embraced the whole Christian life, and all virtuous acts sprang in some way from poverty. It was an ascetic by which one emptied himself to be filled with God. It was the service of poor, suffering humanity. It was the effect of a deep love for God which could place little value in anything other than God. But it was also a sign to the world, and it is this aspect we consider here. The Friars Minor, poor as individuals and as a community bore witness before men that God is the highest human value—the only goal in which man finds his ultimate fulfillment as a person—and a provident Father who places the goods of the world at the disposal of all men, prior to any consideration of private ownership.

The prophetical witness of Francis and his followers was radical, for it consisted both in frugality of life and in public refusal of ownership. It was not for everyone and Francis knew it. He did not exhort the world to this form of life. He called no followers of the Rules of Benedict or Augustine or the **Charta caritatis** of Citeaux to this manner of life. This was not the form of life to which he called the Third Order. But this was his vocation, and he challenged those who wished to follow him to give their property to the poor and then to "appropriate nothing for themselves, neither a house, nor a place, nor anything else." Cer-



tainly they could accept churches and dwellings for their use, but they should occupy these places only as strangers and pilgrims. It was an eschatological witness that man has in this world no lasting dwelling. And because whatever the friars used, they shared with the poor—anyone who came to them, friend or foe, rogue or robber was to be made welcome—it was also a witness that no one has an absolute right to property when others are in need. To be sure, Franciscan poverty goes beyond what is obligatory for every Christian, and it is precisely here that prophetical witness is given the world. As Isaias the prophet walked naked and barefoot three years as a witness to the impending stripping of Egypt by the Assyrian army, the Friar Minor by his poverty is a thorn in the Christian's conscience reminding him not to place his hope in material comforts while his neighbor is hungry, poorly clothed, lacking education, a victim of economic and social depression.

No one who was alive through the decade of the 60's can be unaware of the social problem of poverty in the world and in America. Bookstores and newsstands have kept the suffering of humanity constantly before our eyes. Yet probably the majority of our fellow Christians remain in a state of apathy and indifference. As Michael Harrington wrote in **The Other America**, "At precisely that moment of history where for the first time a people have the material ability to end poverty, they lack the will to do so. They cannot see; they cannot act. The consciences of the well-off are the victims of affluence; the lives of the poor are the victims of a physical and spiritual misery." The Order of Friars Minor is challenged today to give a renewed witness to the world. When a man has given his property to the poor and lives frugally in voluntary poverty, then, when he preaches generosity to the poor and the use of wealth for the betterment of man, his sermon is heard and heeded. To this witness of poverty, the Church has exhorted the Friars Minor several times in recent years, most recently in a letter from the Congregation of Religious and Secular Institutes of February 2, 1970: "Since poverty is called 'Franciscan,' not only because Blessed Francis was himself poor in fact as well as in spirit, but because in the course of time he would have prescribed this same poverty to his followers 'under new forms' (**Perf. carit.**, 13), the Supreme Pontiff strenuously desires that you religiously guard so precious a gift of your Father. For poverty, especially in our times, is a very clear sign of the Kingdom of Heaven and one 'which is highly esteemed' (**Perf. carit.**, 13). The letter exhorts the friars not to let Franciscan poverty "slip away little by little," and continues: "Do

not be numbered among the counterfeit poor, who indeed wish to be poor in such a way that they lack nothing. In the use of all things, be mindful of the condition of your poverty so that you can be discerned by all to be poor in fact and in spirit and so that you can always bear evangelical witness to both personal and community poverty in the Church."

To have significance as part of the Franciscan charism, corporate alienation must be, not a legal fiction, but a reality, and a visible reality, a public reality. For Francis and the early friars it was public. After approval of the Rule in 1209, the friars abandoned their first settlement at Orte, "lest a longer stay might entangle them in even so much as an outward appearance of ownership" (1 Cel. 35). They abandoned Rivo Torto because a peasant thought the friars had taken possession of the place (1 Cel 44). Francis permitted the friars to remain in the first study house at Bologna only when Cardinal Hugolino made a public declaration of ownership (2 Cel 58).

Let us not deceive ourselves with the thought that Francis desired only that the friars avoid a property-owning attitude towards material things. Nothing could be more inconsistent with the characteristic sincerity of Francis than an attitude of mind not based on fact. The Franciscans were not to delude themselves and pretend they owned nothing; they were to own nothing. Nor should we deceive ourselves by thinking that Francis could not distinguish ownership and use. To believe that a merchant of Assisi in the thirteenth century could not distinguish between what he owned and what he borrowed is patently absurd. Furthermore, our knowledge of Francis must come from historical sources. Thomas of Celano, writing the first biography of Francis in 1228-29, two years after his death, clearly reveals that the friars thought that they owned nothing. The following year, 1230, when the friars questioned the interpretation of certain passages in the Rule, they turned to Gregory IX, the former Cardinal Hugolino, who as friend and counselor of Francis had helped him frame the document. That Rule of 1223 had changed a provision of the earlier Rule of 1221. Whereas the first Rule forbade ownership of places, the second forbade ownership of anything at all. That Cardinal Hugolino, who as Gregory IX was responsible for a codification of canon law and the Inquisition, let this change pass without inquiring what it meant is incredible. And it was precisely because Hugolino's knowledge of Francis' intentions was unquestionable that the friars in 1230 turned to him. His testimony is quite clear—"neither as individuals nor in common should the friars have ownership" (**Quo elongati**, **A.F.H.**, 54 [1961], 22).

Why was corporate alienation so important to the early friars? First, it made their poverty sincere. The friars on their missionary journeys followed the instructions which Jesus gave his Apostles for their first preaching mission. The pov-

erty of men totally dedicated to the Gospel lent credence to their preaching and was itself a thundering sermon. But Francis recognized that a show of poverty to the world followed by a return to the ultimate and absolute security of a religious foundation, the type of security no poor man enjoys, would be mere play-acting at poverty. Secondly, corporate alienation freed the friars from permanent institutional involvement which would put them in positions of authority, preventing the witness of minority and service. Thirdly, corporate alienation would assure the freedom and flexibility of the Friar Minor to preach the word of God wherever, whenever and however it was needed—to respond with alacrity to the needs of the People of God.

These same advantages of corporate alienation offer themselves to the Friars Minor today. Breaking the chains of property involvement, the Friars Minor can cease to be an association of institutions which obfuscate the witness of the men who staff them. Working for institutions which belong to others, to the bishop of a diocese or a board of trustees, the friars like poor men everywhere can be remunerated for their services and dependent on this work for their support. Lacking permanent institutional ties, they can be free to constantly assess their present work, take a fresh look at the needs of men, and respond to these needs.

Is it not worth investigating the feasibility of this new mendicancy in the Church? Is it not worth trying to live this Franciscan charism before abandoning it?

What is envisioned is a Franciscan Order without permanent Franciscan foundations. It would mean that the Province would contract with the bishop of a diocese to do a particular task for a particular period of time, perhaps a period of six years. For example, a team of friars might desire to staff a racially disturbed or economically disadvantaged parish. As a community they would assume responsibility of this parish for a fixed period. At the end of this time, if the friars and the bishop agree, the contract could be renewed. If on the other hand, the parish has prospered and the Franciscan charism is in danger of being compromised, the friars could return the parish to the bishop and ask, as a community, to take another parish or other work in the diocese. Diocesan high schools are already staffed in this way. Institutions of higher learning could be turned over to boards of trustees. The Province could agree to nominate, according to the number of personnel available, educated and competent friars for classrooms, pastoral work, and religious centers, who would be hired by the institution according to their professional and other qualifications. The friars would live in a building provided by the institution and serve as employees of the institution. If desirable, the school could by charter be constituted as a Catholic institution dedicated to the Franciscan philosophy of education.

It may be objected that by such an arrangement the bishop or trustees could discharge the friars. But this is precisely that minority which arises from poverty. Francis forbade the friars to assume positions of authority in the houses of employers; rather they were to be the least and subordinate to all (Rule of 1221, vii). The Friar does not play at being a Minor; he is a Minor because poor men are minor. Minority resting on a foundation of property is play-acting.

In some cases, undoubtedly, it would not be feasible to vest ownership either in the diocesan corporation or in a board of trustees. This would perhaps be true of money invested for the aged and infirm, houses of study, and movable goods. In cases such as these where there is no way in which better witness can be given, the vesting of ownership in the Holy See retains a value that cannot be ignored. When reflected upon, as any value must be reflected upon, it is a reminder that the property we friars occupy ultimately belongs to the Church and is to be put at the service of the Christian people. It is also a reminder that the ultimate source of our resources lies in the contributions of people who gave for the support and apostolic work of men professing to live in evangelical poverty. Finally, it is a reminder that there is some inequity if our resources are used to support a manner of life inconsistent with our profession as poor men in the Church.

Other choices are open to us. We could continue to vest ownership of all property in the Holy See. But this is to hide our charism so successfully that even we have difficulty finding it. "Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house." Papal ownership must not be an evasion of the Franciscan challenge. On the other hand, we could simply own property and abandon this charism without an effort to test its viability in our society. Some witness could be given the Church if we used our goods in accord with the social teachings of the Church. This is the witness which every good layman gives in the Church, the witness which Francis of Assisi in his own day asked of the Third Order. It is not the witness he asked of the First Order. Just as all religious bear prophetical witness to the Church by a form of chastity not required of all Christians, so the Friar Minor bears witness by a poverty greater than that demanded of all Christians. His unique witness in the Church arises from his rejection of all property and his service to God and his fellow Christians in institutions which belong to others. The acquisition of ownership will destroy what is left of the Franciscan charism, abolish the unique witness which Friars Minor have given in the Church for 760 years and which the Church needs today, remove the specific characteristic of the Franciscan Order, and finally, eradicate any justification for the

existence of the Friars Minor as a distinct religious community in Church. When a charism is obscured, it makes sense to restore it; to abolish it is suicidal.

Over seven and a half centuries ago, Francis of Assisi launched a new form of religious life in the Church—the mendicant Order. It was not to have the monastic or institutional structures in which the charism of poverty would perish in the entanglements of property. By the fifteenth century, many friars felt that just this fate had befallen the Franciscan Order. Within the Order a movement began to break out of the entanglement before the spirit was strangled. Thus was born the Friars Minor of the Observance. The centuries have passed, and the same entanglements face the spiritual descendents of these friars of long ago. Today we have the freedom to revive the full Franciscan charism—to choose a New Mendicancy. To accomplish this, no schism is necessary. What is demanded is that structures, necessary to preserve the Spirit, be subject to the Spirit.

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The Coincidentia Oppositorum in the Theology of Bonaventure—Part II

Ewert H. Cousins

Having seen the types of coincidence of opposites in creation, we turn now to the coincidence of opposites in the Incarnation and Redemption. In his Incarnation, Christ is the **medium physicum**, uniting the polar opposites of being: the highest and the lowest, the divine and matter—united through the microcosm of human nature in the hypostatic union.[21] By uniting the lowest to the highest, he brings the cosmos to the heights.[22] He becomes a center of radiating energy. Like the sun in the macrocosm and the human heart in the microcosm, he is an energizing center—the head of the mystical body, diffusing the energies of the Spirit throughout his members who are united to him. Thus as **medium physicum**, Christ is seen in his positive cosmic role: he brings the cosmos to its fulness by uniting the **maximum** and the **minimum** through the hypostatic union and he brings about the coincidence of the one and the many through his dynamic activity, sending out spiritual energy and uniting his members to himself.[23]

Bonaventure considers Christ the **medium mathematicum** in his crucifixion. As the mathematician measures the earth, which for the medievalist stood at the lowest level of the universe, so Christ plumbed the depths of earthly existence. Bonaventure is here expressing the kenotic aspect of the Redemption, in which the divinity empties itself assuming the form of a slave.[24] The Son of God became lowly, poor, insignificant. He took up our clay and went not merely to the surface of the earth, but to the depths of its center; for after his crucifixion he descended into hell and restored the heavenly dwellings.[25] Thus Christ becomes

[21] Cf. **III Sent.**, d. 2, a. 1, q. 2, concl. (III, 40).
[22] Cf. **De Reductione Artium ad Theologiam**, n. 20 (V, 324).
[23] **In Hexaemeron**, coll. 1, n. 18-20 (V, 332-33); Delorme, 7-10.
[24] Phil. 2:5-12.
[25] **In Hexaemeron**, coll. 1, n. 21-22 (V, 333); Delorme, p. 10.

Dr. Ewert Cousins, Assistant Professor at Fordham University and noted Bonaventurist, is a member of the commission planning for the seventh centenary of the Seraphic Doctor in 1974. Part I of this paper, originally given at the Colloque St. Bonaventure, Orsay, France, 1968 and published in Etudes franciscaines 18 (Supplement annuel, 1968) 15-31, appeared in the September CORD.

the coincidence of opposites uniting the heights and the depths. From a dynamic point of view, the opposites coincide; for the way down becomes the way up. By going to the depths of the earth, Christ unites the depths to the heights. Man had lost his center. Although as a mathematician he could measure other things, he could not measure himself. He had lost his center of balance; he had no fulcrum. Clouded with pride, he worked his own destruction. But Christ plunged into suffering on the cross; he cut through human pride and worked out man's salvation in the ashes of humility. Through the cross, Christ locates man's lost center. As Bonaventure says:

> Medium enim, cum amissum
> est in circulo,
> inveniri non potest nisi per duas
> lineas se orthoganaliter
> intersecantes.[26]

By going through the suffering of the cross, Christ reveals himself as the **medium logicum** in his resurrection. In the mystery of the cross, Christ confronts evil on its own grounds and comes away victorious. Bonaventure sees Christ confronting Satan in a type of cosmic **quaestio disputata**.[27] The opposites are joined, not in union but in combat. The two logics are opposed. Innocence confronts sin; good argues with evil. In the clash of good and evil, we see the most subtle and deceptive of the coincidence of opposites. For good and evil are related not as **maximum** and **minimum**, nor as microcosm-macrocosm, nor as complementaries —but rather as contraries: that is, evil is the negation of the good, but always retains an aspect of the good, although distorted, as its ontological foundation. Hence evil is the dark side of the good, or the shadow of the good. This is the basis for another coincidence of opposites: that of illusion and reality. Evil is deceptive; it appears to be good. It tempts one because it promises pleasure and benefits; but in reality, it brings the opposite—unhappiness and destruction. Hence Satan could use his deceptive logic on man. As his major premise he presupposed a true proposition: All men should desire to be like God because they are his image. But Satan's minor was false: If you eat, you will be like God. He promised life and gave death; he promised happiness and gave destruction. Man was overcome in his confrontation with Satan, for he was deceived by Satan's logic. Now Christ enters the debate; as ultimate reality and ultimate truth, Christ can deceive the deceiver and overcome the illusion of evil.

Christ becomes the middle term of a cosmic syllogism. Previously the extremes were not united; man and God were separated by sin. The Word unites the extremes in his person through the hypostatic union, but this means that he must take up suffering and death. He must be similar to man if he is to make man similar to God. As Son of the Father, he possessed the divine nature, equal power and immortality. Yet as man he took up their opposites: suffering, weakness and death. But since he is Life itself, he leads humanity through death to life. Satan used the coincidence of opposites, promising life and giving death; Christ also used the coincidence of opposites, taking up death and pushing it to its ultimate to draw from it newness of life. Bonaventure describes Christ's logic as follows:

> Maior propositio fuit ab aeterno; sed assumtio in cruce; conclusio vero in resurrectione. Iudaei credebant Christum confudisse et improperabant ei: **Si Filius Dei es, descende de cruce.** Nam Christus non dicebat: sinite me vivere, sed dicebat: sinite me mortem assumere et alteri extremitati copulari, pati, mori; et tunc sequitur conclusio. Unde ipse illusit diabolo.[28]

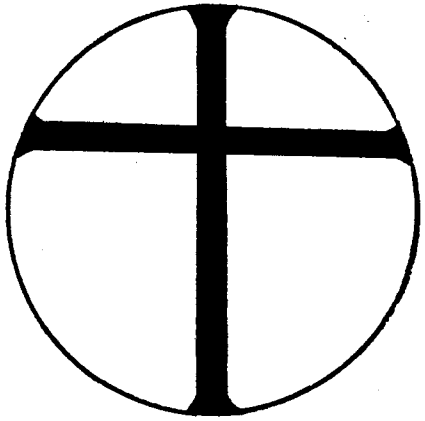
Having shattered the hold of evil, Christ can lead man on his return back to the Father. On the return Christ is first the **medium ethicum** in his ascension. Bonaventure uses the symbol of Moses' ascent of the mountain to illustrate the progress one should make in the life of virtue.[29] Having climbed from the foot of the mountain to its summit, man must stand before Christ as the Judge. Here Christ is the **medium iudiciale** or **politicum**, since he renders judgment and determines reward and punishment.[30] Finally, he is the **medium theologicum** in eternal happiness. For the Word is the **persona media** of the Trinity, and from him is derived all happiness.[31] Having begun from the Word as **persona media** in the Trinity, we return through this **medium**, which is also our goal. Here at the end of the cosmic process, we return to our source; the Omega is revealed as the Alpha; the end is the beginning.

As we look back over the cosmic vision painted in this **collatio**, we can see, first, several types of coincidence of opposites; secondly, that these are related in a dynamic way so as to become moments in an on-going process; thirdly, that Christ himself is the greatest coincidence of opposites, who integrates in himself all opposites and draws them to their completion and ultimate reconciliation.

In the Trinity we saw the coincidence of the static and dy-

[26] **Ibid.**, n. 24 (V, 333); Delorme, pp. 11. For when the center of a circle has been lost, it can be found only by two lines intersecting at right angles.
[27] **Ibid.**, n. 25-30 (V, 333-34); Delorme, pp. 12-15.

[28] **Ibid.**, n. 28 (V, 334); Delorme, pp. 14-15. The major proposition was from eternity, the minor on the cross and the conclusion in the resurrection. The Jews believed they had confounded Christ, and they taunted him: "If you are the Son of God, come down from the cross" (Mt. 27:40). Now Christ did not say: Let me live. Rather he said: Let me assume death and be linked with the other extreme, to suffer and to die. And then the conclusion follows. And so he tricked the devil.
[29] **Ibid.**, n. 31-33 (V, 334-35); Delorme, pp. 15-17.
[30] **Ibid.**, n. 34-36 (V, 335); Delorme, pp. 17-18.
[31] **Ibid.**, n. 37-38 (V, 335); Delorme, p. 18.



namic: for the Word, as **persona media Trinitatis**, coincides with the Word as dynamic expression of the Father, through whom emanation and return are mediated in the Trinitarian life. Again it is through the Word that the coincidence of opposites is mediated in the mystery of creation. In the Word, in whom are produced the **rationes aeternae**, we have the ground for the union of the eternal and the temporal, the **maximum** and the **minimum**; and hence we have the metaphysical basis for Bonaventure's doctrine of exemplarism. Yet, from this point of view, exemplarism might appear static. However, the static aspect coincides with the dynamic, for the the Word is also the Alpha and the Omega of the cosmic process. Just as the Trinitarian **emanatio** and **reditus** flowed through the Word, so the Word, as the **Ars Patris**, is the source of the emanation of temporal creation and, as divine Exemplar, he is the Omega drawing the cosmic process to its completion and return to the Father.

It is in the Word incarnate that creation reaches its highest perfection. For in Christ are united the polar opposites of divinity and matter in the microcosm of human nature. What appears as a union of static perfection becomes a cosmic force; for when Christ enters the cosmic process, he not only stands as the highest perfection on the scale of being, but also is a center of radiating energy drawing all things to himself. While, on the one hand, he brings the cosmos to its physical perfection, on the other, he has taken upon himself all the imperfections and suffering of a finite world burdened with sin. He has entered into the very depths of the universe, into the ashes of humility. But the way down paradoxically becomes the way up, for out of the destruction of death comes the glorified life of the resurrection. Since Christ has plunged into the depths of the struggle of the opposites of good and evil and emerged victorious, he can draw the cosmic process to its completion and bring man through a virtuous life and final judgment to eternal happiness.

