COVER AND ILLUSTRATION CREDITS

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A GUEST EDITORIAL

Prayer for Unity 1971

Today it is commonplace to ask, Is ecumenism dead—or dying— or in its death throes? Is the ecumenical movement over—a relic of the recent past? What has happened to all the fond hopes of just a few years ago? What does the future hold?

We do not propose to answer these questions directly. Suffice it to say that the religious situation in the world and in our nation has changed much in the last few years. Ecumenism has not come to a screeching halt; nor has it ended with a bang, or even with a whimper.

Ecumenism has moved to a new stage or level requiring more dedicated work and more confident prayer. The short-range hopes of the past were fleeting and immature; they did not give birth to "instant unity." But the longing for unity is still alive among Christians. One reason for hope is the observance of the Week of Prayer for Christian Unity during January 18-25.

More than six decades have passed since the modern ecumenical movement originated at Edinburgh in 1910. By more than coincidence the program of prayer for unity which has developed into the present Unity Week started in 1908. It began as the Church Unity Octave in that year under Father Paul James Francis, S.A., founder of the Society of the Atonement at Graymoor, N.Y. It prospered and developed into the Week of Prayer for Christian Unity under Father Paul Couturier of Lyons, France, starting in 1935.

In 1941 the Faith and Order Department of the World Council of Churches changed their time of prayer for unity from the days before Pentecost to the January dates. In 1965 the Graymoor Friars and the Department of Faith and Order of the National Council of Churches joined together in promoting the Week of Prayer.

It may be asked if the Christian churches as such should be involved in ecumenism. The answer must be an unqualified affirmation. The effort towards unity must be strong and dynamic, it must be concerted and visible. Ecumenism cannot succeed through sporadic effort. As Dr. Visser 't Hooft recently stated: "If one stops looking for unity between the churches, one destroys the ground beneath one's own feet. Instead of entering history, one places himself outside of it. The world will prove too strong for Christians without churches or in churches which they do not take seriously" (*Ecumenical Review*, Oct. 1969).

The theme of the Week of Prayer for 1971 is taken from Paul's Second Letter to the Corinthians: "The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all" (13:13). Many Christians use this text as a blessing, and Catholics employ it in the liturgy.

It is a truism to say that the Holy Spirit is necessary in the enterprise of Christian unity. Without God's help ecumenism is doomed to failure. But just as surely with God's grace and love it is bound to succeed. The movement has entered upon a new phase of faith, hope, and love. It demands more now from Christians than it did sixty years ago, or even five years ago at the end of Vatican II. Men need to live by faith and all that it implies. They need hope in the future, no matter what structures may crumble. They must love in a way that demands the total giving of self.

There may be a temptation to abandon ecumenism as a kind of religious luxury without importance in modern life. But this would be disastrous. Indeed, ecumenism, social concern, and interest in religious questions are mutually related. No one element must cancel out the other two. If the Christian churches cannot resolve the question of unity among themselves, they can offer precious little to a world wearied by division and bored by pious rhetoric. A divided Christian family is a scandal to the

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Father Titus Cranny, S.A., is well known for his innumerable contributions to ecumenism over the past decades. His latest publication, Is Mary Relevant? *was reviewed in THE CORD last month.*

world and a barrier to preaching the gospel. It is a contradiction in a unbelieving world.

Christians are faced with the problem of disunity, to which a new dimension has been added: that of apathy. People no longer ask how and why Christian unity can be realized, but rather why bother to unite at all. It is easier to remain with the status quo. But this cannot be the position of the concerned Christian.

All Christians must have an interest in and desire for unity. Christ would have it so. He prayed for unity on the night of Holy Thursday; and his sacred prayer and action on that night is the inspiration for all ecumenical prayer and activity: "that all may be one."

Despite difficulties and obstacles Christians must have the spirit of prayer for unity, not only during January, but at all times. For only through ardent prayer and intense desire can Christians become worthy of the gift of unity from Almighty God. The thought of Cardinal Gibbons of Baltimore should become their own: "This reunion of Christianity is the great desire of my heart. I have longed and prayed and worked for it to the best of my poor ability during the years of my ministry. Separation is estrangement, union is love. Gladly would I give my life for this devout consummation."

— Titus Cranny, S.A.

O Christ

You have brothered us with Your Life,
Teach us how to live.

Your Love has brought us hope and joy,
Teach us how to give.

Your Will shall bring us peace,
Teach us how to pray.

You will come again
And drive our fears away.

Sister Barbara Marie, O.S.F.

Clare and the Holy Eucharist

Sister Mary Seraphim, P.C.P.A.

With serene and terrible majesty, Clare stood at the doorway of the refectory of San Damiano, facing a horde of invading Saracens. Before her breast was the Pix containing the Sacred Species, her Lord and sole Protector. Behind her cowered the Sisters, silent in prayer, while they recalled the words their Mother had uttered a few days before, "My sisters and daughters, do not fear because God will be with us and the enemies will not be able to harm us. Trust in our Lord Jesus Christ, and He will preserve us; and I will be your hostage so that no hurt shall touch you; should our enemies come so far, put me before you in front of them."[1] Now that moment had come, and the Sisters waited, not without apprehension, to experience the fulfilment of this promise.

Clare dropped to her knees before the Blessed Sacrament and implored, "Lord, look upon us Thy poor servants, for I cannot guard them." Sister Francesca, who was supporting Clare, heard these words issuing "with wonderful sweetness: 'I will always defend thee.' Clare begged further, 'Lord, be pleased also to defend this city,' and again that same sweet voice answered, 'The city will suffer many dangers but will be defended.' "[2] And the Saracens departed.

This incident, while being a unique instance, manifests not only Saint Clare's profound faith in the power of her Eucharistic Lord but also that her faith had flowered into apostolic fruitfulness. That such "apostolicity" is the ordinary fruit of genuine devotion to the Eucharist, is wholly in accord with sound sacramental theology. Bernard Cooke has this to say:

> If the Eucharist continues Christ's redeeming activity in human history, it must be the principle of all genuine Christian apostolic effort.... In fact, the Christian love that is the heart of all true apostolic work flows from Christ's own love present in the Eucharist.[3]

Visible fruit as striking as this, however, can flow only from a

[1] From the Cause of Canonization as reproduced in Nesta de Robeck, **St. Clare of Assisi** (Milwaukee: Bruce, 1951), 194-95.

[2] **Ibid.**, 209-10.

[3] Bernard J. Cooke, **Christian Sacraments and Christian Personality** (New York: Holt, Rinehart and Winston, 1965), 162.

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lifetime of profound dedication to the sacramental God. This dedication was a hallmark of Clare's sanctity.

Her first promise of fidelity to a life of joyous poverty was made before the little altar in St. Mary of the Angels, one of the first churches which Francis had restored. Her first weeks in religion were those of Holy Week and Eastertide[4] which commemorate in so many ways the institution of the Blessed Sacrament. Her whole religious life revolved around the mystery of the Altar with a burning ardor which she had imbibed from the heart of the Seraph of Assisi himself. Of him, Thomas of Celano had written, "Francis burned with a love that came from his whole being for the sacrament of the Lord's Body, and he was carried away with wonder at the loving condescension shown there."[5] Wonder and awe also permeated Clare's devotion. She was filled with awe, it is said, when she approached the Holy Table, for "she feared Him no less hidden in the Sacarment than ruling heaven and earth."[6] Yet this fear was that of filial love rather than servility. It transcended the exaggerated respect of her age which urged the faithful to abstain from the reception of Holy Communion through a false sense of unworthiness. She lived on terms of deep intimacy with her Lord, yet preserved a characteristic appreciation of his inviolable "otherness."

For both Clare and Francis, the Blessed Sacrament was both symbol and source of the inexhaustible wonders of divine love. They realized in wordless revelation that

> This is the Eucharistic situation — a man's power of understanding comes face to face with infinite divine truth personally revealing itself to him. A man's power of love is challenged to its depths by the infinite good confronting him as the three divine Persons offer him their friendship. A man chooses identification in terms of Christ and merges his own destiny with Christ's.[7]

Such a realization led Clare to an insatiable desire for Holy Communion which, however, was rarely satisfied; for in her time Communion was a privilege reserved for a few select feast days of the year. Clare did as much as she dared, and in her Rule she laid down a then-unheard-of number of days on which the Sisters might receive the Holy Eucharist. "These prescriptions (§§ 10-12) on the frequency of Confession and Communion seem rather odd to us today," admits one commentary on the Rule, "but they are evidence of the Franciscan renewal of the use of the Sacraments in an age when the use of the Sacrament

[4] Spent at the Benedictine Monastery at Bastia.

[5] Thomas of Celano, **St. Francis of Assisi** (Chicago: Franciscan Herald Press, 1962), 193.

[6] Thomas of Celano, "The Legend of St. Clare of Assisi," as reproduced in **The Life and Writings of St. Clare of Assisi** (St. Bonaventure, N.Y.: The Franciscan Institute, 1953), 38-39.

[7] Cooke, 175-77.

was a very rare thing."[8] Clare, then, was in the vanguard of the Eucharistic renewal from which we benefit so fully today.

Clare participated whole-heartedly in Francis' personal crusade to renew reverence for the Sacrament of the altar, and this is a legacy which is perpetuated in the Eucharistic orientation of her daughters. Many Poor Clare monasteries have found Perpetual Adoration of the Blessed Sacrament co-natural with their Poor Clare profession, and it is perhaps to be regretted that many of these monasteries have been asked t relinquish this practice. At any rate, promotion of devotion to the Eucharist among the faithful remains a typically Franciscan apostolate and one in which even the cloistered Second Order can participate.

The hours which Clare spent in the chapel on her knees were noted by her Sisters. One of them remarked, "In the place where the Lady Clare was wont to pray she had seen so great a splendor of light that she thought it came from material fire."[9] Light seemed to radiate from Clare when she prayed and even when she rose from prayer to join her sisters in recreation. Many recount that they rejoiced exceedingly when she came to them from prayer; for a great sweetness radiated from her

face, and her words were full of unction and grace.[10]

The possession of the Sacramental God in her heart filled Clare with delight, and yet it did not upset her tranquil theological sense with unrealistic imaginings. She wrote to Agnes of Prague the following acute penetration of the mystery:

> Through the grace of God I am convinced that the most worthy creature, the soul of a faithful man, is greater than heaven. The heavens and all the other creatures could not contain the Creator, yet a faithful soul becomes his habitation and his throne, and this through the charity of which the impious are deprived. Truth has said, "Who loves me will be loved by my Father, and I shall love him and we will come to him and make our abode with him."[11]

One day shortly before her death, Clare had the happiness to

[8] Marcian J. Mathis, O.F.M., and Dismas Bonner, O.F.M., **Explanation of the Rule of Saint Clare** (1964), 47.

[9] Robeck, **loc. cit.**, 190.

[10] We must remember that these accounts, given by Clare's companions after her death were colored by their veneration of her sanctity; but within these "superlative-laden wrappings," we can easily discern the kernel of genuine truth.

[11] From the Third Letter to Agnes of Prague as reproduced in Henri Daniel-Rops, **The Call of St. Clare** (New York: Hawthorne, 1963), 119-29.

receive the Holy Father himself at her sickbed and to obtain his absolution for all her sins. Commenting later to one of her sisters she said, "O my daughter, thank the Lord God for me, because all the heavens and earth cannot suffice to praise God for me, since today I have received Him in the Blessed Sacrament and have also seen His Vicar."[12] Although Saint Clare fully realized the unique honor of the visit from the Holy Father, it is noteworthy that she placed Communion above it in her estimation of God's favors on her behalf.

For Clare, the daily Sacrifice of the Mass was of supreme importance. It could hardly be otherwise, given her deep appreciation of the mystery of redemption and of her personal vocation to participate in spreading its healing fruits through a life of hidden and mystical immolation. Even the characteristic joyousness that emanated from her arose from this union with the Christ of the Eucharistic Sacrifice. Louis Bouyer comments on this joy-giving aspect of the Sacrament when he says,

> There, once more, is to be found the only true joy, the only joy in which all things can find themselves again reunited and made immortal in an eternal spring, in that incomparable gladness which is found in giving rather than receiving — the joy which is the great secret of God, the great mystery of Christ and of his Cross, of which the Eucharistic song is the proclamation.

From the glowing fount of the Eucharist, Clare derived her unfailing compassion and kindness. Sister Philippa told how she "had especially the gift of many tears because of her great compassion for her Sisters and all those who were afflicted; but especially she wept copiously when she received the Body of our Lord Jesus Christ."[14] "More shining and beautiful than the sun, was she," testifies her niece, Sister Amata, "when she came to us from prayer and her words were of an indescribable gentleness."[15]

This deep sympathy, indeed empathy, with the sorrows and afflictions of her fellow-men grew in Clare's soul as a direct communication of the spirit of her Lord. "To live out the Christ-life means to live with the new vision of faith and the new motivation of charity that come from Christ," observes Bernard Cooke; "nowhere else can the Christian community live this Christian faith and love so intensely as in the Eucharist itself."[16]

This theological principle, coupled with the traditional expression, "the Eucharist builds the Church"[17] explains why Clare could view her enclosed life as one of universal apostolic activity. She found the Church and all mankind embraced within the Sacramental Heart of Jesus. By remaining close to that Heart she could effectively aid the Church in its struggle against evil and support all her fellow men through the invisible channels of grace which linked her love with the love of Christ for them. That this is a genuine conception of Clare's ideal of her vocation is witnessed by what she wrote to Agnes of Prague: "I hold you to be a coworker of God Himself and a support for the frail and failing members of His glorious Body."[18]

No one lived with Clare for long before noticing her extraordinary fervor, even those Sisters who entered the monastery after Clare had become a bedridden invalid. According to Thomas of Celano,

> Even in illness she was always perfectly recollected in Christ, and always thanked Him for all her sufferings and for this the blessed Christ often visited and comforted her, and gave her great joy in Himself.[19]

One of the most charming accounts of this solicitude of Christ for his handmaid is the story of the Christmas Eve miracle. Left alone in her cell, while the rest of the sisters gathered in the chapel for Midnight Mass, she complained sadly, "O my Lord God, here I am, all alone with You in this place."[20] The answer God gave was the now famous story of her miraculous participation in the Christmas Eve services celebrated in the Church of San Francesco.

A more practical result of Clare's devotion to the Blessed Sacrament was her industry in spinning fine linen and making it into corporals for use on the altar. In his Legend, Thomas of Celano writes,

> During the severe illness which confined her to bed, she had herself raised up and supported by props, and sitting thus, she would spin the finest linens. From these she made more than fifty sets of corporals and enclosed them in silken or purple cases and then had them sent to the different churches of the plains and mountains of Assisi.[21]

A beautiful example of the care she bestowed on this handiwork is preserved in the alb which, it is said, she made for Francis.

Through profound reverence for the priesthood, Francis never became a priest, remaining a deacon all his life. This respect for the priestly office rose naturally from Francis' love of the Blessed Sacrament. He wrote:

> I desire to fear, love, and honor all priests as my lords, and I am unwilling to consider sin in them because in them I see the Son of God. And this because in this world I see nothing corporally of the most high Son of God except His most holy Body and Blood which priests receive and alone administer to others.[22]

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12 Robeck, **loc. cit.**, 196.

13 Louis Bouyer, **The Meaning of the Monastic Life** (New York: P. J. Kenedy and Sons, 1955), 193.

14 Robeck, **loc. cit.**, 192.

15 **Ibid.**, 198.

16 Cooke, 161.

17 J. M. R. Tillard, O.P., **The Eucharist** (Staten Island, N.Y.: Alba House, 1967), 281.

18 From the Third Letter to Agnes of Prague, in **Life and Writings** (cf. note 6, above), 93.

19 Celano, "Legend," **Ibid.**, 39.

20 Robeck, 197.

21 Celano, "Legend," **loc. cit.**, 38.

22 Robeck, 94.

Clare, likewise, highly esteemed priests and prelates and even when she felt obliged to differ with them, as she did in the case of the "Privilege of Poverty," she always maintained a charming reverence. Her Order has maintained this spirit of "submission at the feet of Holy Church."[23]

The heart of Clare's obedience was, of course, her perception of the humiliation and self-abasement of Jesus Christ, especially as it was manifested in the Holy Eucharist. She lost herself in the radiant light of the sanctuary. If we were to search for the profound reason that light and brightness are always associated with her person, it is to be found in her intimate participation in the Eucharistic life of her Lord. As J. M. R. Tillard observes,

> In the sacramental signs of the Eucharistic meal, the Father gives Jesus to men in this very being of glory, not simply that they possess him statically (in the fashion of which one possesses a precious object) but above all that he transform them little by little into what he is. His glorified flesh blends with their flesh and already (under an invisible mode, since we are in the realm of faith) impregnates them.[24]

Clare lived for Christ alone; and, all unknown to herself, he shone through her soul and body with glorious transparency... and still does today.

23 From the Rule of St. Clare; cf. **ibid.**, 170.

24 Tillard, 279.

FOREVER BEGINNING

Francis was always in formation. "Let us begin again," he would say to his brothers, "because up till now we have done nothing." This was his way of rebuilding and renewing his brothers and himself with the impatient zeal and the divine discontent brought on by the sunrise of another day of holy excitement. Rousseau once said of Christians that they are forever beginning. He must have known Francis' spirit well.

Frederick McKeever, O.F.M.
(From a homily delivered at the 1970 Provincial Chapter)

On Celibacy

Richard Penaskovic, O. F. M. Conv.

Celibacy is a burning question today. This should not surprise us. The genuine deep and profound questions of life — love, peace, freedom, God — can never be solved once and for all, but need to be continuously re-solved. As a theme, celibacy is as wide, mysterious, and open-ended in its implications as both man and life itself.

Many discussions concerning celibacy are frightfully one-sided. The positive side of celibacy seems, oftentimes, to be lost sight of. Some people glorify marriage, proclaiming it is as the path for all to follow. In my opinion, marriage is not a **sine qua non** condition for personal fulfillment, as some of my friends would have me believe. What about those people who do not marry because of economic or sociological reasons? Are they all unfulfilled people, leading empty lives?

It is difficult to argue in favor of celibacy nowadays. We are faced with a certain gut reaction against celibacy and against the proponents of it. Part of this reaction may conceivably have been

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brought about unawares by the Pope himself — ever since Vatican II, when Pope Paul tried to put the damper on the very discussion of the issue of celibacy.

The public discussion of celibacy in the Church creates an entirely new atmosphere or climate. Psychologically, it creates a different situation than before the twentieth century, when usually only an enemy of the Church questioned celibacy. To gain some perspective on the question, it is necessary to search the Scriptures.

I. The New Testament

The basic texts are Mt. 19:10-12; Lk. 18:29-30; 1 Cor. 7; Rev. 14:3-5; and 1 Tim. 3:2. The German exegete Josef Blinzler argues that Mt. 19:12 is not concerned with celibacy, but rather with "unfitness for marriage." The words of Mt. 19:12 may be so paraphrased: some people are unfit for marriage by nature, others through human intervention, while still others have made themselves unfit for marriage for the sake of the kingdom of heaven.

The basis of Blinzler's interpretation is this: viz., that the kingdom of heaven is a gift of God which overwhelms a person detaching him with irresistible force from all worldly things. Whoever is caught up with it can no longer direct his mind to preserving this life, toward family ties, or to posterity. In this context, "unfitness for marriage" appears neither as renunciation, nor as a heroic sacrifice, but as a necessary result, in the practical order, of the decision to become a whole-hearted disciple of Christ for the sake of the kingdom of heaven.

A similar idea is found in 1 Cor. 7. Paul seems to be saying that anyone who devotes himself to the kingdom of God must not allow any earthly ties to distract him. Only such freedom from earthly cares makes it possible for the individual to dedicate himself entirely to God. According to 1 Cor. 7:7, one must have a special charism to embrace celibacy. This charism allows one to integrate sexuality into one's life without marrying.

Another classic scriptural reference to celibacy is Rev. 14:3-5:

> There in front of the throne they were singing a new hymn in the presence of the four animals and the elders, a hymn that could only be learnt by the hundred and forty-four thousand who had been redeemed from the world. These are the ones who have kept their virginity and not been defiled with women; they follow the Lamb wherever he goes; they have been redeemed from amongst men to be the first-fruits for God and for the Lamb. They never allowed a lie to pass their lips and no fault can be found in them.

In this passage the prophet describes his ideal of the perfect Christian community. The description is concerned, not with those who have renounced marriage, but with those who believe in Christ and have remained steadfast in the faith despite the oppression of the last days. When reading Rev. 14:3-5 one should not think about celibacy, or abstinence from marriage, but of freedom from all impurity, especially sexual misdemeanors which were so widespread in the pagan world of the day.

The words in 1 Tim. 3:2: "... the bishop must have an impeccable character. He must not have been married more than once...," indicate that celibacy is not a requirement which Paul makes of candidates for a Church office. No argument against celibacy, however, can be deduced from this passage. Paul is only laying down the minimum requirements. He is not portraying the ideal representative of the community in 1 Tim. 3:2.

It would be too tedious to analyze each of the basic scriptural texts relative to celibacy, but we might sum up the texts by saying that the New Testament confesses the renunciation of marriage to be a genuine and holy possibility for a Christian to work out his existence. Although no connection between virginity and a Church office can be established from the New Testament, celibacy does lie in the line of counsels which Christ and Saint Paul give concerning virginity.

II. A Rationale for Celibacy

The celibate renounces the average path of human development and chooses another way. There are at least two possibilities open to him: he finds alternate means of developing which will perform the task normally accomplished by the married state, or else he does not, in which case he remains an undeveloped human person.

The celibate does not renounce love; he does give up **conjugal** love. The benefits of the married state are derived chiefly from the experience of love. These benefits consist in a maturing process that goes from a self-centered attitude toward one in which the interests of someone else find first preference and identity. It is not the object of love that is responsible for the maturing process; it is the love itself.

There must be genuinely human, affective love in the life of the celibate. It must engage the whole person; it must be an experience as deep and as intense as that of the married person, and cannot be simply a cool affair on the intellectual level. Far from being a washed-out surrogate for marriage, celibate love should make the world go 'round. The love of God must be the celibate's whole life, since (through his own choice) there is no one else. The celibate cannot afford to let the love of God grow cold within his heart. Absolutely nothing else under the heavens can possibly take its place. The celibate must burn into the fleshy part of his heart these words from Psalm 37: "Make Yahweh your only joy, and he will give you what your heart desires."

Look at what we have. We have a man desiring a close, intimate union with God, so much so that he chooses to have this union substitute for the union with a wife that most men have. Such a man presumes that God will admit him to such a union and acts accordingly. He omits the normal road most men travel and reaches out to touch something so terribly high — or rather, he finds himself touched and held fast by the Most High.

This is either the height of folly, or it is something more than human in its origins. A man is invited to abandon the normal

route of personal fulfillment (marriage), and to place in God his profound confidence for attaining full manhood and maturity. He is invited to a close, personal union with God and to all that this implies. It would be true to say, then, that celibacy is a sexually valid and fulfilling mode of being-in-the-world: at least as fulfilling, although in a different fashion, as marriage.

An objection: Does married love demand the physical and sensible presence of the beloved? Yes, it does. But this is not an absolute requirement. Otherwise conjugal love could not endure during the prolonged absence of the other person. It suffices if the beloved is present in memory and in the imagination. For the celibate, God's presence is had at least by faith but also, as so many contemporary philosophers of religion are stressing, by a unique kind of experience. Better, 'faith' must itself be understood in far more than the strictly intellectual sense often attributed to it. God's presence is not only kept before the celibate's eyes by the sensible world of creatures viewed in the light of faith and the word of God; but it is also true, unless one arbitrarily restricts the meaning of 'experience,' that the celibate enjoys the experience of God's presence. And more than anyone else, he ought to find it necessary to deepen that experience. No doubt that the celibate's type of love is more difficult than the married man's, since man always remains bound to the visible and sense world. The point is, however, that even as man remains bound to the sensible world, he transcends it; or religion itself would be essentially illusory.

III. A Difficulty

In every life, be it married or celibate, there are — after all is said and done — certain elements which cannot be integrated. That is to say, there is a point in everyone's life where there is only naked fidelity. The more one tries to remove those elements which cannot be integrated, the more difficult that life is to bear.

In married life, the day-to-day routine, children, one's occupation, the tensions involved in living at close quarters with one person: one or all of these may present difficulties which cannot be **simply** solved or eliminated. If the marriage is to last, these tensions and difficulties have to be simply borne. This often demands true grit.

There are also certain elements in the celibate's life which do not admit of integration: the lack of a deep, one-to-one relationship with a beloved, the sacrifice of not having children and one's own home.... What is the celibate to do? It seems to me that those elements which cannot be integrated must be looked at squarely and then offered to God. Then the celibate must throw himself down on his knees and beg God for his grace to bear the load, especially the loneliness.

Almighty God, then, is present in the negative elements found in the life of everyone. These negative elements, which cannot be done away with, belong to and are an essential part of our life nonetheless. Perfect happiness cannot be found either in marriage or in celibacy. Here on earth, we have to content ourselves with the fact that every symphony, of necessity, remains unfinished.

IV. The Celibate Community

The celibate community exists primarily to give support to the individual celibate: viz., to help him remain faithful to his call — to God. It is not absolutely necessary to belong to a celibate community in order to remain celibate; but it helps — we all need the sense of belonging, the security that comes from knowing that we don't have to do it on our own. In moments of spiritual doldrums, it is a relief to be associated with others whose virtues make one's own look 'mini' by comparison. In moments of despair it helps to have one's spirits raised by another person (instead of having to resort to other types of spirits). In short, the whole world knows that real solitariness (not at all the same thing as solitude) is hell, and that togetherness makes for happiness.

It is patently clear, at least to me, that there is a glaring need for a community life that sustains and refreshes the human spirit. Each member of the celibate community supports the other. Because the celibate community is supported by the capabilities of each of its members, it need not place an intolerable burden on any one lonely man.

May not all the problems of our society be summed up under the heading, "lack of community"? The hardening of class lines, racism, and nationalism are all symptomatic of a lack of community. The words of W. B. Yeats ring true even as far as married life is concerned: "Things fall apart, the centre cannot hold."

The purpose of celibate communities is this: to demonstrate community existence in a technological and bureaucratic world. It is a demonstration made by free adults in a relationship other than the marriage bond. These communities might function as a model for society, furnishing insight for the solution of such problems as the generation gap.

If celibate communities, as we now know them, dwindle (not to say, disappear!), something similar will have to arise. Our society badly needs a diversity of small social groups. Their significance can be far out of proportion to their size. A handful of dedicated men can work wonders. No great work was ever done by a system. Celibate communities constitute a leverage of social change in a world where social leverage is utterly indispensable, but often lacking.

Charism: Corporate and Individual

A Position Paper

The mystery of charism may be described as one of the manifold gifts of the Holy Spirit which are bestowed upon all Christians, individually and communally. These gifts enable Christians to share with Christ in spreading his redemptive work among their fellow men. These gifts are assigned, not on behalf of the Christians who receive them, but for the service of the Church. Charisms range from the simple and ordinary to the more outstanding and extraordinary. Charity, an ordinary charism, is the greatest gift (1 Cor. 13:1-3) and the sign of unity (1 Jn. 3).

Religious Life as Charism

Religious life is a charism. It is a grace to live the gospel in a special way. Such a charism is ecclesial and communal in its nature and in its mission. It is communal, for the gift of self to God is manifested by the membership of the person in a religious congregation. It is ecclesial, for it includes a visibly approved covenant in faith with the visible Church as concerns both the individual religious and the religious congregation. The religious enters upon a hierarchically authenticated way of life. The congregation is sent by the Church to give witness to the presence of Christ in the world through prayer and apostolic action. Historically, this modality of official approval has become a constituent of religious life as a charism among God's people. Since hierarchical authority gives the religious congregation its social form and structure and fosters (but does not create) its corporate charism, the religious congregation cannot stand in fundamental contradiction to the visible Church.[1] "The congregation exists not only for the individual members, nor for its own welfare, but also it exists within the framework of the Church as integral to the mission given her by Jesus."[2]

By the free public profession of the three evangelical counsels, which are indeed charisms, religious are public signs of what is inherent in the sacramental grace of baptism for all Christians. Their profession is a special consecration to the living of the fulness of the Paschal Mystery. Simultaneously and reciprocally (Col. 1: 24), the gifts of the counsels both sanctify the religious and benefit the whole Body of Christ. By the charity to which the counsels lead, they join the religious to the Church and to her mystery in a special way: that is, the public life of the counsels commits religious to the ministry of the Church in harmony with the charism of the particular congregation to which they have freely joined themselves.[3] Vatican II decreed that each congregation clarify its corporate spirit as embodied in the charism of its founder. Such interior renewal must always be pre-eminent, even in the promotion of exterior works. To fail in this is to risk the loss of the identity or even the existence of the congregation.[4]

The Charism of the Community

The charism of Saint Francis, which the Congregation of the Sisters of St. Francis of the Holy Family has continually bestowed upon it by the Holy Spirit to share and to render to the Church, is this: the discipleship of Jesus Christ in the pursuit of the fulness of charity by living the gospel in fraternity and littleness, marked by a Eucharistic fellowship within a religious congregation.[5] This charism is the shared corporate value for the sisters. The delineation of this charism in the Rule of the Third Order of Saint Francis inspired the Foundress, Mother Mary Xavier Termehr, in consultation with her followers, to identify with Saint Francis in his vision of the discipleship of Jesus Christ.[6] With the approval and the assistance of her bishop, Mother M. Xavier gave a definitive course to the expression of this charism in the writing of the first constitution for the community. She was concerned about the spirit of Francis, for she sought copies of constitutions from various Franciscan communities of religious women for her study and inspiration.

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1 Karl Rahner, **The Dynamic Element in the Church** (New York: Herder & Herder, 1964), 73.

2 **Go to My Brethren**, "A Spiritual Document for Apostolic Franciscan Women" (Chicago: Franciscan Herald Press, 1969), 52. Hereafter cited as GMB.

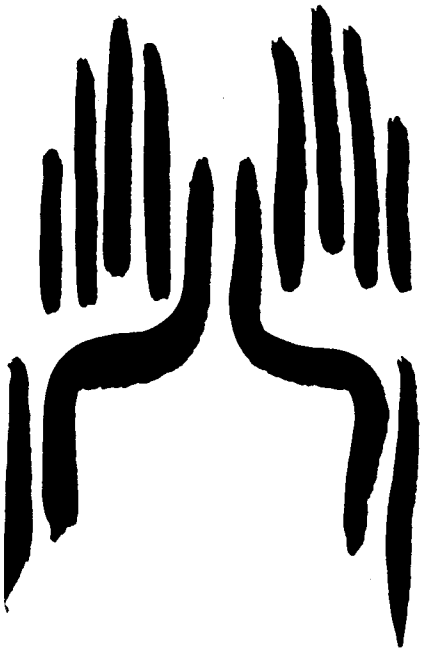
3 Vatican Council II, Dogmatic Constitution on the Church, §44 (hereafter cited as GS). This and all other conciliar statements are cited according to the version of Walter M. Abbott, S.J. and Joseph Gallagher, **The Documents of Vatican II** (New York: America Press, 1966).

4 Vatican Council II, Decree on the Appropriate Renewal of the Religious Life, §2 (hereafter cited as PC).

5 Sisters of St. Francis of the Holy Family, **Like Prophets** (Dubuque: Mt. St. Francis, 1968), 6-7 (hereafter cited as LP). Cf. GMB, p. 48.

6 Sister M. Eunice Mousel, **They Have Taken Root** (New York: Bookman Associates, 1954), 71.

This eloquent statement of the ideals of the Congregation of the Sisters of St. Francis of the Holy Family (Dubuque, Iowa), has evident application to every institute of religious. It was prepared by Sisters Ruth Agnes Ahlers, Ruth DeWitte, Ronald Dirksen, Kathleen Grace, Marie Therese Kalb, Joan Losey, Mary Ann Nacke, Frances Ruden, Clotilde Wierich, Mona Wingert, Lenore Ostdiek, and Mary Patrice Rochford, the Chairman of the Congregation's Commission on Charism.



When her work was completed, the constitution for the new community gave expression to the charism of Francis through goals and norms consistent with the community's and the Church's needs in that time and situation.[7]

The congregation must constantly receive the charism of Saint Francis with openness and submission to the Spirit, with fidelity and authenticity. Over this free gift, continually bestowed, it will never have absolute control or right of disposal. But, even though the inherent orientation of the congregation is fixed, the manner of implementation of the charism is not. The goals and norms, which express and implement the charism, must vary according to times, needs, and situations. An enlightened review, adaptation, retention, innovation, or rejection may be undertaken, e. g., with life styles and apostolates. **Go to My Brethren,** "A Spiritual Document for Apostolic Franciscan Women," explores the nature of the charism of Saint Francis. **Like Prophets,** the interim constitution for the Congregation of the Sisters of St. Francis of the Holy Family, suggests contemporary, viable goals and norms as manifestations of this charism.