Thus the **collatio** gives a striking view of Christ as the coincidence of opposites. This vision of Christ is not only rich in itself, but it can also provide a key to enter another level of Bonaventure's thought. Throughout his writing Bonaventure expresses himself on two levels simultaneously: (1) the theological-philosophical level, and (2) the level of religious symbols. One might look upon Bonaventure's use

of symbols as mere literary devices to adorn his style; but such a judgment would not take into account the depth and power of his symbolic imagination and the intricate inter-relations of his symbols as they form a coherent pattern of their own and give structure and support to the theological-philosophical level. Thus for Bonaventure the symbol embodies a twofold coincidence of opposites. If we view the religious symbol on its own level, we see that it performs the function of theophany; for it attempts to manifest the divine in matter. Seen within Bonaventure's total thought, the symbol also unites matter and spirit, for it expresses on its own concrete level the theophanic vision that Bonaventure's theological and philosophical formulations are attempting to express. Thus the religious symbol becomes a microcosm for viewing the entire theological-philosophical structure of his thought. It is here that we see the Christological significance of religious symbols. The religious symbol is a microcosm pointing to Christ the macrocosm—who unites within himself the greatest possible coincidence of opposites. At this point we have returned to the position of Eliade with which we began our study:

> One might even say that all hierophanies are simply prefigurations of the miracle of the Incarnation, that every hierophany is an abortive attempt to reveal the mystery of the coming together of God and man.[32]

This suggests a vast area for research in Bonaventure's thought. A mere glance at his symbols indicates that he uses the same type of religious symbol that both Eliade and Jung study in their respective research in comparative religion and in the psychology of religion.[33] For example, Bonaventure describes Christ as the **medium physicum**, the **medium mathematicum** and the **medium logicum**. If we take these notions together, we have a conception of Christ which corresponds to Eliade's concept of the **axis mundi**: the cosmic pillar linking the heavens, the earth and the underworld. This basic religious symbol is found throughout the world, both in primitive peoples and in developed cultures. It is at the core of the experience of hierophany and expresses a fundamental reconciliation of opposites. Eliade describes it as follows:

> This communication [between levels] is sometimes expressed through the image of a universal pillar, **axis mundi**, which at once connects and supports heaven and earth and whose base is fixed in the world below (the infernal regions) . . . around this cosmic axis lies the world (=our world),

[32] Cf. n. 1, above.

[33] Eliade, **op. cit.**; cf. also by Eliade, **The Sacred and the Profane**, tr. Willard R. Trask (New York: Harcourt, Brace, 1959); and **The Myth of the Eternal Return**, tr. Willard R. Trask (New York: Pantheon, 1954).

Cf. C. C. Jung, **The Collected Works of C. C. Jung**, tr. R. F. C. Hull (New York: Pantheon, 1953-).

hence the axis is located "in the middle," at the "navel of the earth"; it is the Center of the World.[34]

As the **medium physicum**, Christ stands at the center, linking God and creation. As the **axis mundi**, he is the center of the cosmos—radiating out to all the parts of the universe, like the sun in the macrocosm and the heart in the microcosm. Thus the two concepts of the cosmic pole and the cosmic center converge in Christ as the **medium physicum**. Yet as **medium mathematicum** and **medium logicum**, Christ goes not only to the surface of the earth, but to the underworld. He encounters evil and Satan. In the cosmic struggle between good and evil, he emerges victorious. He has entered into the depths of evil, has unmasked its deception, has transformed death to life and so restores the heavenly dwellings. Thus he becomes the **axis mundi** linking all levels of the universe.

The goal of Christ's work, according to Bonaventure, is to locate man's center, which has been lost by sin. This can be achieved only by two lines intersecting in the form of a cross. Bonaventure's image of the circle and the cross implies not only Eliade's concept of the **axis mundi** passing through the center of the universe, but in a special way recalls Jung's mandala symbol, which is the symbol of total integration. Jolande Jacobi summarizes Jung's concept of the mandala as follows:

> Mandalas are among the oldest religious symbols of mankind; we have examples from as far back as the paleolithic age. They occur among all peoples and in all cultures, even in the form of sand paintings, as among the Pueblo Indians... We have also numerous mandalas from the Western Middle Ages and Renaissance, most of which show Christ at the centre of the circle, surrounded by the four Evangelists or their symbols at the four cardinal points...
>
> The mandalas all show the same typical arrangement and symmetry of the pictorial elements. Their basic design is a circle or square (most often a square) symbolizing 'wholeness', and in all of them the relation to a centre is accentuated. Many have the form of a flower, a cross, or a wheel, and there is a distinct inclination toward the number four.[35]

Bonaventure's writing abounds in mandala symbols. A systematic study of these symbols would, we believe, yield a deeper understanding of the depth and power of his thought. Such a study is beyond the scope of our present enterprise, for it would require extended space and the integration of considerable material from psychology, literature, history and comparative religion. For our present purpose, we can merely point to Bonaventure's circle with the cross as a mandala symbol and note that it was intended by him to symbolize man's re-integration into spiritual totality after his disorientation of sin. Christ is seen as the great mathematician who restores psychic order—not by a simple external measurement, but by entering into the very depths of the cosmos to right its axes and to bring the human spirit to its center. This implies a finding of its midpoint, an integration of all its forces and a completion of its highest potential.

Although Christ as **axis mundi** has restored the cosmic harmony and has provided a mandala for the integration of the universe, each soul must go through the cosmic process on its return to the Father. Each must follow Christ as the **medium ethicum** in his ascent up the mountain. It is here that the symbols of the first **Collatio in Hexaemeron** converge with those of the **Itinerarium**. In the **Itinerarium** Bonaventure begins by recalling his own ascent up Mount Alverno and his meditation on the six-winged Seraph in the form of the Crucified, symbolizing both the way and the goal of the mind's ascent. Throughout the **Itinerarium** the ascent symbols blend into Christological symbols. The Seraph at the height of the mountain is in the form of the Crucified and at the center of the tabernacle we encounter the Mercy Seat, which is the symbol of Christ. Hence Christ is the way, the door, the ladder and the vehicle.[36]

Thus we see that while each religious symbol is itself a hierophany, it becomes a microcosm pointing to Christ, who as Image of the Father is the great symbol and as incarnate Word is the great hierophany—uniting opposites in an extraordinary way. For Bonaventure, as for Eliade and Jung, all religious symbols represent a **coincidentia oppositorum**, for symbols are themselves points where opposites converge. Furthermore, in Bonaventure's theophanic universe, where Christ is the great coincidence of opposites, all religious symbols are related to him as to their archetype. For the Christian, Christ is the great mandala symbol, representing the full differentiation of opposites, their dynamic process of development and their ultimate reconciliation in total integration. From the standpoint, then, of the coincidence of opposites, it is possible to see the logic and the coherence of the entire symbolic level of Bonaventure's thought. Moreover, since both the theological-philosophical and the symbolic levels of his thought share in the structure and dynamics of the coincidence of opposites, it is possible to see how each supports and clarifies the other.

Seen against the background of Eliade's studies in the history of religions and Jung's studies of re-

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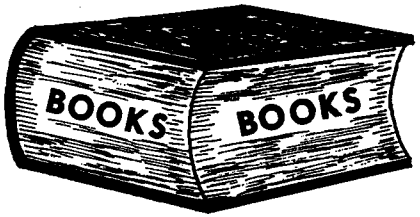
[34] Eliade, **The Sacred and the Profane**, pp. 36-37.

[35] Jolande Jacobi, **The Psychology of C. C. Jung**, tr. Ralph Manheim, (New Haven: Yale University, 1962), pp. 131-32.

[36] **Itinerarium**, prol., n. 2 (V, 295); c. 6, n. 4 (V, 311); c. 7, n. 1 (V, 312). An extended study of the symbols of the **Itinerarium** from the standpoint of Eliade's research has been made by Sister Lillian Turney, C.D.P.: "The Symbolism of the Temple in St. Bonaventure's **Itinerarium Mentis in Deum**," unpublished doctoral dissertation (New York: Fordham University, Department of Theology, 1968).

ligious psychology, Bonaventure's thought reveals its enormous depth and richness. On the one hand, Eliade and Jung aid in our understanding of Bonaventure; but on the other, Bonaventure provides a concrete case of religious symbolism which brings to a high point of expression the very principles they propound. Bonaventure was a religious genius, whose creative powers were in close touch with the archetypal religious symbols which are the heritage of men throughout the world. In this context, we can see the universal value of Bonaventure's thought and his relevance to our present age. For he not only draws richly upon universal religious symbols, but he provides an example of that fully developed and integral consciousness which is the goal of mankind. It is not by chance that mandala symbols emerge in his writings, for he embodies in his own person a high degree of differentiated opposites which are at the same time integrated into a multi-dimensional totality. And he points the way to others, at their own position in space and time in the cosmic process, to join with him in the return to the Father. For it is by the integration of all the opposites: of matter and spirit, of the eternal and the temporal, of the divine and the human, of death and life, of the resolution of the struggle of good and evil, that one reaches the height of the mountain and enters into the fullness of union.

In conclusion, we hope that our study has at least made a step totowards verifying our hypothesis that the proper theoretical model for studying Bonaventure's thought is that of the **coincidentia oppositorum**. When one begins to analyze Bonaventure's thought from this point of view, he becomes aware of the extraordinary coherence of Bonaventure's vision. But he also becomes aware of its complexity. For Bonaventure does not explore one type of coincidence of opposites, but many types. And these types are themselves related as opposites. Thus there emerges an extraordinary dynamism, whose energy is felt throughout Bonaventure's thought. For the opposites are in constant polar tension, each energizing the other and each drawing the other into a type of Trinitarian emanation, interpenetration and return. Furthermore, an awareness of the central role of Christ as the great coincidence of opposites opens the door to a study of Bonaventure's religious symbolism. By seeing the religious symbol as a coincidence of opposites and as the microcosm pointing to Christ the macrocosm, we once again glimpse the extraordinary coherence and complexity of Bonaventure's thought. We believe, then, that the theoretical model of the coincidence of opposites provides not only a logically consistent framework for the study of Bonaventure, but one which can be especially fruitful as an instrument of research.



The Church and the Black Man. By John Howard Griffin. Dayton: Pflaum, 1969. Pp. vii-133. Paper, $2.95.

Reviewed by Bede Abram, O.F.M., Conv., B.A., a fourth year Theology student at St.-Anthony-on-Hudson, Rensselaer, New York. Frater Bede is a member of the Black Catholic Clergy Caucus and has taught Black Culture at the PRI Free School.

"Before you do a damned thing, just be what you say you are, a Christian: then no one will have to tell you what to do. You'll know."

The above statement was written by Thomas Merton and it seems that this statement can summarize what Mr. Griffin would like his readers to conclude in reading his book, **The Church and the Black Man.**

In his book, Mr. Griffin points out some of the abuses that "Christians" have inflicted upon the black christian population under the guise of religion. Father Morrisroe was shot in the back, he was guilty of nothing more than acts of mercy, but was dismissed as a "nigger lover" and his killer as a "good family man" in a Mississippi court. Clyde Kennard, who fought for the rights and liberties of his country, was martyred by men who called themselves good Christians, after Kennard sought to claim a right to a good education.

Martin Luther King once stated that, "many segregationists are now retreating to the church as a last refuge for their possible control and influence. They are becoming resigned to the fact that the public sector of life will be integrated by the order of the courts and Congress. This leaves the church as one area which cannot come under court order, where they still might perpetuate their sickness and bitterness against the Negro."

Mr. Griffin cites actual situations where both blacks and whites have been persecuted by those "christians" who still firmly believe that the "Negro must stay in his place and we shall tell him where his place is and keep him there." We can tell we are christians by our love. Can one honestly say that those "christians" who participated in the burning of buses, the bombing of churches, the character-assassination of good people, are performing acts of love? Those who kill you will claim to be serving God.

The black man does have a definite place, but it is not the "place" which has been stereotyped in the past. In the past, the Negro was looked down

upon as being dependent, lazy, oversexed, loose morals, irresponsible etc., etc. The question is, why was this so? Again, Mr. Griffin shows how white society has kept the Negro in his place, that the stereotypes that have been placed upon the Negro, exist only because the white slavery institutions of the past have made the Negro this way. In reality, when such stereotyped viewing of the Negro is made, the one who makes them really is dissatisfied with what the white slavery institution has done to the black man. The black man was made completely dependent upon his master, he had no responsibility, he had no family life. It was here, in this historical situation, that the black man became shiftless, but he became so, not because of his own choosing, but due to the evils of slavery.

Mr. Griffin points out that a man must have the dignity of being a stable breadwinner and a breadwinner with dignity. A man must have the dignity of being the protector of his women and family, and have the feeling that he can offer his children something better. A man must have the dignity of determining his own life and his future: he must be self-determining. The system has prevented black men from functioning as men. When a racist points the accusing finger on the black man, he also brings testimony on the real cause.

James Cone, in **Black Theology and Black Power**, re-emphasizes the fact that grace builds upon nature. In our pilgrimage to Christ, we approach our eternal destiny as persons with freedom and love. The main thrust of Black Power is to help us blacks to come to the true realization that we are able to carve out our own destiny and in doing so, we as Christians can make an honest and sincere approach to the Lord as full persons. Black Power means black freedom and black self-determination wherein we blacks view ourselves with human dignity. Black power is the means to self-identity, the process in becoming a person. Black power is vital to the black people of this country; it is, in the religious dimension, the vital principle in achieving the needed personhood to make an authentic approach to God. Black Power is needed "soul."

The role of the Church is to bring all men to Christ, to unite all men in the One true Spirit. Hence, the church must go out to all men, and must go out to all men in such a way that every man will respond to her call. The Church contains the Great Mystery, and all men are called by Christ to enter into this Mystery. In a sense, it is like a drama, each member has a role to play. Because the drama is a mystery, each person, as he acts out his proper role, becomes more deeply involved in the mystery and receives a clearer insight into his role. He becomes more and more a part of the Mystery, and ultimately, becomes more like the Mystery Itself.

Mr. Griffin brings out the point that the Church, the producer, must select a competent director. The author states that this director must be found among the black clergy of each religious sect. For the black-minister director knows what the role of the black man will and can be in both church and society. The black minister knows what it really means to be black and how today's black person views his role in our society. The new black man has a different outlook not only on his role in society, but also on his missionary role in the church.

Mr. Griffin states that the officials of various churches should consult the black clergy in matters pertaining to black Christians. The black minister **director** can then adapt the Christian experience in a manner that black people can make the appropriate response, for these various black clergy groups mediate each unique universal experience through a black mind, heart and spirituality. The different denominal black Clergy

Caucuses serve not only as the vital body for spreading the Good News of Christ as contained in the dogmas of each group, but also provide fellowship and a sense of unity among the black clergy of each group. Mr. Griffin has interviewed some of the black clergy and they have related to him how they have experienced loneliness, rejection, black-priest identification crisis and prejudice.

In the book there is a quote from Pope John XXIII, **Pacem in Terris**, "Before we can have truth, we must first eradicate all traces of racism." **The Church and the Black Man** can be a good start, that is, in the sense that truth is brought forth. Mr. Griffin writes about the actual situation of the Church and the black man and then he brings out some painful truths. He views the good white and the Church and the urban white. He concludes by giving the position of the Catholic Church in the black community.

We as Christians have received the Spirit and the many gifts which the Spirit has given to us. It is our Christian duty to use the gift of knowledge, to find out the real facts and not rely on our own opinions. With this grace of knowledge come the benefits of the grace of understanding. Although we may not understand completely, working with the Spirit we can come to a Christian awareness and make a Christian response. With knowledge and understanding comes wisdom and a true sense of fear of the Lord. It is because we have co-operated with the Spirit and received a Christian awareness, we shall always act in a way that will please Christ. We will not think of acting contrary to the will of God for we have the Spirit with a proper knowledge and understanding. We shall grow stronger in our faith in God and man. This deeper faith will lead to good works and good works spring from love.

The Church and the Black Man, could be your start to knowledge.

The Doctrine of God. By Ronald Gregor Smith. Philadelphia: Westminster, 1970. Pp. 192. Cloth, $5.00.

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

With a rare combination of personal concern, disciplined scholarship, literary economy, and solid common sense, the late Professor Smith asks, in this series of lectures, how we are to conceive God in the context of the contemporary crisis of faith. The six lectures were to have been given during 1969 at Princeton Theological Seminary. After the author's untimely death, they were readied for publication by K. Gregor Smith and A. D. Galloway; and they are introduced by a fine preface by Dr. Galloway.

The approach is frankly theological; and where it becomes philosophical the method is existential rather than metaphysical or phenomenological. That is, Smith has little use for natural theology, quite properly insisting that philosophizing about God is always done, concretely, within the context of faith. And the God the philosopher should be interested in reaching is not some product of his own reason, but the God encountered in history.

History, then, is the pivotal concept of this study. History is what happens to men in their encounter with one another, and with God. God is encountered within the matrix of human interrelationships ("cohumanity"). It is because man experiences directly his own self-transcendence, that he is able also to experience the presence of the transcendent God. Theologians should have done with the perennial and abortive endeavor to define God's absolute being, and they should concentrate instead on discerning God's activity in history. Smith seems to misunderstand the scholastic adaptation of Aristotle's notion of Pure Act; he does not realize that it is just as barren and inviable a concept as Being. But his

meaning is clear, and he is right in claiming that the notion of Being is ill suited to theological use.

Smith's criticism of process theology—specifically Ogden's adaptation of Whitehead—is superb, but he might have made better use of that criticism than he has done. The main problem with Whiteheadian process thought is not secularism but immanentism.

The influence of Kierkegaard, Buber and Bonhöffer is apparent throughout this stimulating discussion, and yet Smith remains very much his own man even as he acknowledges his indebtedness to them and to many other seminal thinkers, including Rahner and Schillebeeckx. The book is highly recommended, particularly to readers with a needed minimum of philosophical background, not because it says very much that has not been said, but because it is so elegant and so deeply motivated a plea for what is best in post-radical theology.

Prayer and Renewal: Proceedings and communications of regional meetings of the Sister-Formation Conferences. Edited by Sister Mary Hester Valentine, S.S.N.D. New York: Fordham University Press, 1970. Pp. xi-146, cloth, $5.50.

Reviewed by Father Kenneth T. Dorr, O.F.M., M.A., director of Sisters' Conferences at Siena College.

Changes in any structured system seldom come easily! However, they can come about intelligently as the thesis of this handbook proves. In editing **Prayer and Renewal**, Sister M. Hester has produced the eighth volume in the Sister Formation Series which began back in 1956. It is encouraging to know that even in those pre-Vatican II days work was already in progress to bring about major reforms and restatements of the various Sisters' apostolates, goals, and formation. That there was a need for such study there is little doubt.

The latest volume in this series, **Prayer and Renewal**, contains the proceedings of the Sister Formation Conferences of 1968-69 which were held at Woodstock College, Woodstock, Maryland in the summer of 1968. In this series of serious and dynamic workshops, the centrally important subjects of prayer in the life of the religious, and renewal, directed and guided by the Holy Spirit, were of uppermost concern.

The first third of this volume deals almost exclusively with "The Woodstock Conference Consensus Statement," a sort of declaration of intents and purposes, which is followed up with commentaries on various portions of this statement. Generally, this is the work of the many Sisters who are involved in the formation of Sisters. "The Woodstock Conference Consensus Statement" was formulated primarily to be a guiding light for members of the Conference of Major Superiors of Women, although anyone involved in working with groups of Sisters will find this portion extremely valuable as a handbook which describes the role of the modern Sister in the apostolates of her modern world.

The last two-thirds of this volume treats of a series of up-dated topics of general concern to all Sisters who still live a religiously structured life. The following is a list of the chapter headings from which one might pick and choose pertinent material from the various papers presented by a variety of noted religious theologians at the Woodstock Conference: Contemporary Theology and Sisters' Prayer Life; A Theology of Prayer; The Eucharist as the Foundation of Fidelity in Community; The Meaning and Function of Commitment; The Experience of Commitment and the Structure of Formation; Consecration for Life; Service, Eschatology, and the Religious Life; and finally, The Religious Woman, God, and the World.

Each of the above chapters is directed towards the present and future improvement of the Sisters Formation program but each chapter is a timely and precisely detailed study of the particular problem it discusses. Practical hints, programs, and questions are presented almost as an examination of conscience for the religiously oriented reader who faces up to the ever-present question of personal identity in the modern religious life and community. Discussions and analyses of subjects such as 'community' and 'commitment' will do much to up-date any serious reader, since these two topics alone have produced the most fundamental changes in religious life and thinking in the past few years.

While this book, **Prayer and Renewal**, was intended to be a handbook for those Sisters who dealt with formation programs and the apostolates of the closing of this century, it should be put into the hands of every conference and retreat master as well. Whatever label the latter might wear will matter little in his perusal of this serious, introspective, logical, and well-presented gem of a handbook.

Contemporary Protestant Thought. By Charles J. Curtis. New York: Bruce, 1970. Pp. xiv-225. Cloth, $6.95.

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

Dr. Curtis is exceptionally well qualified to contribute this particular volume to Bruce's superb Contemporary Theology series of college-level texts. He has not only the requisite erudition and ecumenical motivation, but also a thoroughly professional literary style and the ability to synthesize a welter of biographical data and profound doctrines into brief chapters, each of which actually succeeds in communicating the "essence," as it were, of a major thinker or school of thought.

A short first chapter crystallizes the author's own conclusions, based on extensive and original investigations, regarding the life and work of Archbishop Nathan Söderblom, in whose footsteps Dr. Curtis has so ably and devotedly followed.

The second chapter, on Bonhöffer, contains as much information as many a longer monograph, and far better balance than most of them, which have been published on that controversial figure. Bonhöffer has much more to say to contemporary Christians than most people realize, adversely influenced as they have been by the indiscriminate pillage of his legacy by certain "interested" parties. But to understand Bonhöffer adequately, one should study his work against the Barthian matrix from which (at least in part) it emerged. This chapter, therefore, might better have been placed after the seventh, which is devoted to the neo-orthodox theology of Barth and Brunner (as well as Niebuhr).

Chapters Three and Four deal with Whitehead and two of his followers, Cobb and Ogden. The strength of these chapters lies in their accuracy and economy. Yet they form the weakest section of the book because Whitehead is not, strictly speaking, a theologian or even a Christian thinker at all. His thought can be adapted to Christian use—in this Curtis is correct—but the needed adaptation is no simple matter, and it will not do simply to present Whiteheadian process philosophy objectively in a survey of Protestant thought. That Cobb and Ogden have also failed to see the enormity of the problem, does not absolve Curtis from his own duty to explore it. The fifth chapter, at any rate, is a fine summary of Teilhard's thought which embodies an alternative conceptualization of process. It is ironic, perhaps, that

the more sophisticated philosophy of Whitehead may eventually prove more fruitful for Christian theology than the more orthodox and explicitly Christian framework of Teilhard.

Some readers may wish that evaluation had entered into the presentation of the death-of-God theologians, even more so than into the discussion of Whiteheadian process. Yet, because so much devastating criticism has already been published on their work, it seems sufficient that Dr. Curtis have presented with his typical accuracy the reaction of these three types of secularized Christian, to the tradition which fails any longer to speak to them.

Precisely because neo-orthodoxy is of a primarily historical interest, as the author admits, the interesting treatment of Barth and the others in Chapter Seven ought (as pointed out above) to have been followed by the discussion on Bonhöffer. Instead, Protestant thought is set aside temporarily for a consideration of Buber (Chapter Eight) and Berdyaev (Chapter Nine), who are rightly included in this book as representatives of Judaism and Orthodoxy precisely because of their influence on Protestant thought as well as their importance on the ecumenical scene.

Although Tillich and Bultmann are said to represent "existentialism," the reader soon becomes aware that this overworked term is hardly adequate to describe not merely the full range of their thought but even its main thrust. What the term does seem to do is provide a convenient point of entry into their quite different, original, and fruitful approaches.

A full chapter is devoted to Harvey Cox' "Secular Theology." The analysis of **The Secular City** is well done, but it does not give a balanced or up-to-date view of Cox because it omits consideration of his other works, notably **God's Revolution and Man's Responsibility, On Not Leaving It to the Snake**, and, above all, **Feast of Fools.**

Perhaps the most controversial Chapter in the entire survey is that devoted to Joseph Fletcher's situational morality. To Dr. Curtis' credit, Fletcher is allowed to make a reasonably good case for himself; and the impartial presentation achieved is certainly of the sort needed for intelligent debate on the subject.

Chapter Thirteen, on "The Negro Contribution to American Theology," is a most welcome discussion of the life and thought of Martin Luther King—the more valuable in that its content is not so easily available elsewhere as that of most of the other chapters in this survey. It may be cavilling to point out that King does not represent a "school" of "Negro American Theology" and that it might therefore have been more forthright simply to have entitled the Chapter "King and Nonviolence" or somehting like that. The point is that King was a dedicated Christian and a practical theologian whose thought ought not to be neglected in any endeavor to understand contemporary Christian theology in America.

The final summary is a twofold appeal: first, for a Whiteheadian conceptual scheme for Christian theology; and secondly, for a renewed anthropology and morality as the indispensable correlative of such a theology. Though intended primarily for college classroom use, **Contemporary Protestant Thought** deserves a much wider audience. The author succeeds remarkably well, by letting the various thinkers speak so extensively for themselves, in his stated aim of presenting Protestant thought accurately and, on the whole, impartially to Catholic readers.

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the CORD

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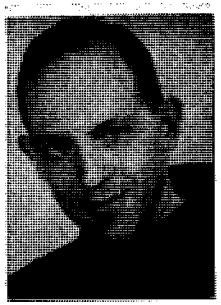

Evolutionary Theology Revisited

In our November, 1966, issue we called attention enthusiastically to two then-new books apparently destined to hasten the adoption by theologians of an evolutionary framework to replace the earlier, static one based on fixed essences. Now, by happy coincidence, we note with equal enthusiasm the simultaneous appearance of sequels by the same two authors.[1]

In *God within Process* Dr. Eulalio Baltazar applies his original philosophical elaboration of Teilhard's evolutionary vision, first published in *Teilhard and the Supernatural* (Helicon, 1966), to several related areas of the "problem of God." Much of the earlier portion of the book is (perhaps inevitably) devoted to a summary of Baltazar's evolutionary categories. His interpretation places great emphasis on the future as the locus of being, truth, and intelligibility in their fullness, and on the self-transcendence of all becoming as creation progresses toward that ultimate future, omega.

There are several new applications of this interpretation of Teilhard's process theology as the book progresses. Theistic faith, e.g., receives an original, fascinating, and cogent explanation as the self-transcendence of reason. God is presented—not, as the title implies, "within process"—as the transcendent Ground which sustains cosmogenesis. Most outstanding of all, perhaps, is Dr. Baltazar's discussion of 'covenant,' according to which not merely the earlier biblical covenants such as those involving Abraham and Noe, but even the creative act itself is seen as continuous with the later Mosaic and Christian covenants. Covenant, then, as a relationship instituted unilaterally by God, supplies a necessary and sufficient foundation for the salvation of even the atheist and the Marxist, with no need for such verbal devices as "anonymous Christianity."

[1] Eulalio R. Baltazar, **God within Process**. Paramus, N.J.: Newman Press, 1970. Pp. v-186. Cloth, $5.95. Robert T. Francoeur, **Evolving World, Converging Man**. New York: Holt, Rinehart and Winston, 1970. Pp. xiv-222. Cloth, $5.95.

Added light is shed, too, on the contemporary discussion of God's "absence," which has given rise to the (by now discredited) death-of-God "theology." Making good use of the seminal work of Moltmann and others, Baltazar points out within his own consistent framework why it is that God (He who is to come) cannot in the nature of things be unambiguously "present" prior to the fulfillment of the eschaton.

There is much more of value in the book, and its defects are too minor for space to be devoted to them in an editorial. *God within Process* is a book with which the scholar will have to reckon; and, at the same time, especially because of its abundant analogies and lucid explanations, it is a book which the general reader should find fascinating as well as highly instructive.

Evolving World, Converging Man is more of an expansion and updating of Dr. Robert Francoeur's *Perspectives in Evolution* than, strictly speaking, a "new" book or application of the author's principles to wholly new areas. Dr. Francoeur writes as theologian, philosopher, and scientist (he is associate professor of experimental embryology at Fairleigh Dickinson University). Some readers may find his interweaving of speculation from all three areas rather untidy, but the procedure has its merits, especially considered as a reaction to the earlier fragmentation of knowledge stemming particularly from Descartes.

The justification for a new book, which does not really supplement but rather replaces the old, is the needed updating of scientific material on evolution, together with the addition of some new matter from embryology which has been included to give some indication of what may be expected as man continues to take his evolution into his own hands. Perhaps some of the moral implications of all this should have been explored, but an author is in no way obliged to cover every aspect of his subject.

Especially in format, parts of *Evolving World* are practically identical to corresponding parts of its predecessor, as, e.g., that outlining the past course of evolution. Yet here and there one finds important modifications of detail. Also, by and large, the authorities cited are the same as in the earlier book, although the methodology is smoother. At least from the philosophical and theological viewpoints (we cannot judge the scientific side of the book), Dr. Francoeur is less of an innovator than Dr. Baltazar. Still, to say that he has done a fine job of distillation and popularization is not to detract from the importance of his contribution. As popularizations go, this is high-level material indeed.

There are portions of *Evolving World* that show its author to be a gifted story-teller and litterateur. Yet other sections seem more hurriedly

and prosaically written. More thorough revision in the final stages would, in addition to improving the style, have doubtless also have eliminated some unnecessary repetition and overlapping of subject matter.

The foregoing discussion may seem excessively extrinsic, with too little attention devoted to the content of the book. But were one to begin to recount the specifics of evolutionary history, he would find it difficult to make an objective selection. The author has amassed a truly amazing amount of data from science, philosophy, and theology, as he skillfully spins an intriguing tale of our past and an equally engrossing projection of our future. Theologically major attention is devoted to the questions of creation and original sin. In the latter case there is an unfortunate identification of finitude with positive defect, but the rest of the discussion is fine.

One methodological question with which both Dr. Baltazar and Dr. Francoeur leave us is whether it is really necessary any longer to strike out quite so polemically against a now defunct Aristotelian-Thomistic, "static" view of the universe. In many cases that view does not receive fair treatment and is condemned for the wrong reasons. It would seem better, by now, simply to accord it its due historical importance and stop attacking it. In any case, you will find few better contributions to our understanding of the alternative, evolutionary and dynamic framework than *God within Process* and *Evolving World, Converging Man.*

Fr. Michael D. Maiorca, s.j.

Come Alive: Living Convictions — Part II

Mother Mary Francis, P. C. C.

Christ knew that the people were not ready to understand what kind of king he was born to be, what kind of crown and sceptre would distinguish his unique coronation which these enthusiastically shouting people would largely not be there to see by reason of being in hiding behind the shutters of their houses lest they be condemned on the ground of being friends of the Son of God. And so he fled away, himself alone. And he prayed. What did he pray to his Father in secret that night? Was it that the presently good-natured crowd might be able to bear the truth he would speak the next day? At any rate, he was not so "lost" in prayer as to forget the needs and the fears of his little band of heroes-in-embryo.

The apostles had rowed out toward Capharnaum in the dark, and one of those strong winds came up again. So there they were again, teeth chattering, bailing out water, doubtless wondering why the Master had to get the urge to go off and pray at times like this. Bad enough that he could sleep so soundly through storms that seasoned sailors like themselves considered, with all due respect to the Master's dignity and judgment, to be especially ill-chosen times for taking a nap. But at least he had been there. They could, on such an occasion with what seems to us poor sophisticates incredible familiarity, shake him and call him to task. "Don't you care that we are drowning?" (Mt. 8:25). Now he was praying, literally, "God knows where." All pleasant memories of the tasty fish and bread evanesced. In fact, it can be more comfortable to have an empty stomach during a storm at sea. Glum was the word for it. Where was he? Then, suddenly, there he was. Walking on the water again. They, frightened again. And, again, that favorite word of his: "It is I. Don't be afraid" (Jn. 6:20).

Oh, the deliciousness of the ensuing cryptic comment of fisherman John: "They therefore desired to take him into the boat" (v.

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21). We can just bet they did! Even the least imaginative of Scripture readers can surely see the apostles swinging their Lord and Master over the side, clustering around him, now suddenly, casual men of the sea. They probably remarked, "Quite a wind, Rabbi," and if they simulated a half-suppressed yawn to show how well they knew how to handle such affairs of the sea, it would never be gentle Jesus to observe that the effect of this statement was somewhat diminished by the grey-greenness of their faces and the audible nervous clacking of teeth. Christ never despised tact.

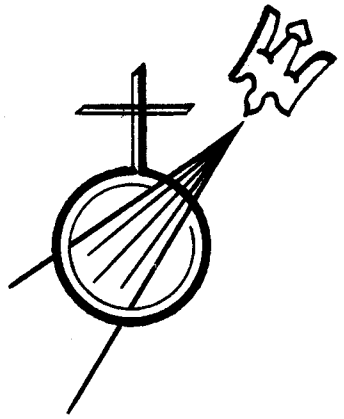
But what has all this got to do with what we were talking about: the living of convictions at cost of personal pain? Well, it was that next day. You remember that next day. When the crowd, in the very best of humor after yesterday's fish and bread prodigy, had rowed over to Capharnaum and questioned him with easy camaraderie: "Rabbi, when did you come here?" (v. 25). Jesus who esteemed tact, also recognized the right moments for blunt frankness. He told them that they were seeking him with such faithful persistency because they had had a good free meal and were in line for more of the same (v. 26). He went on to say that they should not labor for the food that perishes, which idea probably pleased most of them well enough and raised a new chorus of: "Hail, Rabbi!" But then he proceeded to say the strangest thing he had ever said. He spoke of a food that would endure into and through all eternity. And he said that this food was himself.

There was some hedging. The people instructed the Master on the matter of their forefathers having had manna in the desert. One imagines that they did not go into detail in this explanation to Jesus that those same forefathers had made some quite plain references to preferring garlic and cucumbers back in good old slave-labor Egypt to this manna from heaven. And Saint John was too charitable to bring in that strident note at this point of the drama. Jesus went along with them in the same meditative, gently inviting manner in which he goes along with our poor hedging when intuition warns us that God is about to ask something spectacular of our faith. "Truly I tell you, it was not Moses gave you the bread from heaven; my Father gives you the bread from heaven, the true bread. The bread of God is that which comes down from heaven and gives life to the world" (vv. 32-33). So far, so good. "Lord, give us always this bread!" (v. 34). Somehow, though, this line overreaches itself to flip backwards over magnificence and come down with a distinctly earthly thud. It is the "always." It is all too reminiscent of yesterday's free meal, all too enthusiastic for a very restful future. Christ's answer was that he was himself the bread of life, that he came from the Father and to do the will of the Father. And what was the will of the Father? That anyone who believed in his Son, himself, would

have everlasting life and be raised up by that loved Son on the last day (vv. 35-40).

This was not what might be called theology for beginners. The trouble with them, as remains the trouble with us, at least on occasion, was not so much that they missed the point as that they chose to miss it. They did not say: "Would you kindly repeat that, Rabbi?" Nobody asked if he would please break down that theological capsule into its basic components. No one at all said: "We don't quite follow you. Please tell us again and help us to understand." No, with the shabby comedy so common to us all at times, they chose not a life-giving admission of ignorance but a supercilious dismissal of what they could not understand. "Isn't this Jesus?" they asked; "and don't we know his father and mother?" (v. 42). Just our own way of saying: "Who does he think he is? We knew his family from 'way back."

That he spoke the truth, a truth so sublime that only the profoundest humility could scale its heights, did not matter. He was not, after all, a "name" among those who dissected the law, but only one who integrated it with life. It all sounds so drearily, presently familiar. How many dollars do we put down to hear "names" talk theological nonsense. Why cannot we listen to a carpenter if he happens to have the words of eternal life? That, of course, is the reason or at least one of the reasons why we can remain theological beginners all



our lives. Or, more precisely phrased, theological ignoramuses. For actually, to begin is already to have advanced.

Christ had no patience with this kind of thinking. Weakness, yes. Sin, yes. Fear, yes. Manipulation, no. "Stop murmuring," he said. And he repeated even more unequivocally than before: "I am the living bread that has come down from heaven. If anyone eat of this bread, he shall live forever; the bread that I will give is my flesh for the life of the world" (vv. 51-52). More arguments from the audience. "How can this man give us his flesh to eat?" (v. 53). No more, "Master." He is not "Rabbi" now. This man. All the easy scurrilousness of a mob disturbed by a dignity it cannot bear is in the phrase. But "this man" stands on and speaks from his convictions. He is not interested in adjusting truth to fit the situation. Truth must often be given in an evolving process. Was he himself not to say: "I have many things to tell you, but you cannot bear them

now" (Jn. 16:12)? Truth, however, can never be diluted, adjusted, or manipulated.

And so he proposed his unpopular premise from which, really, all else proceeds. "Unless you eat the flesh of the Son of Man and drink his blood, you shall not have life in you" (Jn. 6:54). They murmured more. The agitation rippled and then churned through the crowd. "This is a hard saying. Who can listen to it?" (v. 62). And from this time, the Scriptures glumly report, many of his disciples turned back and no longer went about with him. The hurt, the disappointment, the terrible anti-climax to the sublime élan of that confidence: "I am the living Bread from heaven!" is so achingly evident in Christ's rejoinder to Peter's affirmation of loyalty.

"Do you also wish to go away?" Christ asked the twelve (v. 68). And that lovable old self-appointed spokesman who certainly must himself have been experiencing no small theological indigestion over what the loved Master had just said, gulped bravely and said — or maybe quavered — "Lord, to whom shall we go? You have the words of everlasting life and we have come to believe and to know that you are the Christ, the Son of God" (vv. 69-70). "This man" was still "Lord, Christ, Son of God" to poor, puzzled but persistently loyal Peter. However, Jesus' answer displays less pleasure than sadness. He answers strangely, seeming almost not to have heard the stammering affirmation. "Have I not chosen you the twelve, yet one of you is a devil" (vv. 71-72). How clearly the searing hurt of the human heart of the Son of God burns in that strange response which at face value seems almost non-sequential, but at heart value is an unbearably accurate comment on the whole incident.

Nothing could do less honor to the Son of Man than to think that standing firm on his convictions cost him nothing. He showed often enough in the Scriptures that he loved to be loved. Sixteen centuries later he was to confide to an obscure cloistered nun at Paray-le-Monial that whereas he loved men so much, they loved him precious little in return. (A woman cannot help being gratified as well as shattered that such a self-revelation of God was made to a woman, Margaret Mary Alacoque by name).

Peter was paraphrasing the Old Testament, "Unless you believe, you shall not go on to understand" (Is. 7:9), when he said "We have come to believe and to know...." The current generic "we" may have to confess to getting this exactly reversed. We grant that when we can understand, then we shall go on to believe. Once we know, we shall have faith! If spiritual optometry were a branch of Scripture backwards. Like Saint do a rushing business in fitting lenses for spiritual astigmatism afflictees. We read so many words of Scripture backwards. Like Saint Paul's desire to be "all things to all men" (1 Cor. 9:22). It is fairly obvious from this fire-breathing apostle's life that he quite precisely did not mean by that: Shake hands with every heresy cruising by and pat every theological fallacy on its pointed head with benevolent approval. Paul clearly meant that he longed to suffer with everyone who suffered, to rejoice with all who rejoiced, to be outraged with the justly irate, and to be so much all things to all as to have the courage to tell a man who was in error that he was in error. Even to tell a man who thought he had the sum of all knowledge to be known, that he didn't. Even to suggest to a man that the best place to get callouses is on the knees.

Our blessed Lord could have been much more "modern" in his approach. Why did he not explain to the crowd when he saw the shifting from acclamation to defamation: "Theology has not yet explained the meaning of what you just heard me say." Why did he not tone down the hard saying, at least a decibel? No, he stood his ground. And if it was a hard saying he had said to the crowd, it was no less hard ground upon which he remained standing.