Every missioned community within the congregation is a unit enfolding and unfolding the charism of Francis. Every missioned community shares also in the essential goals and norms of the entire congregation. Every missioned community renders service to the Church through gospel living in fraternity and littleness, marked by a Eucharistic fellowship. Rooted in the baptismal vocation. Franciscan religious living is basically charismatic. It nurtures a life centered on the person of Jesus Christ and is essentially characterized by love.

Fraternity or Gospel Brotherhood

Fraternity or Gospel Brotherhood is a way to the discipleship of Jesus Christ through love.

1. It suggests a gathering together founded on the universal and all-embracing love of the Father, Son, and Holy Spirit. Because it gives a sign of the brotherhood God desires to establish among all social classes,[8] it can never be a closed club.[9]

2. It suggests a relationship of being together in the name of Jesus. All desire to know Jesus Christ, to apply gospel values to everyday life, and to re-invent a line of conduct on the basis of communal existence.[10] All endeavor to cultivate a positive attitude about each sister's potential to grow in the Christ-life and "to recognize the diversity of gifts which enriches the oneness of the many."[11] All wish to be cordially hospitable and cheerful, sharing what they have with good taste. Whatever service is received by the sisters is accepted in faith and with gratitude as coming from the Lord.

3. It suggests a diaconal structure,[12] oriented to love. The sisters love, serve, and obey one another with a dedication to keeping the oneness of the community.[13] Unanimity is promoted by shared values. Unless the forceful persons practice restraint and the reticent are encouraged to give expression, there is no unanimity. Necessary for this harmony are kind, resolute persons who have a sense of humor. Although no one person can be related in depth to many others, everyone should share with all to at least a reasonable extent. Dialogue demands utter honesty and a sacrificial spirit, both of which necessitate prayer.

4. It suggests small, flexible groups. Creating community among the sisters through the expression of the charity of Christ in tangible ways is the first duty of the fraternity.[14] "Those who are without such allegiance are using the convent for a hotel."[15] By membership in the fraternity, the sisters acquire the right to be always welcome and the responsibility to devote themselves to the happiness of one another. They seek to grow into warm, loving women. As was the pilgrim-life style of Christ with his apostles and that of Saint Francis with his followers, so too the sisters pray, eat, and relax together. This

[7] **Ibid.**, 86; for an account of the influence of the Friars Minor upon the congregation, see 71, 98-99, 222-23, 243, and 247.

[8] LP 17; GMB 50; cf. Sergius Wroblewski, O.F.M., **Obedience, Authority, Government** (West Chicago: Christ the King Seminary, 1969), p. 1 (hereafter cited as S-OAG).

[9] Collective Pastoral Letter, **The Religious Woman in Our Day** (1969), p. 13.

[10] GMB, 50.

[11] LP, 17.

[12] Diaconal structure: This is a structure oriented to service in the community. No one seeks power. Everyone devotes himself to the others. (The noun 'deacon' means 'servant' or 'minister.') Cf. Lk. 22:28.

[13] LP, 9.

[14] Jeremiah (Michael) Crosby, O.F.M.Cap., **Bearing Witness,** "The Place of the Franciscan Family in the Church" (Chicago: Franciscan Herald Press, 1966), 120. Cf. Ernest Larkin, O. Carm., "The Place of Prayer in Community," **Renewal through Community and Experimentation** (Canon Law Society of America, 1968), 61. Cf. Anselm W. Romb, O.F.M. Conv., **The Franciscan Charism in the Church** (Paterson, N.J.: St. Anthony Guild Press, 1969), 65.

[15] Romb, 64.

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they do, not as a provision for common life and common exercises, but as a means to communion with Jesus Christ and with one another. As Christ manifested his love for all men in kenosis[16] by laying down his life, so too the sisters who are dedicated in love to the diversified membership of the fraternity grow in selflessness and humility.

5. It suggests a humble reconciliation with God and with one another in Jesus Christ in answer to the divisiveness which may exist within the community and in the world at large. Differences and traumatic experiences occur. Each sister has her weakness, the burdens of which the other sisters must carry (Gal. 6:2) in faith and with love. To each sister and to all others whom they meet, they give greetings of joy and of peace.

6. It suggests that not only man but all reality, animate and inanimate, is linked with Christ (Eph. 1:9-10). In fraternity, the sisters have the privilege to receive, to use, and to give responsibly the gifts of creation. Beginning with faith in the world unseen, the sisters not only abstain from the abuse of this world, but they encourage the fulfillment, conservation, renewal, and inventive use of and delight in the riches of the universe.

Littleness or Gospel Poverty

In fraternity, the sisters manifest their love for Jesus Christ and for all men, especially for the poor of this world. Gospel poverty is an essential feature of this fraternity.

1. It suggests the charism of poverty in fact and in spirit.[17] The charism of Saint Francis presents the ideal of living among the economically poor as voluntarily poor in fact.[18] Jesus Christ exemplified and counselled this way of life.[19] Ideally, "the Sisters' choice of clothing, housing, and recreation all bear the mark of poorfolk, for the Gospel's sake. These external expressions of Gospel poverty are evaluated by members of the community, personally and communally, for honesty to the charism of St. Francis and for meaningfulness to the people among whom they live."[20] Voluntary material poverty, for the sake of the Kingdom, rids the sisters of pride and creates an inner

[16] Kenosis means 'emptying'; i.e., 'self-emptying' or 'self-effacing.' Cf. Phil. 2:6-8.

[17] PC, §13.

[18] Sergius Wroblewski, O.F.M., **The Franciscan Charism**, Pamphlet I, Third Part (West Chicago: Christ the King Seminary, 1969), 23-24.

[19] Cf., on the counsels of Jesus, Mt. 4:18-20; 6:19-21, 25-34; 9:9; 19:21; 27-28; Mk. 10:28; Lk. 12:14-21; Ac 2:44-45. On his example, cf. Lk. 2:7; Mt. 8:20; 11:29; 20:28; 21:5; 25:45; Jn. 13:12-13.

[20] GMB, 35; cf. PC, §13.

emptiness or humility before the Lord. Humility disposes them for the charism of wisdom. Whereas the congregation maintains a high level of aspiration toward the ideal of the anawim[21] and toward that of perfect kenosis (the will to have nothing but the Lord), the person freely chooses her own concrete response.

2. It suggests a willingness to be the least and lowliest. The happiness of Franciscans in the apostolate is not founded on their environment. If they can do their work reasonably well, there is support for their own growth. Strong religious transcend the conditions and clientele, the physical anguish, the temporal insecurity and dependence of the apostolate which divine Providence ordains.[22] They enter into the mysteries of poverty and self-emptying.

3. It suggests a responsible participation in earning a livelihood for the sisters. Everyone works according to capacity and in obedience to one another, not for personal gain or disposal, but on behalf of the congregation. By the concrete evidence of a joyous financial support, justice and love are manifested toward the retired sisters, the ill, and the non-salaried sisters.[23]

It suggests the needed mobility to diffuse gospel living in fraternity and littleness, marked by a Eucharistic fellowship, through corporate and personal witness

among all men. The sisters are conscious of the eschatological dimension of the Christian life, of pilgrimage toward the Kingdom. They are not attached to fixed abodes, to towns, to recreation, to friends. Mobility allows for new expressions of Francis' charism in response to needs, times, and situations. Mobility gives insight into the handiwork of God and of man in creation, evoking praise, joy, and thanksgiving from the sisters to the Lord. "Mobility is not anarchic, for it presupposes obedience."[24]

5. It suggests being missioned and available to render possible the services of Franciscans bound to Christ in unrestricted love. Possessing Spirit-originated apostolic charisms joined to the Spirit-prompted charism of obedience,

[21] Anawim: The humble place complete confidence in God (Amos 2:7). Poverty in fact, renunciation, and suffering lead to the Kingdom: Lk. 4:18; 5:11; 6:20-9:23, 62; 12:13-21, 33; 16:9-31. Poverty of spirit is also a way to the Kingdom: Mt. 5:3-12.

[22] Romb, 68-69.

[23] LP, 22, 26; cf. PC, §13.

[24] S-OAG, 2.

the sisters are sent into the world as ecclesially commissioned persons.[25] Each new commitment involves being sent anew. With unselfish dedication, the sisters announce the Good News, teach all men by example and by word, comfort those who are ill, heal the moral sources of a fractured society, use the gifts of creation with charity, and make visible community in Christ. They are completely expendable for the Kingdom and for the needs of mankind.

Eucharistic Fellowship

In the lives of the sisters, both Gospel Brotherhood and Gospel Poverty are marked by a Eucharistic Fellowship. This Eucharistic Fellowship further enhances the other two elements.

1. It suggests that religious benefit the whole Body of Christ and the particular diocese in which they live by prayer, by penance, and by the example of their lives. In accord with the character of their congregation, they also enter vigorously into the external works of the apostolate.[26]

2. It suggests that "community in Christ is created, fostered, and shared by fidelity to the celebration of the Eucharist, to private prayer, and to reflective reading of the Word of God."[27] The sisters teach by example how to join community living with prayerful solitude. They manifest through witness how the Eucharistic community becomes an apostolic community. Out of the praying community set afire by the Eucharist, evolves the apostolic community for the sake of the Kingdom.

3. It suggests that the charism of gospel living in fraternity and littleness, marked by a Eucharistic fellowship, cannot be actualized by Franciscans without metanoia.[28]

4. It suggests that when a crisis arises on any level of life, the sisters assume the responsibility for appropriate forms of penance and vigil.

5. It suggests that prayer life should give expression to the charism of the congregation: the concepts of Gospel Brotherhood, Gospel Poverty, kenosis, conversion, and pilgrimage; adoration and atonement; exultation over the presence of God in his gifts of creation; anguish over the world's wounds; local apostolates and needs; optimism about the potential of each sister for the Christ-life; and reconciliation and peace among the sisters.

The Charism of the Individual Person

As disciples of Jesus Christ through a life of love, the members of the congregation recognize certain salient facts regarding the gifts bestowed by the Spirit upon each individual member.

1. They recognize that each sister is a unique and inimitable person of singular value. In response to the call of the Spirit, she enters the congregation. The charism of Saint Francis — his gift to the community, gives direction in value and in goal to the individual's participation in the charisms of poverty, of unrestricted love for Jesus Christ, and of obedience. Since these values are her internalized orientations, the sister chooses freely to become an evangelical and ecclesial woman within the Franciscan community. "Unless this is the case, she will never develop a sense of bond with the community."[29] She chooses freely to request the privilege of bringing her personal charisms into association with that of the congregation, so that her personal gifts may be realized and more freely expressed. She asks voluntarily that her personal charisms may be empowered within, through, and by the charismatic thrust of this Franciscan congregation. As a result of development, of the grace of God, and of her cooperation, she is strong enough to support the corporate charism and its apostolic manifestations with her special talents.[30]

2. They recognize that the congregation should learn to perceive, to test, to strengthen, and even to unveil charismata. The human spirit of the Franciscan sister "should develop in such a way that there results a growth in its ability to wonder, to understand, to contemplate, to make personal judgments, and to develop a religious, moral, and social sense."[31] Her human spirit demands respect and enjoys a certain inviolability, always recognizing the rights of other persons and of the congregation. She should, therefore, be encouraged to become, within the ambit of the grace of the corporate charism freely chosen, what nature and grace have indicated.

3. They recognize that charism involves suffering, and suffering is itself, in turn, a charism (2 Cor. 4:7-13).

> It is painful to fulfill the tasks set by the charisma and at the same time to endure within the one body the opposition of another's activity which may, in certain circumstances, be equally justified. Each one's charism is always limited and humbled by the gift of another. Sometimes it must wait until it can develop, when that of another is no longer needed. The maximum use of everyone's personal talents is not always possible in view of the common good. These painful facts must be viewed soberly as an inevitable consequence of their being a community with many gifts. . . .[32]

4. They recognize the authenticity of the individual charism to be revealed in the fact that the person so endowed bears humbly and patiently the in-

25 Cf. Thomas Dubay, S.M., **Ecclesial Women**, "Toward a Theology of the Religious Life" (Staten Island, N.Y.: Alba House, 1969).

26 Vatican Council II, Decree on the Bishop's Office in the Church, §33.

27 LP, 11-13; cf. GMB, 58-61.

28 Metanoia means 'conversion' or 'penance.' The Christian does penance when he seeks to put on the mind of Christ. Note the coupling of 'renewal' and 'penance' in the Documents of Vatican II—e.g., LG §15; SC §9; AG, §13.

29 Michael Crosby, O.F.M.Cap., **Franciscan Charism** (Pulaski, Wis.: Franciscan Publishers, 1969), 42.

30 Romb, 68.

31 Vatican Council II, Pastoral Constitution on the Church in the Modern World, §59.

32 Rahner, 77; cf. Crosby, **Franciscan Charism**, 7.

evitable sorrow of her charismatic endowment. She does not become embittered. Her inner psychological and spiritual growth should be enhanced rather than thwarted, if misunderstanding and excruciating frustration are received in faith as a participation in the kenosis — the self-effacement — of Christ. Those persons who are consistently incapable of enduring such suffering ought not to remain in religious life. Nor should those remain who are unfit for the joyful burden of obedience.[33]

Balance: Corporate and Individual Charisms

1. When a person is admitted to the Congregation of the Sisters of St. Francis of the Holy Family, the sisters accept her as an individual, with her specific charisms. This acceptance is both a privilege and a challenge for the congregation. It is a privilege to have this person among the other sisters for the service of the Church. It is a challenge to supply an atmosphere of loving trust and support to this person, and to allow her the flexibility necessary for the maturation of her charisms within the larger context of the corporate charism. Incorporation of the person into the congregation presupposes prayer-filled dialogue.

In counter-balance and because every charism is by its nature both social and ecclesial, the individual person assumes a privilege and a challenge. Hers is the privilege of bringing her charisms into full relationship with the corporate charism in the service of the Kingdom. Hers is the burden of presenting her charisms to the listening congregation for acceptance. Thereafter, hers is the challenge of actualizing the potential of her charisms within the context of the corporate charism.[34] By listening and responding in love, the congregation helps create the situations wherein both the corporate and the individual charisms can be shared with the people of God in joy and in peace.

2. The sister has joined the congregation freely in terms of its existing apostolic manifestations of the corporate charism. She is voluntarily an evangelical and ecclesial woman. She recognizes that changes in the expression of the corporate charism develop in response to times, needs, and situations through dialogue, general chapters, and other processes within the congregation, the dioceses, and the Church as a whole. Divisiveness is not of the Holy Spirit; it should not be present among the sisters.

3. The apostolic placement of sisters is based on their abilities and interests, preparation, and experience; and, in the context of the congregation's needs, it involves taking into consideration their individual charisms. Whenever a sister expresses the desire to fulfill a charism, those in authority dialogue with her. The love of the sister for the congregation and for all the people of God

[33] Rahner, 78; cf. Romb, 69.

[34] Obedience: LP, 4, 6, 9; GMB, 39-47, 52. Cf. Michael Crosby, O.F.M.Cap., **The Call and the Answer** (Chicago: Franciscan Herald Press 1969), 141, 143, Cf. also notes 36 and 37, above.

and the processes evoking change are factors in such a decision. "The charismatic element in the sister's apostolate is subject to the same testing as that of other charisms. She is no exception (1 Thess. 5:19-21)."[35] The dynamism of tension within the congregation, caused by the necessary exercise of restraint by superiors and the inevitable enthusiasm of visionaries, promotes vitality and balance. A harmony can be assured by the Holy Spirit. In all things Jesus Christ must be served in charity.

4. To further the work of the Church, the individual sister should share in, with, and through, her local community. She needs the support and the love of others, a positive feedback to her ego. Her needs should be met through her friendship with Jesus Christ and through the resources of the community. This will help her to respond in faith should she be called to frustration of talent for love of the Lord.

5. The sisters, in genuine partnership, give and receive the support, encouragement, and assistance which characterize an apostolic team. Together, they assess the needs of their local situation and determine the goals and plan of action, balancing the dynamic tension between individual initiative and community witness.

6. Every genuine Franciscan life serves the religious congregation and the Church. Unrecognized goodness, even charismatic goodness, is found abundantly in the Church. More is being done in the service of Jesus Christ than appears in the pages of newspapers and histories of religious communities. Can it not be a charismatic goodness to serve patiently in teaching, counselling, nursing, or domestic tasks, praying with charity and asking nothing else of life?[36] A sister's gifts need not be extraordinary. In fact, extraordinary gifts are not to be sought after, nor are the fruits of apostolic labor to be presumptuously expected from their use.[37] It is the charismatic features of the congregation as a whole which must be of striking character. These charismatic features serve the Kingdom in the following specific ways.

First, they are a sign of "the force of Christ and the boundless power of the Holy Spirit within the Church."[38]

Second, they are a sign of the gospel message; that is, of charity through discipleship of Jesus Christ in fraternity and littleness marked by a Eucharistic fellowship.[39]

Third, they are a sign "tha convinces and leads to faith, by which the Church is recognized as a work of God.... The charismatic element in the Church i not only an object of faith bu by its plentitude and enduring presence and its perpetually re newed vitality, it can be a mo tive of faith."[40]

Fourth, they are a sign tha

[35] Dubay, 59. [36] Rahner, 65. [37] LG, §12.

[38] LG, §44. [39] LP, 6-7; GMB, 48.

[40] Rahner, 68; cf. Rom. 12:7-8; 1 Cor. 12:8, 28-29, 31; Lk. 3:1-8; 14:1.

God became man to make men brothers, and they constitute an eloquent appeal to fraternize the world.[41]

Fifth, they are a sign "of the unbreakable link between Christ and his Spouse, the Church."[42]

Sixth, they are "a sign of Christ contemplating on the mountain, announcing God's kingdom to the multitude, healing the sick and maimed, turning sinners to wholesome fruit, blessing children, doing good to all, and always obeying the will of the Father who sent him."[43]

Finally, they are a sign of resurrection.[44]

Through openness and submission to the Holy Spirit, who continually bestows the gift of the charism of Saint Francis, the congregation gives expression to **sign** through **charity** in fraternity and littleness, marked by a Eucharistic fellowship.

[41] GMB, 50. [42] LG, §44; PC, §12.
[43] LG, §46. [44] LG, §44.

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source of: Rom. 1:11; 1 Cor. 7:7; 12:11; 2 Cor. 2:11; 9:8.
purpose of: 1 Pet. 4:10; Rom. 5:15-16; 6:23; 11-29; 1 Cor. 1:7; 1 Tim. 4:14; 1 Cor. 12:7; 14:12; Rom. 12:4-5; Eph. 4:4; 12-13; Ac. 2:12.
types of: Rom. 12:6-8; Eph. 4:11; 1 Cor. 12:7-11, 28-31; 1 Cor. 13 (charity the greatest); 1 Cor. 13:8-11 (charity is eternal, other charismata are temporary); 1 Cor. 14:1-25 (relative value of charismata); 1 Cor. 7:7 (state in life is potential charism, a call to the service of the Kingdom).
test of: 1 Thess. 5:12; 19-21; 1 Cor. 14; 1 Cor. 12:1-3.
religious life as: Rom. 5:5; 6:11; 12:4-8; Mk. 10:28; Mt. 19:21; Lk. 10:39, 42; Col. 1:24; 1 Pet. 2:21.
individual: Rom. 1:11; 12:3, 6; 1 Cor. 7:7; 12:7; 1 Pet. 4-10; 2 Cor. 4:7-12; Col. 1:24.
balance: Lk. 12:32-33; Rom. 8:28; 12:7-8; 1 Cor. 12:4; ž, 12-30; Eph. 4:12-13; 2 Cor. 3:17; 1 Cor. 14-33; 12:8-28, 31; 1 Thess. 5:12, 19-21; 1 Cor. 13:1-8; 14:1.
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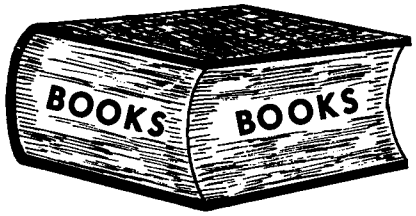

In the Valley of the Mekong. By Matt J. Menger, O.M.I. Foreword by H. Ross Perot. Paterson, N. J.: St. Anthony Guild Press, 1970. Pp. viii-226. Cloth, $5.50; paper, $3.95.

Reviewed by Father Raphael D. Bonanno, O.F.M., pastor and superior of a sprawling urban-rural parish in Ceres, Goias in the interior of Brazil where he has been a missionary for eight years.

Father Matt Menger, having spent thirteen years as a highly qualified missionary in Laos, here gives us the fruits of his experiences "in the Valley of the Mekong" in autobiographical form. He traces his steps from Texas to Rome to Laos to the U. S., and back to Laos. In 31 action-packed chapters, he describes life in Southeast Asia among pagans, in conditions of wartime and peace, in joy and sorrow, slowly trying to build a new Christian civilization integrated with Laotian customs. It is the story of one man of a group of Oblates of Mary Immaculate trying to stem the tide of Communism — or better, trying to turn the tide towards Christianity. This book shows history in the making, by one of its makers. For example, Fr. Matt, as an eye-witness at times, talks of Dienbienphu, the Battle of the Plain of the Jars, and Prince Souvanna Phouma's government. He shows honest, good, little people trying to make a little, good, honest progress in life. At the same time he reveals how big, important people maneuver seven coups d'état in inner government power-struggles. Life in Laos may be lackluster for a diplomat's wife, but it is never unexciting for an American missionary.

Although his book is full of episodes and reads rapidly, the author pauses once in a while to reflect and ponder the facts. This is where Menger reveals himself. His personal comment on the type of paganism that would ostracise a mentally retarded girl because she had an "evil spirit" shows a pastor's concern for his people in the throes of diabolical superstition. His chapter on the attitude of other Americans in Laos was a sharp contrast with his own spiritual motivation. His sections on the mentality of the people as regards marriage, children, evil spirits, pagan legends, honesty, courage, ignorance, and Oriental courtesy, reveal Menger as the very interested observer.

The author includes many Laotian phrases in his book, such as **Khoun Pha** (priest); these give an "otherworld" aspect to the story, which is right, certainly, since Laos is so very different from what we know in North or South America. Menger is trying to communicate the existence of another world, another people, another mentality; and the language of that world can help this communication. One could wish he had dwelt more on key words of the Laotian language and their full connotations to show more clearly the mentality of the people — words such as God, mother, loved one,

home, impolite, thief, and even a swear-word or two to show what they detest.

Menger's pastoral program is also interesting. He builds edifices in order to build or form people. He seems to have the pastoral objective of making the Church a tangible and intangible presence among the people: tangible, with orphanages, schools, and chapels; intangible, with formation courses in catechism, manual arts, and reading and writing.

The book is undoubtedly fascinating reading. But it raises certain questions. Why, for example, did Menger write? Did he tell his story as a legitimate appeal for funds and help, as his address on the last page of the book might indicate? Or did he write to get off his chest so many events and experiences accumulated in his busy life? This latter, I don't think was his reason. Or did he see a new local Church rising like a phoenix out of the dying embers of a pagan civilization and, overwhelmed by the vision, feel impelled to tell what he saw? This could very well be his reason for writing.

Another question. Was, or is, Menger a successful missionary? This question is ten times more difficult to answer than the first on his motives for writing. What are our criteria to judge a missionary's success or failure? Being Americans, we tend to judge by positive, practical results. But this is only half the picture. The missionary task of the Church is to prolong the mystery of the Incarnation in space and time. One part of this work is seen; and the other, unseen. "The essential is invisible." Therefore our human judgment will always falter in this field. Only God can truly judge a missionary.

Another and final question. How does Menger's journal rank with other great missionary journals like the writings of St. Isaac Jogues, a Fr. Louis Hennepin, or a Junipero Serra? These men wrote famous letters or journals because they looked at the new world with eyes of the ancient, catholic faith. They were about the work of the Incarnation, being lived and suffered in a definite time and place. By writing of their deeds of everyday life, these famous missionaries revealed themselves as giants of faith and of humanity. So we return to our final question: How does Menger on the Mekong rank with the other greats? This I won't presume to answer for the reader. He should read Menger himself and arrive at his own conclusion. At the very least, it will be an exciting experience.

The Religious Life Defined: An Official Commentary on the Second Vatican Council Deliberations. Edited by Ralph M. Wiltgen, S.V.D. Techny, Ill.: Divine Word Publications, 1970. Pp. 135. Paper, $1.95.

Reviewed by Father Julian A. Davies, O.F.M., a member of the philosophy department at Siena College, Loudonville, N.Y., and Associate Editor of this Review.

"This book is for the most part a translation of an Official Commentary on the chapter about Religious in the Dogmatic Constitution on the Church" (p. 3). The Commentary in question is that of the conciliar Doctrinal Commission.

Besides detailing the votes on the various drafts of the Dogmatic Constitution, and explaining replies to qualifications submitted by the phalanx of 679 Fathers who rallied to the defense of a more traditional view of religious life than the first draft had in mind, the Doctrinal Commission's efforts, as translated by Father Wiltgen, amount to a commentary on the five paragraphs of the Dogmatic Constitution devoted to Religious.

Father Wiltgen's role in addition to translator is that of corrector of the Abbott-Gallagher translation, which is found to be notably deficient in two or three spots, mildly deficient in several more. His most penetrating observation, in my opinion, was his correction of footnote 217 in Abbott-Gallagher, which distorts the purpose of the document in treating of the exemption of religious.

The Religious Life Defined is a misnomer, for the work does not do that, nor does it treat of the Decree on Religious Life, as one might be led to expect from the title. The publication in English of the Doctrinal Commission's commentary does make available some more official texts and remind the reader of the danger of arguing from translations in too literal a fashion and of the need for a living guide to the meaning of the written word. **Religious Life Defined,** however, seems to be a book for libraries of religious houses, rather than for the bookshelves of ordinary religious.

Religion, Language, and Truth. By Leslie Dewart. New York: Herder and Herder, 1970. Pp. 169. Cloth, $5.95.

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

Leslie Dewart's contribution to the contemporary debate on theism is doubtless well known to the reader: Like man himself and everything else cosmic and cultural, religious doctrines too are a part of the evolutionary process and must be transcended. This is true, at least, when such a step is indicated by unmistakably real and linear developments in other fields bearing on religion; and this applies most urgently of all to human knowledge of God.

In this expanded series of lectures, first delivered under the aegis of the Portland (Ore.) Christian Lectureship, Dewart makes the same point once again but with proportionately more stress than usual on the nature of language as the basic premise of his argument. Chapter One states his thesis that the contemporary crisis in Catholic thought stems from deep-seated differences in the very way in which people look at the world — their ideals of knowledge and truth — rather than being simple disagreements on specific religious or doctrinal questions within a single, common outlook.

Chapters Two and Three are the speculative core of the book, in which the author argues, respectively, for a "functional-syntactic," rather than a "structural-semantic" understanding of language; and for a theory of truth as cause rather than effect of the mind's conformity to reality. Language is, in other words, the matrix of thought rather than its expression; and truth is primarily the construction of a self-transcending, successful and (if I have understood Dewart correctly here) contingent relationship between the self and the now-distanced world. What Lonergan, among others, never seems to have understood, is that the traditional insistence upon the mind's conformity to reality is, far from being denied, emphatically presupposed in this newer and richer interpretation of truth.

The remaining three Portland lectures are applications of Dewart's epistemological position to religious questions of paramount importance: faith, authority, and the knowledge of God. Doubtless not all will agree, but I think that the author says a good many eminently practical and sensible things in these lectures.

A seventh lecture included in this volume was originally given at the First International Lonergan Congress (St. Leo, Florida). Dewart first establishes that Lonergan belongs very much to the "Tradition," which Dewart takes to include

practically everyone from Parmenides to the present, when at last a revolution has been made possible by man's emergence onto a new threshold of self-realization. Then he criticises both the procedure and the substantial content of Lonergan's work in light of his own speculative positions.

There is a bit of editorial carelessness very evident at certain points in the book, as well as a minor point of content here and there on which one might like to dwell if there were space. Does it make any difference, e. g., whether one calls reality "process" (with Whitehead), or "relativity" (as Dewart suggests)? The point is that a single cosmos marked by internal relations is in process. Or does Dewart want to go out of his way to avoid making friends in any quarter whatever?

Of much greater importance, however, are two fundamental questions which come to mind now that Dewart has published this series of lectures which (other than further detail here and there on his theory of language) marks no real advance over **The Future of Belief** and **The Foundation of Belief.** Both questions envisaged have to do with the positive elaboration of Dewart's alternative to the "traditional" expression of the Christian vision.

I for one am prepared to grant the validity of Dewart's critique of that tradition; but by now I would hope to see something more definite and positive suggested as an alternative. The first question, then, is this: What metaphysical structure does Dewart presuppose in opposition to a doctrine of substance? The closest he comes to stating it is his suggestion, surely insufficient, that "reality as such is relativity" (89n). Nor would I want to minimize the importance of historicity, upon which Dewart places such stress; but it is legitimate to ask **what it is** that he sees as historically unfolding.

The second question is complementary to the first. Besides asking Dewart for a more specific and positive characterization of the world, I would ask him for the same originality concerning his understanding of God. Granted that God is poorly conceptualized as the supreme being, as first cause, etc., just how — positively — would Dewart have us conceptualize him? (The refusal to conceptualize must, for the philosopher, be translated into the positive affirmation of "objective" indeterminacy, which I would unhesitatingly accept, if only Dewart would stop hedging and state it).

How, moreover, would Dewart ask us to understand the divine activity vis-à-vis the world? The sixth lecture of this book takes us no further than **The Future of Belief** (1966), actually, in which God is said to be "present," and in which the divine activity is implicitly limited to "providence." In this lecture, to be sure, there is a more incisive repudiation than formerly of 'providence' as traditionally understood. Dewart now rejects explicitly the notion of a primordial divine plan for creation; but the time has come, it would seem, for Dewart to state plainly what he **does** hold, regarding both God's intrinsic reality and God's activity relative to the world.

I think that a good many people are waiting for the answers to these questions. Dewart has done such a good job with the preliminary, negative phase of his task that we ought to be willing to await with some patience the fulfillment of the promise revealed in his critique. Even in the interim however. I would suspect that the publication of 169 pages of lecture material in no appreciable way transcending **The Foundations of Belief,** may pry loose $5.95 from very few pockets.

COVER AND ILLUSTRATION CREDITS

The cover and all the illustrations for the February issue of THE CORD were drawn by Friar Lawrence Tozzeo, O.F.M., a student for the priesthood in the Province of the Immaculate Conception, at St. Francis Seminary, Andover, Massachusetts.

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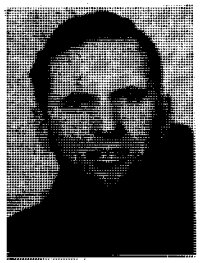


Is the Mass a Celebration?

A common intellectual failure is the misinterpretation of metaphors. Current liturgical practitioners, if not theorists, have been bewitched, I believe, by the expression, "The celebration of Mass." In its root meanings in the French and Latin, "celebrate" refers to a multitude, or to something famous; and it came to be applied to the performance of religious ceremonies which were public and commemorative of well known events. The note of festivity is an extremely derivative meaning of "celebration," and nowhere does that word mean "party."

Vaticans II's Decree on the Liturgy, which represents the Church's awareness of Liturgy in our own day, frequently mentions the "celebration" of Mass but never connects this expression with "enjoyment." "Active participation" is the keynote sounded there. With the addition of the Aristotelian premise that pleasure is consequent upon activity, we can, however, justify the commonly held view that the Mass is a joyous, happy occasion, a celebration in what has come to be the new literal sense of the term. And certainly the fruits of active participation have shown themselves in vibrant, vital liturgies which refresh the spirit in ways never dreamed of before.

But the "poor celebrations" that harm the faithful are not limited to those lifeless liturgies in which neither priest nor people give of themselves. "Poor celebrations" are also those which misinform the faithful as to the meaning of what they are doing: worshipping God. Celebrations which allow no space for silence, no room for the individual as individual, no real scope for the virtue of faith, are poor celebrations. Masses which convey the notion that Mass must, to be valuable, be an emotionally satisfying experience, are not good celebrations.

Not long ago a college student remarked to me that she had found the previous day's Mass "boring." She was not so "turned off' as to give it up, however, and was seeking in the Mass of that day what she hadn't gotten the day before. Complaints about the Mass like hers are all too frequent, however. They make me wonder whether the live, relevant, frequently experimental liturgies in which our high-school and college students participate in edifying numbers, are failing to get across to youth that Mass is a liturgy, a "service" of God, as well as a "celebration," that it involves giving, as well as receiving; that it demands faith as well as experience, and that like everything which has anything of the human in it, it follows a rhythm of systole and disastole, so that what seems a "boring" liturgy is nonetheless valuable in spite of its failure to raise feelings to a fever pitch.

"Poor celebrations" do hurt worship, but poor celebrations are never "bad," and celebrations which are less than ideal in vitality and participation and interest, may still be good celebrations, though not the best. (The rather universal tendency of our young to decry anything less than the perfect as evil operates in the liturgical area too.)

What seems particularly disturbing in the freezing of the metaphor "celebration," is the loss of transcendence in the Mass: transcendence in both vertical and horizontal dimensions. Making our people alive to one another is an important function of Liturgy, but Liturgy can't stop there; God must be alive for us too, both in and as a result of Liturgy. And the innovative, vibrant, planned liturgies for special groups, especially youth, have to open the minds and hearts of participants to non-peer group liturgies. How this is to be done—and instruction is part of the answer—is one of the real problems we have to face today. "Celebrative" celebrations of Mass may appeal to young atheists. It is of the utmost importance that our liturgies manifest that they do of their very nature carry us beyond ourselves—beyond the pleasurable moment to real service, first of all of God, and then also of our neighbor..

J. Julian Davis Jr.

Clare and Joy

Sister Mary Seraphim, P.C.P.A.

"Always gay in the Lord!"[1] Such is the striking phrase by which Saint Clare of Assisi is characterized in the Cause of her canonization. The quality which impressed others most in this courageous woman of poverty and penance was her overflowing joy. All genuine followers of Saint Francis bear this hallmark, but in the "Little Plant" of the Poverello it seemed to find a charming and unique expression. The theme of it recurs consistently in her writings and finds mention in the testimony of others. The heritage which Clare left her daughters is one of joyous dependence on the Lord, who will amply provide for his own.

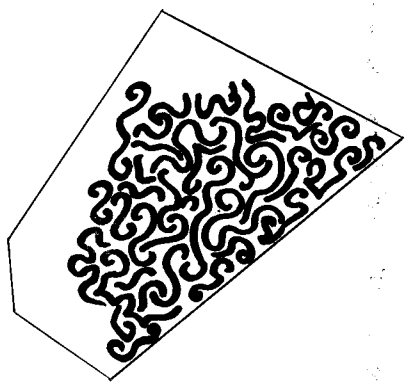
In his book, **The Call of St. Clare**, Henri Daniel-Rops has written,

> Joy! This is the conclusive word for Franciscan spirituality and the methods of contemplation that Clare taught her daughters. Or was it teaching? Even more, it was an attitude towards life, one so natural and instinctive that the least gesture bore witness to this joy.[2]

An "attitude toward life"—this is indeed a penetrating insight into the character and spirituality of Clare. She possessed a heart and mind alive to beauty and a soul overflowing with a love which had been purified and refined in the furnace of consecrated love. These natural and supernatural endowments had, moreover, been molded by that most joyous and captivating of saints, Francis of Assisi. Of him it is said that there was within his heart a twofold source of joy: "he possessed a keen faculty for appreciating every object of beauty and was capable, not only of doing good actions but of forgetting afterwards about them."[3] This personal disinterestedness sprang from the total despoliation which he imposed on himself in the royal service of Lady Poverty. He moved freely through life as "a beggar, yet enriching many; as having nothing yet possessing all things."[4] He clung to nothing and therefore nothing impeded his progress on the highway of love. Clare caught this spirit of liberty which arises from voluntary poverty. What she wrote in a letter to Agnes of Prague could easily be applied to herself: "Never linger on the road: on the contrary, advance joyously and securely along the path of so great an honor, swiftly and with light and peaceful step that raises no dust."[5]

The imagery must have been taken from Francis himself, who once said,

> The devil rejoices most when he can snatch away spiritual joy from a servant of God. He carries dust so that he can throw it into even the tiniest chinks of conscience and soil the candor of mind and purity of life. But when spiritual joy fills hearts, the serpent throws off his deadly poison in vain. The devils cannot harm the servant of Christ when they see he is filled with holy joy.[6]



But Clare's joy was not jocularity or complacency with the trivia of life. It sprang from a spirit tempered by suffering, both physical and spiritual, in which she had learned to see and experience the Fatherhood of God. On her deathbed she avowed: "Since I experienced the grace of our Lord Jesus Christ through the merits and teachings of our Father Francis, no suffering has been hard for me, no exertion or penance or illness painful."[7] Why was this? Because

> when you have become penetrated with the joy of God, all of your sorrows will turn into joy, all of your trials will be graces; you will recognize your faults, you will be sorry for them and they will be forgiven so that they may become happy faults. They will remind you only of the goodness, the tenderness, the joy with which God forgives them. When you become penetrated with the joy of

[1] From the Cause of Canonization as reproduced in Nesta de Robeck, **St. Clare of Assisi** (Milwaukee: Bruce, 1951), 192.

[2] Henri Daniel-Rops, **The Call of St. Clare** (New York: Hawthorn, 1963), 75.

[3] Agostino Gemelli, O.F.M., **The Franciscan Message to the World** (London: Burns, Oates & Washbourne, 1934), 37.

[4] 2 Cor. 6:10.

[5] Second Letter to Agnes of Prague, in Daniel-Rops, 117.

[6] Thomas of Celano, **St. Francis of Assisi** (Chicago: Franciscan Herald Press, 1962), 150.

[7] De Robeck, 132.

Sister Mary Seraphim, P.C.P.A., is a contemplative nun at Sancta Clara Monastery, Canton, Ohio. Her writings have appeared in various Catholic periodicals.

> God, God will become God again, he will become a Father again, and we will again become his children.[8]

Thus it was that Clare walked in loving confidence in her Father's care for her. It was not always easy for her to see the hand of God in all that happened, for many times her trust was stretched to the limit. Sometimes fifty sisters sat down to dinner in her refectory with but a single loaf of bread on the table. Remedies for her sick sisters were lacking; the little convent admitted drafts in the winter and broiled in the summer; her cherished ideal of perfect poverty was opposed by the highest officials in the Church, including the Pope; she spent forty-six years in religion, twenty-nine of them as a bedridden invalid waiting for the confirmation of her rule which she received only two days before her death. Yet her trust never wavered; and God did not fail her, even if a miracle was required. And the miracles came. Then Clare raised her eyes and hands to heaven in joyous gratitude. Her spirit was infectious and the sisters who lived with her rejoiced in her presence, for she made the austerity of the convent of San Damiano a sunlit path to heaven. It is noteworthy that after the death of Saint Clare, the sisters were not able to endure the rigors which the poorly constructed building imposed on them and soon moved to another convent within the city walls of Assisi. While Clare was with them, however, they scarcely seemed to notice the hardships; for the fire of her ardor enkindled their spirits and made the penance of the body hardly noticeable.

This pervasive joy was detected by Cardinal Hugolino, who counted it one of his greatest privileges to visit the young abbess of San Damiano. He wrote to her, "Whence comes then this indescribable joy which sweeps over me when, in your presence and that of your sisters, we discoursed about the infinite love of the Lord?"[9] At another time, he addressed her from the papal court, "From that hour when the necessity of returning separated me from your holy conversation and tore me away from that joy of heavenly treasures, such bitterness..."[10]

The people of Assisi felt it too, for joy would emanate from the lay sisters who, on their begging tours, would follow Clare's admonition to "praise God for every beautiful green and flowering plant they saw; and that for every human being they saw, and for every creature, always and in all things God must be praised."[11] All of God's world raised the heart of Clare to joyful praise of its Maker. Her approach to nature was profoundly reverential. She read

[8] Louis Evely, **Joy** (New York: Herder & Herder, 1967), 9.

[9] From the Letter of Cardinal Hugolino as reproduced in **The Life and Writings of St. Clare of Assisi** (St. Bonaventure, N.Y.: Franciscan Institute, 1953), 111.

[10] **Ibid.**

[11] De Robeck, 223.

the illumined scroll of the Umbrian countryside which rolled out below the terrace of her convent with the same perception with which she plumbed the Holy Scriptures.

Daniel-Rops comments, in this connection,

> And is it not true that in this beloved Umbria where she lived her life of prayer in this little convent, deliberately destitute of creature comfort, it is in this secret joy, purer and more intense than any other, that we perceive and we can still catch the echo of the words of love that welled up from within her heart?[12]

Love! That is the veiled power which animated the soul of Clare. The well of her tears was also the fountain of her joy. In Clare they seemed to be two faces of the same coin.

For Clare to spend the time of prayer in profound compassion before the Crucifix was not unusual. Weeping over the sufferings of Christ, she divined the abyss of human agony which engulfed the soul of Christ as he willingly endured the crushing weight of a world of sin which he had, through suffering and death, to bring back to his Father. She well knew, however, that "when we raise our eyes to the Cross, we should recall that love of which the cross is now the symbol."[13]

The telling evidence of Sister Cecilia assures us that "in prayer she [Clare] shed most abundant tears, and with the sisters showed much spiritual joy."[14] When Sister Phillippa says, "All her conversation and speech turned on the things of God and neither her ears nor her tongue ever inclined to worldly things. Notwithstanding all this, she was always gay in the Lord, and her life was entirely angelic,"[15] and we might well wish to have joined in the recreations of San Damiano when Clare was present. For she who could write to Agnes of Prague that (since the receipt of the latter's letter), "Truly I can rejoice, nor can anyone rob me of such joy, because I now possess what under heaven I have desired,"[16]—she who could write this, must have poured a wealth of warmth and lively affection upon her sisters within the little monastery.

Clare accepted joy "as a command from Christ."[17] But it was "joy in FAITH. It was as genuine and living as her faith. Her inexhaustible joy proceeded from a perpetual miracle: the daily gift of the Father."[18] Especially did Clare rejoice in the Eucharist, for she believed that

> the Eucharist is the celebration of the mystery of faith and joy. Is not the daily celebration of the Eucharist a joyous experience? The joy of each one sustains the joy of the others! Our joy and

[12] Daniel-Rops, 76.

[13] Bertrand Weaver, C.P., **Joy** (New York: Sheed & Ward, 1964), 105.

[14] De Robeck, 203.

[15] **Ibid.**, 192.

[16] From the Third Letter to Agnes of Prague, **Life and Writings**, 93.

[17] Evely, 9.

[18] Cf. **Ibid.**, 41

gratitude for the message of joy increases as we join together in one hymn of praise.[19]

Clare learned early that

> we can celebrate the Eucharist joyously if we have prepared ourselves by bringing joy to our brothers and sisters, by being attentive to opportunities likely to foster joy—joy in the Lord, fully human and Christian joy. We keep ourselves open to the joy of discipleship by paying the necessary price of self-denial.[20]

Her life was a testimony to this. Thomas of Celano could write:

> In Clare, for all her mortification, she preserved a joyful, cheerful countenance, so that she seemed either not to feel bodily austerities or to laugh at them. From this we gather the holy joy which flooded her within overflowed without; for the love of the heart lightens the chastisement of the body.[21]

Clare quoted Saint Paul, "If you weep with him, you shall rejoice with him," counseling a sister, therefore, to "rejoice and be glad and be filled with exceeding gladness and joy of spirit."[22]

Such sentiments were the leitmotif of Clare's life. Even her portraits, rendered by some of her contemporaries, breathe a silent gladness and youthfulness of spirit. Always Clare was the bride, radiant with her first love. It must have been this contagious enthusiasm that first drew Francis' gaze toward her and made him desirous to "capture this noble prey for his divine Master."[23] Francis would send his poems and songs to Clare as to a kindred soul, for he knew she would appreciate them as no other could. They both fed their spirit at the same fountain of love, and the clear waters washed their very countenances with purity and light. Clare was a flame, dancing before the Tabernacle where Francis had placed her and announcing by her joyous presence, the surpassing wonders of divine-human love. She died whispering the words which the liturgy applies to martyrs: "Precious in the eyes of the Lord is the death of his holy ones."[24]

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19 Bernard Häring, C.Ss.R.., **Acting on the Word** (New York: Farrar, Strauss & Giroux, 1968), 194.

20 **Ibid.**

21 Thomas of Celano, "The Legend of St. Clare of Assisi," **Life and Writings**, 32.

22 First and Second Letters to Agnes of Prague, **Ibid.**, 89, 92.

23 Celano, "Legend of St. Clare," **Ibid.**, 21.

24 De Robeck, 215.

Voices of Bonaventure

Marigwen Schumacher

Doctor Seraphicus, Cardinal Bishop of Albano, Minister General, Second Founder of the Order, Master of the University of Paris, Prince of Mystics: the titles abound; the activities are varied. Many indeed are the facets of Bonaventure's life, official and scholarly. The breathless re-telling of his travels and accomplishments tempts one to respond, "Incredible!" A mere listing of titles of his writings: lectures, sermons, theological tracts, letters, mystical works, poems—indicates their scope. There has been a vast number of books, dissertations, and articles examining the various aspects of his doctrine. And these are valid; but they are, for the most part, abstractions—distillations, impersonal analyses.

The increasingly imperious cry of our contemporary culture is a demand for "personalism." Dialogue, psychedelia, sensitivity groups, McLuhanesque media are the touchstone of the 70's. Direct encounter not with ideas but with persons is the criterion for evaluation. Can we, then, get behind the impersonal abstraction of Bonaventure's thought and theory, behind the cataloguing of "jobs done" and "books written," and encounter (i. e., "hear") the man himself? In his own words — in his own voice—as a person? And in this encounter, can we meet a great human being?

Saint Bonaventure (1221-1274) lived in an era when many of the factors characteristic of our time were beginning to show themselves: commercial expansion, intellectual questioning, technical explosion, artistic innovation, spiritual crises. As we reflect upon those problems and the solutions suggested to them in the Christian tradition, we feel a bond of sympathy and understanding.

It was this complexity of environment as well as the multiplicity of his involvement that brought Bonaventure to confront many of the issues which still face us today. This series of articles en-

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counters Bonaventure in and through his sermons and letters[1] rather than through his theological and philosophical writings. Bonaventure's concern throughout was to "proclaim the Good News"—to make present the Word of God; and hence he does not often reveal himself through personal anecdote or reminiscence, nor does he give individualistic interpretations. There soon becomes clear, however, as one reads these sermons and letters, the warmth and vitality of this man so deeply understanding toward persons, situations, and problems. In seeing or hearing his first-person comments, in considering his reactions to various types of audiences, in analyzing his choice of image and symbol, in examining his use of scriptural quotations and other insights, the aim here is to "tune in" on the voices of Bonaventure.

In the Quaracchi edition of the **Opera omnia** of Bonaventure, there are some 425 **Sermones** arranged according to the liturgical year and the feasts of the saints. There are also several "theological" sermons and about twelve letters which are written to specific groups or individuals.

The privilege and responsibility of preaching was fundamental to the Franciscans and to the Dominicans. Bishops, responding to the evident needs of the people, gave special permission to these newly founded, mobile Mendicant Orders to preach the gospel: to proclaim the Good News. Francis, who was popularly called the "Herald of the Great King,"[2] transformed the troubadours' ballads into songs of joyous praise to God, and he enjoined his friars to preach with appropriate episcopal permission and "ad utilitatem et aedificationem populi."[3] Bonaventure, in his **Expositio super regulam fratrum minorum**, comments:

> Therefore no one ought to preach unless he knows how to effectively express and order his words .... It is obvious that Friars from their profession have a responsibility of preaching since their Rule emphasizes it in a special section on the duties of the preacher.[4]

The fact that Bonaventure was a famed "praedicator" is evidenced both by the large number of authentic as well as spurious sermons preserved in the manuscripts[5] and by the statements made by his contemporaries and later critics. Significant in this regard is the following extract from the **testimonia antiquissima:**

> The earliest statement is that of Blessed Francis of Fabrianus. He entered the Order in 1267 and died in 1322. He was therefore practically a contemporary of Bonaventure. He testifies that [Bonaventure] was a holy, just and reliable man, God-fearing, accredited in Arts at the University of Paris... He was most eloquent, possessed an outstanding knowledge of Sacred Scripture and of theology. Moreover he was a a beautiful homilist to the clerics and preacher to the people. When he spoke, wherever he was, every tongue grew silent.[6]

In his Bull, **Triumphantis Hierusalem** of March 14, 1588, Sixtus V says:

> There was in St. Bonaventure that unusual and special gift: he had an outstanding perception in discussion, a fluency in teaching, a keenness in explaining. In addition he had that rare power of arousing hearts and minds. In his writings he combined great knowledge with a spiritual intensity that stretched the mind of his reader and plunged into his heart the shafts and sweetness of deep devotion. Our predecessor, Sixtus IV, so admired the grace poured forth in Bonaventure's words and pen that he had no hesitation in claiming that the Holy Spirit spoke through him.[7]

As preaching became more and more important, and more and more men were involved in it, there developed during the 12th and 13th centuries a method, a structure of homiletic preaching. Sev-

1 St. Bonaventure, **Opera omnia**, ed. Quaracchi: t. IX, **Sermones** (1901); t. VIII, **ad Ordinem spectantia** (1898). The quotations used have been translated by the author.

2 Note the linguistic interconnection:
praeco, praeconis—herald, public crier.
praeconium=**praedicatio**—a heralding, a public announcing.
praeconor=**praedico**—to herald, proclaim publicly.
Thus: **praedicator** (preacher)=**praeco** (herald).

3 Francis, **Regula I**, xvii; **Regula II**, ix.

4 Bonaventure, "Expositio super regulam Fratrum Minorum," ix, §§11, 13 (ed. Quaracchi, t. VIII, p. 430-31).

5 Since the publication of the Quaracchi edition, more manuscripts have been found containing **sermones** of Bonaventure; cf. J. G. Bougerol, O.F.M., **Introduction to the Works of Bonaventure**, tr. J. de Vinck (Paterson: St. Anthony Guild Press, 1964).

6 Cited in the essay, "De vita seraphici doctoris," **Opera omnia**, t. X, p. 41.

7 Sixtus V, **Triumphantis Hierusalem**, **Opera omnia**, t. I, pp. xlvii seqq.

eral treatises of the **Artes praedicandi** have survived in manuscripts of the 13th and 14th centuries, one of them possibly by Bonaventure himself.[8] The analyses of the format prescribed by these treatises belongs in a subsequent article. At this point it seems sufficient to comment on their existence and their codification of what must have been evolving through practice and success.

Bonaventure preached frequently in different cities and to different groups. There are some interesting statistics given by Bougerol.[9] In several of his sermons, Bonaventure speaks of the **praedicationis officium** and, perhaps, in so doing reveal his own technique. In a sermon given at Paris on October 4, 1267, he begins:

> It is important to measure out prudently the "verbum divinum" according to the capacity of those listening in order not so speak too fully nor too briefly, too eruditely nor too colloquially. Who can do this? Even if a man succeeds once, he fails many times. I admit that whenever I reflect upon the balance which the preacher must maintain in preaching, I am an old man and I realize that I have very little competence. It is God who speaks. A man believes sometimes he speaks well and has thought of many good points; he will say nothing since "it is man's responsibility to prepare his heart but God's to guide the tongue" (Prov. 16:1). If I speak without warmth, I fear that God will be angry with me. If I abundantly unfold the praises of Blessed Francis there are some who will believe that in praising him I really wish to praise myself.[10]

In another sermon in honor of Francis where he uses as prothema "mane semina semen tuum et vespere" (Coh. 11:6), Bonaventure says:

> Today I have scattered seed for you and, I believe, with God's help the seed will fructify for you. "Why do they give so many homilies which become boring and are laughed at?" That is not true. Persons who are well-intentioned are not bored. This is one of the better customs here that the students of this University [i.e., Paris] freely come to hear the word of God. One must preach and sow the word of God both in the morning and in the evening. But just as the physical seed gives little or no fruit unless the rains pour out and make it germinate and bear fruit, so, unless the rains of divine blessing come upon you, there will be little fruit from my seed-sowing. Therefore, let us begin by praying Him who "poured down a generous rain when your people were starved" [Ps. 67:10] that He empower me to say something to His honor and to the praise of Blessed Francis ....[11]

Having thus established the importance, for the friars, of preaching and Bonaventure's ability and concern in fulfilling this function, we can now return to our original thesis: that in and through the sermons and letters we can encounter Bonaventure as a person. What do the **Sermones** reveal about him? What manner of man is revealed through the manifold "voices"?

The wide range of tone — of emotion — is a note most clearly heard. It is possible (although the limitations of the present article prevent exhaustive examination) to distinguish Bonaventure, the fiery young **Bachelaureus sententiarum** admonishing the students of the University from the reflective, even-tempered Cardinal Bishop of Albano. Bonaventure is all gentleness in his letters to the Clares, and he is a most astute administrator when, newly elected Minister General, he writes to all the Provincial Ministers. His simplicity and directness is evident in his **Sermones coram populo,** while the sermons at the University exhibit deeper theological depth. Bonaventure can be vehemently indignant over issues of the day and also reveal a mystic intensity as in the "refloruit caro mea."[12] Now he is the philosopher expounding doctrine, and now the artist painting in words. Let us listen to some examples:

> For God's sake! reflect! how dangerous it is to cling to sinfulness. You know well that every wise man flees from dangerous places. Good Lord! What pleasure have you found in sin? ... This too for God's sake, beloved friends, should move you to flee from sin.[13]

Here his anguished intensity impels the young Bonaventure to explode into exclamations: "Pro Deo," e.g., (Good Lord!), which he rarely uses elsewhere.

But the tone has become modulated when he writes to an Augustinian abbot in 1273:

> I have desired very much and still do desire that all disputes be removed from our midst — in so far as can be done with God's help May you know and unquestionably believe that you are held in esteem as friends and leaders in Christ and we earnestly desire everlasting peace with you.[14]

In this letter of October 1259 to the Clares, feel his joy and love:

> I recently learned, my beloved daughters in the Lord, through our dear Brother Leo who was a companion of Blessed Francis, how as brides of the Eternal King— you are eager to serve the poor crucified Christ in all purity. I rejoiced greatly in the Lord praising your devotion .... Cling to this everlasting good, my most beloved daughters, constantly, and when you are in prayer commend me, a sinner, to God's unceasing kindness, begging him repeatedly that he will steadfastly direct my steps...[15]

[8] Cf. **Opera omnia, t. IX, Introductio** and **Ars Concionandi**, pp. 3-21.

[9] Bougerol, 149, 171-77.

[10] **Sermo IV, De S.P.N. Francisco**, t. IX, pp. 575-76. It is interesting to note that Bonaventure speaks most fully about the "officium praedicatoris" in his sermons for 4 October in honor of Francis. Cf. also **Sermo I, Dominica XX**, post Pentecosten, t. IX, p. 436.

[11] **Sermo IV, De S.P.N. Francisco**, t. IX, p. 586.

[12] **Feria Secunda Post Pascha**, "refloruit caro mea," t. IX, pp. 281 seqq.

[13] **Sermo I, De Nativitate S. Ioannis Baptistae**, t. I, p. 540.

[14] **Epistola VI**, "ad abbatem sanctae Mariae Blessensis," t. VIII, p. 473.

[15] **Epistola VII**, "ad sorores Clarae de Assisio," t. VIII, pp. 473-74.

But a different note is sounded — another facet revealed — in this letter of April 1257 to the Provincial Ministers immediately after his election as Minister General:

> As I reflect upon the reasons why the brightness of our Order is somewhat clouded, there occur to me [these ten causes].... Many of course are not responsible for any of these; nevertheless, all incur censure unless the guilty are collectively resisted by the innocent. If, therefore, you follow these suggestions of mine—and I shall know of this from the Visitators—I will be most thankful to God and also to you ....[16]

In following Francis' urging to preach "ad utilitatem et aedificationem populi," Bonaventure was sensitive to the need of his various congregations. In preaching **coram populo**, e. g., he uses a directness of comparison which cannot be misunderstood, as in the following:

> Consider that we ought to be renewed in four ways:
>
> —as a serpent through the shedding of his skin—i.e., our carnal desires;
>
> —as a deer through the shedding of his horns—i. e., our pride;
>
> —as an eagle through the shedding of his feathers—i. e., our vanity;
>
> —as a phoenix through his own destruction—i. e., our own selfishness.[17]

Contrast that simplicity with this excerpt from a homily given to the friars and students at the University of Paris:

> Consider that the Lord Jesus is the Son of God—as "Verbum Increatum" he supports the universe and, in this way, feeds us **supermentaliter** by lifting us up to wisdom or to the lights of wisdom; as "Verbum Incarnatum" he restores mankind and, in this way, feeds us **sacramentaliter** by refashioning us to grace or to the charisms of grace; as "Verbum Inspiratum" he nourishes intellectual knowing and, in this way, feeds us **spiritualiter**, moulding us to justice or to the experience of justice.[18]

Alert to the crises of his day, Bonaventure asks:

> But today who are there so faithful to Christ? Today who are ready to die for Christ when we cannot even put up with insults for his love. O, what confusion and what shame among Christians! that we cannot endure for Christ what many have endured for worldly reasons. The ancient writers cry out, the philosophers, the historians all clamor that there used to be ....[19]

Bonaventure moves deeply in the world of the Spirit. His Easter Monday sermon, using the text "refloruit caro mea," is lyrical, mystical, bursting with new life in nature, in man, and in spirit:

> In these words is shown the movement of the soul ascending towards wisdom. The student enlightened through wisdom prays intensely that the Holy Spirit, descending into his soul, will inflame him to deep love and enable him to perceive the emptiness of all wordly things. Thus he says "Come, my beloved." The enkindled soul cannot stand still but, transcending all things, **per excessum mentis** is carried into contemplation of the Creator. Thus he says "Let us go forth into the field." The going forth is the **excessus mentis**; the "field" is the wideness of divine incomprehensibility.[20]

His sermon on the Trinity is rich in philosophic terms and concepts:

> The Blessed Trinity is the efficient, effective, and final cause of all things. It is "summe unum" and therefore infinite in power. (According to Aristotle "every simple power is more infinite than a complex one.") It is "summe verum" and therefore most complete in finality because "the good and the goal are the same" as Aristotle says.[21]

But the artist, the poet, the painter is always present. Pictures in miniature or on large canvas delight the senses, enriching the impact of his words:

> Can snow or dew bear the heat of fire when they cannot endure the warmth of the sunshine?[22]
>
> Metaphorically, a "good man" is said to be authentically a "sound tree," if, deeply rooted in faith, lifted high in hope, unfolding in love, abounding with flowers of ardent longing, he has—like a strong, tall tree shady and blossoming—the fruit of activity as nourishment.[23]

Each of these selections merits detailed analysis and corroborating background. But even this summary examination serves to show a range of vocal power and emotional intensity, of intellectual insight and a grasp on current situations. His voice must have been mellifluous and modulated—the "pulcherrimus serminator ac praedicator" of Blessed Francis of Fabrianus![24]

Bonaventure occasionally relates personal experiences. It is from these that we hear other, more personal tones — Bonaventure **sotto voce**? In one of the **Sermones** preached by the young Bonaventure between 1250 and 1252 in Paris, commenting on the "Induite vos armaturam Dei" of Eph. 2:14, he explains:

> These weapons ... the remembrance of the Passion of Christ which enables us to overcome the attacks of the Devil. If Christ's suffering is lovingly brought to mind, immediately all demons flee in terror. My own experience has taught me this on many occasions. I recall one time when the Devil had me by the throat about to strangle me. My throat was so tightened that I could not cry out for help to the Friars. I began with much grief to die. But, by habit, I recalled the Lord's suffering and great groans of com-

16 **Epistola** I, t. VIII, pp. 468-69.

17 **Sermo** V, "ad populum Lugdunsen," **Dominica XI post Pentecosten**, t. IX, p. 430.

18 **Sermo** III, "coram Universitate in domo Praedicatorum," **Dominica II post Pascha**, t. IX, p. 301.

19 **Sermo** III, **De Sanctis Apostolis Petro et Paulo**, t. IX, p. 554.

20 **Feria Secunda post Pascha**, t. IX, p. 286.

21 **Sermo de Trinitate**, t. IX, p. 355.

22 **Sermo** III, **De Sanctis Apostolis Petro et Paulo**, t. IX, p. 554.

23 **Sermo** III, **Dominica VIII post Pentecosten**, t. IX, p. 384.

24 Cf. above, note 6.

passion arose within me and taut, burning whispers came from the depths of my heart. At this, through the strength of the Lord's Passion, I, Bonaventure, servant of the Cross—I am now preparing this collection of my sermons to the praise of Christ and his Holy Cross—I declare that I was freed from the Devil's grasp.[25]

In a letter to a "beloved friar," Bonaventure, repeatedly requested to send "some spiritual exhortations by letter," sends a letter "continens XXV memoralia" and ends with this statement:

> Beloved, I have written these to you — not because I felt you needed them but because these are the very same points which I listed for myself. Realizing my own inconstancy, I thought I'd share them with you as a steadfast coworker so that what is lost by my weakness might be restored by your fervor...[26]

In the opening section of the letter he wrote to all Provincial Ministers and Guardians immediately after his own election as Minister General, Bonaventure begins in a tone of tactful diplomacy and honest humility:

> Although I clearly know my own weakness in shouldering the task laid upon me—weakness due to physical, intellectual, and psychological reasons as well as my own inexperience in such activity—I have taken upon these weak shoulders this heavy task because I trust in the strength of the Most High and rely upon the assistance of your concern....[27]

Because words express ways of thought and mind-patterns reflect the whole psychic ordering of the person, it is crucial to examine considerately the structure and rhythm, the words and images, the style and emphases which Bonaventure used in these Letters and Sermons. The careful, detailed analysis of his modes of expression will be the substance of the remaining articles in this series. I should like, however, to present a few examples of techniques which (I believe) reveal the person behind them:

There is rhythm and balance of word and phrase:

> deeply rooted in faith, lifted high in hope, unfolded in love....[28]

[25] **Sermo I, Dominica XIII post Pentecosten**, t. IX, p. 404.

[26] **Epistola continens XXV memoralia**, t. VIII, p. 498.

[27] Epistola I, t. VIII, p. 468.

[28] Cf. above, note 23.

> as a serpent... as a deer... as an eagle... as a phoenix...[29]

The rhythm and music of poetry rings through his prose:

> O verba dulcissima, o verba suavissima, o verba deifica...[30]

The multiple and multi-faceted use of image and symbol pervades his preaching:

> Consider that the Lord arose in the world to re-form in seven ways: He arose
>
> like a STAR most radiant to enlighten a blind world.
>
> like a blazing FIREBRAND to revivify an anguished world.
>
> like a straight MEASURING-ROD to direct a world off-course.
>
> like a PEARL most precious to strengthen a weakened world.
>
> like WISDOM eternal to feed a famished world.
>
> like LIFE unending to uplift a world dead from its own sinfulness.[31]

This brilliant and far-reaching use of image is, perhaps, explained indirectly in the following remarks:

> It is the custom of Sacred Scripture and especially of the Old Testament, to speak through images and metaphors because in one metaphor is often enclosed much more than can be expressed in many words.[32]

and again:

> Beloved friends, it is the usual practice that painters, who are teaching apprentices to paint, put models in front of them. The apprentices paint beside these pictures and learn to paint their own pictures and become master painters. In the same way the Lord has put before us a fine example of life and conversion when he presented to us Blessed John the Baptist....[33]

As the Old Testament, so too Bonaventure expresses in one image more than many words; and, following in the way of **Christus unus omnium magister,**[34] he sets us beside models, symbols, images—so that we too can learn that which assures us of Light, Life, Love.

[29] Cf. above, note 17.

[30] **Epistola continens XXV memoralia**, §3, t. VIII, p. 492. The rhythm, music, sound of these phrases cannot be captured in English.

[31] **Sermo IV, Dominica XV post Pentecosten**, t. IX, p. 414.

[32] **Sermo I, De Sanctis Apostolis Petro et Paulo**, t. IX, p. 547.

[33] **Sermo I, De Nativitate S. Ioannis Baptistae**, t. IX, p. 539.

[34] **Sermo IV, Christus unus omnium magister**, t. V, pp. 567 seqq.

One final note—"experimentaliter"

> Pharaoh, realizing through experience that he could not, because of fragile human weakness, resist the afflictions sent him from God, rushed to implore the assistance of Moses and Aaron through prayer. In this same way, whoever is troubled and afflicted sees through experience that he cannot by himself survive and humbly turns to prayer . . . .[35]

It is through experiences that we grow towards God.

Bonaventure walks easily through the visual world of the 1200's. He is as sensitive to the works of artists as to the abstractions of philosophers. He sees color and movement; knows the beauties of nature and of man's crafts. Creative energy pulsates through his words and images. He is "au courant," whatever the scene. And throughout all he is himself his own greatest witness:

> deeply rooted in faith
> lifted high in hope
> unfolded in love
> abounding in flowers . . . .[36]

or, in the words of the second antiphon for the first nocturn of his feast:

> He arose like fire and his word blazed like a firebrand.