It was the same with the rich young man. Scripture tells us plainly that Christ loved him with a particularly tender love. "He looked upon him and loved him" (Mk. 10:21). The simple words are better than any three-color illustration: the Master standing there listening to the boy's simple confession that he had done the right thing all his life, but that love was driving him to do more. Shades of Saint Paul's "the love of Christ urges us"! The look of love, the desire to have this innocent boy completely in the service of divine Love. But then, the hard saying again: "Yet one thing is lacking in you: sell everything you have and give it to the poor and you shall have treasure in heaven; and come, follow me" (**ibid.**). This was too much. The Gospel tells us that the young man was "struck sad" at hearing this and "went away sorrowful, for he had great possessions" (v. 23). Saint Luke tells us that Jesus became sorrowful, too, when the young postulant turned away (18: 24). Yet he stood on his convictions and did not adjust them to suit the boy's response.

How easy to have said: "Well, give a generous tithing of your possessions." Or, maybe, "Build one hospital to prove your good will." No, only the hurt comment: "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God" (Lk. 18:25). Christ said not a word about enlarging the needle's eye so that camels of imposing girth but reasonable good will and with only limited saddle packs could squeeze through. It was again a case of "That's the way it is." And we are scripturally as well as intuitively sure that it caused pain to the human heart of Christ.

Again, in the life of Saint Francis of Assisi, that "Christ of Umbria" as some of his contemporaries called him, there is this kind of standing one's own ground.

Francis never condemned the quality of others' grounds, but he would not be moved from his own. "Tell me not," he said tartly to some of his more broad-minded sons, "of the way of others. This is the way God has revealed to me." Which is by no means saying or even implying that Francis thought his way was the only way, but only that he knew it was his way.

The Assisian saint understood that to have an appreciative eye whose focus could share the God-given perspectives of others was a different matter from the surrendering of his own God-given perspective. He knew that one could be a sincere listener to the rhythms which other men discovered without disclaiming the rhythm of one's own convictions as they turned and evolved on a single motif. It is very interesting, in studying the life of Saint Francis, to note what things made this gentlest of men impatient. Appeals, cajolery, or coercive measures to get him to change his convictions were best calculated to raise his temperature. "Too many Friars Minor," moaned Saint Francis when some of his sons wanted to adjust his ideals to fit "modern" circumstances: "I wish the world could marvel at their fewness!" He knew that most would find his sayings hard, but he did not change them. "Will you also go away?" Christ asked of those remaining at his side. He did not call after the departees.

We have to be totally promised to our convictions before we can know what may be com-promised, and when. We can meet people half-way only when we are wholly committed to a way and to its terminus. There has to be for each of us a life-star, unchangeable and true, to follow. Only in its light can we see aright many things on the journey. There have to be in each one's life unshakable convictions for which he is willing to suffer human hurt and mortality. As Christ did. As Francis did.

Vocation in Perspective:

I. Living in Salvation Time

Sister M. Jeremias Stinson, O.S.F.

To some people, a vocation is a necessary conclusion of a chronological event. They are born — they grow up — and **then** they are faced with a decision. "What am I going to **do** with my life?" If individuals would respond to the urgings of their existence in terms of an eternal decree, then the elements of chance would perhaps be forced into a somewhat diminished perspective. Their fears of making the wrong choice or of taking on something they might be unable to complete, might perhaps be minimized.

In the mind of God, there is no past, there is no future, there is only the present: the eternal now. In this eternal now, my life is completely synthesized, so that

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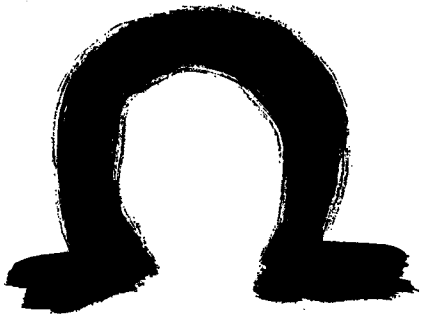
all the potential seeds of my existence are perpetually in season. But not so in our minds. For us there is the past, there is the future; therefore, there is the confusion caused by free will and cosmic circumstances.

I have a body, and I believe that my body has a governing



principle — my soul. But I find it difficult to believe that there is a governing principle of my soul: God's concern for me. Even though I find this difficult, I must succeed in convincing myself that this spiritual power which governs my body is generated by a divine plan — God's will, my vocation.

I never consented to my physical birth; I simply became a cosmic symbol of God's eternal thought. I was placed in a family. The hereditary and environmental factors were successfully combined to permit my survival. If I survived through something that I did not give consent to, because God initiated and carried it through, then it is only reasonable to conclude that my life does have a purpose, that I will have a definite end, because I had a definite beginning.

God created this world and placed man in it. This is the world of man, where the turning of the seasons, the rising and setting of the sun apportion his activities. Man cannot escape from these measured quantitative elements. He unknowingly perceives the initiating principle of his life in a myopic sort of way, and considers it to be an element of cosmic time, rather than salvation time. He insists on enacting the will of God in measured out portions. He proceeds to take the "meat" of his life and to grind it up into meaningless pieces.

Rightly perceived, a vocation is a gift from God. Therefore, it has to be something that is like God. It has to have the characteristics of a godly gift. This means that time, space, cosmic results, and accomplishments are not of ultimate concern.

A vocation exists in suspension between salvation time and cosmic time. The more I can realize my placement and permit myself to be suspended in a state of transcending, the more peace I will have. My life must be the representation of Another, and it must be forever. To accept a vocation, whatever it may be, means to step out of measured time. My body is in time, and experiences time, but my mind is fixed on eternity and is preoccupied with the principles of salvation time. This means that I am satisfied with "being there" — that I belong to and love the Creator without hankering for new or "higher" things.

It is a false notion that insists that if I am a do good-er, an activist, then I am everything God wants me to be. To make the development of creative potentialities one's primary aim, is to set limits which fall short of the ultimate goal. What I do in cosmic time, has to stem from what I believe exists in salvation time. The good I do must be the result of what I believe in. A firm belief in God and eternity results in the conviction that I am from that element. That I am not of this earth. I live here, in this material creation only that I may some day pass on into oneness with this Creator.

Picture a circle bisected horizontally. The line across the middle separates our world of cosmic time from God's world of an everlasting now. Placing myself in a given field, I am anchored in the cosmic but searching for the eternal. As the conditions which constitute my environment become more mundanely realistic, the line tends to over-shadow the eternal, squeezing out every element available which could enable me to transcend this world of cosmic fantasy. Still, these two worlds **must** be united if I am to live in peace. Can this be done?

As I reflect on the products of God's creativity, the reality of the two principles of my life (body and soul) becomes evident. And this evidence profoundly influences my attitude toward the life-in-the-world that I have received together with the call to make contact with another world. The first principle of my life (body) constitutes my material existence. The other (soul) is spontaneously operative in a world of unmeasured, unnumbered, limitless elements. Both principles must remain true to the essence the Creator has given them. If the essence is confused, the effects will be confused. If I am to live in peace, I must succeed in establishing a state of delicate harmony between these two principles.

The source of this harmony is faith. When faith is lacking, only tension remains. This absence of faith forces me to view my life in terms of negative extension. When faith is present, I see my life as something beautiful: an "expression of time" during which small droplets of God's life come into mine. With my cooperation, these droplets will continue to come my way. Eventually, they will unite to form an over-powering body of water which will "wash" me onto the shores of the "Eternal Jerusalem." This is the purpose of my life. But for it to be accomplished, I must first **choose** to let these waves of faith overpower me.

My life does not have to be a life of accomplishments. God already mastered everything. I simply have to represent his external accomplishments here in cosmic time. My earthly existence is an extended dramatization of God's accomplishments in the Garden. My responsibility here in this world is simply to make his good-

ness relevant to other men's existence. This is my vocation. As I carry out this responsibility, I must constantly make ready to relinquish my placement in time so that I may respond when God calls me to enter into another "mansion" within his Tather's house. That mansion in which I will be ready to take up my abode, will receive me because I have patiently stayed my time in creation.

But for the present, I must be satisfied simply to believe: to believe that there is a Christ who is capable of connecting these two worlds. I have to believe that there is One who is all good and all holy. This is my hope, because I believe in other Christians and their taking form or becoming a reality with every good person I meet. I believe in persons, and that they will attain their goal because there is a Christ who has the power to make all this a reality. I can look at him in my presence, and by objective evaluation, legitimately transcend the barriers of time and space and confront him who exists in salvation time yet prefers for this short time that I accept what I see in that person and believe that some day it will be he, Christ, whom I have accepted.

I believe in the Father because I have lived with the Son. Calvary is forever. That Christ was born because of a mission, indicates the Father's establishment of a vocation. Christ was born to fulfill the Father's plan; and so was I. My life is important, as was Christ's, because it completes and fills the vacancies of God's converging scenes of creation. This is my peace. This peace I will have always — if I am able to attain the pre-established equilibrium existing among the elements.

The more efficient I become at blending time, the freer I will be to reject the standards of measurement that enslave the days of my life. These are the elements of transition which steal my peace. They come "in the night" and entice me to build my life on transitory things. My peace is lost when I carelessly choose to live a life of transition rather than suspension. I try to quiet my restlessness by shouting that my life is unfulfilled. The truth is that I have freely chosen not to be fulfilled, because I have decided to live my vocation by means of yardstick techniques. The frustration comes because I refuse to see that there is more to life than Monday, Tuesday, and Wednesday.

The only answer which satisfies the situation seems to lie in my ability to recognize the all-holy God — in the person of my neighbor — and to transcend the shackles of cosmic circumstances. By this means will I come to know God, to strengthen my trust, and to deepen my faith. These are my lifelines to eternity, by means of which I will enter more fully into God's life and God will remain in mine.

II. Provocations

Robert J. Waywood, O. F. M.

Today there is much talk of "vocation crisis." The crisis I address myself to here is not the shortage of vocations all around, admittedly a problem and one that baffles me, but the current controversy over the validity of vocation itself. Methodical doubts about, and queasy questioning of, the grounds of the religious life may be a new phenomenon in the Church; but I have long lived with qualms about the validity of my own vocation. I hate to sound like a Sunday morning quarterback, but many years ago I took issue with what may be called vocational theology. There were, and are, four questionable areas in particular.

First, I find the summons to leave kith and kin disconcerting. Long ago, reflecting on the gleaming, unglamorous good example of my parents and the warm companionship of my brother and sister, I wrote a private poem to our Lord taking him to task for counseling his followers to "forsake" house and home. Any step away from the hardy family life that germinated my vocation — any step away from potential relationships, intimate and at times agonizing, with other members of the

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human family — seems to me a step backwards in personal growth. I know the maturing and stabilizing good effects of the domestic drama, wherein there's no room for posturing, where everyone lets it "all hang out." In short, I love family life. I've just returned from a weekend with the Waywoods and feel keenly refreshed for my experience, full of vim and vigor for the apostolate.

Second, I have always had a healthy — so I think — suspicion that the urge to lead a penitential life was a morose temptation. Only later did I hear of Freud's Death-Wish and learn that self-hatred drives thousands to the psychiatrist's divan. As a young religious I felt in my bones there was something fishy about calculated abnegation and routine mortification. I remember wincing when I saw a fellow novice shuffling about the monastery corridors with a book entitled **Humility** prominently in hand. I've always wondered about the salutary effects of those welts I raised on my back with the novitiate "discipline cord." To this day the phrase "striving for perfection" brings me a twinge of embarrassment. Life's hard knocks, it seems to me, are penance enough for any mortal. Programmed mortification is a morbid luxury.

Third, as a dyed-in-the-wool humanist who dotes on song and literature, I've long felt that otherworldliness is apt to be highly exaggerated. At least this **idée fixe** of eternity goes against a principle I tell my students: study **pro vita**, not **pro schola**. The students should savor their courses for their intrinsic value, pursue them with avidity and satisfaction for their own sake; they should not go through the forms perfunctorily, having their eyes focussed on some ever-receding goal like graduation, a position, a Swiss chalet, or a yacht off Bimini. H. L. Mencken's caricature of the Puritan, I think, fits the religious tinged with Gaelic melancholy or Gallic Jansenism: "a fellow in a long black coat and a tall stove hat who has the sneaking suspicion that somehow, somewhere, someone is enjoying himself." Overemphasis of the doctrine of eternal merit comes dangerously close to Lenin's jibe of pie in the sky when you die. It's sick to postpone living till the afterlife.

Finally, I cordially concur with a watchword of the day — a slogan, mind you, that can be misconstrued as a **carte blanche** for all sorts of deviltry: "Do your own thing." Now, I take this maxim not as an invitation to work your own will come hell or high water, but as an injunction to fulfill your own destiny, to realize your potential, to make your personalized mark on this bent, old world. It is a galvanizing call to work — but to tailor-made, self-demanding, self-satisfying work. And somehow (I can't properly articulate this misgiving), doing your own thing seems to militate against merely filling the bill, even the divine bill, as implied by a widely current acceptance of the term **vocation.**

These misgivings notwithstanding, in all honesty I can still admit the validity of at least my vocation. Christ didn't beckon me from family and friends to have me hibernate from people or insulate myself from the maturing agonies and recompenses of social intimacy. According to Mark, for one, Jesus mentioned something to the effect that his apostles would, understandably, in some sublimated way — acquire dozens of families, be initiated into hundreds of human relations, and become all sorts of relatives in all kinds of clans. Far from transforming me into a desert eremite, my vocation would license me to be friend-at-large, bachelor brother-in-law, visiting soul-physician to all men Providence would run me into. And these relationships need not be fleeting and professional, though they are transitory and apostolic. In a sense Christ's apostle is a spiritual Lone Ranger. Now, the Lone Ranger, however briefly, gets "involved" with people. He may only be passing through Deadgulch, but he does reach out and he does give a damn — otherwise there could be no adventures of the Lone Ranger. But also understand this: there could be no continuing episodes of the Masked Rider of the plain if ever he exchanged Silver for a lap dog.

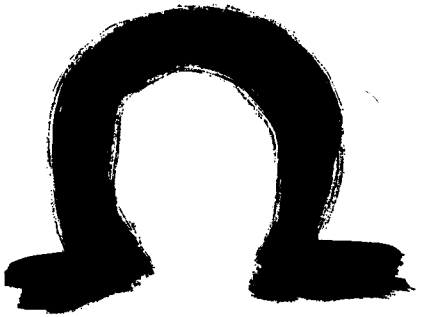
Self-denial does run the risk of camouflaging masochism, I admit. But no Met tenor or Mets pitcher worth his sodium chloride can afford self-indulgence. The most jaded worldling applauds the fruits of discipline and self-control on the part of sports stars and beauty queens. But the relevance of mortification can be glimpsed more clearly from another angle. If you've fallen for a hero, you'll imitate him instinctively — with no ifs, ands, or buts about it. An early follower of Saint Francis used to study his champion so closely that he even synchronized his spitting with the Poverello's. If you're really gone on Jesus, you've got to take him and emulate him — poverty, celibacy, and humility — as he is. If it's going to really be follow-the-leader with Christ, you've got to have a few sips from that Chalice and lump it. Nobody says you've got to like what you taste; after all, even Jesus balked at the prospect of pain and underwent it only with the "joy set before" him.

To quote an old concert-piece, I love life, and I want to live it. Still, in my most exhilarating hours, I know that here we have no lasting city. An atheist, hardly bent on blueberry pie in the blue, even Shelley averred that "our sincerest laughter with some grief is fraught./ We look before and after and pine for what is not." Neither the woman at the well nor the Wife of Bath found matrimonial life all it was cracked up to be. Gunman Roger Touhey was caught in Boston back in the forties with two volumes of Bishop Sheen in his hotel room. The age-old sigh echoes on: "Our hearts, O Lord, were made for Thee and shall not rest until they rest in Thee." Regardless of chrome-plate, lead-free gas, integration, SALT talks,

and T-Groups, we are still strangers and pilgrims in this world. More power to Murine eyewash and Conservation Control: this will always be a valley of tears, I am sure. And the most consoling lines of literature for me, Shakespeare and Simon (of Garfunkle fame) included, is that bit about the New Jerusalem, where "every tear shall be wiped away and there will be no more sighing or groaning, for these former things have passed away." My little humanistic life, I tell you, will not be rounded with a sleep. I press forward. So the religious life is ridden with neurotic pitfalls, so my monastic existence will deal me a few dehumanizing situations, so the apostolate never lets me be completely off duty; so at times I ache for a wifely shoulder or itch to own a Harley Davidson — I know at least that all my yesterdays have not lighted fools the way to dusty death. The life is stressful. Well, stress is the essence of drama; and life is only the early acts of the Divine Comedy. And I sometimes compassionate the lay folk whose most adventurous hours are lit by the supermarket's fluorescent lamps.

As for doing my own thing. What is my own thing? Does anybody know for sure what his manifest destiny is? If there's anyone who knows what my endomorphic frame, passive-aggressive psyche, and quixotic temperament were concocted for, it is God. I'd have to be arrant fool not to see that my own thing coincides with a small patch of the blueprint of the Designer Infinite. And for reasons known only to me, indeed, known only to my heart, I believe that God has chosen me to be a religious and a priest. Saint Paul talks about vocation in terms of being laid hold of (Phil. 3:8-14). I've been laid hold of. So although I might have dozens of grievances against my religious life-style or a brace of misgivings about the three knots in my Franciscan cord, if I'm sure God has called me to religious life in this country and clime and in this day and age, such as it is, I'd be crasy not to obey. To refuse the summons, I'm sure, would not imperil my soul; but I do run the hazard of not really fulfilling my peculiar destiny, such as it is.

My answer to any who caution me to reconsider the basis of my vocation (and to my own sometimes hesitant self) is the riposte tossed down by the rebuilders of the Jerusalem wall. Dismissed from their Babylonian exile and commissioned by King Cyrus to reconstruct the Temple, industrious Israelites daily and doggedly mounted the scaffolds. Beneath, a knot of well-meaning Samaritans played sidewalk superintendents. The by-standers below kept crying up to the masons to take five, have a bite, get out of the sun. The answer boomed back: "We are doing a great work, and we cannot come down." It's a bracing answer. I'm properly braced.



Sponsa Christi

The spouse of Christ for forty years—
A buxom virgin, a doting dame!
Ah, where the dream beneath the heart,
Or beneath the weeds the comely frame?
No lines of toil engrave your face;
No mother's tremors vein your mind.
But you forget those nights you cried,
Your larder of prayers, your obedience blind.

Sweet sister, do not doubt your grace;
Your wimpled face, oh do not despise:
Bespies you through the lattice now
Christ, with ever envious eyes.

Robert J. Waywood, O. F. M.

Ecumenical Reflections on All Saints Day

Charles J. Curtis

"To be a saint does not mean conformity to a stereotyped scheme of canonization, but bearing witness to God's power in one's life and being." This fundamentally evangelical concept of a saint was proposed by Archbishop Nathan Söderblom in his Griefswald lecture of 1925. As ecumenical leader of Protestant - Anglican - Orthodox Christianity in the early part of this century he had become acutely conscious of the degeneration of the Protestant and Roman Catholic understanding of what it meant to be a Christian saint. He knew that an adequate contemporary meaning of sainthood would have to be established in the Protestant and Roman Catholic worlds if there was to be a fruitful dialogue aimed at promoting the cause of Christian unity.

This thought-provoking sermon was delivered by the Reverend Dr. Charles J. Curtis, Pastor of Immanuel Lutheran Church in Chicago, on Sunday, November 2, 1969, in observance of All Saints. Dr. Curtis is also Associate Professor of Theology at Depaul University in Chicago.

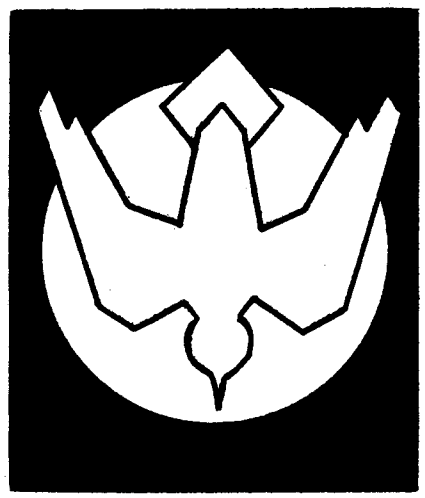
The Roman Catholic concept of a saint, while correct in stressing the extraordinary courage, faith, and love of the saint and correctly recognizing in him a manifestation — indeed, a revelation — of the continued activity of Father, Son, and Holy Spirit, nevertheless was inadequate, Söderblom believed, insofar as it insisted that no one could be canonized as a saint who did not produce unnatural ("super-natural") miracles. The miraculous as a criterion of the holy power of divine reality occurs, Söderblom pointed out, in all religions; it reflects a rather primitive, externalized Christianity. The power of the living God radiantly disclosed in the life and being of the saint is a truly religious miracle. The miraculous changing of food into roses, or the miraculous healing effected by the relics of a dead saint are marks of a relatively primitive Christianity. When the Roman Catholic Church makes this a necessary condition for officially recognizing a saint, Protestants cannot but justly criticize this practice and urge reform.

Söderblom maintained that Protestants are equally, or even more, wrong when they deny the contemporary religious relevance of the idea of a saint. There are Protestants who even go so far as to refuse to speak of Saint Paul, Saint Augustine, or Saint Thomas because the word **saint** is "Catholic." When pressed, these Protestants and others will often admit that the very term **saint** is meaningless to them. Thus they admit the loss of an important ingredient in Christianity: the appreciation of the Christian ideal of life as represented by a godly person who is godly and holy in thought, word, and deed: i. e., a Christian who is in process of sanctification. The word **process** is important in this connection, lest we think of sainthood as a static state of irreversible perfection undisturbed by change and personal struggle.

The ecumenical movement, Söderblom emphasized, does not simply mean a merely external organizational unity of the hundreds of divided churches, sects, and denominations. Ecumenicity is the call to internal as well as external reform. Our Roman Catholic brethren have aptly called this interior ecumenical conversion "spiritual ecumenism." The process of ecumenical reform during and since Vatican II has demonstrated the remarkable ability of the Roman Catholic Church to reform itself to a degree that shames almost every Protestant denomination, and certainly has far outstripped Protestantism as a whole. Söderblom stresses that an indispensable part of the much needed and long overdue ecumenical reform of Protestantism is a new appreciation of the evangelical concept of a saint. As a preliminary working definition of sainthood he proposed in his lecture of 1925 on "The Evangelical Concept of a Saint" the following: "A saint is one who in his very being and

in his life shows that there is a living God." In addition, Söderblom argued, the deeds of the saint characteristically redound primarily to the praise of God among men, and not to the personal praise of the saint. Here Söderblom's monotheism led him to voice a prophetic protest against the hero-worship and deification of saints in certain instances of popular Catholicism and Protestant "biblical" fundamentalism.

Archbishop Söderblom held that among the canonized saints of the Roman Catholic Church a number could be accepted by Protestants without too much difficulty. He thought of theologians like Saint Augustine, e. g., as becomes clear from his two books on him, **The Young Augustine** and **Augustine's Confessions.** He also recognized as saints those men and women of missionary genius who, like Saint Ansgar, spread the gospel and built the church with patient love,



humble wisdom, and bold courage of faith and hope. In his book entitled **In Ansgar's Footsteps,** Söderblom emphasized these qualities of the saintly Ansgar as elements compatible with any Protestant concept of sainthood. No doubt Archbishop Söderblom also admired the political courage and Christian vision of King Eric of Sweden, and believed that he was justly called "Saint" Eric, the patron saint of Sweden. On the anniversary of the death of Saint Eric it was Söderblom's practice to pause for prayer at the golden casket containing the relics of Saint Eric in Uppsala Cathedral. He prayed that the same spirit of faith, hope, courageous love, and bold selflessness which characterized Saint Eric, might also mark his own life as pastor, professor, and archbishop.

Some Protestants limit themselves to the scriptural saints. Roman Catholics have rightly insisted that saints are not a phenomenon limited to the Bible but continue to emerge in the process of history. There are Protestants who will hail Stephen as a martyr and saint, but will refuse to speak of "Saint" when coming to Francis of Assisi or some of the other great saints of the church. Part of the failure of the Protestant concept of a saint is its inability to affirm post-biblical and contemporary saints with equal conviction and unanimity as biblical saints. If we are to remedy this situation — and the ecumenical reformation really does not leave us any other choice in this

matter — we must therefore be willing to recognize in men like Albert Schweitzer and Nathan Söderblom contemporary saints in the true sense of the word.

As a typically Protestant saint, Söderblom stood in the midst of life. Unprotected by the walls and discipline of a monastery or a hermitage, he was a saint in his family life (he had seven children), his life as professor at Uppsala and Leipsic Universities, and his life as archbishop, Primate of the Church of Sweden, and world leader of ecumenical Protestantism.

Söderblom is one of the best examples of a modern Protestant saint, but he was by no means the only saint in the twentieth century. Men like Dag Hammarskjöld, the late Secretary General of the United Nations, Bishop Charles Brent, or the late Pope John XXIII and many others could be named, with the selective process cutting across all denominational lines. From these examples important inferences can be drawn about the dimensions of a modern Protestant doctrine of sainthood.

This concept of a saint must fulfill at least three conditions of theological adequacy. First, it must be biblical, because the Bible is most universally recognized by Protestants as the norm of the Church's thought and life. The great variety of nuances in the Biblical concept of sainthood permits the evangelical freedom and catholic completeness which a Christian concept of a saint needs for its own health and vitality. The fluidity of forms in the biblical idea of a saint points to process as the unifying theme of its understanding of sanctification. Process means change, functional evolution, "creative advance into novelty" (Whitehead) — never a static state of unchanging perfection, or an ossified form of achieved sanctity. The **communio sanctorum** is **in via,** in process, it is the **communio viatorum** in its empirically discernible aspects. In Holy Scripture that phase of the process of sanctification which Paul Tillich has called "participation in the New Being" means that the saint takes part in the most basic characteristic of all being and reality: change. The saint is freed from being **incurvatus in se** (Saint Augustine) for being, like his Lord, a "man for others" (Bonhöffer) — i. e., a man rescued from the wheel on which he turns in endless circles of selfishness, pride, lust, and self-deception. Far from holding aloof in a holier-than-thou attitude, the saint in the Protestant sense is involved in the process of relatedness with all men and all of reality, feeling God's feelings after him and being "felt" by God in the Whiteheadian sense of "feeling."

Second, a modern Protestant conception of sainthood must be ecumenical because we are living at a time of the ecumenical reformation. Sectarian or nationalistic exclusivism, which would limit the contemporary or past number of saints to its own denomination (following something like the Bap-

tist "trail of blood," if need be) must be avoided. The opposite point of view, which makes the term **saint** synonymous with the word **Christian** — so that the approximately one billion Christians in today's world would be simply identical with one billion saints, more saints than have ever lived on earth at any one time — deserves to be carefully scrutinized and criticized to see if it does not in fact render meaningless the term **saint**, or rob it of its specific and unique significance. The traditional catholic concept of sainthood has always included Moses, the prophets, and other Old Testament figures in the total number of the saints. In our century men like Archbishop Söderblom have reminded us of the other sheep that are not of that flock: viz., the saints in non-Christian religions such as the prophet of Iran, Zarathustra; or King Cyrus, referred to in Scripture as the Lord's Messiah, etc. Thus the identification of saint with Christian is at once too narrow and too broad.

Third, a contemporary Protestant idea of a saint must be relevant and philosophically adequate. Medieval monastic overtones of sainthood such as separation from ordinary human life, celibacy, asceticism, supernatural miracles, etc., must be critically examined as to their contemporary relevance and applicability in relation to the modern secular mind in the churches and in the world. A philosophically adequate concept of a saint must translate the old pre-scientific notions of substance philosophy (upon which traditional concepts of regeneration and sanctification were based) into scientifically relevant modern categories of process and evolution. Process thinkers like Nathan Söderblom, Alfred North Whitehead, and Pierre Teilhard de Chardin have provided methods, criteria, and categories with which this task of theological reconstruction can be successfully carried out. A philosophically relevant doctrine of sainthood must, furthermore, translate the Christian idea of a saint from its traditional supernaturalistic framework into a scientifically and socially relevant contemporary process view of reality. The problem has been raised dramatically by Bishop John A. T. Robinson's book **Honest to God** and by Harvey Cox's study **The Secular City.** The "worldly holiness" of Bishop Robinson, and Cox's idea of "the Church as God's avant garde" in a world of "rapid social change" are important components of a relevant idea of a modern saint. What is still lacking is the systematic integration of these component ideas into a comprehensive vision of ecumenism like that of Archbishop Söderblom. This vision is the most adequate context into which a Protestant doctrine of sainthood could be placed.

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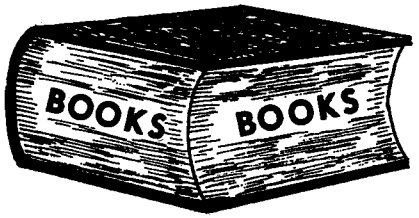

A Short History of the Western Liturgy: An Account and Some Reflections. By Theodor Klauser, Trans. John Halliburton; New York: Oxford University Press, 1969. Pp. 236. Cloth, $8.00.

Reviewed by Father John-Francis M. Claro, Assistant Pastor at St. Anne's Church, Bristol, Va.

For any type of liturgical renewal to be valid, it must be solidly founded on critical scholarship. Theodor Klauser accomplishes precisely such a task in this book. Amazing is the fact that such a critical work originally appeared as a correspondence course for prisoners of war!

As a work of scholarship this volume is indisputable and untouchable, even for one who may disagree with the author in certain areas of study. For the student just becoming involved in liturgical study, Klauser's book is necessary and timely.

Before reading this work, certain thoughts should be borne in mind. Originally the book was written only for a German audience. Some areas may seem dated. But this is because the majority of the work was written before the completion of the Second Vatican Council.

Especially commendable and excellent is Klauser's critique of Dom Odo Casel's mystery theory—although modern philology and scriptural studies may yet prove Casel correct, but on completely different grounds from those on which Casel originally based his study.

For the first time, too, there is to be found an intellectually satisfying theory, explaining very logically the origin and development of the Leonine, Gelasian, and Gregorian sacramentaries. These were formerly subjects of dark mystery and shallow theory.

The author is to be praised for his bravery in undertaking to describe the weakness of the Roman collects. Once considered absolute, inviolable masterpieces, they are now recognized as too intellectualistic and neglectful of the people's powers of feeling and imagination. Klauser himself writes, "In a service which is composed exclusively of such prayers, and in which no other expressions of worship are used to provide a balance, no place is left for those important and powerful forces in the hearts of religious men" (p. 41).

The development of the Franco-German contribution to the Roman liturgy is well explained, but cannot be reason enough for its over-glorification and justification by the author. Klauser is undoubtedly a scholar of the highest kind. Very few can match the quantity of his data and the quality of his research. But given these same data, it is nevertheless possible to disagree with his conclusions about certain liturgical developments of the Franco-German

Church. Ultimately, the question might, in reality of fact, turn out to be a cultural-ethnic one; and if so, it would be good to bear in mind, **De gustibus, non disputandum est.** All in all, superlatives of praise are difficult to find in trying to describe Klauser's book. It is certainly an indispensable necessity for anyone who would want an adequate understanding of the liturgy. One objection: $8.00 might perhaps be a slight too steep a price for an aspiring liturgical scholar to pay.

Process Catechetics. By Leon McKenzie. Paramus, N. J.: Paulist Deus Books, 1970. Pp. v-106. Paper, $1.45.

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

Recent catechetical work based on salvation-history has been largely a failure, Father McKenzie maintains, not because it has been properly tried and found wanting, but because it has been neither correctly understood nor, therefore, properly tried at all. Salvation-history has been mistakenly treated as the history of salvific events, whereas it should be seen as a theology of time or history — as an interpretation of the entire cosmic process in which past events are shown to be meaningful for the present and the future, rather than simply in their givenness as past. Some readers will doubtless want to challenge so universal an accusation of misinterpretation, which does in fact seem gratuitous. But the more important point is that to the extent that catechists may have been guilty of relegating the past to the status of dead fact, they have to that extent dimmed the lustre of the Christian message.

The introductory chapter, on man and time, is a theoretical discussion heavily laden with existentialist rhetoric. Although the sloppy and amateurish style does not extend beyond this chapter, it does affect adversely both the appeal and the content of this important chapter, where Father McKenzie should be making his most favorable impression. The insistence on the equal importance of past, present, and future in the temporal continuum (p. 13) is quite properly contradicted by the stress placed on the future in the final chapter. Again, man's temporality, exaggerated practically to the point where the transcendence of spirit is utterly denied (p. 11) is restored to its proper proportions in the chapters which follow. And the dangerously ambivalent statement on original sin (p. 17) is fortunately neutralized on page 59. One wonders where the editor was as the preface and first chapter made their way through the press.

The second and third chapters are devoted to cyclic and linear models of time. Both are excellently written and embody much recent scholarship in an unpretentious and compelling discussion. Three ensuing chapters comprise treatments of the Hebrew anticipation of salvation, its Christian realization, and the need for the institutional Church as sociological mediator of the Spirit. In the concluding chapter on "The Christic Meta-Future," the author outlines an eschatology which is in full continuity and coherence with all that has preceded.

Process Catechetics is not another "how to" book, although there are some good, practical suggestions in the "pedagogical observations" which conclude each chapter. The author sees catechesis as a learning through living and doing rather than through the mastering of theoretical material. He may be mistaken in his implication that this sort of lived catechesis will arouse sufficient curiosity so that the details of theology will be sincerely and avidly sought. But if he is, then it is difficult to see what good would be accomplished by forcing traditional "religious instructions" upon uninterested students. This latter approach will not work anyway, and there is some good evidence that Father McKenzie's does work.

Theology — and hence catechesis — must talk about the world we know from experience and from scientific enquiry. Either God and the salvation he proffers to us are going to be encountered in this "secular" context, or they are not going to be understood, desired, or discovered at all. Given an adequate theological background, the catechist who assimilates Father McKenzie's fine exposition of the theology of history (whether he accepts this specific interpretation, or develops some other variant) is bound to endow his teaching with added cogency, attractiveness, and coherence.

The Future of the Christian Sunday. By Christopher Kiesling, O. P. New York: Sheed and Ward, 1970. Pp. xi-142. Cloth, $4.50.

Reviewed by Father Joseph Keeley, O.F.M., S.T.L. (Catholic University), Instructor in Theology at Siena College, Loudonville, New York.

The Future of the Christian Sunday suffers in the first analysis from its title. A title, like a cover, does not tell us much about the book. One may not think deeply about the future of Christian Sundays — but a book about air pollution would not have made the best-seller list five years ago.

This modestly sized book sets out to make a "modest proposal" — to break down parishes into smaller units which would worship together on big occasions, not necessarily Sundays. It raises the question, "Why does the Christian Sunday fail, in our rapid style of life today, to achieve the purposes for which it was established?" Or (perhaps a better way to put it) "Who needs a Christian Sunday, and why?"

First comes an analysis of the social structure. This section is good, but perhaps not complete in its diagnosis. In the opinion of this reviewer, this is the most unsatisfactory section of the book, not so much because it overstates, but because it fails to develop the problem of why youth is frequently disenchanted by parish life in particular and institutional religion in general. Next the author gives a new glimpse of the Paschal Mystery and its celebration, a view that is found to be solidly grounded in very old traditions.

The last three chapters begin to give a practical method of working out the "modest proposal" to break up a parish into smaller units which are genuine total communities: religious, liturgical, social, and cultural. The possibilities are exciting, and the implications for priesthood, liturgy, and family life are not only illuminating but downright hopeful. For anyone willing to try, Christian Sundays could be a possibility — a real means of fostering a vital Christianity.

Be not afraid of chapters one and two, though they leave much unanswered. Carefully devour the next three chapters. And savor the last three. **The Future of the Christian Sunday** is recommended for priests and parish council members, for religious, for the laity, for all people of good will. Much good, surely, will come from judicious efforts to implement Father Kiesling's suggestions.

The Friendship Game. By Andrew M. Greeley. Garden City, N. Y.: Doubleday, 1970. Pp. 164. Cloth, $4.95.

Reviewed by Father Julian A. Davies, O.F.M., Book Review Editor of THE CORD.

Two readings of this latest of Father Greeley's books convince me it is a first rate work. Insight upon

insight into the experience of friendship — its risks, demands, trials, opportunities, boundaries, imitations — fill each of the seventeen short essays. The description of friendship as a game, it seems to me, means two things in the book. Friendship represents, first of all, an exciting, risky, at times painful endeavor, and a challenge to become fully human. At the same time, in the union which is the paradigm of human friendship, marriage, the partners far too often make a 'game' of friendship, i. e., by putting up the barriers of defense mechanisms which keep them from sharing and communicating with one another. Father Greeley has been an astute observer of these unfortunate couples who have been married without ever becoming friends.

The author scores points by his careful delineation of the confusion between limitation and inadequacy, his slap at the instantaneous attempts to produce friendship by week-end sensitivity sessions, his rejection of phony openness, his portrait of the person who has made a career of losing — the proverbial "martyr." He overdoes, or so it seems to me, the terror aspect of friendship, and he undervelops the play and comedy aspects of it. His cracks at seminary training and the misprints on pp. 13 and 131 rankle a bit.

But in general, **The Friendship Game** is an excellent book. I just don't know which of my friends I want to give it to first!

The Achievement of Bernard Lonergan. By David Tracey. New York: Herder and Herder, 1970. Pp. xv-302. Cloth, $9.50.

Reviewed by Mrs. Margaret Monahan Hogan, M.A. (Phil., Fordham University), a free-lance writer and mother of three who resides in East Windsor, New Jersey.

The Arab read the **Metaphysics** of Aristotle forty times before he could begin to understand it. Tracey's work should give the Avicenna-like reader of Lonergan some relief provided the reader is willing to tolerate the author's occasional attempts to out-Lonergan Lonergan in turgid style and vocabulary.

The purpose of the work is to open up to a general audience, philosophical and/or theological, the development in Lonergan's work and to place that development in historical perspective. Its intent is not critical. However, the seventeen pages of bibliography and copious footnotes (an average of forty per chapter) supply the reader with important sources of critical, explanatory, and developmental information. In the midst of tracing the development of Bernard Lonergan's thought, Tracey's admiration for both the man and his thought is evident.

Early in the work Tracey points out the need on the contemporary theological scene for an adequate interpretation, neither mythical nor romantic, of Christianity. Now an adequate interpretation requires an adequate language, one that is critically grounded and methodically ordered. The needed language may be the theological language and method, horizon analysis, of Bernard Lonergan. However, Tracey maintains that before one can understand what Lonergan has achieved in regards to a method and language for theology it is necessary to consider the "horizon expansion" inherent in Lonergan and to view all his works as moving toward method and language for theology as an end.

The description of Lonergan's earliest period takes account of the two factors: the Maréchal critique of Kant and the extremely creative Thomist revival, which determined the philosophical-theological climate in which Lonergan labored. In this period **Gratia Operans** and the **Verbum** articles were produced. **Gratia Operans** finds the medieval theologian, as best exemplified in Aquinas, assuming the dogmatic and theological horizons of the past and moving in the presence of the newly discovered works of Aristotle toward theory and systematic method. The **Verbum** articles represent an attempt to ascertain in the cognitional theory of Aquinas the psychological and epistemological data from which the metaphysics developed. The emphasis here is on the working of the human mind, a created participation of the divine mind. According to Tracey, the first of these marks the start of Lonergan's search for a method for theology; the second is the occasion of Lonergan's entry into the world of Christian interiority.