His words still blaze, his voice still speaks. Do we hear?

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[35] Sermo I, Dominica XX post Pentecosten, t. IX, p. 432.

[36] Cf. above, notes 23 and 28.

BOOKS RECEIVED

Glynn, Jeanne Davis, **Answer Me, Answer Me: What's the Church Coming to?** New York: Bruce, 1970. Pp. 151. Cloth, $4.95.

Santmire, H. Paul, **Brother Earth: Nature, God, and Ecology in Time of Crisis.** New York: Thomas Nelson, 1970. Pp. 236. Cloth, $4.95.

Contemplative Prayer

Sister Catherine Jenkins, O. S. C.

If I were sharing these written reflections on the meaning of contemplative prayer with another group, not specifically religious, I might find it necessary to show them what prayer is not, before I could try to share with them what prayer is: that it is not an escape mechanism, a security blanket, or an aloofness from the real world. Prayer which masks itself under one of these delusions is not genuine prayer at all; in fact it is the opposite of true prayer which is a face-to-face encounter with the living God which demands a confrontation with self in the very depths of one's being. It is a risk in faith and hope involving a real leap into the darkness, an awareness and involvement on a deep level with reality in ourselves, in others, and in the things and events of everyday life.

Of all the realities of a human life, genuine prayer is one of the most demanding and the most rewarding. Prayer which is authentic demands the presence of the total person mindfully, heartfully and bodily — with all the senses, at least in the preliminary stages of preparation for the profound encounter with the Triune God abiding within each one of us. Only in this way can we fulfill Saint Paul's admonition to "pray continually" (1 Thess. 5:17). We must try to be completely present to God in a contemplative life, not only at certain defined intervals during the day but always. We must live in a state of openness, an abiding state of awareness to reality in persons, places, things, and events so that we can make of our formal prayer, whether "private" or liturgical, a true prayer and not an

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empty, ritualistic exercise, a hiding behind the facade of prayers or meaningless gestures.

Viktor Frankl has said that we cannot **give** meaning to our lives, but must discover it; and this discovery entails an encounter with ourselves at our own deepest and most fundamental level. This is at once obscure and revelatory in its clarity, for at this very center of our own being we discover the God who alone gives meaning to our lives. To meet God, however, we must be fully and authentically present **as we are,** in the nakedness of our spirit, with no disguises, no illusions, in our personal uniqueness with all of our gifts and all of our limtiations. We must realize not only our potential for evil but our complete emptiness, our total inability of ourselves to give meaning to our lives. Only after we have passed through this dread of self-recognition, can we find the indescribable peace and happiness of absolute dependence on the God who calls us forth solely because he has "set his heart" on us.

Too many Christians, and among them many of us who are called "religious," have failed to come to this brink of our nothingness; or, having approached it, have turned back in fear and dismay. We have tried to direct our lives in "purposefulness" by engaging in a feverish round of activity, of good works, or of ritualistic exercises or prayers. Or we have fashioned a deus ex machina for ourselves, a god who gives **everything** and asks only **things** in return. We accomplish good works, we "say prayers," we meticulously perform numberless and repeated rituals; and the better the works, the prayers and the rituals, the more effective do they prove as a screen to hide us from the God who asks only ourselves: this most terrifying and all-demanding gift which entails the relinquishing of the last tiny particle of security, the emptying of the last corner in which stands a little idol of our own making.

> For the word of God is alive and active. It cuts more keenly than any two-edged sword, piercing as far as the place where life and spirit, joints and marrow divide. It sifts the purposes and thoughts of the heart. There is nothing in creation that can hide from him; everything lies naked and exposed to the eyes of the One with whom we have to reckon (Heb. 4:12-13).

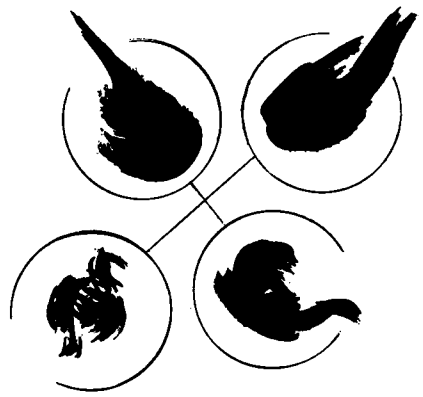
Only when this is accomplished can the Spirit of the living God flow into our being; and flowing into it, expand it in limitless peace and a joy beyond comprehension or explanation. This cannot happen once and for all; it must continue to happen over and over again in a dynamic rhythm of receiving and giving, of resting and growing, of dying and rising in the Paschal mystery of Christ, who alone is our "Way," our "Truth," and our "Life" (Jn. 14:6). In him we were called forth, each one (Col. 1:16); in him alone can we discover our identity, our meaning as a call and response to the Father in love. To discover the "res sacra" of our own being and the being of every man, we need

recurring periods of silence and loving solitude. We need time to rest and reflect (Mk. 6:31), time to be aware and consider (Lk. 12: 27), to discover and to absorb. Led by the Spirit we must go forth into the wilderness, fully conscious that we may meet the noonday devil (Mk. 1:12-13); and at some point in our lives (perhaps many times), we must engage in an **agon** (literally, "contest," but the Greek word is richer, connoting an arduous struggle) with him. Until this happens, and our faith has been tested and our hope purified, our prayer cannot be rooted in our very being; we cannot truly know him in whom we have believed.

At the same time as we are honed by this **agon** into maturity (and this may mean destitution as well as struggle), we must become "as little children" (Mt. 18: 3), standing once more on tip-toe in awe before the mystery of life. We must **stop** and listen and let the reality of persons and of things, penetrate into our very being. To each unfolding petal on a flower, to each little stone in our path, to each new sunrise, to snowflakes and to rivulets of rain—above all, to the wonder which is each person, we must learn anew to respond with surprise and gratitude. We must affirm the reality within them; and in Christ we must say "Yes!" (Phil. 4:8).

For many of us, even religious (and especially religious, perhaps, because of the misunderstanding of the "nada" of Saint John of the Cross in our early religious life), this will mean that we must pause and create moments of time when we can truly **see.** We must stop rushing or letting ourselves be dragged along in what is perhaps a "purpose-full" but meaningless round of activity, whether physical or intellectual; we must learn again to **consider.** Otherwise, even our prayers will become mechanical and repetitious, part of the clock-work mechanism of our sterile lives.

As we remarked above, this entails risk, but it also brings joy. It demands renunciation, but it alone makes possible celebration —celebration of the meaning of Love and Life in the depth of our spirit. At times it will mean a joy which cannot be expressed in words, a moment of intimate communion with God who alone is the Cause of our joy and our peace, an experience of our relationship with him which is worth immeasurably more than every ounce of our strength spent in combat, every moment of struggle, every



renunciation of our false self or our false securities.

When these precious moments happen in our lives—and they must always happen—we can never force them, we must frame them in silence. Otherwise, they will evaporate before we have tasted them, much less experienced them. Silence, because it is thus a frame for our deepest experiences of Life, receives its meaning from those experiences. Without this character of frame," it may be purposeful, or it may be sterile and death-producing. It cannot of itself and for itself, have value.

Every human life, if it is to be meaningful and authentic, must contain some elements of silence and encounter with God (even though for those whom Karl Rahner has called "anonymous Christians," it may be an unknown God). There are always those among us, however, who are called to more frequent experiences of this relationship; and there are always a few called to a life of experiential encounter in the name of all men, that we may be a sign now of the ultimate vocation of every human person and of the entire human community in its fulfillment. In this lies the mystery of each individual man's vocation. On every level of our being, spiritual, psychological, and physical, we are called to express that word which is uniquely and authentically our truth, our reality. Each of us is a word expressing a part of the total Word of God who is Christ Jesus. In each man God's call and the potential for response are one; each man must discover this call, this word, and in so doing, discover who he is. For most of us this will involve the prayerful searching of a lifetime before it reaches the fullness of maturity. It will entail the experience of our infidelity, my "name, a broken promise" as the poet, Dan Gerber, has expressed it. It will entail moments of deep pain; but as long as we remain rooted in or oriented to an attitude of response, we shall know peace (Phil. 3:12-14). Finally, if we remain in this state of receptive awareness, we shall, as Brother David Stendl Rast, O.S.B., has remarked: "...get so prayerful that we can make even our prayers prayerful!"

Since we are human beings, not disembodied spirits, we must realize that our lives are spent on earth. We must try to express our innermost reality in sign or symbol; and our sign or our symbol must try in some manner to convey our truth. For those of us who are religious—called to lives of prayer—this means that we must examine openly and honestly our life-style: our manner of living, our dwelling places, and our dress. Having experienced our own inner poverty, we shall find a need to express it in poverty of dress and in poverty of residence. Having realized that the God whom we seek is utter Simplicity, we shall dress simply. Without sacrificing our "alive-ness," we shall realize that noise is not synonymous with celebration, even though at times it will be an element in it. In the Spirit who alone makes "all things new" (Rev. 21:5), we shall be creative in expressing the truth of our lives in signs—signs which are in agreement with the reality behind them, and which can thus be more readily apprehended by those with whom we would speak.

If we then succeed in discovering our meaning, our lives will become truly prayerful. We shall be involved with life on a deep level, and we shall further in the world the understanding of the sacredness of every human person. We need not be numerous to do this, but we must be fully and deeply committed to the truth of our being in an abiding and joyfully evolving experience of our relationship with the God who dwells within.

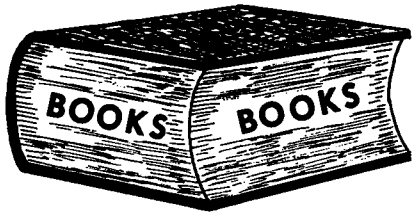
Divine Vintage

Wedding love is a heady wine;
As bold as drunkard's oaths, the marriage vows.
So shortly the honey-moon can shine
Ere wine is running out in lovers' rows.

Come hueless, tasteless years,
Mid-marriage love, neither sour nor sweet:
Transparent each to each appears
A vessel brimmed with the water of conceit.

But late in marriage after-glow,
When grace of God and gift of self have passed,
Two transformed lovers toast, and know
That God has saved the best wine till the last.

Robert J. Waywood, O. F. M.



Ecclesial Women: Towards a Theology of the Religious State. By Thomas Dubay, S. M. Staten Island, N. Y.: Alba House, 1970. Pp. ix-119. Cloth, $3.95.

Reviewed by Father Kenneth Dorr, O.F.M., M.A., Director of Sisters' Conferences at Siena College, Loudonville, N.Y.

The jacket of **Ecclesial Women** makes a statement and asks a question. It states that "thousands of nuns are leaving their convents and the religious life." It asks, "Why?" Has religious and community life become truly anachronistic? This is the task Father Dubay sets out to achieve: to "probe the raison d'être of the sister's vocation" and, hopefully, in the process, set up some theological tenets for those living in and leaving the religious state.

In selecting Father Thomas Dubay, S. M., to author the seventh volume in the Vocational Perspective Series, the editors chose a well qualified individual. Since his ordination in 1950, Father Dubay has taught in two major seminaries, authored several books for sisters and others living in religious life, and has been a regular contributor to religious periodicals. He has also given generously of his services and time to collegiate theological departments and extensive lecturing and workshop managing for religious all over the country.

One does not have to read too deeply into **Ecclesial Women** to realize that Father Dubay has an expert's command of the conciliaristic and theological language of Vatican II. He makes copious use of the Council's decrees where they are pertinent to the sister's character and apostolate: the Decrees on Lay Apostolates, Ecumenism, Eastern Rite Churches, Missionary Activity of the Church, Relation of the Church to non-Christian Religions, Pastoral Office of the Bishops in the Church, Media of Social Communications, Christian Education, Ministry and Life of Priests, Priestly Training, etc. His research into these documents and their application to "ecclesial women" makes this book almost necessarily an up-dated treatise on religious life which should be put into the hands of all in this age of mandated renewal.

Acting on the premise that "no other way exists to be a religious woman in a full Christian community than being an ecclesial woman" (p. 67), the author proceeds in three chapters—theological, scriptural, and practical, to deduce who the ecclesial woman is, what the ecclesial woman does, and why the ecclesial woman exists at all. The following paragraphs are, at best, an attempt to reduce these three chapters into succinct summaries of some of the highlights of each.

Chapter One reasserts what Vatican Council II suggests: "that we consider religious persons as ecclesial," and then immediately proceeds to define what is meant by 'ecclesial' and how this term should properly be applied to religious women. Father Dubay's conclusion in this chapter is that "the basic ecclesiality of the religious woman derives from her existential, not her operational, reality" (p. 33). One facet of this chapter which fascinated this reader was its abundant use of Holy Scripture to support the continued use of the four descriptive words applied to religious women: 'virgin,' 'bride,' 'spouse,' and 'mother'; as well as the factual reason to continue using them: they do express the glories of woman qua woman even in this age of "biblical renewal and existential personalism."

Chapter Two deals at length, scientifically and exclusively, with the question of what the "ecclesial woman" does. In this chapter we are given a good look at her Church-related presence, functions, apostolates, and responsibilities in relation to both this and the other world. Entitled "The Functional Ecclesiality of the Religious Woman," this chapter sees Father Dubay at his best, presenting his conclusions only after an orderly and detailed series of observations pertinent to her sense of duty and responsibility: Structured and unstructured charisms; the Charismatic Community (or that group wherein a religious and communal profession of poverty, chastity, and obedience not only "profits the whole immediate community but also the whole People of God in the local diocese and in the Universal Church"—p. 39); Mandated apostolates (both contemplative and active are seen to belong to the fullness of the Church's presence in this world and should be found wherever there are religious); Ecclesial Freedom which results in a love ethic requiring total heart, total mind, total soul, and total renunciation of all she possesses, and which also completes the openness needed to bring her sacrifice to full consummation. A program of total Christification is mandatory!

The author makes certain considerations the basis of apostolates: (1) "the communality of apostolic endeavors demands a coordinating and directing principle" (a team without direction produces chaos; cf. p. 59); (2) "that religious are not private persons in their work but rather ecclesially mandated persons" (**ibid.**); and (3) that the "charismatic element in the sister's apostolate lies subject to the same testing as do other charisms" (p. 60), i.e., she must live her Spirit-originated freedom within the context of obedience. While granting that "ecclesial freedom means that the sister is allowed to be herself naturally and supernaturally, and that she and the community need to learn to live the delicate balance between commonness and uniqueness," Father Dubay reminds the religious woman that she agreed "to a whole list of commonnesses when she entered a religious congregation which were indicated in the community's basic document" (rule of life). She may not, then, excuse herself from them on a frivolous plea of being a free person, although she may expect her fellow religious "to respect her uniqueness and its reasonable expression" (p. 57). Her "ecclesial freedom" must mean more to her than just total giving; it must refer also to her freedom from worry, failures, wants, fears of recriminations and punishments. More positively, it must mean that she is now free to enjoy all the fruits of her ecclesial life: joy, peace, love, goodness, self-control, gentleness, respect, dignity, etc. And these are the here-and-now; the "eye has not seen nor the ear heard" what the hereafter will bring to this Spirit-originated free spirit.

As a model of functional and ecclesial freedom, the author presents in the last pages of this chapter a beautiful picture of Mary (p. 62) as the virgin, the mother, the temple of the Spirit, the charismatic, the queen, the perfect woman to whom the ecclesial sister will go with each of her unique feminine graces and qualities.

The main thesis of this book is that there is "no other way to be a religious woman in the full Christian community than to be an ecclesial woman" (p. 67). Chapters One and Two were spent indicating the truth of this statement adding to it only the relevancy of the person who attempts to become the "ecclesial woman." Chapter Three, entitled "Ecclesial Women: Implications," proves the contention and vindicates the sister's relevancy. The functions of the religious woman are seen to be threefold: (1) she lives the salvation message totally; (2) in her con-

templative encounter with God she learns what the divine realities actually mean as the Holy Spirit unfolds the teachings of Christ; (3) in her active encounter with the People of God she formally teaches the Word in her apostolates of administrating, teaching, nursing, and counseling.

Father Dubay spends his last chapter answering the most pertinent question of all in today's world: Why does she do these things? And his defense of the Church and of the "ecclesial woman" is theologically sound and immediately profound. The ecclesial woman does her things (1) because of her profound love for Christ, on account of whom she unreservedly loves what is His, the Church; (2) as a "mother" herself, she appreciates the perfection she finds in the maternal and supernatural Church, which offers its members challenging Scriptures, healing sacraments, consecrating counsels, and a vivifying Real Presence; and (3) to be better able to be informed against the present-day accusations hurled against her beloved, the Church. At times, she finds enlightened and intellectual accusations, but more often than not she is hounded by the presumptuous, arrogant, ignorant, naive, personal, and vindictive criticisms levelled at her from all sides. The attacks are made against her and against her Church, and they are not always made by an enemy or a stranger. All too often they are made by one who was a "beloved," and this perhaps more than any other becomes the heaviest burden for the ecclesial woman to carry. She will encourage honest, constructive, and unexaggerated criticism; but like the doe that she is, she becomes wounded most deeply by those who have shared her ecclesial love the most deeply.

This chapter closes with a magnificent treatise on the vole of virginity that is expected of the ecclesial woman. The ecclesiality, the finality, the pre-eminence, and the relevance of virginity are well explained and placed intelligibly within the context of the Church. The final word is an epilogue. It treats briefly the subject of relevance. When we see and hear that thousands of nuns are truly leaving their religious communities and commitments, we will certainly remember this little book and wish that they had been exposed to the good, practical theological doctrine it contains.

How to Be Really with It; Guide to the Good Life. By Bernard Basset, S. J. Garden City, N. Y.: Doubleday, 1970. Pp. 186. Cloth, $4.95.

Reviewed by Father Robert J. Waywood, O.F.M., M.A., an Instructor in English and Rhetoric at Siena College.

If anyone thinks the "Catholic Essay" died sometime in the thirties (with the demise of the great G. K. Chesterton) or in the forties (with the defection of a less substantial L. J. Feeney), he is in for a pleasant surprise. For Father Basset's latest publication, puckishly (for a British Jesuit) titled **How to Be Really WITH IT,** proves—for this reader, at least—that the genre is alive and well—and very much with it. The first and last impression this collection of ten loose-jointed, loosely joined essays on the really good life made upon me was one of warmth and relaxation. And though the book is recommendable purely on the grounds that it offers a compendium of information and insights in gleanings from and commentaries on authors such as John Kenneth Galbraith, Viktor Frankl, William James, Cardinal Newman, and Thomas More, it is especially praiseworthy as one rare "how to" book that is just plain good literature.

Throughout a delectable decade of chapters, Father Basset's prose is consistently reminiscent of the familiar essay at its best. To pinpoint that style concretely would require a lengthy critical essay; the book reviewer may only generalize. The writing is richly allusive, disarmingly colloquial, humorously anecdotal, tantalizingly discursive, and provocatively untendentious. Oddly enough, this gray-headed cleric, this veteran retreat master moves gingerly and comfortably about the contemporary scene, whether secular (pajama games people play, ugly Americans, sensitivity sessions) or sacred (Chardinian evolution, the metamorphosing Church, salvation history); and he "puts it all together" in what seems one long, cozy chat.

Although an organic unity is discernible throughout the work, each chapter serves up a hearty morsel for rumination that is a meal in itself. Chapter One, "The Pajama Game," points up the enormous difference between high standard of living and high standard of life. Chapter Two, "Thoughts in an American Hotel," traces the spiritual poverty of the wealthy nations to the arch-capital sin of snobbery. Chapter Three, "Polluting the Stream," unmasks, with wit and compassion—but trenchantly—this life-robbing conceit in all its modern facets: racial, denominational, professional, in an analysis redolent of Bacon's **Idols** and Thackeray's **Book of Snobs.** Chapter Four, "The Psychological Sabbath," prescribes the price-less remedy for the dissipation involved in keeping up with the ever-receding Joneses: rest and recollection. (The case for recollection is substantiated with rather grim documentation from the jottings of Frankl, who observed how the more cerebral prisoners of Auschwitz outlived their action-minded brothers, who fell fatally apart.) Chapter Five, "The Search for Sanity," provocatively makes relaxation the necessary condition for man's achieving the peak of his rationality —self-consciousness. A long Chapter Six, "Active and Passive," explores the therapeutic effects of alternating periods in one's life of activity and passivity, of affecting and being affected. Chapter Seven, "Have a Heart" (a theme, incidentally, dear to the heart of Father Basset), discusses the soul's contact with God in terms the crassest agnostic could not object to—the soul being referred to as the "heart" of popular sayings or William James's "red-hot point of consciousness"; and God being equated with the experienced life-force behind creation. "Take up and Read," Chapter Eight, approaches the Scriptures as a record of man's **Angst** resolved by assent and, hence, as a supremely relevant chronicle of an ever-recurring process of the person awakening to the Personality that is God. Chapter Nine, "Drapes of the Naked Ape," is a stimulating meditation on the spiritual implications of evolution, with assists from Darwin, Desmond, and Teilhard. Chapter Ten, "That They May Have Life," is a thrilling exegesis of Christ's biography as a biology: the history and challenge, the **vita** and **invitatio** of a Man who was pre-eminently alive. These ten chapters, be it said, are directed to all unmoored, rudderless souls adrift today; a brief Epilogue is appended "for Catholics only." In it, after apprising the public of his scrupulously Catholic upbringing, strenuous but comfortable, and confessing to all the perplexities, misgivings, and uncertainties of a bewildered captain in the changing Church Militant, Father Basset nevertheless declares the future of Christianity to be full of great expectations. He does so with such earnestness that the co-religionist reader can hardly escape infection by his optimism.

Rewarding meditation-fodder? Yes. Furthermore, the book is enjoyable literature. but, if the reviewer may stoop momentarily to nit-picking, I found two features of the book a trifle upsetting: one, the punctuational perversity—so I think—of not inserting a comma before the 'and,' 'but,' and 'for' in compound sentence (This is a rapidly festering malpractice that good sense and grammatical etiquette cry out to be in-

stantly checked.) And two, the cavalier relegation of all who are unconvinced of evolution—myself, for one—to the company of well-intentioned but benighted Victorian divines. Back to your Chesterton, Father Basset: take and read.

Celebration of Awareness: A Call for Institutional Revolution. By Ivan D. Illich. Introd. by Erich Fromm. Garden City, N. Y.: Doubleday, 1970. Pp. 189. Cloth, $5.95.

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

Reading this book is a most unsettling experience. To be sure, there is the needed minimum of optimism scattered through the book to justify the main title's invitation to "celebrate." Particularly in the fourth essay, on the "eloquence of silence," there is profound and essentially positive material for theological reflection and meditation.

In a sense also, Illich's relentless condemnation of existing structures and institutions is also intended positively—mainly because Illich himself envisages positive alternatives to what we have. (And where he does not discern the concrete alternative, he calls for research to dixcover one.)

Still, while I sympathize wholeheartedly with his call to a really fundamental revolution, I found myself unable, on finishing the book, to shake off a thorough-going scepticism regarding the practical viability of the called-for revolution. Not that it is utopian—it is not—but in its utterly realistic and sensible conservatism it seems so unfairly pitted against the huge thrust toward this absurd "development" which Illich sees as rushing headlong toward "universal pollution and universal frustration." He is right: there is not and there will never be all the money (or real-wealth equivalents) on the face of this planet, to achieve the utopian goals of the establishment (capitalist or communist). What is needed is a reshaping of our goals and a reassertion of fundamental human values. But then, if one Illich cannot hope to face this challenge alone, perhaps a thousand .... Better than cursing the darkness.

No doubt about it, Illich is a visionary. But his vision is not vague; nor is his program a gossamer framework of a priori principles. He draws upon a rich vein of experience and an imposing array of statistics in formulating his devastating critique; and perhaps we may hope that thanks to his strategic position at Cuernavaca he may be tangibly effective in helping to deter Latin America from the maelstrom of "progress," U.S.A. - and U.S.S.R. - style.

Celebration of Awareness has its literary and logical defects. To begin with, it is a collection of sessays produced for widely disparate occasions over a period of years; and it suffers from the repetition and less than ideal coherence of all such collections. Then there are apparent conflicts. Is the priest of tomorrow going to be, not a "jack-of-all-trades," but purely and simply a minister of the gospel? Then how is he going to be a married man holding a full-time secular job? Again, I want to agree with Illich that this ideological myth of universal schooling is an illusion to be combatted; but then why does he fault the Castro regime for letting party and community involvement interfere with the normal progress of the school year?

On balance, though, the defects are trivial, and the book is of monumental importance. I have deliberately avoided even listing the full gamut of issues with which the author deals, because I don't want to engage in flag-waving here, and I want to preclude the inevitable distortion that results from overly brief summaries of complex arguments. Unfortunately, as Illich himself acknowledges, even the book itself is too concise at some points. But if you are going to criticize or condemn Illich, I think you ought to give him a chance to state his own case. This collection of his occasional statements is not an ideal forum for him, but it is a book which no genuine humanist can afford to overlook.

A Time for Love. By Eugene C. Kennedy, M. M. Garden City, N. Y.: Doubleday, 1970. Pp. 168. Cloth, $4.95.

Reviewed by Father Julian A. Davies, O.F.M., Ph.D., a member of the Philosophy Department at Siena College, and Associate Editor of this Review.

A Time for Love is a first-rate treatment of the quality we human beings desperately need, unceasingly desire, and always—in this life—fall short of. Father Kennedy looks to his experience—an experience I found to be very like mine, and probably like that of many, many others—and finds that love has those features Paul described in his letter to the Corinthians: Love is kind, patient, forgiving, not rude or boastful, trustful and enduring (1 Cor. 13:4-8). In our contemporary society we find much lack of such love, evidenced by the almost universal loneliness, the impatience, the passivity, the greed which wants satisfaction without pain. Furthermore our society of pushy parents robs our young people of youth and cheats them by looking to them for values, rather than providing them with values. The mania for group therapy with its stress on what is often cruel honesty is another testimony to our lack of love. "Compassion," Father Kennedy points out, "is just the element that is missing in many contemporary champions of authentic dialogue" (p. 118).

A Time for Love is not just an indictment, though it certainly is partly that. It is full of profound observations on the requirements for the development of love, especially that between man and woman: time for growth—growth through pain and suffering—respect for individuality, fidelity. And no doubt is left but that perfect union of persons is just plain unattainable. More than that, the "never" that Paul talks about when he says "Charity is never jealous, or never ambitious," is not a description of human love as we find it here. No need, then, for plunging ourselves into depression for failing to measure up to that high standard. But no excuse, either, for not trying to achieve it.

A Time for Love is a book I was enormously pleased with. I have some reservations, of course. I don't think it was the **Church** that separated love and sex, and I find the tendency to reduce all of what is troubling modern man to love's lack to be just that — a reductionism. Nevertheless, Father Kennedy has given us a work of outstanding value and one which with **The Friendship Game** (by Father Greeley; cf. THE CORD, Nov. 1970) presents a viable and valuable analysis of authentic human love.

The Trinity. By Karl Rahner, S. J. Trans. Joseph Donceel, S. J.: New York: Herder and Herder, 1970. Pp 120. Cloth, $4.95.

Reviewed by Mr. William Olesik, a student for the priesthood in the Diocese of Norwich, at Christ the King Seminary, St. Bonaventure, N.Y.

"The Trinity itself is with us, it is not merely given to us because revelation offers us statements about it. Rather these statements are made to us because the reality of which they speak is bestowed upon **us.** They are not made in order to test our faith in something to which we have no real relation. They are made because the grace we have received and the glory we expect cannot wholly become manifest if we are not told about this mystery." Usually, we have only been told that the Trinity is an article of faith. What we need to be told is what this means for

us. Too long have we spent time clarifying the fact that must be believed. Effort expended explicitating the precise truth is worth little if that truth has no bearing on the believer. To affirm the Trinity as dogma is worthless if it concretely relates to nothing outside of itself.

Rahner means something more when he sets out to tell us about the Trinity. He means something more than simply indicating a doctrine as true; he will tell us **about** the Trinity. And since his thesis is that the economic Trinity, "for us," is precisely the immanent Trinity, "in itself," he wants to point out what this really means for us.

The whole problem of the Trinity is immediately delineated with the beginning of the first chapter. The chapter itself is a revision and condensation of Rahner's article, "Remarks on the Dogmatic Treatise 'De Trinitate,'" in volume four of the **Investigations.** However, new ideas and not a few key insights are included here as well. Also the chapter is, happily, much sharper and clearer than the article.

Rahner keynotes the chapter by recalling one of his favorite charges: practically speaking, Christians are mere monotheists. This is, in fact, the underlying reason for the whole inquiry here into the Trinity. Is the Trinity as Three present in your life, or in that of any Christian, in a more than merely nominal way? What real difference does it make to you that there are three Persons in God? Do you have a distinct, individual relationship with each person of the Trinity? Do you pray to each person as person, or simply to one God with three different names?

Is it necessary to study the Trinity just because it happens to be characterized in a doctrine recognized as "true"? Did God decide to reveal what he is in himself just on a whim, or does it have something important to do with us in **ourselves** too? Rahner holds for the latter. He tries, in this book, to show why this is the case, and why it even must be the case if God revealed it.

The notion that the Trinity must have some connection with man will, perhaps, be accepted rather easily. But that **every** dogmatic treatise makes no sense without referring to the mystery may cause second thoughts.

Each person of the Trinity communicates himself in his own way, as a different, unique person to man. This free relation to us "is not merely a copy or an analogy of the inner Trinity, but this Trinity itself." The point is that God relates to us in himself, with his total true self; and God is Trinity. This is no mere giving of a created gift, but a real **self**-communication. This gratuitous relation is based on a quasi-formal, rather than a merely efficient causality. This means that in the order of grace—which is deeper and more comprehensive than the order of nature—God himself leaves the remoteness of his eternity, and enters personally into our history, expressing **himself** (and not just something about or like himself) in and through the community of men; establishing with man a union in which man is "taken up into" God's own inner life, as sons to the Father through the Son and in the Spirit. Thus the relation of man to God in the order of grace contains distinctions "for us" precisely because it is God in his inner Trinitarian "distinctiveness" that has drawn near to man.

These distinctions are made much clearer in the second section. The point is made that our concept of "person," as a separate being, is too easily taken for granted as the concept of person to be applied to the Trinity. When trying to understand the relation within the Trinity, some thought and effort is required. Yet the distinctions gleaned are not only worthwhile but necessary. The old Denzinger formula, "In God everything is one except where there is relative opposition" is not too hard

to say, but not so easy to explain from a deep, appreciative understanding. Rahner helps one towards such comprehension.

In the last section, Rahner ties this all together with final considerations to make up a "systematic outline of trinitarian theology." The self-communication of God in himself, and the relation between the different, distinct ways of his self-communication, are the main areas of reflection. An excellent exposition on transcendence, and its link with God's giving himself as the future, clarifies the whole notion of eschatology. Also, what "person" means in the context of trinitarian theology is concisely explored.

All in all, this book helps us better understand how God's self-communication is really "the specifically divine 'case' of love." For this love creates its own acceptance and is the freely offered and accepted self-communication of the "Person." Carl Pfeifer has noted that the whole dogma of the Trinity is no mere theological nicety, but is one that makes all the difference in the world to a person who knows the Father as "our Father," has personal ties with Christ as brother and Lord, and is responsive to the personal guidance of the Spirit. With his theological precision and insight, Rahner helps us become such a person.

In Hope of God's Glory. By Charles H. Giblin. New York: Herder and Herder, 1970. Pp. 424. Cloth, $13.50.

Reviewed by Father Cassian F. Corcoran, O.F.M., S.S.L., S.T.D., Vicar and Director of Student Affairs at Holy Name College, Washington, D.C., and Professor of Sacred Scripture at the Washington Theological Coalition, Catholic University of America.

Father Giblin deserves acknowledgment for sharing his scholarship and experience with the letters of Paul in this recent book of his. It is an excellent introduction to the letters of Paul, as well as a clear insight into the apostolic mind and heart of Paul. The book is divided into two parts. The first part presents the existential situation that gave rise to each of the first seven letters of Paul. Here, the reader becomes aware of the author's grasp on the historical setting of the early Church, with its problems, growth, and the theological struggles with which it was involved. We see how Paul's theology is a practical response to an existential situation. The basic theological themes contained in these letters are given particular consideration and explanation. Very often, various other theological opinions are analyzed and evaluated. All this enhances the value of this work as well as stimulating the reader's interest and broadening his knowledge. A careful and discerning reader will certainly profit from these chapters.