Next Tracey describes Lonergan's movement into the modern theoretical world with **Insight.** Here the attempt is made to examine both **insight as activity** and **insight as knowledge.** Thorough critical examination of the activity of understanding in the very act of understanding reveals the unchanging structure of the human mind, the method of the intellect itself. It is this method, the human subject's pure desire to know, which provides the moving viewpoint to ground all knowledge: science, philosophy, theology. The self-affirmation of the knower accomplishes the transition from the activity of insight to the knowledge attained by insight. From what the knower knows of himself, because of his activity as knower, the metaphysics emerges. As the activity changes from knowing to doing the movement to Ethics is initiated. As pure desire to know pushes beyond proportionate being the possibility of transcendent knowledge looms on the horizon. Confronted by the existence of both God and evil, the subject experiences the need for a higher viewpoint: belief, which is a special transcendent knowledge.

In the final section Tracey describes the theological upheaval, questioning the very nature of theology, that followed in the wake of Vatican II. With his forthcoming work, **Method in Theology,** Lonergan enters into that problematic, using the method uncovered and made thematic in **Insight,** to demand of Christian theologians a critical and intellectualist approach to theology. Once again the method is grounded in the invariant structure of human consciousness. The structural and functional relationship of the four levels of consciousness provide a method for a theology with eight functional specialties, four mediating theology and four mediated theology. The pattern of operation, functionally and structurally interrelated, should supply a tool with which the theologian may move critically and progressively toward his goal, and which should allow theologians to collaborate in the articulation and ordering of the Christian position.

Tracey achieves what he set about to achieve in this book — a fairly clear exposition of Lonergan's thought. And this is a good place to start or restart Lonergan. The most interesting chapters are the ones in which Tracey fills in the historical background and influences under which Lonergan's thought developed. In the most difficult chapters: those treating **Insight,** Tracey depends too much on paraphrase. Perhaps this is all that can be done until **Insight** has been intellectually kicked around for another ten years. Still, Tracey's book is a good point of entry into Lonergan's overall thought. On the other hand, it can never be any more than a start; for unless the excruciating examination of the operations of the human intellect is undertaken and the method personally appropriated, all else falls.

Page 1

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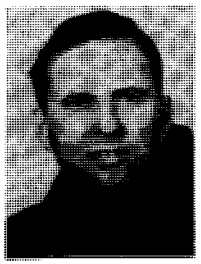


Religious Life and Culture

One of the features of our own culture is its awareness that many of its customs, practices, and laws are not the expression of absolute and super-cultural truths but rather the reflection of cultural patterns, frequently cultural patterns already on the way out. Blue laws regarding what is right and wrong on Sunday are often cited as an easy example. With regard to the Church and religious life, many seem to feel that both have been entrapped in a web of regulations expressive of Tridentine culture. Almost everything is cited here: seminary regulations, clerical dress, posture toward Protestantism, the idea of liturgical law, the infallibility of the Pope—but the reluctance of ecclesiastical authority to allow a vernacular liturgy and to encourage increased participation of the laity in Church affairs seems to be an uncontroversial example. (And, even here, one might say that Catholic culture wasn't really ready for a vernacular liturgy or a parish council until recent times.) With regard to religious life, the patterns of the exercise of authority hitherto current as well as the past stance toward the 'world' may be rightly brought forth as illustrations of "cultural conditioning."

Determining just what in the Church and one's religious order is due to a no-longer-relevant culture, and what enshrines its special charism and values, and so approaches the nature of an absolute, is no easy task. In fact, one might maintain this difficulty is the precise cause of the all too frequent polarization that continues to plague us. One way out, a way we have already criticized (cf. our editorials for August and September) is to let things happen, figuring that cultural change is irresistible and that, somehow or other, what is of genuine value in it will be incorporated into religious life. Another procedure is to embrace whole-heartedly what seems to be cultural progress and impose it on the entire community as the "direction of the future." What Father Greeley has called the "postbureaucratic structure, "the shared exercise of authority," is such a feature. The vagaries of "house chapters" and the blacklash consequent upon the realization that participation by way of consultation is a long way from genuine participation, are a couple of undesirable effects of this second procedure.

What is particularly dangerous about those who claim to read the signs of the times, and thus to be ahead of the times, is their unawareness that present culture conditions as well as past culture. Questions of authority, ritual, dress, freedom—to give but a few pertinent examples—are not peculiar to religious institutes, but are common to business, military, and political groups. Consequently, today's culture has no greater claim to be the Voice of the Holy Spirit than yesterday's.

The Second Vatican Council has called for religious to return to the spirit of their founder, even as it called for the whole Church to return to the spirit of the gospel. In an attempt to disengage the spirit of St. Francis, to personalize our example, many regard as culturally determined his options for (1) a religious garb distinctive from secular dress (the peasants didn't walk around with big crosses on the back of their daily wear), (2) the Divine Office, which after incorporation into his Rule became a part of Church law, (3) fasting (he added a fasting period to the already existing Church fasts), (4) utter loyalty to ecclesiastical authorities, good or bad, competent or not (he would not consider sin, much less incompetence, in a priest, because priests gave him the Son of God in the Eucharist).

We suggest it is at least worth considering whether these parts of Francis' Rule are not in fact features of his charism which he, under the influence of the Holy Spirit, wrote into his Rule in order to preserve his charism itself. What seems to be beyond all debate—incontestably transcultural—is the ardent devotion of Francis to personal poverty, to personal prayer, and to the personal love of the Savior summed up in his affection for Christ in the Crib, Christ on the Cross, Christ in the Ciborium, and Christ in the Church. Any spirit that says that poverty must give way in the interest of professionalism or personalism, that personal prayer is replaceable by liturgical prayer, that personal affection for one's fellow-man is a substitute for personal devotion to Christ, is not the Spirit of God. Unfortunately, many of those who could tell us this from personal experience, are no longer Franciscans.

J. Julian Davies ofm

On the Margins of Society

Sister Catherine Jenkins, O.S.C.

Throughout the historical course of his saving commerce with mankind, God has called men and women apart from his people to dwell on the margins of society; and when God calls, it is always with a purpose.[1] In Hosea's well known phrase we see this purpose: that he may "speak to her heart." This avowed purpose indicates the only valid reason for going apart to dwell on the margins of society. Further, the one who thus goes apart must have her roots within the people and the culture of her time. If she be uprooted from this historical context, she withers and becomes sterile, not only to the human family but to God as well. (At the same time, her dwelling apart helps her to transcend her culture and to gain a perceptive awareness of it in its totality.)

This summons to dwell on the margins of society must be genuine. The one who goes apart must be open to **listen** to God and to experience him in the totality of her being; at the same time, she must be open to listen to her people, who are God's people as truly as she is God's servant; and she must experience **their** joys and **their** anguish, **their** desires and **their** interests. The experience of one's personal relationship with God is the most fundamental of all human experiences, and the contemplative woman must literally cut away less fundamental experiences in order that she may live this experience in both the individual and corporate dimensions of her personality.

From the above statements, we cannot draw the conclusion that the contemplative nun or the religious woman is holier than others; we can only affirm with Saint Paul (1 Cor. 12) that the Body of Christ is one, and that each person has his unique role to play, both in its essential though mystical reality and in its functioning in the world. Everyone has the capacity and the joyous obligation to make God present to his world through the unique charism that is most peculiarly his own. The contemplative nun has no other

[1] From a talk given by Thomas Merton at the Spiritual Summit Conference, Calcutta, October 22-26, 1968.

Sister Catherine Jenkins is a contemplative nun at the Monastery of Saint Clare, New Orleans.

"... I am going to lure her into the wilderness and speak to her heart."

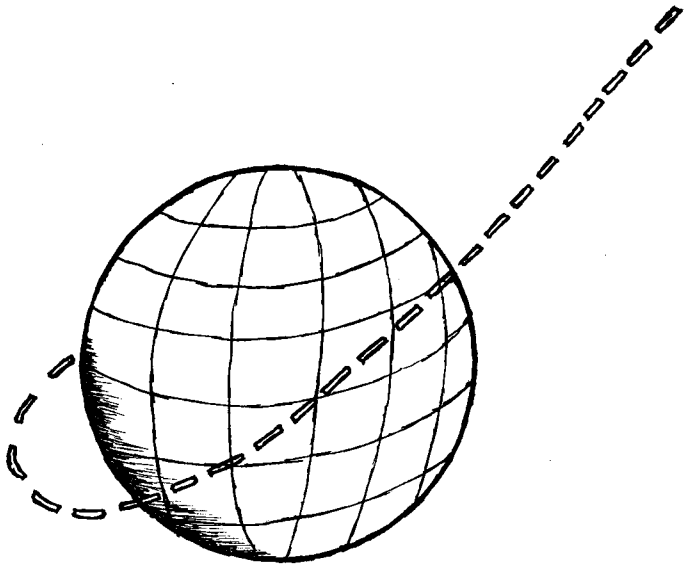
— Hosea 2:21

function than simply to make God present in the world by being, herself, fully present to him. In this lies the essential reality of any religious vocation, but perhaps it is most strikingly evident in that of the contemplative who simply is for him. Moreover, simply in being, she may be witness to alienated man today of the importance of **person**, person as distinct from and immeasurably superior to function. This fact should not be lost sight of as contemplative nuns today look for fruitful ways, not only of witnessing to the reality of their call to and for the whole people of God, but also for new avenues of supplementing their means of subsistence in a complex society.

Many nuns today are painfully aware that because of the historical circumstances or the cultural milieux in which their communities were founded, they are burdened with rules which have not only outgrown their usefulness but are actually an impediment to the full flowering of the truly contemplative life **now**.[2] From the fourth century on, religious life, set in the context of a Church centered in imperial Rome, became like the Church herself, increasingly pyramidal in structure. An abbess, with her council, reigned like a maternal monarch at the head of each community; often she was of the nobility and, as a consequence, was more highly educated than the ordinary community sister. The concept of abbess as "the handmaid of all the sisters"[3] was too often lost; and the simple, thoroughly Christian ideals of the founders are only now being slowly rediscovered. Because of the rigidity and artificiality of the structures confining the life style of the canonical, contemplative form for women, they have often been effectively shut away from the evolution of thought within the world and the Church. It does not seem an exaggeration to say that for the most part, they have been living in a cloistered **rather** than a contemplative milieu, which in its

[2] High, thick walls and solid grilles were a protection from vandals as well as an effective means of enclosing small girls or unmarriageable, and often reluctant, daughters who were brought to the cloister by their parents or guardians. Lack of adequate norms governing the selection of applicants and the distinctly inferior position of women contributed enormously to the formation of the earliest cloister regulations. Today many of these same rules are still in effect.

[3] **Rule of Saint Clare**, Chapter X.



turn has engendered a "cloistered mentality." They have not been present to the world and the Church in their uniquely transcendent and dynamic way.

Because of locked libraries and the impoverished condition of many convent libraries, with their emphasis on "sweetly devotional" biographical works or on sterile and often psychologically and theologically unsound mystical works, ignorance has too often become confused with innocence, and childishness has been fostered in lieu of gospel simplicity and childlikeness. Where the intellectual capacity or the previous educational level of the cloistered woman was high, emotional illness in varying degrees often resulted. In some places manual work provided a wholesome outlet and a psychological safeguard for some; in many instances, however, it has become merely an escape from the artificiality of the structure, rather than a healthy and integral component of the rhythm of the day, or a refuge from the dread of the encounter with the emptiness of oneself, or from the encounter with the living God.

Unfortunately, this "cloistered milieu" has about it an aura of mystique which has a nostalgic attraction even for some learned clergymen who view the cloistered life through the rosy-tinted lenses of distance and wishful thinking (which is at least understandable in an age when the Church is too often the object not of the constructive criticism of those who love her too dearly to remain silent but of the short-sighted criticism of the unloving). Many orders of contemplatives are even today subject to the male branches of their orders; their rules and

constitutions are not only supervised but are actually written by men who do not live the same life form, and who have never experienced either its inner dynamism or its empirical reality.

If the cloistered life for women is to become truly contemplative once more, if it is to become a **life,** at once authentic and fruitful, the impetus must spring from **within**; it cannot be superimposed from without. Those who enter must be animated by a genuine call from God, by a genuine desire to seek him and to experience a personal relationship with him in the desert, not by a superficial desire to escape the painful but glorious reality of a true and fundamental human and divine experience. It must be admitted that isolated living in small, autonomous communities, with their inbred thinking and their heavily maternalistic structures, has been a refuge for too many women who were seeking an escape from the world and from themselves; and it has pitifully warped many others who tried to lop off their heads — rather than their feet — in order that they might fit into the procrustean bed which was offered to them as the canonical contemplative life. (Some truly beautiful women have suffered this strange mutilation and have emerged the greater in spite of it; far too many have been psychologically maimed beyond repair.)

For too long isolation has been confused with solitude, and cloister and contemplation have been regarded as synonymous. No truly contemplative woman would deny not only the validity but the necessity of solitude in a life structure which flows from and nourishes the vitality of the contemplative life. But cloister, with its minute legal prescriptions, has not fostered a fruitful and authentic solitude nor the freedom for the action of the Spirit which is indispensable for the experience of God in one's life. In addition to this, silence and solitude are not sufficient in themselves for the actual fostering of the contemplative life; the contemplative, especially in the initial stages of her adventure, must be nourished by in-depth studies in Scripture and in solid doctrine as well as by a healthy and essential knowledge of what it is to be fully human.

These elements of a life style which not only flow from and support the reality of the life form which animates it are not merely integral components of its foundation. They are also essential for the full flowering of the life for the majority of the persons who embrace it. Cloister, however, accepted as the **end** of the life, has effectively excluded these other elements needed for the totality of its maturation. Means of providing these other needed components of the structure must be built ino it in such a way that they will promote the fundamental experience of one's relationship with God. This will require both soundness and flexibility of the basic structure, and the means must be determined from **within** after prudent, prayerful, and well-

thought-out experimentation. As religious communities are ecclesial communities, it is reasonable to expect that the Holy See will receive and approve the final reports of these experimentations. As religious communities belong to the charismatic element of the Church, it is not unreasonable to expect that the communities themselves will be animated by the Spirit who alone makes all things new (Rev. 21:5), and will be allowed to act in accord with his inner, dynamic inspiration which may well be different for each order, or even for each community.

Hopeful signs are emerging in various parts of the United States today: small groups of intelligent and articulate contemplative nuns are meeting, praying, discussing, and planning together, sincerely searching for more divinely inspired and effective ways of fostering true contemplative life styles. However, the effectiveness of their work is presently impeded by outmoded restrictions on egress from the cloister, by lack of understanding on the part of some members of the hierarchy, by misrepresentation of their motives by other misinformed (although often well-intentioned) nuns, and by those fearful that even necessary travel to these meetings militates against the spirit of solitude and poverty. There are risks involved; but when the very reality of the contemplative life in the Church is in serious jeopardy, risks must be taken in the spirit of prudence and prayer, with trust in the dynamic, life-giving Spirit of God. Under his guidance, the contemplative life style can be renewed in Christian hopefulness and peace but not without heroic, sustained effort on the part of all concerned not only about the viability of the life style within the Church, but with the fruitfulness and viability of the Church herself in our day.

Seeking the light to solve their own problems, few contemplative nuns would maintain that they have all the answers to the very real problems in our complex world today. Perhaps the most comforting — in the etymological sense of "to strengthen much" —assurance which nuns can offer the people of God now, is the witness of a life set apart for a hope-filled **seeking** of God in whom alone are the answers to our common problems. In this very seeking itself, often anguished and obscure, lies a peace beyond human understanding, the peace which the Lord alone can give. This peace is born of wrestling with God through the long night as Jacob did, not of fleeing from the divine and human reality as too many, both within and without the cloister, have done from the beginning and are still doing today.

If the contemplative woman is to share this peace with men of her time, however, she must express it in terms they can understand, not in terms which were relevant in the fifth, the thirteenth, or the nineteenth century. Her contemplative vocation is a **life**, and life is not static; it must express itself in different times with appropriate words and understandable signs. A sign which is meaningless to contemporary man is worthless, however valid the reality behind it; a sign which conveys the opposite meaning to that of the reality behind it is a lie and gives rise to injurious concepts and evaluations of the truth. No contemplative nun would deny that the inner reality of her vocation is too great to be adequately expressed in either word or sign; that does not excuse her from trying to render it as intelligible as possible for the inspiration and encouragement of her fellow man. Ultimately, it will be only the men of faith who will apprehend the validity of this marginal life, but how many conscious or unconscious seekers after a meaning to their lives might be stimulated in their search if they could find evidence that someone is blazing a trail before them and doing it in peace and joy?

It is with these considerations in mind that the contemplative woman of today, with and through the Church herself, must approach the problem of renewal in the contemplative orders.

Sister Catherine composed the following reflections on the Rule of Saint Clare for an attractive brochure sent to friends of the Poor Clare Community in New Orleans. We think the reflections form a fitting epilogue to the foregoing article and are grateful for the permission to include them here. — *Ed.*

WHAT DOES IT MEAN?

"Here begins the Rule and Form of Life of the Order of the Poor Sisters instituted by Saint Francis, which is this: to observe the holy gospel of our Lord Jesus Christ. . . ."

What does it mean to us to "observe the holy gospel of our Lord Jesus Christ" as followers of Saint Clare here at the Monastery of St. Clare, in 1970?

It means **searching** together in prayer and dialogue that in the Spirit we may disengage the "cultural variables" from the "gospel constants." This entails making mistakes, re-evaluating, and re-orienting our course, for in this way pulses the dynamic upward thrust of human growth.

It means the **freedom** to be open to the possibility of transformation in Christ as individual persons and as community — an opening to the Absolute in open-

ended Hope with no "security" except our faith — to be poor, to let go of everything, even our self-sufficient ego — to acknowledge that God is all.

It means **opening** our hearts to each of our sisters, to each of you, to every man, and through our prayer and our love standing where the majority of men are today in questioning, in yearning, in perplexity — and through these fundamental human experiences, finding our God.

It means becoming **aware** of one another, of you, of other men, of things, of events — of standing in awe before the mystery which is the other, the mystery which surrounds us, which is the ground of our being — the mystery which bursts the narrow bounds of our existence and catches us up in joy and in peace.

It means being **quiet** — framing each person, each event, each thing in silence, that in focusing attentively on it, we may search for its meaning — or simply being able to ponder or enjoy without being able to understand.

It means attaining the ability to **synthesize** — to see the universe caught up into Christ and united in him.

It means being **humble** — knowing that we **are** only because our Father "loved us into being" — and, if we are humble, we shall be poor, knowing that every gift comes from God; and because we are poor enough to receive, we shall be prodigal in giving, for there is nothing to which we cling.

Thus we will follow the "gospel of our Lord Jesus Christ," lose ourselves in his death-resurrection event, learn to fashion our life that within it and through it we may "know Christ," experience our relationship to the Father in him through his Spirit. For this we strive. Pray for us —

"May almighty God bless you; may he look upon you with the eyes of his mercy, and give you peace . . ." (Blessing of Saint Clare).

A Road to Spiritual Growth

Anthony G. Banet, Jr.
Maury Smith, O. F. M.

Someone had suggested a closing prayer. "That would be right," Neil said toward the end of the group session. "This has been a holy thing for me — loving, caring for each other, responding to people's needs, sharing the burdens. A prayer would be right."

Neil's sentiments were shared by his fellow participants in the encounter group which was reaching its last hour. Like many religious people who have become involved in a form of sensitivity training, Neil had found the group experience to be an intensely religious event which expanded his vision of himself as a Christian witness in the world today.

Neil is not alone. In the past twenty years, thousands of clergymen and other religiously identified persons have sought a sensitivity training experience to help them with personal and spiritual growth. Many churches have incorporated training designs into their religious education programs. "The encounter movement has vast social ramifications," says Arthur Burton in his book **Encounter.** "It may soon represent the Judeo-Christian emphasis on individualization applied to vast numbers of people . . . ."

The method of instruction which has come to be known as "sensitivity training" has, like psychology itself, a long past but a short history. The importance of experience in any kind of educational program has long been recognized, but placing the student in a group learning situation where he is both participant and observer simultaneously is a didactic innovation dating back to 1946, when social psychologist Kurt Lewin began designing group dynamics training laboratories.

The training laboratory has been described as a temporary residential community shaped to the learning requirements of all its members. Typically, the training laboratory consists of small, unstructured groups (the training or T-group), exercises which illustrate

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or define the concepts to be learned, and short theory presentations. As a method of experience based learning, the training laboratory is suitable for various educational goals, ranging from improving counseling techniques and resolving racial tensions to a more efficient way of operating an office. Typically, training laboratories consist of from five days to two weeks of intensive group learning experience.

In the past few years, short-term training laboratories which have self-knowledge and personal growth as the major learning goals have become popular, under a wide variety of titles, such as encounter groups, communication workshops, human relations labs and actualization groups, among others. Some of these groups are miniature training laboratories, with an emphasis on learning communications skills; others, springing from group psychotherapy models, stress awareness of self, personal confrontation, and more effective interpersonal relations. As Gerard Egan indicates, the term "sensitivity training" refers to a "particular kind of laboratory learning in which personal and interpersonal issues are the direct focus of the group."

Although groups vary according to the needs of participants and the orientation of the trainer or facilitator of the group, all training groups share some necessary conditions. These conditions include (1) a focus on **here-and-now** behavior rather than talking about the past or the future, (2) **feedback** or immediate information about an individual's performance as provided by group members, and (3) a level of trust that will ensure the **psychological safety** needed for the group to be effective.

There is nothing mysterious about a training group. A collection of twelve to eighteen people meet with a facilitator to learn more about themselves, how to affect groups, how a group affects them. The group may meet for a weekend, or once weekly for several months. At first there is a lot of talk which is reserved and superficial, and some expression of anxiety because there is no agenda. The facilitator intervenes occasionally to comment on the group process (the total dynamics of the group at a given time) or to provide feedback to the group. The conversation winds down. Group members may express their frustration at the lack of accomplishment so far, or they may ventilate their hostilities toward each other or the facilitator.

Gradually, the group becomes aware that probing, attacking, and "dime-store psychology" do not facilitate personal growth. Members begin to shed their social facades, their rash judgments and their misperceptions. Openness replaces defensiveness, trust grows out of mistrust, hostility gives way to warmth and affection. Individuals begin to be confident of their own feelings and attitudes. They begin to take a greater responsibility for themselves and for the group.

Once a group has become cohesive, participants begin to share their experience of life, their hopes and dreams, their successes and their failures. For some, there are the agonies of loneliness, the fear of buried anger, the uncertainty of insecurity, the hurt of a lost love. For others, there are the rewards of a life shared with others — the joys of children, the rich experience of loving, the new awareness of feelings, the delight of being open and trusting. By this time, the group has learned to listen with genuine understanding. Perhaps the greatest discovery and the most rewarding experience is that group members find out that they can be themselves and be accepted by the group for who they are.

Because the training group provides a setting in which feelings and beliefs and values can be freely expressed and communicated, groups composed of persons with strong religious convictions can acquire a profoundly religious climate. The kind of group experience which focuses on the Christian dimensions of being with others has been called a "redemptive group" by Dr. Ross Snyder. As Snyder sees it, a group can become "redeeming" and a "body of Christ" when, in addition to providing intimacy, trust and warmth, it also provides a "release from sin" through interpersonal acceptance and a "Christian mode of being in the world."

Not all facilitators who work with groups of religious people would share Snyder's theoretical

interpretations. Nonetheless, many participants describe their group experience as a religious event, an experience of community.

The concept of community has been revered by Christians since apostolic times. The humanity of Christ, his loving concern for others, is a model for Christian living; for centuries, churches have promoted a sense of communing with others as a way of spiritual growth. The need to be with others has both interpersonal and spiritual dimensions.

Now, at a time when the primary groups in the culture — family, neighborhood, church — are suffering reverses, the need for closeness and authentic communication remains. Psychologist O. Hobart Mowrer sees the burgeoning group movement as a response to that need for interpersonal involvement and intimacy. For Mowrer, as well as for Carl Rogers, the small encounter group has become a new social institution.

What is the long-range effect of the sensitivity training experience? Critics have charged that the short-term group provides only a rapidly dissipating week-end "high," that the cold, cruel world quickly desensitizes the turned-on grouper.

Individual testimony to the longevity of training effects is abundant. Follow-up studies indicate that the effects of the training group experience are at least as long-lasting as the effect of psychotherapy; in specified areas, such as improved interpersonal relationships or more effective decision-making, the effects seem more or less permanent. However, much more research needs to be completed before definitive statements can be made about the effects of sensitivity training.

Other critics, less concerned with facts, have described sensitivity training as a "communist plot," a "superstition," "hate therapy," "the plot to brainwash America," and "SINsitivity training." These criticisms, which dwell on sensational and lurid accounts of training groups, seem to be largely fictional and distorted. In our review of this literature, we have found no responsible criticism of this type based on observation of actual training sessions.

Sensitivity training has its faddish aspects, its flamboyant practitioners, and its charlatans. While it can be valuable for many people in all walks of life, it is not a substitute for psychotherapy; nor is it a panacea for all interpersonal problems. Isolated instances of psychotic episodes, due to faulty screening or untrained facilitators, have been reported.

For any group, the qualifications of the facilitator are important. Experience as a group participant does not automatically qualify a person to train, nor does pastoral experience. Agencies which offer sensitivity training, sych as the National Training Laboratories, have published standards of competence by which trainers can be evaluated. These standards include supervised training and a knowledge of behavioral science.

Christianity has adopted many secular innovations to further spiritual growth. Perhaps, as theologian Michael Novak suggests, the tasks of becoming more fully Christian and more completely human are opposite sides of the same coin. Sensitivity training is an effective vehicle for attaining these goals.

A Most Ingenious Paradox

I bound my eyes and shut my ears
In penance. I preferred
What eye hath never seen before,
Nor ear hath ever heard.

I parched my tongue and tamed my taste
To hold in higher favor
The water welling, never failing,
The Bread of deathless savor.

I locked my hands and crooked my knees
That one day I might greet
Jesus, wounded hand in hand,
And stroll the golden street.

I cased my heart in insulation,
Fenced my will with crosses.
Thus I wait for the Forge of love
And fields where Christ's flock tosses.

My way is just a play on words,
And yet . . . Oh, never mind it—
"Whatever man will lose his life
For Me," God said, "shall find it."

Robert J. Waywood, O. F. M.

FRANCIS AND THE REVOLUTION

Francis of Assisi was a rebuilder of the Church because he was a renovator of his own person. He called himself the greatest of sinners and reminded others, not so much in words as by example, of their own human frailties. This was the starting point of his reconstruction. Something needed repair. At first he was repairing the chapel at St. Damian's, but then he moved into the larger reconstruction, namely that of the temple of his own life. He would drive out the moneychangers of prejudice and desire which kept him from an all-out dependence upon divine Providence. "My God and my All," he said because the little farm of the world was a total gift of God—God planted, God watered, and God gave the increase. What then was his, he reasoned, except his sins?

Francis was a rebuilder of the Church because he understood the nature of the revolution inaugurated by Jesus Christ. Francis grasped the Gospel message: that it was first and foremost the mastery of inner space that was infinitely more important than the conquest of outer space—infinitely more important, and infinitely more difficult.

Frederick McKeever, O.F.M.

(From a homily during the 1970 Provincial Chapter)

Come Alive: Living and Half-living

Mother Mary Francis, P.C.C.

When the chorus of the women of Canterbury in T. S. Eliot's **Murder in the Cathedral** beg Archbishop Thomas a Becket to return to France and not upset the mediocrity of their lives with the threat of his vibrant and demanding presence, the voices declare in a monotonous chant: "We have gone on living and half-living." They assure the archbishop that they are contented with this life performance. And they add that the greatness and glory of his presence is "a strain on the brain of the small folk."[1] They speak for us all, at one time or another.

As one writes this article on a Wednesday morning, it is obvious that there are two perspectives on Wednesday. One can consider it as the day that comes after Tuesday and before Thursday, and judge that this is what constitutes its being Wednesday. It is the day that began when we finished Tuesday. The result of getting through this Wednesday will be that we shall have achieved Thursday, by reason of endurance.

Then, there is the other perspective: that this is a Wednesday, unlike any other Wednesday from the Book of Genesis forward. It has an identity of its own independent of Tuesday or Thursday to which it is related neither by being merely prologual nor only consequent. It holds — who knows what? It is an adventure in life,

[1] T. S. Eliot, **Murder in the Cathedral** (New York: Harcourt, Brace & World Harvest Books, 1963), 18-19.

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a probing into life, a revelation of life. Each man determines his own perspective. But to choose the second perspective puts a strain, though a completely positive one, on the brain of us small folk. It demands a stretching of the soul, a reaching out of the spirit, a wide opening of the eyes, a bending of the ear, an opening of the arms. The first perspective is very much less demanding, requiring only that we move when pushed, act when shoved, and run on a circular track when wound up by situation or cranked by circumstance. The two perspectives measure off living or half-living. And whereas the first mentioned and last described is, as we said, far less demanding than the other, it is likewise far less rewarding.

The thing about stretching one's soul is that it becomes consistently more expansive. When the spirit reaches out, it grows more flexible. Eyes fully open not only see the hurdles but also the way to surmount them. A cupped and bent ear hears the pleas which others can ignore, but it also catches the secret harmonic strains of nature's revelations and God's invitations. And arms must be open if they are to perform a creature's two great human feats of cradling and healing. It all requires effort. Even more, it demands decision, the decision to live or half-live.

We are doubtless fairly well agreed that we cannot personally decide to live in the sense of agreeing to be born or refusing to die at the God-appointed hour. Yet each day we do decide the measure of our living. If we cannot refuse to die, there is a very real sense in which we can refuse to live. And it is not so much a matter of not seeing as of electing not to see. This is evidently what our Lord meant in his description of the Last Judgment. We can stop at the facile denouncement of the people who never grasped the living presence of Christ in his members. "Lord, when did we see you hungry and did not feed you? When did we see you thirsty and not give you anything to drink?" (Mt. 25:31-46). And the rest of that wounded litany of counter-reproaches to the Lord. But there is a far profounder denouncement which the Lord evidently purports to make in this gospel narrative: the judgment on those who did apprehend the living Christ in his members but did not accept the consequences.

Honest Saul on the road to Damascus was definitely not half-living. He had business to execute. And that is a facile pun on his business which was precisely to execute — Christians. That these people had a radically vital connection with Christ, and that Christ was God, were matters which Saul had to be struck blind in order to see. When he saw, he did not look away. He never pretended not to see, even when physically he could not see. He never settled for half-living. Executor or executed (as he was eventually to be), this man lived his life in full measure.

But what is the connection between our considerations of Wednesday, the Last Judgment, and Saul on the road to Damascus? Actually, a very close one.

The person who enters into Wednesday with a sense of high adventure will never find only drabness in the drabbest of Wednesday situations. For, as a matter of fact, it is half-living that creates drabness. But there is that in all of us that leans toward half-living and fears the strain on the brain that whole living exerts. The summons to personal greatness is an invitation so eminently personal that no one in this world but myself can reply to it. That this greatness is achieved more by receptivity than by activity as such is the mystery of Wednesday and of life. This alertness to life is not less particularly and happily noticeable in Saint Francis of Assisi than in Saint Paul.

Francis never attempted to execute, nor did he desire, a blueprint of life. To him it was an unfolding mystery, and his greatness on which history has so enthusiastically commented and which his posterity has so largely monumented lay in his openness to life's unspooling direction. Just as the turned-in movement of a dancer calls down the wrath of the ballet-master and the turned-out movement of the authentic danseur elicits the viewer's delight in the fresh revelation of the grace and beauty of the human body, so does a turned-in life testify to disspiritedness and an opened-out living witness to exultation of spirit.

The thing is, we never know. Never know what purifying sorrow or enlivening joy awaits at the turn of the road. We have to watch, if we are to see. We have to walk with eagerness to the turn of the road if we are really to arrive, and not just get there. We have to hold out the arms of our spirit with a Chestertonian sense of wonder if we are to gather in the mysteries of today which will reveal us to ourselves. It is only in the willingness to accept the revelation of life in other people that we are revealed to ourselves. It is only in the openness to the revelation of the moment that the totality of life can be increasingly revealed to us.

Thus it was that the poor women of Canterbury would not bring themselves to accept the revelation of life in their archbishop. Because he stood firm against domineering kings and flabby-souled prelates, because he was willing — and this not without the martyrdom of the heart — to accept the challenge to greatness in his own life, the

women and their company feared to remain in his presence; or, more precisely, to allow him to remain in theirs.

For greatness is contagious. And the women were rebelling against greatness. It is a strange thing, this rebelliousness that lurks in us all. What we admire in our heroes we fear in ourselves. And the fear can be camouflaged in many ways, the very worst of which is the righteousness which calls itself fidelity. So can a "faithful wife" spend a whole lifetime of half-living. Meals are cooked, socks are mended, the house is cleaned. She surrenders her person to her husband and bears his children. She prepares his favorite dishes which she herself does not like, and goes to the plays that interest him when they bore her, all of this with a satisfying sense of personal holocaust. All these and a thousand other praiseworthy-things-in-a-woman she can do without ever rising to the greatness of love. What is it, then, this greatness?

Greatness of love, wholeness of living, is the increasing penetration of the mystery of love and of life. It is the all-demanding, all-pervasive, all-inclusive openness to life as God increasingly reveals to us its mystery in himself and in others. And the lack of this greatness? Oddly enough, not just set-jawed dutifulness or slack-armed apathy, but, most subtly of all, comfortable "fidelity."

We have mentioned the pseudo-faithful wife who never achieves the greatness of life, of love, or of herself. It is the same for the husband. It is the same for the nun or the priest. It is not enough for the husband to be the provider, the sovereign, the lover, the Father, in order to escape the half-living of his life. It is not enough for the nun to be submissive, observant, punctual, pleasant, compliant. Praiseworthy, all of these things, but possible in half-living and not at all necessarily productive of whole living.

One has to be always waiting to be used, always ready to be given, and always wholeheartedly, wholespiritedly, and wholemindedly alert to the glorious "danger" of greatness. Whether it be a question of religious love, marital love, filial love, apostolic love, the two possibilities remain: living or half-living. If we are not ready to die for what and whom we love, we have never wholly lived. And this kind of dying is not the release from life, but the penetration of life. This can be either to go on living or, literally, to die.

And so, just as the scrubbers and sweepers of Canterbury wished to keep an ocean between them and their loved archbishop lest he draw them into the terrible pattern of his greatness, lest they be forced to take a stand, so can we pile up sandbags of the currently popular "confusion" against the necessity of standing forth on our convictions. It is not only easy but presently also fashionable to be "confused." One escapes criticism and takes in sympathy. The same dubious comforts and sympathies are often enough the portion of

What sort of peasant-tongued God is this who says: "But because you are neither hot nor cold, but lukewarm, I will begin to vomit you out of my mouth"?

the apathetic and unreceptive and all those who ceaselessly rebel against their vocation to greatness by half-living.

God has used some quite colorful language in describing his personal reaction to the unreceptive, the apathetic, the half-livers. "I will vomit them out of my mouth" (Rev. 3:16). God not only explains that he is enthusiastic about saints, but issues a hopeful prognosis for energetic sinners when he says: "Would that you were either hot or cold" (v. 15). But he describes his feelings about the lethargic, the closed-in, the foot-draggers in that expression which is neither as sophisticated nor as urbane as an acceptable drawing-room-type God should employ. What sort of peasant-tongued God is this who says: "But because you are neither hot nor cold, but lukewarm, I will begin to vomit you out of my mouth"? "Now, really, God!" is what we should probably and embarrassedly comment.

Why does God scorn the drearily cautious, the electively blind, the selective sinners who exercise iniquity only in socially acceptable ways and decline to make the effort necessary to be either great saints or great sinners — which is the label of that portion of potential great saints who directed their splendid energies down the wrong road? Is it not because God cannot be comfortably blissful that his magnificent gift of life is being carefully budgeted whereas he intended that it should be spent? There is a very revealing event in the early life of Saint Francis of Assisi quite to this point.

Young Francis had gone on pilgrimage to the tombs of the apostles in Rome. He stood by the tomb of Saint Peter and watched the wealthy pilgrims putting down their all-too-carefully measured (and income tax-deductible) offerings before the prince of the apostles. With the splendid scorn of his, Francis grabbed hold of his own pilgrim's wallet and turned it inside-out, the gold coins spinning crazily along, bright as joy in the Roman sunlight. The incident is his own peculiar kind or prudence. For, whereas other men might have taken thought for putting enough aside for Monday spaghetti, and whereas other pilgrims might have considered the budgetings indicated for a comfortable return journey, Francis lived the moment completely, finding the total and immediate giving more satisfying than spaghetti and the absolute spendthriftery more comforting than cushions.

All his life long this was Francis' **modus vivendi:** a whole living, a giving, a whole openness to

what offered at the moment. And although forty-four years of earthly life might seem a short span in some men's calculations, it was long for Francis because it was the complete span of a fully-lived life. We could put it this way: that all his life long, short as it was, exuberant Francis lived. He appreciated in full measure both water and wine, both fasting and the almond cookies which he requested in his dying hours along with fiddling because he was not a self-conscious "saint." He loved and he lived to the full of it. He founded a great Order and he made human blunders. He was capable of ecstasy and of vexation. He blessed some of his sons and he cursed others who, as he said, "pulled down what he and the others built up." And his was never the inglorious achievement of not having blundered because of not having essayed. Francis could have been as great a sinner as he was great a saint, but he could not have been a half-way sinner or a maybe saint. Half-living was not for him. He was not afraid to be great. God's summons to a totality of living put no strain on the brain of this small man from Assisi.

It is not sorrows which deplete us so much as sorrows half-accepted. The Cross is salvific only when it is carried, not when it is grudgingly dragged along.

But, to return to Wednesday: I am not going to be the same Wednesday evening as I am this Wednesday morning. Whether I shall be more shrunken or more expanded in spirit, more impervious or more alert to life on Thursday, depends on how I live Wednesday. A wife who truly loves will have more insight into her husband at the end of this day than she has at this day's beginning, just as the nun who is humble enough to reconcile a call to greatness of whole-living for God with the deficiencies of a nature addicted to half-living since the Garden of Eden was first "closed for the duration" will have more insight into Christ at this day's end. It can seem so unimportant not to respond to the subtleties of love which God proposes. A normal person feels at least somewhat ashamed of his roaring impatience. In fact, it may even take him three cigarettes to rationalize it to himself. But just not to be patient is so socially acceptable that one need not deplete the smokies by even one to forget it. To put it succinctly: it normally hurts us to witness our smallness, whereas it need not be particularly painful at all to espouse our non-greatness.

This is what we have been trying to say about Wednesday. Once we have traded Wednesday's possibilities of sanctity for either robot-like dutifulness or petulant performance, it is so much easier to be a robot or a peeve on Thursday. God sounds the call to greatness in every human heart. Yet to every human being it belongs to turn down the volume, or even to dial out.

Saint Francis of Assisi was always answering that summons to greatness, and so it grew ever more imperious in his ears, leading him from easy riches to penury, from popularity to contempt, from such surpassing rewards as the approval of the neighbors to the crucifying approval of God even unto the stigmata sealed upon his worn-out little body.

And there is Saint Paul (whom we left sitting there on the road to Damascus several pages back). He heard the call to greatness, too, as he sat, blind, on that dusty road, and resolved to give up his favorite hobby of killing Christians in favor of being himself beaten and ship-wrecked, flogged and derided, and finally beheaded. Francis did not hear God's voice in his heart saying: "Go and rebuild my Church which is falling into ruins," and chase back to the city to have a drink and tell his comrades that one gets the oddest ideas in damp churches in the evening. Nor did Paul get up on the road to Damascus, shake the dust from his tunic, and tell his fellow-riders: "I should never have been riding bareheaded in this strong sunlight. A man starts thinking he's hearing things." Nor did he put the first-century equivalent of sunglasses on his Sun-blinded eyes and gallop on to the Christian-hunt. Both men listened and agreed to accept the call to greatness. Half-living ended for Francis in a tumbledown church, for Paul on a dusty road. It need not end quite so dramatically for us. But it had better end.