The second part of the book begins with a look at Paul's apostolic consciousness, which is his experience with the Person of Christ. Only in the light of this experience can one appreciate Paul's emphasis on the new creation theme, on the decisive break with the old order of law, and on the transforming power of the spirit. Most of this part of the book, however, focuses on the first eight chapters of Romans, which Father Giblin demonstrates to be a mature and logical presentation of Paul's gospel. An understanding of this chapter is crucial if one seriously intends to come to grips with the mind of Paul.

This book is not light reading. It is a well-planned treatment of Paul's first seven letters. A serious study of the book will bring one up to date with recent Pauline scholarship and (especially through use of the excellent bibliography) lead one to a fine acquaintance with this important field. More important still, is the fact that this book will be a help to bring one face to face with the Person

of Christ, who will give meaning and depth to our Christian life. Without doubt, this is a spiritual enriching book.

Man's Destiny in the Books of Wisdom. By Evode Beaucamp, O.F.M. Trans. John Clarke, O.C.D.; Staten Island, N. Y.: Alba House, 1970. Pp. xii-217. Cloth, $4.95.

Reviewed by Father Thomas E. Crane, S.T.L., S.S.L., Professor of Sacred Scripture at St. Vianney Seminary (Diocese of Buffalo), East Aurora, N.Y.

We usually neglect the wisdom tradition of the Old Testament, perhaps because we are accustomed to summarize the entire content of the OT under the over-simplified heading of "salvation history." A fuller and broader view of the OT as the literature of the People of God in Israel, allows room for the wisdom tradition, which Israel largely borrowed from its pagan neighbors.

This distinguished Franciscan biblical scholar, who has already contributed other substantial works on biblical studies, has given us here a fine book. The title of the English translation aptly describes the content. Father Beaucamp takes his readers on a guided tour of the sapiential books (Proverbs, Job, Ecclesiastes, Sirach, Daniel, and Wisdom); in each of these books he points out the historical context or **Sitz im Leben** of the author, and the circumstances which led to the production of the book. Then he indicates the universally valid themes and theses of each book, stressing now how these themes applied to the situation of the original author, now how they reflect man's perennial quest for meaning in life. More and more, the dominant question crystallizes: what is the purpose, or the end of it all? The sages of Israel, of course, had the twofold problem of seeking to answer this question and of remaining within the continuity of Israel's historical faith. Outside cultures continually threatened to displace the authority of the ancient Mosaic Torah with pagan values. Israelite wise men tried hard to combat these foreign influences by insisting that Israel's inherited faith, Mosaic Jahwism, not only equalled foreign wisdom, but even surpassed it. The author thus presents the OT wisdom books as the answer of Israel's sages to the specious and pretentious challenges of gentile wisdom.

At times Father Beaucamp seems to offer such a vivid description of the historical context that we may suspect him of over-extending the validity of his conjectures. This often places a particular and sharply defined specific meaning on some wisdom passages which may have had a more universal validity in the mind of the author or compiler. So the problem apparently is how to reconcile the particular Israelite context with the general and even universal value of sapiential principles. Of course, the Christian dimension opens still other facets of these books and the author is faithful in showing this.

A final chapter concludes the work by offering thoughts on the value of the OT as a source of spiritual life for Christians. This chapter seems a bit separated from the body of the book, but it is still good in its own right.

One immediate reason for welcoming Father Beaucamp's book is that it exposes vast areas of the OT that have been sadly neglected; another is that so little is available on the sapiential literature, especially of this high quality. The depth and ease with which the author moves through the OT reflect competence and arouse confidence. The translation in general is good. Typographical errors are not so infrequent as to escape notice. In conclusion, w ehave here a valuable addition to OT studies, emphasizing theological content and Christian application.

COVER AND ILLUSTRATION CREDITS

The cover and all the illustrations for the March issue of THE CORD were drawn by Sister Marie Monica, O.S.F., of St. Stephen's Mission, St. Stephens, Wyoming.

the CORD

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A REVIEW EDITORIAL

Brother Earth

It will doubtless not come as a startlingly new revelation to the reader that the contemporary ecological crisis has profound, far-reaching historical and theological roots and implications. Most of us would, however, be hard put to articulate extensively, much less systematize an account of, these roots and implications. Still less, perhaps, would we be prepared to suggest a remedy designed to restore our theological balance. We therefore owe a great deal to H. Paul Santmire for his fine contribution toward the accomplishment of this vast task.[1]

Brother Earth is a well written, unified, and cogent theological study that reveals its author's wide experience in the new area of ecological theology as well as his prowess as a writer steeped in the classical traditions both literary and theological.

As Mr. Santmire reads its history, American culture has always been beset by a tension between two opposed themes, the complex interactions of which he analyzes in fascinating detail: Nature vs. Civilization, and Civilization vs. Nature. This tension is still very much with us, not only in society as a whole, but in the Church as well—both in its relationship to the larger society and in its (often unarticulated) theological teachings.

The author's suggestion is that theologians try to regain a balance between the earlier over-emphasis on Nature and the contemporary exaggerated stress on history. God is to be found in both, and he works through both. Scripture is skillfully cited in the elaboraton of ia vision of Nature-History as God's kingdom: a vision permeated with the themes of unity and universality, in which there is no room for such spurious elements as Origen's notion of a cosmic fall.

1 **Brother Earth: Nature, God, and Ecology in Time of Crisis.** By H. Paul Santmire. Camden, N.J.: Thomas Nelson, Inc., 1970. Pp. 236. Cloth, $4.95.

In conformity with the best theological methodology, Mr. Santmire does not rest content with a statement of general themes, no matter how fundamental. He is well aware (as his sub-title indicates) that we live in a time of crisis; and he does not hesitate to discuss such apparently untheological matters as Richard Nixon's 1971 budget. Thanks to the detailed literary, historical, and theological foundation he has so painstakingly laid beforehand, this treatment of urgent practical needs gains in cogency. But it also stands on its own as a thoughtful, if imperious, call to action.

Brother Earth is warmly recommended as must reading for every American. The Franciscan reader in particular will recognize in its pages some currents that appear quite prominently in his theological and spiritual tradition.

Fr. Michael D. Meilach, ofm

The Radically Committed Religious

Christopher F. Ruggeri, O. F. M.

In the summer of 1967 "committed radicals" appeared on the American scene from California to New York, dedicated to organizing a movement to stop the Viet Nam war. The movement's importance was seen not so much in terms of tight organization or permanence, as in its successful highlighting of injustice so prevalent, not only in the war, but in American political, social, and economic life as a whole. The young radicals felt that major decisions were being made by the military-industrial complex acting as a "power elite so as to maintain and extend American economic interests abroad (economic imperialism), opposing all left-wing governments that might threaten these interests in the developing nations (anti-Communists)."[1]

They had an intense desire to inform America of their disgust with the traditional socio-political institutions both here and abroad. Neither traditional liberalism, nor Marxism of the old-left style, nor hard-hat conservatism was attractive to the young radicals. They felt the need to search out new systems, or at least make society aware that a changing culture demands new styles of socio-political systems and new styles of life. Traditional liberalism—for all its ranting and raving as the great liberator of the poor—had failed in its foreign policies and in its "inability to give dignity and power to the poor, the deprived, and the disadvantaged."[2] Marxism of the old left was unpalatable because of its inability to meet the real needs of human freedom and its doctrinaire views of history and social change, not to mention its deplorable tactics. And that brand of conservatism which is apparently assimilated by those with "green power" could not attract the young radicals. New social and political institutions seemed needed, which would have the ability to respond to the needs of the people, especially the disadvantaged. These institutions must be local and decentralized and aim at making all men and women participate in the decisions that affect their own lives.

Radical commitment in these young people defies definition; it does not imply adherence to a fixed identity or ideology, but is an evolving process: a kind of "hang-loose" orientation with an openness to the future. Dedication to any given cause does not mean blind conformity, and it certainly excludes any basic compromise of one's individuality, personhood, and distinctiveness. For most of the peace workers, the movement was a profound growth-experience and maturation process, and a means whereby they could express their idealism embodied in a set of fundamental moral principles: justice, decency, equality, responsibility, non-violence.

Religious life has not yet met the challenge of the young radicals, and one doubts that it ever can because of size, complexity of holdings, and institutional commitments. There was no religious community that committed itself in any way as a group to the anti-war movement, e. g., nor has any community as such taken a stand on social issues. Religious communities are walking with blinders on their collective eyes—talking to themselves about their "commitment to Christ" even as they hold fast to their security blankets, live off donations from the poor, and sell their collective souls to the politically and financially potent white, Irish-American Catholic elite.

Jean-François Revel, the distinguished French author, suggests that our country is in the process

1 Kenneth Keniston, **The Young Radicals** (New York: Harcourt, Brace & World, 1968), 17.

2 **Ibid.**

Father Christopher F. Ruggeri, O.F.M., is a former vocation director of Holy Name Province. He is presently serving as chaplain at Manhattanville College while pursuing studies in pastoral counseling at Iona College.

of creating an entirely new model for world revolution.

> Though he is not overly optimistic, Revel feels that no nation is as ready to confront the traditions and injustices of centuries as America; and that this confrontation has already begun in the struggles of the young, the blacks and other groups.[3]

Revel offers some controversial reflections on the nature of revolution. One might contest, e. g., his claim that it is by definition something that has never taken place before: a brand-new development with brand-new methods. But he is doubtless correct in seeing it as an all-encompassing social phenomenon, not essentially characterized by violence. Above all, revolution should be creative: not a quest for chaos, but a transformation into something better. So in this "second American revolution" the conditions are seen as something absolutely new. Consider, e. g., the widespread, aggressive freedom of communication:

> Five fundamental conditions must be met before admitting that a revolutionary process exists:
> —Widespread criticism of justice in a nation's economic, social and racial relationships.
> —Widespread criticism of management and the concept of efficiency.
> —Widespread criticism of the culture: morals, religion, beliefs, philosophy, literature, the arts.
> —Widespread criticism of the old civilization because it stifles individual liberty.[4]

Although Revel seems generally to be right on target in his analysis of the second American Revolution, he seems mistaken in his selection of the hippie mystique as paradigm of a commitment neither to Marx nor to Jesus. The radically committed in the New Left are poles apart from the hippie mentality with its Manson type heroes and Woodstock gatherings. The latter represents negative dissent—dropping out—whereas the radically committed represent positive dissent: loyal dissent exercised on behalf of an America deeply loved and expressed as commitment to new structures and life-styles envisaged as viable solutions to real and neglected problems. The radically committed are certainly not Marxists; but they are in many cases far closer to Jesus and his gospel than either Revel or they themselves may realize.

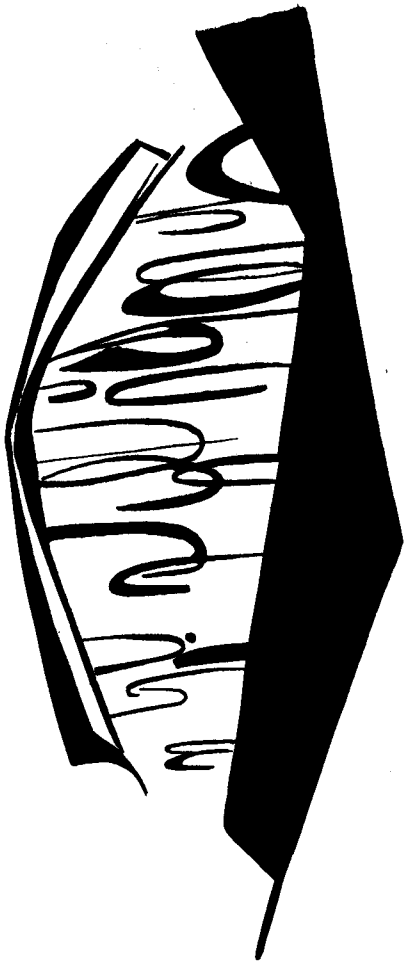
Life-Styles on the Left

John C. Cooper calls attention to a distinction between "active" and "passive" life-styles in a passage which sheds added light on what has just been said in criticism of Revel:

> The active type of open personality is equivalent to the Dostoevskian revolutionary. This action-oriented, highly sensitive type of person feels the mistreatment of the poor, the humiliation and emasculation of the Negro, and the suffering of people in war directly, personally, in his own psyche. A 1968 article describing an interview with a Harvard honor student maintained that 25 per cent of the graduating seniors at Harvard were of this type. These students insisted that they would not take part in the Vietnam war, even if it meant they would have to go to prison for draft evasion or would have to leave the country and flee to Canada . . . .
>
> The passive life-style on the left is the gentle and rather pathetic attitude and behavior of what the mass media have named "the Flower Children." This passive, retiring, nonviolent life-style is well suited to draw our admiration and, perhaps, our envy in such troubled times.[5]

This distinction is of crucial importance for religious communities. Uncreative vocation directors who are always one step behind changing cultural phenomena, formation directors who try to fashion radical commitment in new "hot-houses" of religious growth, and bourgeois administrators of religious communities who are of necessity preservative and conservative—all these pourers of new wine in old skins, would do well to give serious attention to the turmoil on America's new left.

When the hippies appeared on the American scene searching for communes in the cities, for example, they chose Saint Francis as their patron saint. One Franciscan vocation director on the East Coast proceeded, apparently without reflective analysis, to gear his advertising jargon to the new phenomenon, proclaiming that "Saint Francis was the first hippie," and exhorting, "Don't kick the habit." His appeals were to the



[3] "The American Revolution II," **Atlas**, December, 1970.
[4] **Ibid.**
[5] John Charles Cooper, **The New Mentality** (Philadelphia: Westminster, 1970), 113-14.

Vocation directors and formation teams are at a loss to understand why so few Dostoevskian revolutionaries consider religious commitment.

psychologically insecure seeking a return to the fetal position in the security of religious structures. For too long this is exactly the type of psychological cripple religious communities have attracted. One needs only to visit any number of religious houses to see the predominance of passive-dependent, security-oriented over risk-oriented individuals—the prevalence of gentle and pathetic "flower types" who because of lack (or fear) of challenge find a haven in the womb of many present-day religious communities still living in the shadow of monolithic medieval regimina.

Vocation directors and formation teams are at a loss to understand why so few Dostoevskian revolutionaries consider religious commitment. They wonder why the radical campus reformer is unattracted to religious life by the seminarian or religious studying with him, dressing like him, and wearing his hair in the same fashion as he. They fail to see that the radically committed, open individual may judge such a seminarian or religious as a drop-out from the real gut issues of society. The young radical cannot dissociate his religion from his politics and is unlikely to be induced to do so by the cynicism of a Stewart Alsop. His sensitive social conscience makes it impossible for him to conceive of "religious formation" without involvement in the burning socio-political issues.

All about us there is an erosion of myths and illusions — a rejection of external religious symbols and values devoid of real inner meaning. The individual sees himself as a member of the larger human community, and he cannot accept the religious community's self-imposed isolation from the mainstream of contemporary society with its problems.

The "passive life-style on the left" may, as Cooper puts it, "draw our... envy in such troubled times," but for too long we have been plagued with this type of personality in our religious communities—especially among "lay" members of mixed communities. The Church has at least implicitly fostered passive-dependent personalities in religious life by the minutiae of legislation from which we are trying in vain to extricate ourselves. Our liberalizing reforms have not gone far enough nor quickly enough to permit religious communities to become a vital force in our society. Radical religious who want to get back to the roots of their baptismal commitment were probably not elected capitulars to serve as catalysts in rethinking the whole base of religious life. One wonders whether serious consideration was ever given to moving away from monolithic absolute commitments to all

male or female communities, to the community's opening up to the changing culture, to such radical changes in religious life-styles as the acceptance of married people committed to the work and spiritual formation of the community as full-fledged members. It is not with self-righteous condemnation, but with deep sadness and heavy heart that one is forced to call attention to the smell of death hovering over our pseudo-renewed communities.

Francis: A Radical in His Society

All religious have been urged by the Council Fathers to return to the spirit of their founders. If Franciscans were to do that, they would so radicalize their own life-style that they would become an active movement on the left of American life. Much publicity has been given to the failure of certain "small communities," but little real analysis has been offered in explanation of this failure, which may well turn out, in many cases, to be due to insufficient prior formation or to inhibiting elements in the structure under which such communities have had to function. If really serious and radical planning were to be attempted—with or without the permission of preservative and conservative administrators — we might witness quite different results. And perhaps more publicity should be given to the many instances where (thanks to such intelligent planning) such small, gospel communities have succeeded. We might even discover that the whole present system should be discontinued. Was it really the mind of Francis to institute a corporate organization? Aren't the very titles we use: general, provincial, definitor, opposed to Francis' ideal of **minoritas**? Or at least anachronistic to American youth? Francis, it will be recalled, gave up the leadership of those following after him in disgust over the controls and politicking of the **Frati.**

Francis' temperament and personality might be the best model in all history for integrating what we presently call active and passive life styles. Why? Because by leaving his father's house and donning the clothes of the common man he was writing his footnote to excessive affluence and triumphant clericalism. And by his radical conversion to Christ in response to his dream, he preached the gospel of peace and love—served man (even the most alienated) in the form of the leper —and, by his example of human concern, sparked the reform of the larger social fabric.

Francis of Assisi, poet, troubadour, and minstrel of the Great

King, was a man totally involved with Christ. He identified with Christ. The psychoanalyst who deals with dreams in man's unconscious could associate Francis' conscious choice for the literal imitation of Christ with that dream he had wherein he heard the voice ask him, "Is it better to serve an earthly lord or a Great King?" The theologian would say that Francis always followed the inspiration of grace. And both the theologian and the psychoanalyst could understand why Francis was a happy, joyful, psychologically and spiritually sound mystic.

Francis was a man for his time and for the culture in which he lived. To say that he was a man for all times is to be bound to a mythological security blanket that fails to see how the spirit of that man must be interpreted anew in a time which has deep social change in common with his, but a different kind of social change with new elements unheard of in the thirteenth century. The facts of Francis' life certainly cannot be true for all times. What Franciscan could ever go back to Rivo Torto, or to "not handling money," or to begging for food and clothing? Preposterous!—for the changing culture of the world, and especially of the U. S., makes such a return impossible.

Francis: A Model for Life-Styles on the Left

Francis' personality was a happy combination of both the active and the passive life-styles of the New Left. His was a radical commitment. He was so radically committed to Christ and the gospel that he radicalized his Christian life-style. (Isn't it odd that Francis never had to become a Franciscan to become a radical Christian?) He was an individual who could not conform nor compromise his individuality. He could not fit in with the Benedictine monastic style of life nor the ideal of Dominic; nor did he want to compromise his vision for the suggestions of a hierarchy or papacy. Conservative authors who capitalize so heavily on his eventual reluctant submission to Rome seem conveniently to overlook the limited options available to him in an age of feudal absolutism.

Francis differed from the young radicals of today in that his identity was fixed — fixed to Christ. But he was like them in that he did not allow that identification to tie him to the socio-political structures of his era, nor to real estate. He was an idealist and a pilgrim, always on the move. Like the young radicals, Francis was involved with the poor: the poor materially and spiritually—the deprived, the alienated, and the disadvantaged.

Like the passive drop-out of the New Left, Francis loved to retire from society and involvement, but not to freak-out on drugs and continue as a drop-out. He dropped out for periods of contemplation to be turned on by the Spirit of Christ, so that he could reenter society and serve it. Like the passive drop-out, he was peaceful and non-violent and loved to celebrate life. His God was in the air he breathed: in the forests and lakes, and most of all in the people he encountered. He was a personalist who enjoyed celebrating his humanity. His spontaneity and generosity, his freedom and mobility, his love of littleness and gaiety, and his sobriety in the face of human misery moved like a tornado through the forests and mountains of Assisi, into the valley of Umbria and Spoleto, through the hills of Tuscany to Saxony until it captured the men of his time and intoxicated them with that same spirit. But like all great men who have a sensitivity for their times, Francis lived to see his spirit captivated, harnessed, and shackled by a Church that almost killed the Brotherhood. His spirit was so repressed that the Church of his era caused a polarization in the Fraternity from which we are not even yet recovering fully —for even the Church of today apparently kills off the charism of equality of the Brotherhood. "Brothers in mixed communities cannot hold office," we have been told, "not because they lack the intelligence but because they lack the grace of priestly ordination and its concomitant jurisdiction."

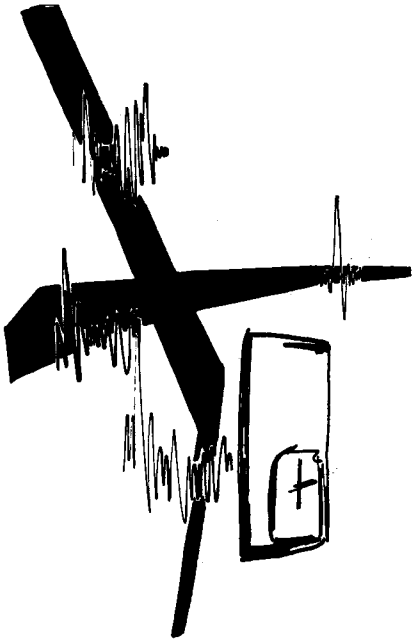
Francis' radical commitment to Christ gave him a kind of "hang-loose" orientation and openness to the future, and he seems to have willed to his followers the same love for movement, personalism, freedom, and individuality. So the Franciscan who commits himself to the spirit of Francis should penetrate the marrow of the gospel and profess a life of community, fidelity, and charity. To profess this kind of commitment to a person-centered celibate community of service with a changing apostolic orientation, is to make one's Christianity and commitment to Christ the center of inclusion for all mankind.

For a community to permit each individual the liberty to profess this type of commitment without demanding that it be absolute, is to recognize the potential for growth in Christ within every individual and the freedom inherent in one's radical commitment to Christ. The community itself becomes open to the individual's religious creativity as professed at this time, in this cultural context. It becomes open to the future and is enabled to change with an ever-changing culture. Just as the individual becomes adaptable and flexible (like Francis), so too does the total community, which thus opens itself to greater possibilities: greater beauty and the pluralism of a pluralistic society.

Such an open community re-educates its members to the call of baptism, for every choice of a new life-style is a reaffirmation of baptism. It sheds its exclusivity and becomes inclusive of the total human community. Thus religious profession—radical commitment to the Franciscan movement—could

permit latitude to train people in Christian community who are fundamentally oriented to serving humanity as celibates in community, as celibates living alone and working at a profession but psychologically attached to the community, and as married couples living autonomously but participating in the spirit, formation, and works of the community.

For someone to answer (from within the present juridical structure) that all this is incompatible with tradition and, moreover, that provision is made in the "Third Order" for married couples, is to fail utterly to grasp either the radical character of the re-evaluation being proposed, or the very real problems with the tradition being challenged: its wasteful duplication of bureaucracies; fragmentation of what ought, ideally, to be a unified movement; and consequent weakening of apostolic work. It is even more superficial to raise questions about financial support even before considering the deeper issues involved here. Apart from the obvious retort evident in Francis' own example, such an objection is evidently symptomatic of a mentality almost totally security-oriented and centered on self rather than on that to which the self was allegedly committed in the first place.



One, on the other hand, who can profess his life in the fashion briefly described above—rather than to the canonical abstractions of poverty, chastity, and obedience which every Christian is called to live regardless of his life-style—would seem to profess radical commitment to Christ in a changing culture through what is frankly admitted to be a human institution. He can be formed for such a radical commitment by a community of men (and women) intent upon interpreting the gospel through **their** community. He can internalize Christian values in a secular society and implement them in a life of freedom and mobility really, and not merely nominally, reminiscent of that of Francis of Assisi.

For their part, the community co-ordinators might better understand their responsibility for forming persons, not for the sake of sustaining monolithic structures and filling slots within them; nor

even for the sake of supposedly "renewed" religious organizations they hope will be renowned for cafeteria-style meals and house chapters attended in secular clothing, but for the free acceptance of radical commitment to Christ fostered by a genuine communal ideal and by genuine friendship within the community. Our Franciscan communities would thus meet their responsibilities to a person committing himself to them. The hope would be, of course, that individuals would be moved by the spirit of such communities to remain within them. But it is equally important to give frank and explicit recognition to the primacy of the individual's commitment to the Lord himself, rather than to the community. When a given community fails to meet its responsibilities to the individual—either because of crippling members, or because of crippling structures, or because of mediocrity—one who has given his life to Christ in freedom does not lose that radical commitment when the voice of conscience calls him to another death and resurrection. As Bonhöffer says:

> When Christ calls a man, he bids him to come and die. It may be a death like that of the first disciple who had to leave home and work to follow him, or it may be a death like Luther's, who had to leave the monastery and go out into the world. But it is the same death every time—death in Jesus Christ, the death of the old man at his call.... If we refuse to take up our cross and submit to suffering and rejection at the hands of men, we forfeit our fellowship of the cross with Christ. The opposite of discipleship is to be ashamed of Christ and his cross.[6]

The Value System of Radically Committed Religious

When one understands the value-system of the radically committed, one is not upset by his or her exodus from myths, traditions, and symbols that now seem to such an individual anachronistic. In a way and to a degree difficult for many older religious to understand, this radically committed religious is impelled continually to come to grips with his value in a time which he sees as one of "culture break." He lives, as Eugene Kennedy says,

> at the precise point of conflict between old norms and new aspirations, in the open place between the disintegrated cultural model of the past and the as yet undesigned styles of life for the future.... Sensitive persons, they have deep compassion for the human suffering that is inevitable at a time of culture break.... They are sensitive about all discussions centering on the human person, his need for freedom, and his longings for substantial faith, hope and love in his life.
>
> The best of the personnel are in this position because in a cul-

[6] Dietrich Bonhöffer, **The Cost of Discipleship**, tr. R. H. Fuller and Irmgard Booth (rev. ed., New York: Macmillan, 1968), 99, 101.

ture break men must search anew for the values by which they will live. These deep values are the ones that center on man rather than on his institutions. The sensitive [religious] reaffirms his belief in and need for basic human values at a time when the transforming institutional Church [and communities], intent on self-preservation, finds it difficult to incorporate these fully into its philosophy of personnel operation. That is why there will be continued tension around the personal aspects of the life of the [religious]. And the one who will continue to suffer most is the sensitive, perceptive, and committed [religious] .... The concern must be for a restructuring of the modes of service within the Church, not just to prevent resignations, but to make it possible for men and women to give their lives truly to the people who need their service so much.[7]

One ought not, therefore, to be upset by the urge of the radically committed religious to create new styles of religious living which are an outgrowth of his biblical vision of the future.[8] He is cooperating with God in the divine act of creation (creating new styles of life), cooperating with God in the Exodus event (freely passing through the cities without encumbrances and liberating others from oppressive governments and injustices), and cooperating with God in the building of a community as at Mount Sinai.

His faith is not in creeds and dogmatic statements, in teachings of the popes, bishops, and heads of religious orders. It is more vague, less defined than that. It is composed largely of hope and openness to what the future may bring. The magisterium is sometimes not taken very seriously and, if irrelevant, is ignored. To the **now** religious, all of his life is religious: especially man, in whom he (like Francis) sees the only hope of sensing the depth which is God. He is attached to the Scriptures (interpreted in a demythologized way); but beyond this, he answers most theological questions with a shrug: who knows?

Government for him is a matter of consensus. Group identification is much less important than a deep sense of identification with the local community. Should he find himself unable to agree with the group on a basic issue, it is expected that rather than compromise his conscience he will withdraw, and this course carries with it no burden of shame. He desires a group with which he can communicate and work effectively; a community without real friendship is, to him, a contradiction in terms. Community is something personal. Rather than a sense of enrollment in an organization, his basic experience is one of being an independent self relating with others. He is interested in small groups, and any tie to a larger body will be at best loose.

To the radically committed Franciscan, poverty is not a matter of a mystique and permissions, but is expressed in the creative use of money. Money is to be used for others; what counts is persons. Whether it is held in common, is a matter of whether such a course is practical or useful. Celibacy is an individual choice expressed within an ever-changing cultural context. The religious radically committed to his baptism in Christ feels that, since he pronounced this commitment through a human institution, he may choose it for a while even as he remains open to change. He does not attempt to deny interest in the opposite sex; and should the Spirit lead him to another death and resurrection in a new life-style, he is open to it without ever considering severing friendships with the group or ceasing to work with it, should this be practical.

The radically committed Franciscan does not pray the same way as we of another generation did. He is more given to reflective reading and sensitivity to persons and events. Mass every day may seem too frequent to foster deep appreciation of its personal meaning; a folk Mass once or twice during the week suffices to express his Christianity and his search for God. He chooses his own tasks; he goes where he sees the need and believes he can meet it. He is bound, like the rest of society, by a contract he signs, not by obedience. He sees himself as a man for others, a pilgrim, someone on a personal search. He wants to be addressed as anyone else in society, to dress no differently. He does not think of himself as being in a "higher state of life," but he does seek to be more deeply human, warmer, more loving. He wants to accomplish something, but as the occasion demands he may move in and out of what might be considered "religious work."

The radically committed religious doesn't expect the group to take care of his future. He wants to take out the usual insurance, perhaps an annuity, and he pays his own social security. He is well aware of the traditionalist reproach to such an attitude; but what the objector sees as the ideal of docile dependence and trust in God, he regards as immaturity and presumption.

The difference between the radically committed friar and the traditional friar (or other religious) should be obvious, and the reader is doubtless also well aware of the difference between the radically committed religious and the individual who has come to be referred to as the "renewed" religious. The latter is one who attempts to reconcile the diametrically opposed traditionalists and

[7] Eugene Kennedy, **The People Are the Church** (New York: Doubleday and Co., 1969), 101-02.

[8] I am indebted for much of the material in the following paragraphs to Robert Wegman, "The Catholic Clergy and Change: An Analysis," **Cross Currents** (Spring, 1969). Wegman calls the radically committed religious "postmodern" to distinguish him from the traditional and the renewed religious. I prefer the designation: religious radically committed to Christ.

radicals—to introduce compromise at every juncture.

Faith may be expressed, for the "renewed" religious, in the theology of Rahner, Schillebeeckx, Baum, and MacKenzie. But temperamentally and psychologically he is unable to assimilate all they are saying about the "Christian of the diaspora" and other elements of their theological anthropology. His faith and theology are increasingly secular, but he is still a "religious" according to the legal distinctions of ecclesiastical jargon. The radically committed religious cannot tolerate the band-aid approach to newer life-styles adopted by the renewed religious. He cannot tolerate the latter's "speaking with the forked tongue" telling traditionalists that nothing is really being changed, and pacifying progressives that this will solve the problems—this application of band-aids to a worn-out fabric. The radically committed religious knows, too, that the problems are larger than religious renewal, that they pervade the larger culture of which his life-style is a part.

One may refuse to recognize all of what has been described as "the religious life," but that means nothing to younger men and women who, if they enter our communities at all in the next five to ten years, will do so with the intention of an open-ended commitment in an ever changing cultural context. It is so evidently the call of the Spirit to them, that this is how they feel they must fashion their life and the future. If the Church authorities support them in this endeavor, fine—there is nothing they would want more. If not, they will try it anyway.

Just as Francis opened the gospel three times and was inspired to initiate a life-style new in his era, so the radically committed Franciscan opens the gospel and is inspired to live it as he interprets it for today. Just as Francis could not document beforehand what he was going to do because he first had to experience it, so the radically committed sees no need to document beforehand what he attempts to do with his life. After all, he says, you cannot prefabricate community with words on paper. Human beings with their aspirations and desires and how they wish to risk their lives come before the words on paper.

To the religious who has matured to a radical commitment to Christ through the spirit of Francis, one might well address in paraphrase the words of Saint Paul: Nothing can come between you and the love of Christ, even if you may be troubled or worried about the future, or by the loss of friends at those times when you cannot compromise your conscience but must live the call of Christ as honestly as you can —or when you are threatened or attacked by friends or a changing culture. These are trials through which all of us triumph, by the power of him who loves us. For, even though we live with ambiguities and uncertainties, you can be sure of this: neither death nor life, nor angel nor prince, nothing that exists, nothing still to come, not any power, or height or depth, nor any created thing, can ever come between you and the love of God made visible in Christ Jesus our Lord.

The Theology of Vocations

Richard Penaskovic, O. F. M. Conv.

The main difficulty in writing about the theology of vocations is that it is such a large question involving rather complicated and thorny issues. I have tried to meet this problem by limiting the scope of my paper.

I shall begin by searching the Scriptures for some clues. Then I shall handle the vocation to the religious life as such, omitting express treatment of the priesthood, and the brotherhood in particular, as well as of the specifically Franciscan vocation. I do hope, however, that in grappling with the theology of religious life I will shed some light on the Franciscan vocation. The final section, "Prospects for the Future," contains some remarks, mostly my own opinions, in regard to the future of vocations.

"Vocation" in Scripture

"Vocation" in the Old Testament means the temporal manifestation of an election already completed before time began (Jer. 1:5; Is. 46:10-11). A vocation and God's election proceed from God and find their "why" in God's unfathomable love. As opposed to the term "election," "vocation" lacks the element of a preference or selection from a whole (Deut. 4:37; Ps. 47:5; 78:68).[1] In no way does a man merit to be called by God. The call and selection of God first make a person worthy of that sign of love.

A vocation is dialogical in character (Gen. 3:9). When Jahweh called Samuel, e. g., Samuel answered by saying, "Here I am" (1 Sam. 3:3ff.). It may happen that an individual is laid hold of by God before he knows to which task God is calling him. Isaiah, e. g., volunteered to be God's messenger before he knew the contents of the message to be delivered (Is. 6:8).

The Prophets experience a vocation as a sign of God's strength. It is termed being "seized" by God's hand (Is. 8:11; Jer. 15:17). The one called is swept off his feet by the power of God and becomes his property. The same thing may be expressed by saying that God calls a person by his name (Ex. 31:2; Is. 43:1; 45:3f.) or that the name of God is called out over a people (Deut. 28:10; Amos 9:12; Is. 63:19). In the case of Ezechiel, where the act of calling is considered in a visionary sort of way, the call of the prophet takes place through an appeal (Ezech. 1:3; 2:1ff.).

Deutero-Isaiah uses the term "vocation" for the vocation of the people of Israel, for the vocation of Abraham, and for that of the servant of God. Even here, the term retains its concrete character (Is. 41:25; 11:48). The one called enjoys God's care and special protection (Gen. 12:1-3; Ezech. 3:8f.). God's complete freedom in the act of calling is emphasized through such words as "I am the Lord and no one else is" (Is. 42: 6ff.; 45:3; 48:12).

From Is. 45:5f., it is rather clear that the notion of a vocation is somehow connected with that of creation. God's calls are a partial fulfillment of the progressive manifestation of himself in the history which has begun with the creation of the world (Is. 42:5; 43:1; 44:22-28). The one called enters into a special relationship with God, becoming the "servant of God" (Is. 43:1; 49:3). From now on, the one called is a visible sign of God's desire to glorify himself (Is. 46:13; 49:3), and for the execution of God's will in time and in history (Is. 46:10).[2]

In the New Testament the verb "to call" (**kaleīn**) is a technical term for the process of salvation.[3] In the parable about the marriage feast (Mt. 22:1-14) the call refers to God's redeeming call (cf. Rom. 4:17). According to the parable of the marriage feast, the Israelites were called to be God's people, but they did not heed God's call. God then collected, so to speak, all his previous calls in one great, final call. All previous calls led up to this final call in Jesus Christ. Jesus is the Call of God in everything that he said and did. The call of God in Jesus Christ is handed down to us in a tradition which the Holy Spirit entrusts to the Church. The call of Christ now comes from the Church — from her hymns, prayers, doctrine, preaching, and the example of her members.

Happiness and bliss is sent our way in the call of God which goes out to us in Jesus Christ. This means that in God's call darkness fades and light comes (1 Pt. 2:9, 1 Jn. 2:8). That call illumines the lives of those who heed it (Ps. 119:105). Through enlightened men who heed the call, the world becomes bright.

God's call brings hope (Eph. 4: 4). It announces to us the prospect opened for us in Christ's death and resurrection—and the prospect is the very glory of God as found on the forehead of Jesus Christ (2 Thess. 2:14). Glory is

[1] E. Neuhäusler, "Berufung," **Lexikon für Theologie und Kirche** 2, 280-81.

[2] **Ibid.**, 281.

[3] **Ibid.**, 282.

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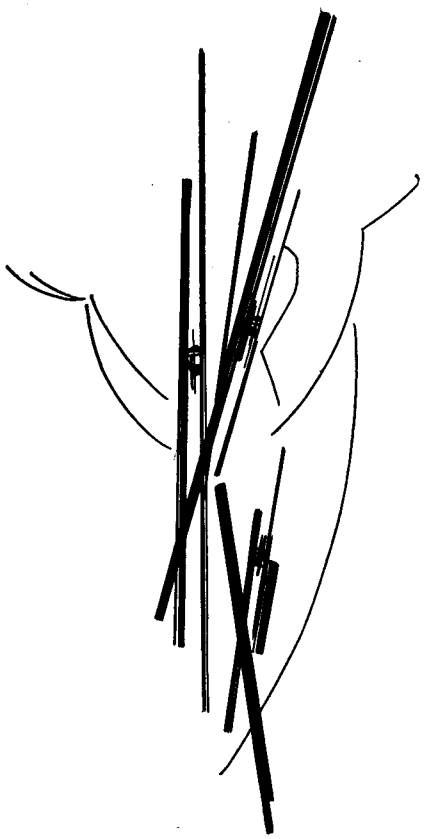


the splendor of God manifested to us in Christ Jesus.[4]

The call of God gives us peace (Eph. 2:14). I relinquish all care and worry concerning my reputation because of the chance of fame and honor which God gives me repeatedly. Hence the barriers between men crumble, while peace begins to take root in the heart of man (cf. Col. 3:15).

The call of God first makes a person free. "A slave who has been called in the Lord, is a freedman of the Lord" (1 Cor. 7:22). Man is tempted to prove his own worth to God through the performance of (even pious) works. In the Pauline view freedom implies freedom from the Law, which tries to lead a person away from God by making salvation depend on one's own works rather than on God's grace.

Galatians 5:13 tells us that we're "called to freedom," i. e., to love God for his own sake and our neighbor for his own sake. Buoyed up by the call of God, which grounds our hope, we can come out of our shell and give ourselves over to the invitation of God, "for God has not called us to uncleanness, but to holiness (1 Thess. 4:7). Holiness is the completion of freedom. The man of holiness is just; in no way does he seek himself and his own way.

The call of God allows us to partake of joy. Saint Paul prays for the Christians in Rome that "the God of hope fill you with all joy and peace in believing, that you may abound in hope and in the power of the Holy Spirit" (Rom. 15:13). Because the Lord is near at hand for those who hear his call, they should "rejoice always in the Lord" (Phil. 4:4f.).

Many people do not answer the call of joy, which encompasses us, ever since the Lord is near. Others listen to it but are not aware that it is the offer of One who will greet those who come with the words, "Well done, good and faithful servant... enter into the joy of your master" (Mt. 25:21, 23).[5]

To heed the call demands faith. Take the case of Abraham. "By faith he who is called Abraham obeyed by going out into a place which he was to receive for an inheritance, and he went out, not knowing where he was going" (Heb. 11:8). The call of God is simply there and leads us along an unmarked path. We are to follow the call, not knowing in advance where it may take us. We are to trust the call blindly: to listen to it even at the risk of being "taken." (Not really....)

This is not possible without a fight. Throughout one's life there are so many other more promising calls. For this reason Paul admonishes his disciple, Timothy, to "fight the good fight of the faith, lay hold on life eternal, to which you have been called" (1 Tim. 6: 12).

Taken up with the call of Christ, one leaves everything else behind, because it is a definite hindrance. I can no longer remain attentive to the calls of the world. I cannot avoid the call. The future of God calls me. So I plunge forward, until the day I meet the one who has called me. The call is a past, present, and future reality. It has gone out to me in the past, it continues to go out in the present, and it lies before me. Paul puts it this way: "Not that I have already obtained this, or already have been made perfect, but I press on hoping that I may lay hold of that for which Christ Jesus has laid hold of me. Brethren, I do not consider that I have laid hold of it already. But one thing I do: forgetting what is behind, I strain forward to what is before, I press on towards the goal, to the prize of God's heavenly call in Christ Jesus" (Phil. 3: 12-14).

In short, I find myself encircled by God's call. In a certain sense, I am no longer free. To heed God's call means to be on the way, from call to call, from light to light, from hope to hope, from joy to joy.

Toward a Theology of Religious Life

There are various ways of constructing a theology of religious life. I like to consider religious life as a dare. Let me explain.

A Phenomenology of Daring

When we speak of a daring feat or of a daring way of life, the emphasis is less on the possibility of failure than on the uniqueness of the accomplishment involved. Daring stems from a persistent determination to do something which other people do not do. The darer sets his sights on strange goals, and pursues them with a single-minded intensity. It is not simply a question of tough-

[4] Most of the following section is taken from H. Schlier, **Besinnung auf das Neue Testament: Exegetische Aufsätze und Vorträge 2, 219-26.**

[5] **Ibid., 223.**

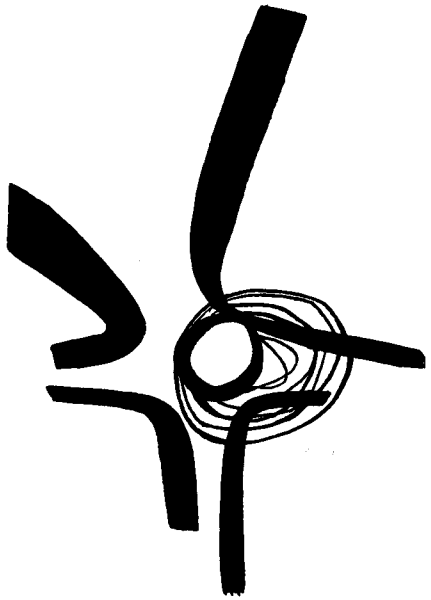
ness, nor of unconventionality. Externally the darer may be the softest and most unprepossessing person around. But he is capable of totally concentrating on the steps which separately and together form his achievement.[6]

It seems to me that daring is its own justification. No amount of bewilderment or scepticism on the part of those who do not dare, can take away from the darer's achievement. The burden of proof is on the non-darer to show that daring is not justified. Perhaps the test of the human validity of a dare is the admiration it inspires in the observer.

It is my contention that Christ calls to religious life those who are daring types, that is, those who have in themselves, before any adult decision related to Christ, something which demands living a dare.

What Religious Dare to Do

Paradoxical as it may sound, religious dare the normal structures of Christian living. In the Decree of Vatican II on religious life, it says that the religious' special act of consecration "is deeply rooted in [their] baptismal consecration and provides an ampler manifestation of it." This baptismal consecration takes in the whole Christian commitment to form community with God and with one's fellow men by engaging in a life of authentic cult and sacramental



humanism. It is obviously a very broad type of commitment. How can one dare it? The Church has divided the baptismal commitment somewhat artificially into the less broad categories of poverty, chastity, and obedience. Religious center their dares in these areas.

Of course the normal Christian has a commitment in these areas by reason of his baptismal vows. He is directed to take a stand on material goods and possessions, on sexual and married love, and on his relationship of dependence on God and on others—all in the name of Christ. The religious takes these pre-existing structures of Christian commitment and treats them in a daring fashion.

I now propose to go through the vows showing how they may be treated in a daring way. As far as poverty goes, religious still need to resist their tendency to weigh themselves down with paraphernalia, which trumpet their own importance. Religious should divest themselves of those layers of material goods which enable people to define themselves in terms of what they have instead of who they are. Religious bear witness that it is at the level of personhood that man most truly exists, and Christ most truly works. Sharing at the level of personhood is a very demanding kind of sharing. This type of sharing is most illustrative of the kind of redeemer Christ was and is.[7]

On the other hand, the problem with money today is not in the individual but in the social uses of the dollar, in the constructive political uses of money at the institutional, local, national, and international levels. Religious should be daring in these areas, questioning their investment of money and manpower in traditional institutions and apostolates, consolidating their houses of formation, avoiding reduplication that has no other justification than a desire to be true to the Founder, funding missionary work conjointly with other groups (and even other faiths), working through civil institutions where these can do the job better. There is, in other words, always room to improve the quality of our dare.

As far as obedience is concerned, the hero in religious life is not the one who can keep the rules best. The greatest suffering comes in the religious' experience of dialogue. Today's religious probably have more experience in dialogue than any other large group of people in the world. In examining apostolic structures, in discussing community life, in various kinds of renewal talk, religious have discovered the real dimensions of their divisions.

Some communities have apparently been destroyed by this dialogue. Others have found their life less romantic, more stark, and seemingly loveless. The religious is finding out that he can and must break bread—at least the bread of Christ—with those with whom he differs, that he can and must work with others despite serious ideological differences, that he can and must love what is really not himself.[8] The image of his religious community as a homogeneous unit has been shattered irreparably. If he does not find a new source of unity in the principle of dialogue, he is doomed.

The secular world needs this unity in diversity very badly.[9] Re-

[6] G. McCauley, S.J., "A Theological Image of Religious Life," **Review for Religious** 28:5 (Sept., 1969), 736. I am indebted to Father McCauley's fine discussion for much of what is contained in the present paper.

[7] Ibid., 742. For a different approach to religious life see H. Volk, "Christenstand-Ordensstand," in **Ordenskorrespondenz** 7 Jhrg., Heft 1, 1966; or K. Rahner, "Über die evangelischen Räte," in **Schriften zur Theologie** 8 (1968); or J. M. R. Tillard, "A Point of Departure," **Review for Religious**, May, 1967.

[8] **Ibid.**, 743.

[9] I. Sussman, "Organization Is Not the Essence of Community," **The Catholic World** (Dec., 1969), 115. For an incisive criticism of the traditional theology of religious life see G. Tavard, "Freedom and Responsibility in the

ligious communities might show the world how to solve the generation gap. Nothing could be more relevant for the Church, through its experience of dialogue, than to become the spokesman for dialogue in the contemporary world, to share with the world its bitter experience and yet the constructive healing found in dialogue. (In other words, we must emphasize what unites us, rather than what tears us apart.)

Religious communities are now feeling the pains of dialogue in the most intense way. On the parish level, dialogue has hardly begun. Given our cultural and religious background, it will only be through an "authoritative" command of bishops over a long period of time that parish-level dialogue will be triggered and sustained. In the meantime, religious communities will be asked to dare this dialogue structure of authority.

Chastity is required of every Christian by reason of his baptismal vows. The purpose of Christian chastity is this: that every Christian learn from Christ how to be an authentic human lover.[10] This implies that when Christ is introduced into the heart of human love, that love is forced to become open to other people beyond the lovers themselves. The religious extends this principle of openness in human love through Christ. By introducing Christ into the heart of his love, he opens himself out to more human contacts, to relationships of support and understanding with more people. The religious should give himself to as many as possible through Christ. In not giving himself to one woman in Christ, the religious finds that Christ makes of him a man for all men and women.

The vow of chastity does not blot out in the religious an awareness of his own capacity for married love. I would say that the more authentic his dare in this area, the more proximately ready he should be for married love.

Religious also serve those for whom human love between a man and a woman is a physical, economical, or psychological impossibility. In our affluent society, who sympathizes with the awkward, the ugly, the malproportioned? With people in whom love crouches like a deformed child? With those for whom their own sexuality is an embarrassment? With whom communication with the other sex is at best a halting dumb-show, and at worst a mockery? Measured by the standard of successful married love, these people are judged severely in society. We do our best to hide them or not to discuss them because we secretly set up as an absolute standard of human dignity success in married love.[11]

Religious can do much to dissipate this false assessment of human dignity. Sooner or later, someone is going to have to explain the religious who, while insisting on his own dignity, does not measure it using the standard of successful maried love. Others, seeing the religious, can take hope in their own dignity.

Religious Life," **Continuum** (Winter, 1965). For some remarks critical of today's youth, cf. R. McNally, "Religious Vocations: A Crisis of Religion," **National Catholic Educational Association Bulletin**, 1967, 207-11.

[10] McCauley, 744. Cf. Martin O'Keefe, "Clerical Celibacy," **The Homiletic and Pastoral Review**, Oct., 1967, esp. 33-35.

Prospects for the Future

In this final section, I shall try to be as frank and as candid as possible. I believe that there will be a steady stream of departures from religious life. I cannot go into what I feel are the reasons for such departures. There are as many reasons as there are individuals departing. Each case is unique and has to be handled as such.

There seems to be a large incidence of anomie in our communities. Anomie is a feeling of uprootedness, of apathy in the face of formerly rewarding, but now meaningless performance. It implies a loss of goal and direction because the old system and structures are disintegrating and won't work any more, while new and meaningful patterns have not yet emerged.

Anomie is not only a problem in religious houses. It is a huge problem in contemporary society. Rapid change, scientific advances, the knowledge explosion, and heightened awareness demand swift and constant adjustment. This is difficult.[12] To offset this anomie in our communities, we need a heightened sense of community life. Our communities will best counteract this anomie by offering the friars a maximum degree of human support, a feeling of being buoyed up at close range by people who really make a difference.

Community life should be the source from which all else springs: prayer life, obedience, etc. Presently, the spirit in our houses is at ebb-tide. There appears to be an unwillingness to go into the requirements of community living in any depth. This makes it hard for a friary to be in the front lines in the universal efforts that are being made to arrive at unity in the Church and in the world. Yet by their very nature, our friaries should be striking out for unity, experimenting, on the move.

Concomitant with the steady stream of departures, will be the continuation of our present lack of vocations. In the future, the

[11] **Ibid.**, 745.

[12] Sister Jane M. Richardson, "Sisters' Survey: Its Implications for Future Vocations," **National Catholic Educational Association Bulletin**, 1968, 189-95.

various Orders will (if I may extrapolate from what I have experienced in my own) be composed of a small, elite but dedicated group of friars. There exists, at present in the Church, a tension between certain ecclesiastical structures and evangelical values. As Congar has noted, there is a general dissatisfaction with everything that smacks of "institutionalism." The Church is loved in its prophetic aspect. In the measure that the Church acts prophetically, in that measure does it get people's attention. There's a search, then, for a prophetic community, for the creation of a new style of institution which will be more flexible, closer to life, more politically engaged.

I suggest that a good many religous communities ought to become communities of protest, signs of discontent with the wrong values that are visible in so many places—protesting against the lack of love and of real concern in the world, against promiscuity, and against the disunity among men.

Presently, religious life is too often mediocre, comfortable, middle-class life. The religious appears as a man bogged down by the institutional structures, closed in by authority, shut off from the world, restricted in his horizon. I'm not saying that all religious are this way. I am saying that this is the image which is too often projected among the youth the religious encounters.

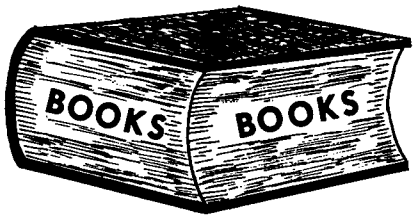
If we friars become satisfied in our work and routine, if we fail to be more flexible in our choice of apostolic works, if we do not experiment, we cannot expect many vocations. It is then that precious and necessary attitudes in the community such as loyal rebellion and the gifts of prophecy and enthusiasm, become suspect. As Father Hugh Bishop, the Superior of Mirfield, has written: "God knows that there is need for more loyal rebels in the Church today and it is the function of the religious communities to provide homes for them where their insights and efforts can be sanctified and used constructively to the glory of God and in the service of man."[13]

[13] F. Cowper, "Taizé and the Renewal of Religious Life," **The Clergy Review**, Jan. 1969, 32.

Charity Is Patient

Love is long;
Love is not spent in momentous bliss.
Love is a thong
Binding the brush of a pin-pointed kiss.
Love is a lamp,
Not an explosion that fades in a flare.
Love is a stamp
Pressed in the heart like engraved silverware.
Love is large;
Love buys the beloved a fine gem or antique.
Love pays the charge:
Two dollars down and a dollar a week.

Robert J. Waywood, O. F. M.



The Man in the Sycamore Tree; The Good Times and Hard Life of Thomas Merton. An Entertainment by Edward Rice. New York: Doubleday, 1970. Pp. 160; 73 photographs. Cloth, $7.95.

Reviewed by Sister Mary Seraphim, P.C.P.A., a contemplative nun at Sancta Clara Monastery, Canton, Ohio. Sister Mary Seraphim's series on Saint Clare is appearing in the spring issues of THE CORD, and she is a contributor to several other religious periodicals.

If you pick up a book which claims to recount the "making of a beatnik, peacenik, Trappist, Buddhist monk," you swiftly deduce it must be the account of the life of that most amazing man, Thomas Merton. No other person would (or could) correspond to that description. Mr. Edward Rice, who so characterizes his friend Thomas Merton, in **The Man in the Sycamore Tree**, fully appreciates the uniqueness of his subject. Throughout the lively and revealing descriptions of his relationship with Thomas Merton (which began at Columbia before Merton's conversion and which continued uninterruptedly until the day of Merton's death), Rice highlights the contrasting and contradictory elements of Merton's personality.

By drawing on personal reminiscences, letters, published and unpublished memoirs of Merton, and sundry conversations with Merton himself, Rice draws a striking portrait of the man while his eloquent photographs provide another insight into his enigmatic personality. The early years of Thomas Merton's life are treated briefly but truthfully. The Columbia period is treated with a wealth of detail that reflects the "eye-witness" character of their recital. Many have been slightly mystified by Merton's reference to himself as a "great sinner" when his autobiography, **Seven Storey Mountain**, mentions only the reading of some risque novels and a series of mild flirtations. Rice points out that before the book left the hands of the Order's censors, Merton was obliged to cut out and tone down considerable portions of the original manuscript. Rice adds, "One doesn't have to prove Merton was a bad boy as a teen-ager; he says he was, and obscures the details and that is enough." Rice, however, supplies a number of these missing "details" which serve to heighten the paradox of his eventual entry into the Trappists.

About Merton's conversion, Rice relies on Merton's own statements, while adding a few observations of Merton's acquaintances of that period. After his baptism, Merton began to change, gradually but visibly, until his friends could not fail to remark his loss of interest in earlier pleasures and a growing tendency to withdraw into himself.

About this time, 1941, he registered for the draft as a conscientious objector. After a refusal by the Franciscans, Merton came into contact with the Trappists in Kentucky. Before his friends realized what was afoot, Thomas Merton was swallowed up by the forbidding walls of the monastery.

To judge by Rice's rather sketchy treatment of Merton as a monk, we sense that he never fully understood why his friend chose such a life style. Although he casts no doubt on Merton's full sincerity in this choice, Rice himself was never able to penetrate beyond the surface details of the last twenty-seven years of his life. He speaks vaguely of "novitiate trials," "difficulties with the abbot," "poor health," and "unsympathetic censors"; but he never gets down to grips with what is (to me, at least) the real drama of Merton's life: the steady, dynamic growth of the inner man. I feel this is a real lack in Rice's book—one which makes me hope the advertising flyers are wrong when they state, "This book should immortalize Merton." If it does, it will immortalize only a portion of the man. When only a few facets of a diamond are held up to view, one is unable to envision the inner flame which is the ultimate splendor of the gem. Merton's character demands a much more penetrating study than Mr. Rice has given us here.

When Rice is on more familiar ground, however—dealing with Merton's writings on peace, racism, and Buddhism—he is superb, and I am grateful for his perceptive presentation. He hints at the continuing inner growth of the man and concludes his account by reporting the impression of several who said that Merton, during the last weeks and days of his life, seemed "transcended." The monks and mystics of the East seemed to consider Merton as "some kind of Buddha come to earth." Many, including his abbot, agreed that he appeared to have a presentiment of his approaching death.

A profound mystical experience must have shaken Merton shortly before the end while he was in "retreat" with the Dzogtchen Buddhists in the Himalayas. While Rice refers to it as a decisive moment, he does not analyze it. He simply concludes that Merton, having reached the height of his spiritual ascent, was ready and ripe for death to "translate" him.

The 160-page book, with its pleasing layout of large type and double-columned pages is indeed an "entertainment" for all Merton lovers, even for $7.95. Many others who had felt "turned off" by a Trappist monk will awaken to the marvelous contemporaneity of this man. Peace, love, war, violence, sex, and God—all were included in his wide-ranging interests. Rice has presented us with a sympathetic account of this widely-known personality which glitters with the unusual turn of phrase and, as well, with well substantiated fact.

A Path through Teilhard's Phenomenon. By W. Henry Kenney, S.J. Dayton: Pflaum Press, 1970. Pp. xii-284. Paper, $2.95.

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

Father Kenney's trail-blazing through **The Phenomenon of Man** is obviously both a labor of love and a distinct service to the non-scientist student of Teilhard. Evidently he and I have had the same experience with this type of reader in classroom situations. My solution (since I have not taught courses expressly devoted to Teilhard) has been to recommend the reading of the more theological writings and of secondary sources. Father Kenny's is a far more useful and helpful response to the problem of dense un-

ntelligibility confronted by such an dmirer of Teilhard: he has marked ut a path through the **Phenomen**n's labyrinth. The "Path" is not close commentary, although the uthor does express the intention of ublishing just such a "companion." t is a more general and global sort f exposition of Teilhard's aim, meth-d, and teaching in his magnum pus.

Teilhard himself was rather am-ivalent, as is well known, regard-ng the nature of his endeavor. To ain a sympathetic scientific audi-nce, he minimized the divergence of is work from the scientific ap-roach strictly so-called; and to rouse the interest of philosophers nd theologians, he admitted that is vision was one shaped by the xigencies of faith and of a more han positivist analysis of evolu-ionary history. The problem he set ut to illuminate is the fundamen-al question addressed by perennial hilosophy; the reduction of onto-ogical multiplicity to unity;, and, in eilhard's particular approach, also he unification of two apparently op-osite attractions or "loves": the world's appeal as something good and esirable in itself, and the biblical nvitation to seek God alone as upremely good and supreme de-ideratum. The author explains clear-y and cogently Teilhard's subtle, ension-laden response to this chal-enge, which consists, not in a com-romise, but rather in a true uni-ication and interpenetration of his wo "loves."

After a critical discussion of Teil-ard's own summary of his work the final part of the **Phenomenon** tself), Father Kenney furnishes ex-ellent discussions of Teilhard's view f the evolutionary past, present, nd future, with a separate chapter evoted to a discussion of the com-lex notion of Omega. The conclud-ng chapter on Christogenesis as ormative for "natural" evolution has he usual apologetic thrust in parts, ut it is a fine summary and, in

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general, vindication of Teilhard's contribution to recent theological discussion. The author claims (and there is no reason to doubt) that the glossary he has furnished is the most "ample" available in English —it is excellent and should be a great help for readers without formal scientific training.

The book is written in an enthusiastic, engaging, and quite intelligible style, and it is well indexed. To use it with maximum profit, the reader should have a copy of the second (not the first) English edition of the **Phenomenon** itself—but this is not absolutely necessary. Followers of Teilhard will be delighted to welcome this important aid to the dissemination of his teaching; we certainly look forward with eager anticipation to the publication of the more detailed "companion" or commentary on that influential book on the human phenomenon.

Prayer and Modern Man. By Jacques Ellul. Trans. C. Edward Hopkin. New York: Seabury Press, 1970. Pp. xi-178. Cloth, $4.95.

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

"The man of our time does not know how to pray; but more than that, he has neither the desire nor the need to do so." This is the condition the author proposes to examine. The book, then, will not concern itself with those modern men who do pray. Rather, there will be a study of society's mistakes about prayer, the obstacles to prayer, and an explanation of how modern man can pray.

After exposing a number of false practises which pose as prayer, M. Ellul analyzes the twofold foundation of prayer, the human and the supernatural; only to find both inadequate reasons for modern technological man to pray. This leads to an investigation of the sociological and the theological reasons for **not** praying. So compelling are these reasons that modern man finds easy justification for not praying.

So far the accent has been on **non-prayer and the modern man.** Now there is a shift. There is a reason for praying, and it is the **only** one. It is this: God has commanded man to pray. Man has the choice to accept or to reject the command. Obedience to the will of God is an act of freedom. Man is most a man when he prays.

But prayer is always the companion of faith. We do not find one without the other. Hence the failure of modern man to pray is really a failure of faith. Modern man no longer believes in spiritual realities: he is a victim of his own scientific progress and of consumer economics. Until modern man returns to faith he shall be unable to pray. But a return to faith involves a struggle.

So it is that prayer is viewed as a combat. Man's first struggle will be with himself. If man is to seek the cure of self-alienation through prayer he must avoid two traps. First he must skirt the error that prayer is the means of getting from God the consumer goods which a commercial society has convinced him he must have. Secondly, he must steer clear of the idea that God is an object of gratification to be consumed. Next man must enter into combat with God. This wrestling will demand total commitment to God.

Prayer as combat leads to the Act of Hope. As the Act of Hope becomes enduring, prayer takes on the nature of both final and realized eschatology.

The author is sensitive to the modern man he knows. Were such men to read this book they would derive profit and may even be led to try prayer. Theologians, sociologists, on-campus religious directors

may get some profitable insights. The absence of a Church which is holy, of the Sacraments—especially of the Eucharist—of our Lady, and of the saints constitute serious flaws for this reviewer.

Thoughts for Sowing: Reflections on the Liturgical Readings for Sundays and Holydays. By A. James Quinn and James A. Griffin. Staten Island, N. Y.: Alba House, 1970. Pp. xii-108. Paper, $2.50.

The Word of God: Homilies. By Louis Evely. Trans. Sister Mary Agnes, O.P. New York: Herder and Herder, 1967. Paperback edition, 1970. Pp. 295. $3.95.

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

Both these books will be of inestimable value, not only to the preacher seeking fresh and incisive ideas for his homilies, but to every Christian who takes liturgical celebration seriously. The homilies in both books are, moreover, excellent literary developments of single themes. (This was not always the case with the earlier collections of homilies, some of which made use of awkward outlines, or offered a choice of several undeveloped topics.)

Little needs to be said here about Evely's prowess as a spiritual writer. The wonder of this volume, however, is that he was able to be so consistently effective through a gamut of over sixty homilies. Most of the earlier collections like this were uneven in quality, but the only unevenness about these homilies is in their length. There is good, solid theology and abundant unction in each of them—which may account for the republication of the volume even though the texts are taken from the obsolete series of readings in use prior to the recent, revised lectionary. Evely's homilies, then, will be of more use for personal meditation than for the preacher's preparation, although the latter function cannot be ruled out, particularly where they deal with the historical sequence of saving events as the latter unfold during the Church year.

The homilies of Monsignor Quinn and Father Griffin (both canonists) are, by contrast, based on the new readings—specifically, those for the 1970-1971 liturgical year. Each homily has a catchy title—so striking, in fact, that it alone might suffice in some cases to suggest an entire homily for the preacher. The individual homilies are developed in an attractive, often colloquial style. Thus they are easy to read—easy to consult quickly and to skim for the crucial point, which generally comes through with admirable clarity and sharpness.

It scarcely needs to be said that these books are not substitutes for, but rather aids to the individual's own prayerful and reflective meditation on the Word of God. Each of them should be a powerful aid indeed.

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COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the April issue of THE CORD were drawn by Father Joseph S. Fleming, O.F.M. A member of Holy Name Province, Father Joseph is a student at the Boston Museum of Fine Arts School. He has had exhibitions at the Corcoran Museum in Washington and at the Cinema Gallery in Braintree, Mass.

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EDITORIAL

Who Needs Francis?

If one could imagine the men in the Kremlin so much as adverting to the existence of Francis of Assisi, one would certainly expect them to shrug off his memory with some such question (not seriously posed but uttered without even a modicum of advertence to its meaning) as "Who needs Francis?" Again, were one to hear the question posed flippantly by a nominal Cnristian, one could scarcely be moved thereby to serious concern.

But to hear this question asked by professed Franciscans—by those who have supposedly absorbed prior to their profession at least a minimal understanding both of the theology of the communion of saints and of the factual implications of Francis' life and heritage, is something else again. Yet the question is being asked by such individuals: "Who needs Francis?" Or, as it is alternatively expressed, "Why do I need to approach God through Francis—who needs an intermediary?"

Involved in this questioning is, to be sure, the at least implicit presupposition of all that has been said and written lately about the basic unity of all Christian spirituality—priestly, lay, and religious. But there are certain specific facets of the whole syndrome which can stand some scrutiny.

One such facet envisioned here is our imputation to Francis of a certain infallibility and impeccability. Even if we have done this only implicitly and intermittently, we may have thereby done a good deal of damage. For such a procedure involves attaching immense importance to the impossible—indeed, undesirable—ideal of literal imitation; and it therefore inevitably gives rise to an extreme reaction. A possible corrective would be to recognize Francis as a man not for all times, but for his own time with its own needs, to which he responded so magnificently.

The most important thing about Francis' life is that he emphasized for his own age certain evangelical values that needed emphasis then. But the gospel is richer even than Francis. One cannot say simply because of his example that those particular values need the same emphasis in every age. One important task that faces us, then, is that of determining just what in Francis' life was truly evangelical and hence at least in some measure truly universal, and what was particular to Francis' own culture and age.

To take just one other facet of the syndrome indicated above, it might prove worthwhile to try de-emphasizing the father-image we have given Francis. A much healthier attitude toward him and his relationship to us might ensue where it is needed, if he were not seen so much as "Blessed Father Francis," who has sporadically and implicitly become a surrogate for God himself—but rather, much more acceptably and credibly, as "Brother Francis," which he himself so much wanted to be.