Where, then, is the end for us? Surely not when we join the indignant line of the old, old chorus, droning, "Lord, when did we see you hungry and did not feed you? When were you in prison and we did not visit you? When were you naked and we did not clothe you?" (Mt. 25:31-46). Satiety is the most destructive form of hunger. And there are lonely prisons of the spirit where visitors fear to come. There is a nakedness of the stricken heart too terrible for any but the great of heart to sear their eyes with seeing. That may be part of the parable.

It was when the frightened sweepers of Canterbury allowed themselves to be drawn into the vortex of their archbishop's greatness that they became great. It was when they agreed to throw in their humble lot with his inevitable martyrdom that their lot became enduringly great. And so, when they stopped rebelling against greatness and the wholeness of living their lives, they said with all truth of contrition: "Forgive us, Thomas, Archbishop!"

Forgive us, God, Lord Jesus Christ! Redeem us from half-living into living.

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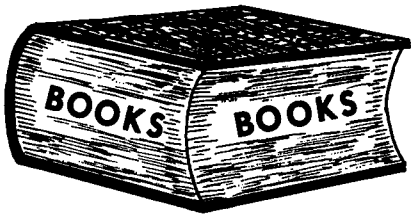

The Magnificent Frolic. By Barry Wood. Philadelphia: Westminster, 1970. Pp. 223. Paper, $2.45.

Reviewed by Father John J. Pilch, O.F.M., a member of the Province of the Assumption on the editorial staff of The Franciscan Message, *and a doctoral candidate in biblical theology at Marquette University.*

This book is an attempt to develop a new theological language that is, in simplest terms, all verbs and no nouns (p. 10): viz., a process language. The attempt, in turn, is allegedly based on "a structural analysis of thought itself, and this analysis proceeds through language, the way in which **what** we believe, and **how** we believe it, grows out of our very grammar. And the theology here developed is founded on a new theological language which I believe is more in tune with the universe as we know it" (p. 15).

The "new theological language" is patterned after that of the Hopi American Indians: all English words thus formed must end in -ing. This is the only way to capture the "aspect" orientation of Hopi, the only way we can refer to the present moment, the ongoing process (pp. 91-99). Such a new theological language is absolutely necessary because the universe is not static and unchanging as our noun-oriented languages lead us to believe. "Nouns emphasize static outlines and distinctions at the expense of process and interlocking relationships, so that continuity, transaction, and gestalts were gradually overlooked" (p. 71). This is why the new theological language is more in tune with the universe as we (process-thinkers) know it.

The author calls for a certain caution, however: "But before we can develop this new language, we must understand the old; we must see how the traditional theology of the past two thousand years has developed along the channels of our traditional grammar" (p. 15). And it seems to this reviewer that the author has failed precisely at this point; he has not understood the language of traditional theology. To illustrate: Wood claims that "theology has also maintained the truth of certain **historical events** . . . as necessary elements of belief" (p. 21).

This statement offers much for debate, depending on one's view of history, etc. In the diaeresis (which I have inserted above), Wood lists examples: "the seven-day creation of the world, the virgin birth of Jesus, the physical resurrection, the descent of the Holy Spirit at Pentecost." The examples need proper "understanding," indeed, in our day, even improved "phrasing." To cite them so baldly is to be guilty of misunderstanding, even perhaps misreporting "traditional" theology.

It further seems that the author has failed to carry on the intended "structural analysis of thought itself," especially in his handling of biblical texts. Structural analysis proceeds through analysis of language and grammar; yet Wood seems to adopt and sometimes correct scriptural texts with no reference to either. He states, e. g., "In his letter to the Galatians [Paul] wrote 'It pleased God . . . to reveal his son **in me** [en emoi] that I might preach him among the heathens.' (Gal. I: 15-16, KJV; note the mistranslations: 'to me' RSV, and '**to** me and **through** me," NEB)" (p. 140). The phrase **en emoi** has long been problematic, and while most modern grammarians of my acquaintance translate it as a simple dative, some few translate it "in." My point is that unless the evidence for one's preference is absolutely incontrovertible, one simply cannot call other versions "mistranslations." Such an attitude (expressed also on pp. 190-91, and insinuated on p. 74) seems to indicate a superficial knowledge of Greek, and certainly gives no evidence of attending to language and grammar in structural fashion as the author claims to do.

In present scripture studies, men such as L. Alonso-Schökel, Robert Funk, Amos Wilder, and Antonio Gaboury have set themselves to this task, each in his own way. Had Wood read any of them, his own effort might have been more productive. And yet there is this value to his book: it offers a challenge to the reader to reflect on his beliefs, on how they are stated, the significance of the universe; and it invites him to live and experience reality without putting up any hindrances internally.

Religious Women in the Modern World. By Judith Tate. New York: Herder and Herder, 1970. Pp. x-102. Cloth, $4.50.

Reviewed by Father Celestine O' Callaghan, O.F.M., Assistant Professor of Mathematics at Siena College, Loudonville, N.Y. Father Celestine conducts retreats for Sisters when his academic schedule permits.

This short book is very readable, and while it moves quickly it provokes a lingering meditation. It is not addressed simply to women, as one might conclude from its title, but almost everything in it seems to apply equally well to the male religious.

There are two parts to the book: "Elements of Change" and "Styles of Life." The first part is well described by its title; the second considers such traditional topics as the vows, prayer, and community.

The first chapter, "The Open- and the Closed-Minded Personality," the best of them all and a very necessary one today, is profitable for reading, meditation, and an examination of conscience for all religious. The tension of change tugs not so much between end and end as between ends and the middle. (Sister is not talking about a contest between liberal and conservative.) Eric Hoffer, quoted on page four, puts it thus: "Though they seem at opposite poles, fanatics of all kinds are actually crowded together. It is the fanatic and the moderate who are poles apart and never meet. The fanatics of various hues eye each other with suspicion and are ready to fly at each other's throat. But they are neighbors and almost one family."

There is a surprising chapter on the comic spirit. The author expresses herself eloquently: "Beyond the reality of chaos and scandal in the Church, for example, there is another reality: "God's purifying intervention. When comic vision permits one to see reality-beyond-reality, a warm and sympathetic mood prevails which we call good humor." A good offering today when everyone is so serious about the salvation of the universe.

I got a new and deeper appreciation of the concept of shared prayer from this brief but profound explanation. The author gives a warning to those who seek to solve difficulties of prayer by constantly creating new rituals. "If we had always to create new rituals, then we would become so engrossed in the ritual itself that it would interfere with prayer rather than encourage it.

Creating a new life-style seems to be the thing to do today among religious: communities of one person; small communities where there is no common prayer life . . . or anything else in common perhaps; communities where most of the members are not subject to obedience. These styles are not new, nor are the reasons justifying them all that new either. The difference seems to be that they are becoming respectable.

Judith Tate plays the game of creation, or hints at it, too. An essential note of the new seems to be the small community. We ought to reject an impersonal barracks type of life; we ought to be friends, in varying degrees, with one another. These problems exist in small communities as well as in large ones. It is not concentrating on the real problem to offer the easy quantitative solution. She says there ought to be a basic compatibility. How far does this go? If you love those who love you, how are you any different from the pagans, who do this too?

"If communities today . . . are populated with mature women who are free and sincere in their commitment and who can maintain balance in daily living," we are told, "the number of sisters may dwindle yet more but the quality of community in the world may be unprecedented."

The old religious literature used the word "perfect" and thereby discouraged many who knew they were not perfect. The new word seems to be "mature," and I suspect it discourages many religious who know in their hearts they have not achieved maturity. What the author offers is prophecy. What can one say about a prophecy? Does the prophet hope it will come true? If she does, is she not more concerned with community as an institution than with the sisters as weak people hoping to get stronger? How do you judge the quality of community with precision? Is that not the work of the last judgment?

This is a thought-provoking book. You ought to read it.

Dynamic Contemplation. By Paul Hinnebusch. O. P. New York: Sheed and Ward, 1970. Pp. xviii-300. Cloth, $6.50.

Reviewed by Mother Mary Francis, P.C.C., author of Spaces for Silence *and* A Right to Be Merry, *and a frequent contributor to these pages.*

Anyone convinced or half-convinced (the latter being the more stubborn state of mind and the one more difficult to reason with) that contemplation has definitely had its day and is now needing only to have its death warrant signed, is going to find it no facile task to produce a writ of **habeas corpus** before Hinnebusch.

In his latest book, the author has not merely collected a folio of proofs for the fact of contemplation's remaining alive today. This could,

after all, be just another way of saying that contemplation is not dead — yet. Father Hinnebush does not declare that the contemplative life is still warm and faintly breathing. He proclaims a dynamic contemplation. And he proclaims it convincingly, deftly, and sometimes very arrestingly.

The famous Dominican author definitely feels that contemplation is here to stay. Worse yet, from the hyper-activist point of view, he insists that genuine contemplation is dynamic. A unique approach to the proving of this hypothesis is the consideration of our Lord's "contemplation process." This idea alone should be calculated to bring practically anyone up short in his more militant anti-contemplative moments. As a conversation stopper at the "let's get with it" meetings, it should prove invaluable.

"Jesus was the first man to see God" is at once the simplest and most intruiguing of statements. Father Hinnebusch develops the idea of the unfolding contemplative process in Jesus with a freshness of insight and an acuity of perception which could belong only to one who is himself a man of deeply contemplative prayer. "He [Jesus] could see evidence of his Father's love everywhere. His joy in the Father overflowed as a joy in all things, and he saw all things as the gifts and signs of the Father's love for men" (p. 49). These are not the spinnings-off of abstract theology, but the intensely provocative thoughts of a man who prays.

We are, by and large, much occupied at present with the revelation of God in his saving action. "Salvation history" and "encounter" (as regards fellow human beings) are not only in-terms but valid ones as well, as quality not common to all in-terms. Father Hinnebusch lowers his cowl respectfully to both. But to him these are not terminals but take-off runways. He goes on to write of God's self-revelation and of that encounter not with God found in men but of man with God which is the most terrible and renewing and rewarding of all meetings.

God's presence and purpose in the signs of the times can be discerned as his saving action continuing in the world today. And Father Hinnebusch happily agrees that we see God somehow manifest in our neighbor and somehow experience him in our relationship with our fellow men. The author is willing and glad to label all of these as elements in Christian contemplation, but he insists that "no one of these elements nor all of them together can substitute for the direct contemplation or experience of God himself" (p. 185), a fact which ought to be considerably more self-evident than at present it largely appears to be.

One cannot quite resist quoting this: "The lover of God cannot be content to see God only in the signs of his presence" (p. 185). This is a meditation "point" in a profounder sense than that in which the term is often used. Yet Father Hinnebusch develops it in a charming and completely homely domestic analogy of a man who rejoices in the signs of his wife's presence and of her love for him, but cannot be content with less than herself — not even if it be that most vibrant "less" which is herself personified in their children.

It is typical of Father Hinnebusch's easy style that he moves as gracefully in writing of abstractions that convince the intellect (as the abstractions of some theologians do not) as he does in writing of experiences which engage the heart (as the experiences of some existentialists do not), and passes from one to the other with no need to construct bridges.

The author is perhaps too verbose at times. He is sometimes redundant. But then, the man has such good things to say, one should readily forgive his getting a bit carried away at times. In the end, Saint John the Beloved had only one thing to say, over and over again. And it was such a good thing. No writer has yet eclipsed it.

Is Mary Relevant? A Commentary on Chapter 8 of Lumen Gentium. By Titus Cranny, S. A. Jericho, N. Y.: Exposition Press, 1970, Pp. 183. Cloth, $6.00

Reviewed by Father Kenneth T. Dorr, O.F.M., Assistant Professor of History at Siena College, Loudonville, N.Y., and Director of Sisters' Conferences at the Siena College Friary.

In an age which, with seeming reckless abandon, is concerned with the overthrow of the establishment, institution, or structure of anything and everything that tradition holds in dignity, with respect and sacredness, it is most refreshing to pick up this small compendium of Mariology and read on the first page of the Preface the answer to the question posed in the title: "To the question, Is Mary relevant? I answer, emphatically with a full heart and with unquestioned conviction, Yes!" The remaining 178 pages present a detailed study and proof of this answer from Chapter 8 of **Lumen Gentium,** indicating that the author's conclusions are not based on emotional, personal devotion or sentimental reflections.

Father Titus Cranny, S. A., is no stranger to religious publications. And this book is his most recent in a long and distinguished list of books, articles, and monographs for religious publications dealing with the relevant topic of Christian unity and ecumenism.

Is Mary Relevant? concerns itself not with the question of more honor or less worship being given to Mary, but with the theological acknowledgement of her inseparability from Jesus Christ in the plan of salvation which was spelled out in Chapter 8 of the Vatican Council's document on the Church: "According to Pope John's famous purpose for the Council, 'to let the air in,' this Marian chapter seeks to integrate our Lady anew in Scripture, the Church fathers, and the great traditions of the liturgy." The four sections which deal rather completely with Mary's role in the plan of salvation, the role of Mary and the Church, veneration of Mary, and Mary as the sign of created hope and comfort to the pilgrim people of God — are all treated by Father Cranny in a separate sequence of chapters in which he lists individually mariological implications to be found in the traditional Church fathers, doctors, and modern theological writers. With the precision and incisiveness of a skilled gem-cutter, Father Cranny presents, analyzes, and categorizes the various opinions, theories, devotional practices, and

Father Titus Cranny, S.A., author of "Is Mary Relevant." and many previously published books, articles, and monographs on Christian unity.

theologically sound and emotionally bound expressions, Catholic, Orthodox and Protestant, which have praised the glory of "our fallen nature's solitary boast." The latter two Churches have had many scholars of Mary over the second millenium and they are not omitted in this fine appraisal of her.

In a principal discussion of Mary and the Church and for a better understanding of Pope Paul's explanation of her title as Mother of the Church, one would do well to focus attention on Chapter 4. The text of the conciliar declarations on Mary is inserted in each chapter, thus making reference materials unnecessary for profitable use of this book.

The final chapter deals with the future of Mariology. Here the author puts it all together when he says hopefully: "The role of Mary will grow more prominent and not through a proliferation of titles or of devotional practices but through a deeper understanding of her position and function in the mystery of Christ and in the mystery of the Church" (p. 169). Perhaps we can share his hope for the future, if we can all share his studied devotion to Mary.

House Divided: Poverty, Race, Religion, and the Family of Man. By Thomas and Margaret Melady. New York: Sheed and Ward, 1969. Pp. 182. Cloth, $5.50.

Reviewed by Brother Peter Callaghan, O.F.M. Conv., a third-year theologian at St. Anthony-on-Hudson, Rensselaer, N.Y.

As the world grows daily smaller through increased mobility and refined means of communication, its people become painfully aware of the wide divisions that exist between them. For centuries men have been alienated from each other, but because of these technological advances, the Third World will no longer accept a life of squalor without hope, knowing that their present condition is not immutable. The people of the underdeveloped nations have an obsession to end the curse of poverty, illiteracy, and disease — and to end it dramatically, regardless of the means. The gaps which once seemed inevitable, are now regarded as mutable barriers to the freedom of the Third World.

In this book Margaret and Thomas Melady examine three gaps that cry for attention and action: the religious gap, the color gap, and the economic gap. Generally speaking on one side of the gap are the white, Christian, have nations; and on the other side, the non-white, non-Christian, have-not nations.

Some progress has been made in closing the religious gap, at least in the official teaching of the Churches. All religions share a respect for man's dignity and a conviction that all men must be freed from the indignities of illiteracy, disease, and poverty. It is in these shared attitudes, and in a respect and acceptance of a pluralism of beliefs that hope exists for the narrowing of the religious gap. The racial gap is probably the most discussed, and still the least understood of the many problems that divide mankind. Racism has caused separation, alienation and fragmentation; and it now sparks the most violence of any of the gaps. The Meladys cite examples of racial injustice as it exists in both the Third World and prosperous, developed countries. The third, and most serious cause of alienation is the economic gap. In a world where the rich and the poor live as next-door neighbors, the pressing differences in their standards of living (always morally wrong) now presents a clear and present danger to the peace of the world. The present socio-economic situation of most of the Third World is not at all conducive to the development of human rights.

Unfortunately, in trying to discuss all of these areas, the book can only sketch problems that need thorough treatment. What is said, is said well; but in 131 pages (the remainder consists of appendices and bibliography) only a cursory survey of the problems is possible. Happily for the serious reader who wishes to examine a particular point in depth, the authors have included a chapter-by-chapter reading list.

A Future to Hope in. By Andrew M. Greeley. Garden City, N. Y.: Doubleday Image Books, 1970. Pp. 236. Paper, $1.25.

Reviewed by Father Julian A. Davies, O.F.M., Assistant Professor of Philosophy at Siena College, Loudonville, N.Y., and Book Review Editor of THE CORD.

This paperback edition of an earlier work is a welcome addition to the Image series. **A Future to Hope in** is a collection of essays on topics Catholic, American, and contemporary: tradition, sex and friendship (this essay was expanded into **The Friendship Game,** also published by Doubleday and reviewed here last month) work and play, authority, education, priesthood, Church organization, liturgy, and the "theology of hope." Father Greeley believes there is a future to hope in, not only because Christ has risen and we too will rise, but because mankind has made breakthroughs in communication, friendship, the understanding of the role of authority, and the awareness of the need for community — breakthroughs which Vatican II both heralded and embraced. Would that the leaders of the Church stop dragging their feet and lead us into the future!

Outstanding among the essays, although not altogether new, are those on postbureaucratic authority, play, and God. The last of the three might well be required reading for any serious college theology course or adult education program. Of least value, it seems to me, were these: the chapter on the theology of hope, which suffers too much from Moltmann; the essay on community, which tries to cover too much ground in too little space; and that on the Church, which is over-critical. (That the Church has had the ability to forget the lessons she has taught mankind just when mankind begins to learn them — as manifested in the 400 years of wrong responses to the issues of authority, community, and sex, I find unbelievable). The author seems, moreover, in his reflections on friendship and its role in work, to neglect the important contribution of the single person — although, as we have commented in our earlier review, he does have many valuable insights into friendship.

Father Greeley strikes me as more a priest than a priest-sociologist; more a philosopher of sociology than a social scientist. He does eschew the title of evangelist, and rightly so; for no one pledged to the "gospel" of Greeley, any more than to the "gospel" of Küng or Baum, can give the world a future according to the Gospel of Jesus.

The Middle Ages: A Popular History. By Joseph Dahmus. Garden City N. Y.: Doubleday Image Books, 1970. Pp. 519. Paper, $1.95.

Reviewed by Father John C. Murphy, O.F.M., Associate Professor of History at Siena College, Loudonville, N.Y.

This book is essentially a narrative history of the Middle Ages with little interpretative analysis. I doubt that any reviewer could find fault with Professor Dahmus' scholarship, but the reader of this rather long paperback may find fault with the word "popular" in its title.

Professor Dahmus is also the author of a textbook on the Middle Ages: **A History of Medieval Civili-**

zation (New York: Odyssey Press, 1964). Personally I find the textbook much more readable and interesting, with its well chosen illustrations and maps. The book jacket states that the author is of the conviction that the medieval era demands wider boundaries than those traditionally assigned to it. Although the chronological limits of any age are a source of debate among historians, the author may have devoted too much space to a somewhat detailed narrative of the late Roman Empire. I do not think that he has successfully isolated those events and institutions of the Roman era which contributed to the medieval synthesis. The same could be said with regard to his chapters on the Byzantine Empire and Islam.

The average reader seeking some insight into the medieval civilization may find the references to literary sources such as the Byzantine monastic chronicles a bit tedious. In this connection, too, the full significance of such a factor as the eleventh-century Hildebrandine reform deserves much more attention and analysis than it receives. The author's habit of inserting into the text future or past parenthetical page references is, incidentally, disconcerting to the flow of, and interest in, the text.

The chapter, "The Feudal Age" is a very lucid and concise presentation of this most important institution. For that matter the later chapters of the book are more in keeping with the idea of a "popular history" than are the first five. If the reader is not misled by the title and is willing to expose himself to lengthy narrative detail, he will indeed emerge with an increased understanding of the medieval civilization and a respect for the author's inexhaustible knowledge.

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