Francis is not our father, but a charismatic leader whom we have elected to follow because he quite obviously had gotten onto a good thing. Were we to see him in this light, as a brother and a leader who has gone before us, we should have far fewer problems with neo-platonic notions of mediation and with spurious ideals of mystical identification with him.

What seems clear, at any rate, is that anyone who has gone through a reasonably sincere effort during his initial formation, to discern and assimilate the spirit of Francis, ought to be clear on why he chose to follow the spiritual path that Francis traced.

And to give a viable response to that question, "Who needs Francis?" one need not have recourse to any of the dubious versions of necessitarianism. To assert that the whole world does need Francis today, and especially that his own followers need him more than ever, is not to pretend that he had to be predestined from all eternity to live when and as he did live, so that we might be enabled in our age to fulfill our lives and our mission on earth. Equal credit is given to the divine Creator, and more to Francis, if due attention is paid to the contingent fact that he did actually live when he did, and did freely with heroic effort live as he did. From a profound appreciation of those facts and their sound application to ourselves, arises a cogent and unequivocal answer to the question, "Who needs Francis?"

Fr. Michael D. Meilach, ofm

Clare and Poverty

Sister Mary Seraphim, P. C. P. A.

An astonished Pope Gregory IX fixed his eyes on the determined young nun opposite him. The firm chin and uncompromising lips assured him that Sister Clare Offreduccio had meant what she said when she replied to his offer to release her from her strict vow of poverty with the words, "Holy Father, never do I wish to be released in any way from the following of Christ."[1] Grudging admiration crossed his face, and he accepted gracefully one of the few defeats he had ever experienced. Some days later a confirmation of the document entitled the "Privilege of Poverty" arrived at San Damiano in which the Pope granted "by the authority of these Letters present that you can be compelled by no one to receive possessions."[2] Such was Clare's triumph.

For Clare, however, this uncompromising stand on the matter of total poverty was merely part of that whole-hearted following of Christ which she had learned from Francis. "For Clare, as for Francis, absolute poverty was the natural conclusion to be drawn from the words and example of Christ and his apostles. Clare's greatest glory was that she followed Francis in this matter as no one else."[3] And the glory of the Order she founded is that today it is still struggling to uphold the banner of "most high poverty." The world now, as then, has little appreciation for poverty except as an evil to be overcome. It is increasingly difficult to justify a stand which demands voluntary living in precarious financial circumstances and which exacts complete renunciation of personal independence resulting from wages or successful enterprise.

Even in the thirteenth century it is evident that this type of total poverty met with no favor in any circle, ecclesiastical or civil. But Francis, and Clare after him, could conceive of no more perfect way of following Christ, than by imitating him in his poverty and humility. The meekness and self-emptying of Christ—what Paul had called his "kenosis"—fascinated Francis Bernadone. He could not tear his eyes away from the vision of Christ, poor and despised.

Like all men so fascinated, Francis lost his balance and fell headlong into love with "Lady Poverty," whom he saw accompanying Christ from his birth in a stable to his death on Calvary. He realized that the gospel message could be lived out in its fullness only by those who were stripped of all things save the love of Christ. The evangelical message of love and unity with all men, and of all men with their heavenly Father, could be effectively preached only by poor men, men who had experienced the depths of misery and emptiness and had found therein the abyss of mercy. For this reason, Francis clung to poverty as the kernel of the gospel, and Celano could write of him: "There was no one so desirous of gold as he was desirous of poverty, and no one so solicitous in guarding his treasure as he was solicitous in guarding this pearl of the gospel."[4]

Clare too clung so tenaciously to this literal poverty that Pope Alexander IV wrote in the Bull of her canonization:

> Especially was she the undaunted lover of poverty; and this virtue was so precious to her heart, she was so anxious to possess it, her love for it was so burning that she embraced it ever more ardently and for nothing in the world would she ever loosen her hold upon this beloved poverty; no argument ever availed to persuade her into consenting that her monastery should hold any possession.[5]

We can detect a note of ruefulness in this statement, for Alexander himself had tried during his cardinalate to dissuade Clare from her literal interpretation of the counsel of poverty. Clare stood by her original intent, and when it came time to compose her rule she wrote the uncompromising paragraph:

> And that we and those who were to come after us might never fall away from the highest poverty which we had undertaken, shortly before his death he [Francis] wrote for us his last will saying: "I, little Brother Francis, wish to follow the life and poverty of our Lord Jesus Christ Most High and of his most holy mother, and to persevere therein until the end. And I beseech you, my Ladies, and counsel you always to live in this most holy life and poverty. And guard well, lest by the teaching or counsel of anyone you ever in any way depart from it."[6]

To make certain that no one

[1] Thomas of Celano, "The Legend of Saint Clare of Assisi," **The Life and Writings of St. Clare of Assisi** (St. Bonaventure, N.Y.: Franciscan Institute, 1953), 29.

[2] "The Privilege of Seraphic Poverty," **Ibid.**, 103.

[3] Marcian J. Mathis and Dismas Bonner, O.F.M., **Explanation of the Rule of St. Clare** (1964), 89.

[4] Thomas of Celano, **St. Francis of Assisi** (Chicago: Franciscan Herald Press, 1962), 117.

[5] From the Bull of Canonization, in Nesta de Robeck, **St. Clare of Assisi** (Milwaukee: Bruce, 1951), 234.

[6] Mathis and Bonner, 83

Sister Mary Seraphim, a cloistered contemplative at Sancta Clara Monastery, Canton, Ohio, is a contributor to Spiritual Life, Review for Religious, Sisters Today, Cross and Crown, *and other periodicals. Her poetry has appeared in such other reviews as* Spirit *and Laurel Review.*

would interpret this statement in anything less than its literal meaning, she stated clearly, "The sisters shall appropriate nothing to themselves, neither a house nor place nor anything. And as pilgrims and strangers in this world, serving the Lord in poverty and humility, let them send confidently for alms."[7] There is a strangely contemporary ring in the words "strangers and pilgrims" which remind us of the concept of the Pilgrim Church, so much in vogue since the Council.

We can hardly conclude that the Franciscan view of poverty is out of place in our twentieth century. If we assess the trends of our era correctly, we can see that voluntary poverty is one of the most effective means to mend the breach between men and men, and between men and God. What is it that divides men? Is it not "things"? What is it that unites men, then, but the voluntary foregoing of unnecessary things in order to supply one's brother with the necessities? But we cannot construe Franciscan poverty as mere philanthropy. The Franciscan and the Poor Clare do not stand above their brothers and sisters reaching down to them in a magnificent gesture of beneficence. Rather they stand humbly below them, looking up to the God-given dignity of each individual and asking for the privilege to share with them out of their total poverty.

It is a distinctive trait of Francis that he believed that "God places all things at the disposal of man, to use as the needs of his life may require." He saw these things, however, "not so much pure gifts as loans, to which man loses all right when he happens to meet someone poorer than himself."[8] So we have the enumeration of incidents where Francis would strip himself of cloak and tunic to clothe another whom he found more poorly clad than himself. Here again, Clare faithfully imitated her Father in Christ. Even as a young girl, Clare would "send the food which it was thought she ate herself to the poor."[9] Lady Bona Guelfuccio, a kinswoman, later acknowledged that she had repeatedly been the bearer of it. A nobleman of Assisi, who had observed Clare in her family home, stated that "she fasted and prayed and gladly gave alms to her utmost possibility."[10]

When it came time to dispose of her inheritance, Clare "sold her own heritage and part of the heritage of her sister, Beatrice, and gave it to the poor."[11] It is worthwhile to note that this was not the act of an imprudent girl but a carefully executed plan. Sister Christiana remarks, "Her own relations would have given her more money than others; but she

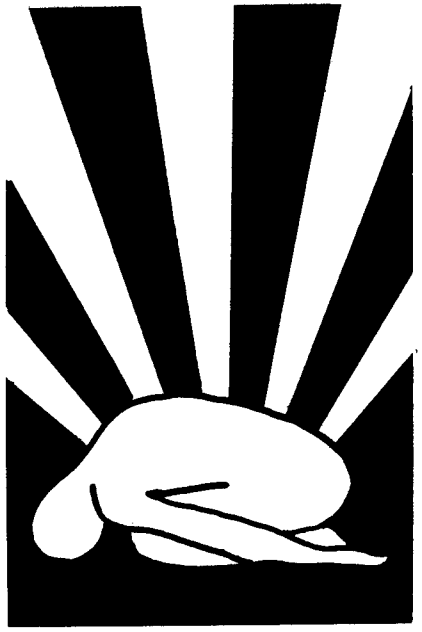
7 Ibid., 120.
8 Ibid., 85.
9 De Robeck, 226.
10 Ibid., 227.
11 Ibid., 218.

would sell nothing to them, and preferred to sell to others in order that the poor should not be defrauded."[12] This innate prudence never left her, for it was said of her that "in ordering her monastery she was beyond all words provident and discreet."[13] We must conclude, then, that for Clare, embracing literal poverty did not mean seeking destitution for its own sake—to become miserable. It meant freely placing all material cares into the hands of her heavenly Father. Clare sought poverty for the joyous freedom which it brought with it. For her

> and for her daughters, poverty was an ineffable joy with which, according to her own words, she "had made a very sweet pact." The Franciscan way is that of poverty which is a virtue in itself, which strips the soul and frees it from its shackles. This renunciation is not mutilation, because the goods one sacrifices, material, intellectual and even spiritual are found again in God.[14]

Clare well understood that "in the Beatitudes, poverty is not represented as law to be enforced; it is a proclamation of the joy and richness of the kingdom of God."[15]

Joy overflowed from the little monastery of San Damiano, for those who lived there "had freed themselves from attachment to earthly goods and experienced joy



in the Lord, the joy that was their strength. Their spirit of poverty included the blessed freedom of the sons and daughters of God."[16] If today we are seeking an authentic return to the sources of the spirituality of the early Church, we must not neglect poverty. We read in the Acts how the first Christians lived in a communion of both love and goods.

> The deepest conviction of the early Christians was of being endowed by Christ with an inexhaustible treasure. "Silver and gold are not mine to give," said Peter to the paralytic begging

12 Ibid., 221.
13 Ibid., 217.
14 Henri Daniel-Rops, **The Call of St. Clare** (New York: Hawthorn, 1963), 54.
15 Bernard Häring, **Acting on the Word** (New York: Farrar, Straus & Giroux, 1968), 176.
16 Cf. Ibid., 166.

alms at the temple gate, "I give thee what I can: in the name of Jesus Christ of Nazareth, rise up and walk" (Acts 3:5), and as he lifted him up he was cured and leaped for joy.[17]

In the thirteenth century, Francis similarly addressed the paralyzed Church of his day: "Silver and gold I have none, but what I have I give you, the joy of Lady Poverty. Embrace her and live." Thousands leaped for joy at his words and still do. The Church and world of the twentieth century waits to hear this same message proclaimed in clear and ringing tones.

Pope Paul VI has repeatedly stated the value which the witness of individual and corporate poverty has for the world. He says,

> Evangelical poverty is a warning of man's insufficiency and his consequent need for God. It is a renunciation of the search to fulfil our destiny in this world or to find safeguards against what are deep and fatal evils, such as sin and death. It is liberation of the spirit which, freed from the distractions of inferior goods, can act and love as spirit. In the end, riches can hinder loving, when Christianity is love; and impede prayer, when Christianity is communion with God.[18]

The conviction that today's Church must in all reality be the "Church of the Poor" (as Pope John so often characterized it), is causing many deep-thinking men and women to re-assess the values of vowed poverty. They believe, and rightly so, that

> the spirit of poverty must be reflected in all the structures of the Church and, above all, in the structures of religious communities. It is a sin against the mystery of the incarnation to expect individual religious to maintain the spirit of poverty and bear witness to poverty within structures that betray a possessive instinct; how can we credibly be poor religious while living in rich communities?[19]

Francis' and Clare's answer was simple: "We can't."

With their deep love and understanding of the Incarnation and what it means, Clare and Francis could not conceive of a "spirit" of poverty which had no body. They drew a "hard line," perhaps, but a strictly necessary one if they were to have an impact on the Church and world of their day. Their very poverty was meant to be an apostolic witness:

> The poverty of religious, especially of Franciscan religious, thus can be fully understood only when considered in its importance for the Church. As Christ came into this world a poor man that by his poverty we might become rich, so the Franciscan makes himself poor in order that the saving work of Christ may be continued in the Church.[20]

[17] Jacques Guillet, S.J., **Jesus Christ, Yesterday and Today** (Chicago: Franciscan Herald Press, 1965), 91.

[18] Giovanni Battista Cardinal Montini, **The Christian in the Material World** (Baltimore: Helicon, 1965), 29-32.

[19] Häring, 176.

[20] Mathis and Bonner, 87.

The joy, humility, and gratitude for life which overflowed from the Poverello and his "Little Plant" stemmed directly from this literal living of a poor and lowly life. Their configuration to the image of Christ grew from their inner conformity to his sentiments:

> So that man could be rich in the end, so that his hands and his heart should be open to God's treasures, so that he should see the overflowing generosity of the Father in the superabundance of creation, Jesus made himself a poor man and, in the midst of privation and lack of all things, lived out in human life the grateful response of God's own Son.[21]

This grateful response was the soul of Francis and was the overmastering reason why Clare fought so valiantly to maintain his ideals after his death.

> In Latin the word for baggage is impedimenta. It describes well the burden of possessions. They have a power of impeding our social mobility. We must look around ourselves occasionally to see what we might be able to do without, lest it impede our journey. Traveling lightly is an aid to clear thinking as well as easy moving.[22]

Poor Clares do not, as a rule, do much moving about, but the concept of personal mobility ranks high among the motives for embracing poverty. One cannot quickly and easily respond to every breath of the Spirit if one is absorbed in the arranging and safeguarding of personal possessions, no matter how trifling. A special assignment, a particular bench or drawer, a favorite corner of the garden can become "mine" to the extent that no other member of the community would dare to touch them. It is not so easy to change places or charges if these things become "possessions." Also, if one remains free of things, one is not so disposed to judge or criticize the actions of superiors; one can maintain an open mind, clearly able to discern where the common good lies.

Clare, in her appreciation for this aspect of poverty, wrote to Agnes of Prague,

> You have become the lover of poverty, and, in a spirit of great humility and ardent love, you have cleaved to the footprints of Jesus and have been worthy of being united to him in marriage. Never linger on the road; on the contrary, advance joyously and securely along the path of so great an honor, swiftly and with light and peaceful step that raises no dust.[23]

Poverty and joy are closely intermingled, for both spring from the conviction that our heavenly Father cares for us. Although Clare's desire to live in total poverty constituted a sort of slap in the face for the ecclesiastics of her day, that desire evoked grudging admiration and probably

[21] Guillet, 92.

[22] Dennis J. Geaney, O.S.A., **You Shall Be Witnesses** (Notre Dame: Fides, 1963), 73.

[23] 2nd Letter to Agnes of Prague, in Daniel-Rops, 116-17.

caused many to re-assess their personal values. An unequivocal stand on poverty today will evoke much the same reaction. What we need are men and women courageous enough to stand up for what they believe in and who are willing to be a "sign of contradiction." Their very persons may stir up a storm of controversy around them, but if they are the free and liberated children of God that true poverty renders them, they will pursue their paths serenely and joyfully. They will be too busy with the concerns of the brethren to bother with the criticisms of a few, for they will be secure in the approval of their Father in heaven. Nor will the institute suffer which embraces genuine poverty. Thomas of Celano quotes Clare as teaching that "the community would be pleasing to God when it was rich in poverty and that it would have permanence only if it were always fortified by the watchtower of holy poverty."[24] The history of the rise and fall of religious Orders bears eloquent testimony to the truth of these words. Especially has this been true with regard to Franciscan institutes. Those which clung to the ideal of literal poverty were shining lights to their times and the source of genuine apostolic vigor. Those which relaxed their vigilance in this respect, for no matter how reasonable a motive, soon slipped into the stagnant backwaters.

In anti-poverty programs of our day, Franciscans can be the ones who hold the brightest torch, for they will be the ones who have learned cheerfully to share all they have with those who have even less. Their personal criterion of poverty can be expressed in the terms of need: both their own and those among whom they labor. Thus you would not find Franciscan missionaries laboring in hundred-dollar suits among people who have worn the same ragged pair of pants for ten years. Poor Clares will live in simple, modest dwellings, owning no more property than seclusion demands, and supporting themselves by the work of their own hands. Always, whatever surplus is received will be shared with those less fortunate. The austerity imposed by such a regime will bring with it a liberation of spirit, for the Franciscan religious will be pursuing only one over-riding goal: the imitation of Jesus Christ. They will share in the joyous assurance of Clare, who once wrote: "I am assured by a faith most firm that... the kingdom is promised only to the poor, and our Lord will grant it only to the poor. To love the things of this world is to lose the fruit of love."[25]

[24] Celano, "The Legend . . .," loc. cit., 28.

[25] 1st Letter to Agnes of Prague, in Daniel-Rops, 114.

The Eucharist and Process Thought

Charles J. Curtis

The real cleavage in the theological world today is not between the sects and denominations of Christendom. No, it is rather a cleavage between the fundamentalist, static, substance philosophy on the one hand, and the theologian, on the other, who thinks in terms of change, evolution, relativity, and process.

Every religious notion and doctrine must be re-examined and redefined in terms of twentieth-century philosophical and theological thought categories. This article is a short preliminary statement intended to open the door to a meaningful, contemporary, relevant discussion of the Eucharist. The time is tragically overdue for an updating of theological definitions which might make them more meaningful to the average man of our time.

The traditional doctrine of the Lord's Supper holds that the substances of bread and wine are changed by priestly consecration into the true body and blood of Christ, while the accidents of bread and wine remain the same. The great majority of contemporary Christians is still committed to this view: Roman Catholics call the mystery "transsubstantiation," Eastern Orthodox refer to it as "transmutation" or "transelementation," and Anglicans and Lutherans speak of "the real presence," a phrase which expresses the literal interpretation of the words of institution.

What all these Christians mean is that in the Lord's Supper Christ gives himself to the communicant in a personal and special way which makes the Eucharist a means of grace. The glorified spiritual body of Christ is believed to be present "instead of" (Roman Catholic view) or "in, with, and under" (Lutheran view) the bread and wine. The emphasis in all these cases has traditionally been on the **presence** of Christ in the Supper, as in his pardoning love he offers his real body and blood to the strengthening of faith in the believer and the condemnation of the unbeliever. Relatively peripheral stress has been laid (at least until recently) on the Supper as a witness of faith, a bond of Christian fellowship, and a memorial of Christ.

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The rest of Protestantism offers a variety of views on the Eucharist. Adherents of left-wing Protestantism (to the extent that they observe the Lord's Supper at all) see Christ's presence not in the Eucharistic elements themselves, but in the Christian receiving the elements. Calvinists (insofar as they follow the views of Calvin) hold that through the bread and wine (or grape juice), all of which remain unchanged by their consecration, the spiritual body and blood of Christ, together with all his benefits, are received.

In light of these historic differences, the recent document, "The Eucharist in the Life of the Church: An Ecumenical Consensus" is truly remarkable.[1] The emphasis throughout the various paragraphs of this statement is on the reality of communion with Christ—the sharing of his life and the resulting transformation of man and his world. Still, in view of the wide variation in the affiliation of the nineteen signatories of the document (including six Roman Catholic theologians), the unequivocal expression of §13 is noteworthy: "Christ is the Host at the supper; the Church is the steward of the sacramental mystery."

In the last analysis, it should doubtless be admitted that the faith-reality, expressed mainly in pastoral terms in this document, is of primary importance. The philosophical elaboration of the mystery will probably always be of secondary significance for people in general and for more pastorally-minded theologians. It remains true, nonetheless, that even if the pastor or the layman does not express—has no interest in expressing—the philosophical presuppositions of his explicitly faith-oriented statements, those statements do not themselves stand in a vacuum. Like it or not, the individual who expresses such statements does so in a metaphysical context. And there will always be the need, in the Church, for the theologian who sees his task as basically speculative: as that of elaborating the metaphysical structure determining the meaning or interpretation of the faith-statements professed by his Church.

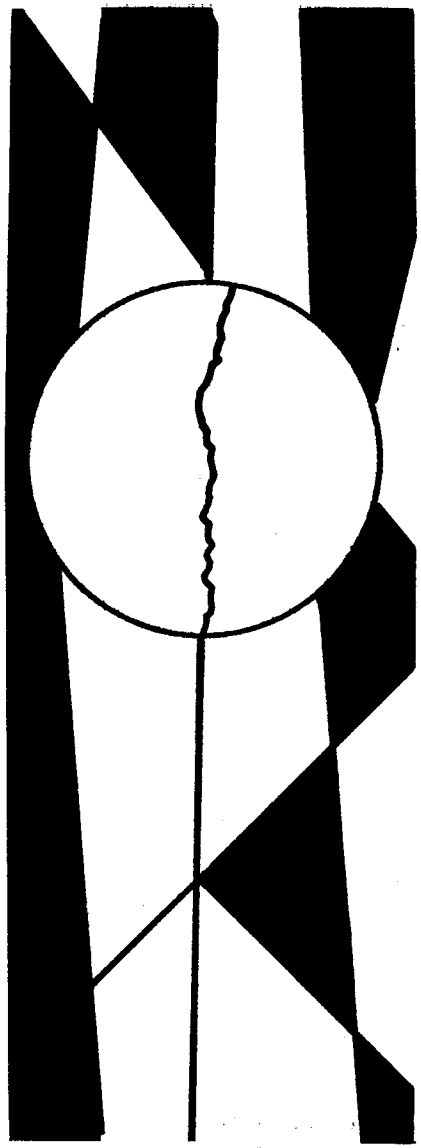
I maintained, in a recent book, that

> one of the main tasks to be done, if we are to build a new, ecumenical theology, is to interpret our traditional, theological notions in terms of twentieth century categories of thought.... There is a sense in which this project is a theological "rescue mission." It is an attempt to give warm, rich, universal meaning to theological notions and Christian cultic practices which have become irrelevant, un-understandable, and anachronistic to twentieth-century man.... Theology, in its search for restatement and relevance in our century, must find something more adequate than the philosophy of substance, the philosophical presuppositions of neo-orthodoxy, and the overweening concern with existentialism. All of these reveal a kind of inadequacy in our world which is characterized by the ecumenical situation.[2]

It is certainly for the sake of ecumenical theology, but no less for the sake of fundamental intelligibility in an age wherein science has totally destroyed the old notion of an abiding, static substance at the heart of individual material objects, that I want, in the ensuing paragraphs, to suggest a more contemporary philosophical elaboration of the doctrine of the Eucharist.

What I seek to do both in the name of the most rigorous traditional orthodoxy and in the name of philosophical intelligibility, is, then, to elaborate a contemporary explanation of the traditional doctrine of the real Presence of the Lord. In this explanation, the Aristotelian terms of 'substance' and 'accident' are replaced by terms in which the concept of process replaces the notion of substance.

As is evident in the document cited above, it is of less importance simply to re-express the actual metaphysics of consecration—what takes place within the circumscribed dimensions of the Host—than to situate that cosmically significant event within its larger, Christ-centered, context. In this context the locus of Christ's presence is expanded to include



the whole process of the Eucharist, rather than being practically restricted to what happens atop the altar-table. This process em-

[1] See Harry McSorley, "Unprecedented Agreement on the Eucharist," **The Ecumenist** 8:6 (Sept.-Oct., 1970), 89-93. The full text of the document, "The Eucharist in the Life of the Church: An Ecumenical Concensus," is furnished on pp. 90-93.

[2] C. J. Curtis, **The Task of Philosophical Theology** (New York: Philosophical Library, 1967), xxiv-xv.

braces priest, believers, words of institution, hymns, liturgy, and the history of the Church. There is no final point in this process—no point such as bread and wine, the words of institution, or the ring of a bell, at which one can arbitrarily specify the limit of the eucharistic event. The idea of a point is erroneous in the context of process because it implies "that process can be analyzed into compositions of final realities, themselves devoid of process."[3]

Once process takes the place of the old, traditional substance-accident scheme, it becomes evident that the meaning of the Eucharist must extend throughout the whole universe. The truth of the old notion which confines the presence of Christ to the consecrated elements is that "religion starts from the generalization of final truths first perceived as exemplified in particular instances."[4] But this is just the beginning. We must advance beyond this to the level of religious truth and value at which there is clearer and fuller recognition of the depths and heights of the mystery of the Universal Eucharistic process—the level at which "these truths are amplified into a coherent system and applied to the interpretation of life. They stand or fall, like other truths, by their success in this interpretation."[5]

The religious truth of the Lord's Supper cannot, then, be adequately expressed with the conceptual tools of a philosophy of substance. It can be expressed, but not adequately. It is not in any way false, but it is incomplete—inadequate—to couch the mystery in terms of the transformation of this bread-object into that body-object and then go on to state the spiritual effects as discrete accidents or relations causally dependent upon the act of transformation. The Eucharist must be understood in terms of process and value precisely because "the peculiar character of religious truth is that it explicitly deals with values. It brings into our consciousness that permanent side of the universe which we can care for. It thereby provides a meaning, in terms of value, for our own existence, a meaning which flows from the nature of things."[6]

The traditional elements of the Lord's Supper give visible expression to this source of meaning which is grounded in the structure of the process of reality. At the same time the bread and wine of the Eucharist are among those primary physical data of experience through which the believer can prehend the "intensive relevance" of the eternal norms and ideals present eternally within God's nature.

This principle of graduated "intensive relevance" is of basic importance for the process view of the Lord's Supper, because it expresses the assimilation by every creature of the "graduated order of appetitions constituting the primordial nature of God."[7] In the process of the Eucharist, "the principle of the graduated 'intensive relevance' of eternal objects [norms, ideals] to the primary physical data of experience expresses a real fact as to the preferential adaptation of selected eternal objects to novel occasions [ultimate building-blocks of process] originating from an assigned environment."[8] The origin of the Lord's Supper lies in the historically assigned environment of Jesus' farewell Supper with his disciples. But as the historic process continues, there must be, and there is, room for preferential adaptation to novel occasions or situations. These latter must, of course, be related to the original constitution, lest the historical continuity of the process of the Eucharist be broken.

The few suggestions put forward in the foregoing pages are of course undeveloped, and there are innumerable other examples which could have been furnished which might have emphasized much more the fruitful possibilities in process thought for a re-expression of eucharistic theology in a contemporary conceptual framework. This brief article is not the place for the adequate development of this re-expression. But it is worth referring, in conclusion, to the unprecedented success of the nineteen theologians who reached a consensus on the nature of the Eucharist. It is worth pointing out that their statement is permeated with the language of process and value without apparently implying any sacrifice of the fundamental beliefs of any of the participating theologians. And it is eminently worth suggesting that this success marks an important step in the rebuilding of our unity in Christ. Perhaps it is not only in the case of apostles and disciples, but also in that of approaches to theology, that "by their fruits you shall know them."

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[3] Alfred North Whitehead, **Modes of Thought** (New York: Capricorn Books, 1958), 131.

[4] Alfred North Whitehead, **Religion in the Making** (Cleveland: Meridian Books, 1960), 124.

[5] **Ibid.** Note, in this connection, the acute analysis of the cosmic expansion of Christ's reality (which has to be understood properly) by F. X. Durrwell, C.Ss.R., **The Resurrection** (tr. R. Sheed; New York: Sheed & Ward, 1960), 108-50.

[6] Whitehead, **Religion in the Making**, 124.

[7] Alfred North Whitehead, **Process and Reality** (New York: Harper and Row, 1959), 315.

[8] **Ibid.**

Grow Old Along with Me

Falling hair and darkening tooth,
Wrinkles wrought on the face of youth,
Shall you give me cause for ruth?
Ha! you tell but half the truth.

Mar my features as you may,
The hidden growth you but betray:
Dimpled graces day by day
God ferments in this jar of clay.

Ruin the course of time betrays.
And growth requires a run of days.
Wine gets tang in a crumbling vase;
The inner man thrives while the outer decays.

Robert J. Waywood, O.F.M.

Psychotheology

Fulgence Buonanno, O. F. M.

The authors of **Psychotheology** state in their introductory remarks that often theology and psychology had suspiciously viewed one another as irreconcilables, but that now there is a real possibility of a synthesis between them. They begin their work, in fact, with the conviction that this synthesis is a fact.

The methodology applied in this work and called "psychotheological" is not used in attempting to solve those difficulties that only a skilled psychotherapist can handle, but only those psychological, ethical, and social dilemmas that any person who wishes to deepen his moral sensitivity, for both spiritual and psychological reasons, can learn to handle with minimal skilled help and maximal honesty.

Since the authors assume that there are many people who feel that the great ethical truths of Christianity, together with the modern psychological insights that illuminate them, can still tell us a great deal about human life, they feel that a method which they call "psychotheological" will fulfill this end.

They feel that this approach is justifiable despite the facts that extreme secularists believe it superfluous and that traditional religionists will insist that it is a reckless venture into rationalizing and even downgrading the "transcendent" truths of Christianity whose eternal values can never use experience for confirmation. The authors feel that, although both groups may find it difficult to agree with the general approach of the book, both are nevertheless saying the same thing: Christianity has little to tell us about man in the here-and-now.

[1] Mark E. Stern and Bert G. Marino, **Psychotheology** (Paramus, N.J.: Newman, 1970). 146 pp., $5.25.

Father Fulgence Buonanno, a member of Holy Name Province, holds a doctoral degree in psychology from Innsbruck, where he minored in psychiatry and did clinical work at the University. He now teaches at St. Elizabeth's Hospital and provides counseling service at St. Anthony's Shrine, in Boston, where he is also active in municipal mental health programs.

It is the believing Christian, they feel, who might have the greater difficulty appreciating the method of the "psychotheological" approach. This is perhaps because catechizing and sermonizing was pretty much given, at least until recently, to explaining the New Testament in order to justify the claims of Christianity as a divinely instituted religion. The searching out of the Scriptures for anything more than this purpose would be considered a superfluous and hopeless task. They further state that some people believe that Christianity is no longer of any value to a modern generation even for the moral sanctions it affords: that religion has allowed itself to be used as a way of ignoring life and the reality of everyday anxieties.

Finally, the authors do not directly intend to make an apology for Christianity, but to demonstrate that many of the insights derived from psychotherapeutic psychology can help one obtain certain perceptions from the New Testament which bear upon experience and life itself. They feel that no one can deny that their approach is at least experimentally valid. According to the flap of the book, the authors have written a discussion that is both wise and filled with sharp criticism. They consider a wide range of psychotheological categories, letting the special insights of religion and the behavioral sciences play against each other. How, for example, can religion underscore one's personal identity? How does time, and especially belief in a future life, affect one's actions in this life? What psychological insights can be found in the religious teaching of Jesus Christ?

Psychology, the authors state, has—wittingly or otherwise—forced Christianity into areas where each must confront the other not as an enemy, nor even as an ally, but as a brother. The authors do admit that there are areas where such an ideal union is still impossible, but in this book they consider only those areas where Christianity and psychology are speaking in the same voice.

If man is to govern himself properly within the limits of humanity, it is essential that he understand himself. "Know thyself," was the philosophical clarion-call of Socrates. But man is not a self-sufficient and isolated creature; he is involved in the variety and multiplicity of sensations which contextually and sequentially make up the world. To understand himself, therefore, he must learn to understand his world. Such an understanding may be either explicitly formulated as a philosophical system or implicitly harbored as a group of less formal principles constituting his world-view. The picture man develops of the world, of himself and his relation to the world—that is, of his existential reaction—determines his life conduct and destiny. Man, in his existential nature, straddles two worlds: the realm of pure vitality which is his earthly environment and milieu, and the realm of the

supernatural for which he is destined.

Now, modern psychology has formulated a very detailed picture of certain aspects of man, but there are other sources of data, other views and perspectives, and other modes of portrayal. Theology, for example, with its bases in revelation and reason, has developed and preserved its own image of man, while anthropology writes man's life history out of the symbols man uses and the things he makes. They are all good reproductions, yet each is partial and incomplete. This could be unfortunate since man, a complex totality, is made even more complex when confused by these partial pictures of himself. Peace will come for modern man only when he has set these various phases of himself into a totality. Yet it is not a series of compromises that is intended in the formation of this synthesis; the original vigor of each discipline is to be kept intact.

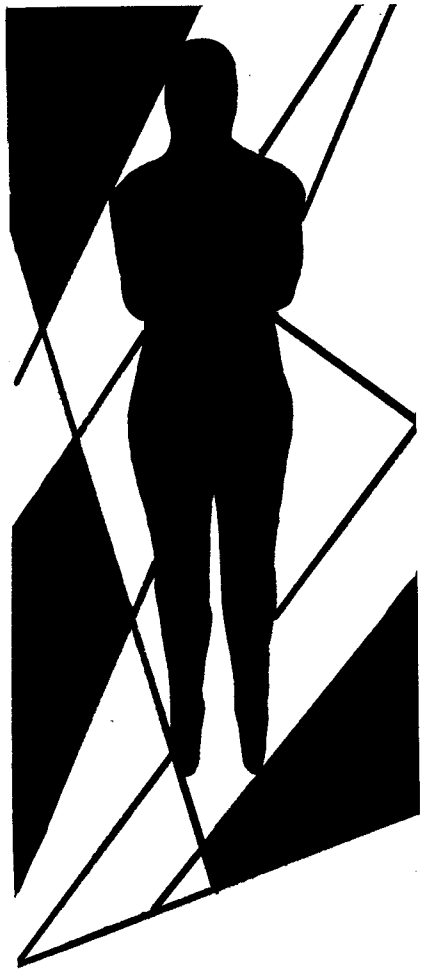
Theology, anthropology, and psychology should neither neutralize, nor become a substitute one for the other, but each should interpenetrate the other. This should be the purpose and aim of any system of psychotheology, and this does in fact seem to be the motivation of the authors of the present work by that title. Have they accomplished this aim?

To lay the foundation upon which the science of man's nature may be established, one should test, by the impartial scientific method, the validity of the various psychological theories. And, once he has found the method, then only can theology integrate psychological science by uniting speculative and practical knowledge—and then only, in turn, can psychology enrich theology with its results. That is interpenetration. At this point, it is a matter of finding out just what existing philosophical system is the most tenable basis for an organic, humanistic study of man and most conducive toward this process of interpenetration.

It is my personal opinion that the Aristotelian science of the soul as transformed and perfected by Saint Thomas Aquinas, is the most tenable basis for an organic, humanistic study of man and hence the most favorable starting point toward a synthesis of the disciplines of theology and psychology.

Psychoanalysis, in my opinion, does not seem to qualify in this process of interpenetration, nor does the old error of excessive humanism with the new label of psychology, nor the existential philosophy of a Sartre. The original purpose of psychoanalytic research was to discover the relation between neurotic states and the total life history of the individual; but in its later development, it came increasingly to focus on the infantile state.

Now, the farther back the causes of neurotic symptoms are traced into an individual's past, the less differentiated they appear, and at the infantile state, all values are reduced to the unifor-



mity of immediate instinctual satisfaction where no differentiation is possible at all. The differences characterizing later stages of life are interpreted as a sort of superstructure erected on the ground of the instinctual needs: the superstructure may be of interest to a descriptive, but not to a genetic approach. It is an essential characteristic of psychoanalysis and almost all other types of medical psychology that the genetic viewpoint predominates. This point of emphasis is justified, since all medical practice seeks to remove disturbances by finding their causes and making them ineffective. It cannot be assumed a priori, however, that these causes will be found exclusively in the earliest periods of man's life. Even if instincts and the fate they suffer in infancy are decisive factors, it is possible that these effects will depend on additional factors entering the picture at a later time.

A predominant interest in such ultimate causes has prevented medical psychologists and psychiatrists from realizing the need to complement their inquiries with detailed descriptions of personalities and mental states, descriptions that take account of the material as well as the formal factors determining conduct. The above point is manifested most emphatically in the various interpretations of psychoanalytical nature that the authors of **Psychotheology** apply to various examples.

A good instance of the focusing upon the infantile stage and never coming upon the basic causes, is that given by the authors regarding Adam in the garden of Eden. The more common interpretation and traditional view goes beyond the infantile stage and takes into consideration the basic causes.

Under the influence of psychoanalysis, modern psychology and psychiatry have fallen into the trap known as the "genetic fallacy," or the confusion of the discovery of origin with that of meaning. This has two effects, both of which have in many cases impeded the understanding of neurosis and the development of an effective therapy. One of these effects is the almost complete neglect of description or phenomenology. The statements of patients are taken literally—the fact, for example, that two persons speaking of the feeling of guilt actually mean the same thing, is not questioned or pursued.

The other consequence is that experiences are considered solely as manifestations of the origins from which they have been sought. The psychiatrist may be satisfied when, for example, he has been able to trace a religious belief back to the Oedipus situation, or to interpret it as a mask for the will to superiority. He does not see any need or purpose to inquire into the significance of the belief in his patient's life, much less its possible truth value. For the achievement of a world-view that takes account of being in its totality, it is evident that the fundamental condition is the acceptance of man's place in the order of being—the attitude that Gabriel Marcel, the Christian existentialist, has termed "ontological humility." When man realizes, not only theoretically but with the whole of his being, what his nature is—that of a finite being with infinite possibilities—there seem to be two ways open to him. One is that of self-aggrandizement, the insane attempt to raise himself to the level of an absolute. He then falls into the despair so clearly depicted by Kierkegaard.

Sartre's atheistic existentialism is the imposing but hopeless attempt to make this fundamentally abnormal state the norm of human existence. The other way is that of faith, espoused by Gabriel Marcel. But in question here is a faith that is capable of transforming man's being. This is more than the acceptance of certain tenets and the fulfillment of certain obligations. It is, ultimately and ideally, identical with the very being of the human individual.

Since World War II, there has burgeoned an enormous literature on religious psychology and on the relation between psychology and religion. According to Zilboorg, there is no better review and synthesis of the problems involved in the rapprochement of the two fields than the various articles of Père Leonard, who, besides surveying the whole literature from William James and McDougall to Scheler and Jaspers and the more emphatic existentialist literature, has contributed a thoughtful and succinct analysis of what he has read without the slightest tendency to fall into dogmatism or formalism. Especially as regards Freudian psychoanalysis, one should add to Leonard's writings those of Père Albert Pil, O. P., editor of **La Vie Spirituelle** and

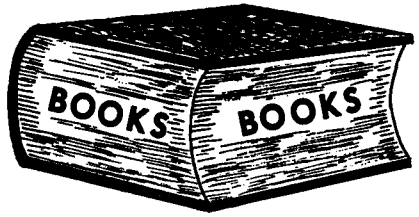
author of many searching studies, including "St. Thomas Aquinas and the Psychology of Freud," which may be read in English translation in **Dominican Studies** 5 (1952).

The consensus of those to whom religion is not a neurosis to be cured and psychology not a devilish concatenation to flee, tends to the conclusion that while psychology can throw a great deal of psychological light on religious experiences, and religious faith may enrich one's psychological functioning, psychology as a scientific discipline can shed no light whatsoever on the relations between man and God. To put it again in the words of Leonard:

> The religious act is an intentional act and is related to an object which is situated beyond the reach of our [practical] experience. Consequently, an empirical study between man and God can never reach the second member of this relationship. What we are apt to observe is only the reaction of a person, without our knowing the nature of the stimulus that originated this reaction.

This position seems to be so simple, so true, and so unassailable. Yet the conflict between religion and psychology does seem to continue, and does seem to obscure old issues and befog new ones. Why this should be the case, remains actually unanswered. Perhaps some day, someone sufficiently inspired and dedicated will be able to enlighten us on the psychology of this conflict. Whether the authors of **Psychotheology** have helped to begin a resolution of the conflict —have begun to dispel the confusion and to pave the way for a real synthesis of the two disciplines through the process of interpenetration, is really for you, the reader, to judge. The foregoing reflections which certainly do contain evaluative norms, may be of some help in forming such a judgment.

NOTE: For discussions of recent, related publications, see this month's Book Review section, pp. 121-23 — *Ed.*



The New Shape of Pastoral Theology: Essays in Honor of Seward Hiltner. Edited by William B. Oglesby, Jr. Nashville: Abingdon Press, 1969. Pp. 383. Cloth, $7.95.

Reviewed by Father Maury Smith, O.F.M., M.R.E. (Divine Word International Center), M.A. (Butler University), Ph.D. (Pastoral Counseling, Christian Theological Seminary), Program Developer at Alverna Retreat House, Indianapolis.

The editor's expressed purpose is to pay tribute to Seward Hiltner by exploring the various aspects and factors in pastoral theology which have been stimulated by Hiltner's influence. The result is a potpourri of thought—rich and reflective—on pastoral theology and pastoral counseling. The former is discussed in relation to its implications and development, theological education, and pastoral care. Each of the twenty-four essays has been written by a person who is a friend or a student of Hiltner.

It is difficult to summarize this wealth of material. A couple of chapters give a brief history of pastoral theology, education, and counseling. Several treat or touch on the relationship between psychology and theology, and help toward an understanding of the role of the practitioner of pastoral theology or counseling. Part II gives information on the education of a pastoral counselor and indicates possibilities for continuing education. Several chapters concern quite current issues: e. g., "The Impact of the Urban Crisis on Pastoral Theology," "The Implications of Existentialism for Pastoral Theology," "Christs to One Another: An Essay in Group Pastoral Care," "The Implications of Pastoral Theology for the Campus Ministry," and "The Counseling of College Students." Several chapters are essays on a particular aspect of pastoral theology: identity, method, the Rogerian approach, critique of Mowere, discipline, the dying, the pastoral blessing. There will probably be no complaints of omission directed against this book!

Although a major portion of the book is predominantly informative, there is also a great deal of it which is superbly stimulating, especially for someone not familiar with the field. It will serve such an individual as a guide not only to what has been happening in pastoral theology, but also as a reliable prognosis—particularly in the case of James G. Emerson, Jr.'s essay "Pastoral Theology and a Theology of Discipline—a Next Step."

I would like to recommend the book especially to priest-, brother-, or sister-counselors who have gotten their training in a regular department of psychology or counseling as opposed to a department of pastoral counseling. First, it should give such individuals an enhanced

appreciation of their specific role as pastoral counselors. Secondly, in the spirit of Ecumenism, it should acquaint them more thoroughly with Protestant thought and activity in their field. And finally, it ought to stimulate their thinking through their own psychotheology of counseling.

Pastoral Psychology: New Trends in Theory and Practice. By Carlo A. Weber. New York: Sheed and Ward, 1970. Pp. 160. Cloth, $6.00.

Reviewed by Father Celestine O'Callaghan, O.F.M., M.S., a member of the faculty at Siena College, Loudonville, N.Y.

Carlo A. Weber, priest and psychologist, is the chief of the Division of Training and Consultation of the Los Angeles County Mental Health Department. This work is the fruit of two successive workshops in Pastoral Counseling which he directed at Loyola University (L. A.) during the summers of 1966 and 1967.

The book is in two parts. The first, theoretical, has chapters on the two solitudes, psychology and religion; guilt, mental illness, communications between the clergyman and his client, the relation between the clergyman and the professional therapist. In the second, practical, part, Dr. Weber examines the case of depression and spiritual desolation, student counseling, the generation gap, and the ethical implications of the drug cult.

In the past religious counseling and psychology went their separate and often antagonistic ways because of the splitting of man into two parts, body and soul. The theological view of man has been essentially disintegrated since the time of the Christological heresies and the psychological view dismembered since Descartes (p. 11). The basic problem of each field will be solved by an incarnational view of man.

There are many fine discussions here. Particularly notable are that on the different meanings of the word 'guilt' when used by the lawyer, the therapist, and the theologian; that on the proper procedure for the clergyman making a referral (he himself should make the contact with the therapist, not merely refer the client by a recommendation); and that on the similarities and differences between the depression that is so common an ailment today and the spiritual desolation of the mystics.

Dr. Weber seems to assume that the consequences of the use of drugs are private and therefore ought not to be a part of the criminal law. Many respond, with good reason, that these consequences spill over into the public domain and that to protect others laws curtailing their use are therefore necessary.

I had the feeling the book is addressed principally to the clergyman who is not a psychologist. I recommend it as a good introductory work for the clergyman who ought to be interested in pastoral counseling.

A "Non-Religious" Christianity? By Gustave Thils. Trans. John A. Otto. Staten Island, N. Y.: Alba House, 1970. Pp. xiii-168. Cloth, $4.95.

Reviewed by Father Joseph Keeley, O.F.M., S.T.L. (Catholic University), Instructor in Theology at Siena College, Loundonville, N.Y.

'Secularization' became a catchword in the early 1960's. Gustave Thils attempts to present a general analysis of the social phenomena attending the trend covered by this term. The methodology goes from broad analysis to a more specific discussion of three figures prominent in the movement: Karl Barth, Dietrich Bonhöffer, and Harvey Cox, and culminates in evaluative judgments, both affirmative and negative, particularly in relation to **Lumen Gentium** and **Gaudium et Spes.**

The book consists largely of running commentary generously interspersed with direct quotations from both primary and secondary sources; it certainly must be called a serious and scholarly study.

But certain reservations must be expressed. To begin with Barth and Cox are hardly figures of equal theological prominence. Again, the interpretation of Bonhöffer is at best a hazardous venture at a time when significant source material is still being made available. The reviewer also wonders seriously whether "nonreligious Christianity" was a movement of substance or just a breath of air—fresh or, perhaps, polluted. Upon one's answer to this question depends one's assessment of Thils' own justification for his work. For the author claims that such phrases as "faith without religion, religionless Christianity, non-religious interpretation of Christian revelation [become] springboards for action, determining the conduct of individuals and even the pastoral ministry" (p. xi).

Another questionable feature is the presentation itself. When a book is offered as an elucidation of the thought of deep thinkers, it should itself be more lightsome than the raw material—or so one would think. In this case, whether the fault be the author's or the translator's, the book seems to contain more than its share of barely intelligible sentences and, at times, entire paragraphs (cf., e. g., pp. 6-7 and 71-73).

Perhaps Thils has attempted too much in too little space. Despite the scholarly mechanics, the conclusions so closely approach the status of meaningless platitudes (Vatican II was just an expression of the Introduction to the Devout Life) that it offers little contribution to its field. From so outstanding a thinker, the book is a big disappointment.

The Head of the Family. By Clayton C. Barbeau. Revised ed. Garden City, N. Y.: Doubleday Image Books, 1970. Pp. 116. Paper, $0.95.

Reviewed by Richard J. Schiffler, M.S., father of three and a psychologist at Wright Patterson Air Force Base, Dayton.

From the outset I had expected to encounter in this book a well written analysis of the role and/or responsibilities of the Christian father. I had expected a well lit path describing, cook-book fashion, "how-to." How to be this, how to do that, how to improve.

To my delight, I found much more than this. I found a more disquieting, more challenging, more rewarding stimulus to consider my life as a Christian father.

The father's role has been defined as that of breadwinner—a fiction that has been nurtured by books, films, and folklore. It is easy for one to accept this fiction: to limit one's role to this, remaining satisfied merely to fulfill the letter of one's needs and obligations. The unfortunate and unprepared reader who holds this view is not spared by the author. He discovers very early that "the act of engendering a new child may make a man an actual father, but not a true one."

On the contrary, "the crux of true fatherhood is the responsibility it entails—the physical and **spiritual** well being of others" (p. 13). The author develops this theme and reinforces it throughout the book. He sees the head of the family as a lover, a creator, a priest, and a saint.

While there are numerous minor flaws—such as the constant repetition of the theme of father-as-lead-

er—the book in general is well written and cohesive. Its main theme is that the father, as leader, should be positive and active in developing his family's spiritual life. Showing and feeling love, teaching the essence of his religion, providing spiritual food should be the overriding concern of his existence. Barbeau castigates the modern father who does not accept his full responsibility—who does not want to be "different," but prefers to be "indifferent" (cf. p. 70).

In style the book is easy to read; it is clear and often humorous. Yet in the more important sense it is a most difficult book to read, precisely because of the commitment a conscientious reading of it demands from both the husband and the wife. It is a book which must be recommended to every Christian parent, and it is a book which will force the reader, at its conclusion, to ask in all seriousness, "What did I come to find?"

I Like You Just Because: Thoughts on Friendship. By Albert J. Nimeth, O.F.M. Chicago: Franciscan Herald Press, 1970. Pp. 112. Cloth, $3.50.

Reviewed by Father Julian A. Davies, O.F.M., Ph.D., Associate Editor of this Review and a member of the philosophy faculty at Siena College, Loudonville, N.Y.

This little book is a delight in every way, and more than a delight. Done in yellows and browns (with a blue cover), replete with photography (children are featured), highlighted by etchings of slogans on back-yard fences, and with a print-style that is poetic in form, **I Like You Just Because** is eminently attractive. At the same time it says something—in fact it seems to say almost everything pertinent to friendship. Friendship is exposed in its budding, its growth, its pains, its joys, and its sorrows. The requisites for friendship are pointed out vividly in word and in picture: humility, recognition of one's need for others, loyalty which never violates a confidence, forbearance which tolerates moods, freedom which lets the other be without allowing him to be beneath himself, respect which is rooted in appreciation of the other.

One of this book's most profound observations—at least in this reviewer's opinion—cites the destructive effect of categorizing a friend, refusing to allow him any room for, or possibility of growth.

What is expounded in Father Nimeth's book is the ingredients of a relationship which is person tc person, not just man to woman, or man to man, or woman to woman. Such friendship transcends sex (although the author never approaches this point explicitly) and is a reality which is not a copy of the marriage relationship, but a model for it.

I Like You Just Because is a book you should get hold of. You may not think all the pictures fit the words (I didn't), but you will find the words do fit that good gift of God, friendship.

Home Celebrations: Studies in Pastoral Liturgy. By Lawrence E. Moser, S. J. Paramus, N. J.: Paulist Press, 1970. Pp. vi-166. Cloth, $4.95.

Reviewed by Father Vincent B. Grogan, O.F.M., secretary to the Minister Provincial of Holy Name Province.

Since the Second Vatican Council, innumerable books concerning the Liturgy have appeared. I suppose this is understandable as it is in the area of Liturgy that perhaps the most concrete changes have been evidenced. Thus we have seen **Eucharistic Liturgies, The Experimental Liturgy Book, Children's Liturgies,** to name but a few. And it was inevitable that sooner or later a book entitled **Home Celebrations** should be published.

As described in the Foreword, this book seeks to crystallize, in the form of communal prayer, the many elements of our religious experience on the present-day American scene. By a cursory glance at the index of liturgies offered, one can grasp something of the extent and variety of these experiences. There is a liturgy for the birth of a grandchild, for moving into a new home (with an appropriate prayer for each room), for the engagement of a son or daughter, for the visit of grandparents, and one liturgy that, I am sure, will prove most popular today: a celebration of friendship. Also provided are special meal prayers for several national holidays.

Every Liturgy follows the general format of suitable prayers, a brief scriptural reading, and a fitting gesture such as a handshake, breaking and distribution of bread to the participants. Each celebration runs no more than four pages. What is especially important is the inherent simplicity and the infinite adaptability found in all these Liturgies. The structure and the content are offered as guidelines, not as hard and fast rubrics, requiring meticulous observance. As the author stresses in the Foreword: "Flexibility is the only answer to... using these prayers. What can or cannot be of use must be decided on the basis of the uniqueness of each family. This book is seed, not tree and leaf."

The prayers are impressive. A celebration when facing routine contains these words: "Because You have created flesh and so badly wanted it to know You, You embraced flesh Yourself." And in the Liturgy for a wedding anniversary: "May the circle of our wedding bands spread ever wider, until it gathers all men into Your love."

The scriptural texts, moreover, are well correlated with the themes of particular celebrations. In the Liturgy on the birth of a child, for

example, the pericope of Matthew is given which depicts the little children gathering around Christ.

Central to many of these Liturgies is the gesture of breaking and distributing bread among the participants—even in those celebrations not placed in the setting of a meal. The rationale behind this is the visible demonstration of the bond of fraternity among all the persons sharing in the celebration. Partaking of the same bread is a simple yet touching symbol of the unity envisioned in and, hopefully, achieved by these celebrations.

My single reservation about this publication is the inclusion of the institution of the Eucharist at the end of the book. To my mind, Father Moser's intention is not clear. Does he intimate that this institution account could be used with some of the celebrations as a genuine Mass Canon? Or does he simply provide this account to be read as a fitting conclusion to certain of the Liturgies?

This book, I think, epitomizes the thrust of the current liturgical renewal, as well as something of the spirit of Saint Francis' joy: viz., that there is nothing—no event or happening—in our daily lives that cannot be used as a reminder of God and of man's basic orientation to God. To quote the frontispiece: "The best kind of worship is that which celebrates the ordinary events in life, in the sense that birth, death, growing, playing, and loving are 'ordinary.' "

I only hope that the official revisers of the Liturgy familiarize themselves with this book; it will aid them in achieving a contemporary, down-to-earth ritual. And I would wish that religious communities might avail themselves of those Liturgies which are so evidently applicable to their life.

Finally, I would add a personal note. Recently the mother of a large family asked me, "How can I make religion—the faith—a personal, living experience for my children?" I am convinced that Father Moser's book, the theme of which is the spiritual dimension of the ordinary events occuring in the family, is the answer to this mother's question and to the pleas of countless other concerned parents today.

Towards a Future for Religious Education. Edited by James M. Lee and Patrick C. Rooney. Dayton: Pflaum Press, 1970. Pp. viii-252. Paper, $2.95.

Reviewed by Father Howard Reddy, O.F.M., a member of Holy Name Province and a candidate for the doctorate in religious education at the Catholic University of America.

This book is a collection of nine essays on catechetics gathered around the theme that teaching religion, if it is to survive as a formal enterprise, must abandon not only traditional methodologies but traditional teaching strategies and processes as well. In the past, religious educators were almost exclusively preoccupied with imparting religious information, and to many religion teachers the "new" catechetics simply meant inventing new ways of doing the same thing. What is needed, according to the editors of this volume, is a whole new "social science mentality" regarding the entire teaching and learning process. Teachers must understand that the prime function of religious instruction is "the planned structuring of the learning situation," precisely because the medium is more important for a successful lesson than the informational content.

In the lead article, Father Patrick Rooney describes what he calls the theory-practice gap that students so quickly perceive to exist between the religious values that are taught in the classroom and the blatant lack of these same values outside the classroom in the rest of the

Catholic school environment. Because students are especially mature today and because American students come out of a cultural heritage that is task-oriented and pragmatic, theories are of no importance to them unless they make a practical difference in people's lives, and unless progress can be achieved by their practical application. Students are turned off by religious instruction that does not seem to be making any significant impact on the adult population or on the institutional structures of the school. Father Rooney concludes that students, teachers, and administrators must work together to build a truly authentic Christian community if the theory-practice gap in religious education is ever to be closed. He has certainly identified a very serious problem, but in addition to the necessary task of building Christian community, he might also have recommended that teachers make imaginative efforts, through appropriate learning situations, to develop in the students a realistic appreciation of what has been called the intrinsic ambiguity of the human situation. Somehow, without losing one's idealism it is possible and necessary to achieve a humble acknowledgment of the reality of sin, and of the on-going need for redemption that is the lot of everyone, religion teachers, administrators, and mature students included.

In the next essay, Father Jeffrey Keefe, a clinical psychologist and Conventual Franciscan, offers a very informative description of human attitudes and values. He tells what they are, how they are formed in early childhood, how they develop, and the role they play in forming the moral conscience. Religious educators should especially be aware of the significance that student-teacher relationships have on the effectiveness of religious education. Relevant to the current lively debate on whether religious education should be abandoned for everyone except adults, Father Keefe makes the important conclusion that although an individual's fundamental values and attitudes are developed in the early years through interaction with parents, yet adolescence is the time when imposed values are changed to accepted values, and therefore it is during the teen-age years that the religious educator can have the most helpful and the most lasting effects.

The third and longest essay is by James Michael Lee and constitutes the central essay of the collection. Entitled "The Teaching of Religion," this essay explores in great detail the notion presented earlier that teaching religion consists first of all in the deliberate conscious structuring of a learning situation so that the desired learning outcomes are effected. Noting that teaching embodies three elements: the teacher, the learner, and the act by which the learner is taught, Dr. Lee declares that the emphasis must center on the learning. This has not been the case in those "transmission theories" of religious education which have implied that teaching religion is tantamount to handing over a specific body of knowledge from teacher to student chiefly by means of the lecture and other similar teacher-oriented pedagogical devices. Dr. Lee proposes a wholly new teaching strategy which is student-centered, process-oriented, experiential, and affective. The teacher's first task is to define the behavioral changes he wishes to make in the student's conduct and then skillfully to employ the appropriate strategies and methods for effecting them. The catechist must be familiar with the current theories of learning, and these Dr. Lee proceeds briefly to describe. He then presents an analysis of the act of teaching which is seen to contain several interlocking components. There is product and process, there are cognitive and affective learning objectives, and there are verbal and

non-verbal modes of teaching. The whole discussion is quite interesting but, I fear, a bit too abstract. I would be interested, e. g., in finding out how Dr. Lee proposes to execute his demand for "broad teacher-pupil planning of the religion course from the elementary level through college." Is this to be done with all the students or with some of them? Is it to be redone with each class, and by the same class again each year? Pushed too rigorously, the matter would come to absurdity. I can agree that the theological lecture is bad pedagogy when one is teaching children, but in my judgment it is an appropriate device when employed for adults—especially if it is used in conjunction with other methods. Finally, I applaud the suggestion that testing instruments be used by school officials to screen out ineffective and harmful teachers.

The next two essays are entitled "Biblical" and "Liturgical Pedagogics," respectively, and discuss how the bible and the liturgy can each be used as a pedagogical form and a pedagogical tool. For the reader who is not a professionally trained catechist the essay on liturgy is one of the best in the collection. Even within the current legislation there is much that the imaginative teacher can do with the liturgy to make it a really effective religious experience.

After a brief reflection on the theology of the word by Bernard Cooke, there is a longer essay by C. Nelson on "Religious Instruction in the Protestant Churches." Dr. Nelson reviews the historical development of the Protestant religious education strategy and offers some current examples of teaching processes. Since the Protestant Churches have already worked through some of the problems of a social science approach, their experiences, successes, and failures can be instructive for us.

The next article, by William B. Friend, discusses religious instructional materials and offers both a rationale and some practical advice for the effective use of audio-visual teaching aids. The use of media in catechetics is not a short-cut to success but requires a high level of competence in selection, preparation, presentation, and follow-up. It is here that team teaching, in which each member has a specialty, can be most effective. Important too, is Father Friend's suggestion that local and regional catechetical centers with extensive audio-visual libraries and professional staffs be set up.

In the final essay, Dr. David Elkind calls for on-going research and evaluation of religious education to be carried on in the same manner as in other professional endeavors. Today in the field of religious education there is no end to the number and kinds of opinions concerning what we are doing and what we ought to be doing—and especially what we ought not to be doing—while at the same time the quantity and quality of scientific studies on the matter is pitiful indeed.

In conclusion, I would say that this book of essays ought to be read by all who are formally engaged in the study of catechetics. The book looks toward the future of religious education as a profession. It does not have all the answers or even most of them, but it does touch on most of the important questions and should provoke a pertinent and lively discussion among students of religious education. It is not so useful to the busy lay catechist who has no formal training and is not likely to receive any. Except for the essay on the liturgy by Father Christopher Kiesling which has a lot to say to the catechist right now, this book is an important part of the discussion that must take place where religion teachers are trained, if religious education is to have a future at all.

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COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the May issue of THE CORD were drawn by Peter Callaghan, O.F.M.Conv., a deacon at St. Anthony-on-Hudson, Rensselaer, N.Y., who also studies art at the College of St. Rose, and at the Art Students League of New York.

the CORD

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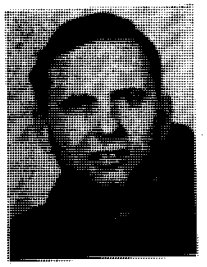


We Still Need Mary

There is nothing quite like learning (or even re-learning) on an experiential level, that what the book told you is true. That happened to me not long ago with regard to the place of Mary in the Church. I wasn't five minutes into an instruction on Christ, true God and true man, before a 20-minute "digression" on Mary was called for—a digression, I might add, welcomed by the inquirer who was of Methodist-fundamentalist background.

Today's renewed interest in, and concentration on, the humanity of Christ is attested by such disparate phenomena as the popular prayer ending "through Christ our Lord and brother" and the success of *Jesus Christ Superstar,* where Christ is clearly portrayed as our brother, though a somewhat confused one. A Marian renewal ought, then, to be just around the corner. And such a renewal is badly needed—both by laymen and by priests. The enemies of Mary used to suggest that she was someone thought up to give the Church a feminine principle. Retreat masters used to suggest that she was the woman needed to fill the celibate imagination.

Mary's real place in our religion, of course, doesn't depend on her fulfilling any of our psychological needs. But many are religiously and emotionally poorer for lack of any real devotion to her; and many celibates may have opted out because this great woman is not real for them.

Here is the heart of the problem: how to make real and personal our affection for Mary the Virgin Mother of God. Experience since the Second Vatican Council seems to indicate that a reduction of formal prayers—the Rosary, the Angelus, the Little Office—won't automatically bring about that desired effect. But serious and sober reflection on Mary is at least part of an answer to our quest.

In an endeavor to initiate this sort of reflection, perhaps what was said last month in this space regarding Francis might be applied analogously to Mary. The suggestion was that Francis be seen more as brother than as father—that more stress be placed on his role as leader and guide

than on his exalted status as Founder. Mary might similarly be seen, not so much as "our tainted nature's solitary boast," not so much as Virgin Mother of God, nor even so much as Mother of Men and Queen of the Universe. More emphasis might better be placed on her equally real role of, say, friend, sister, co-worker in the effort to keep believing and to keep working to bring about the kingdom.

Mary, unlike her Son, didn't have the beatific vision. She had to believe in Jesus despite opposition to him in high, respected places. Her faith had to withstand the test of his trial and ignominious death. And, as Luke tells us, she kept praying with the Apostles after the Ascension.

One of the most wonderful things that can happen to any adolescent is to discover that his mother is not "just" a mother, but a person: a unique individual with feelings, thoughts, and desires all her own. From this realization there emerges a new relationship in which both mother and child grow. Perhaps our reflections on Mary will enable us to appreciate her as a fully human person and thus bring us out of our already too prolonged adolescence.

D. Julian Davis Jr.

Respond-ability

If true an only God loves us,
Nothing could ever be normal again.
What response could be adequate?
Business cannot go on as usual.
How to embody an inside-out return,
To re-center one's life,
Anticipate a resurrection out of total darkness?
If Jesus should be who he says,
Give away everything;
The pearl is priceless.
Being poor would embody the heart of what one is,
The radical life of Jesus in the good news
Without power, or marriage, or serfdom—
Beloved of God.
To be poor is to be empty, to accept
The body made for God
And He the answer to our deepest longings.

Nicholas Ayo

Contemplative Religious Life Today—I

Mother Mary Francis, P. C. C.

It might be supposed that in an era of widespread confusion, the cloister should stand like a bulwark of certainty, impervious to the molestations of a technological age's questioning, serene beyond need of survey, perennial past any indication for renovation. Happily, this is an entirely false supposition. For if it were true, it would set the enclosed contemplative outside the human experience whereas she belongs at the heart of it. And it seems obvious enough that at the heart of human experience today are tormenting questions.

As the suffering members of a torn society pose to themselves questions of identity, of purpose, of ultimation, it is not the part of the contemplative merely to be available for pat replies. Rather, occupied with questioning herself, and equipped with the answers her own honest searching discovers, she is called to live in such a way that she serves other questioners not by providing their answers for them but by raising through her own manner of living, new and different questions for them.

Today's theater of the absurd is a progenitive response born of question married to question. It announces that the only answer is, that there is no answer. We are all absurd, without identity, lacking purpose, tending not towards an ultimate realization but coming full circle round to nonentity. This is not the contemplative's answer. Venturing beyond any inert admission of the complete meaninglessness of human existence, she dares to bring to the searing, rending questions of this era not an answer

Mother Mary Francis, author of Spaces for Silence, A Right to Be Merry *and many other books, and a contributor to various periodicals, is Abbess of the Poor Clare Monastery of Our Lady of Guadalupe, Roswell, N.M., and Federal Abbess of the Poor Clare Collettine Federation in the United States.*

but a new and healing set of questions. There is already some refreshing diversion in the long weariness of asking, "Who am I?" by being impelled to ask, "Who is she?" Perhaps the very best service of any cloister to the needs of man at this particular time is just to stand as a burning question mark on the landscape.

In an earlier era of Christianity, when our error was to attempt to live for heaven and eternity as though there were no earth or time, contemplative religious life—while just as authentic a response to the universal call to holiness as it is today—was not as largely vexing a response. The low rumbles and murmurings against it have always been audible and of no particular importance. But in the spiritualist ages, withdrawal from the world seemed a logical fullness of response to a philosophy highly flavored with the Essene mentality and a theology almost entirely vertical in practical expression even when it somewhat grudgingly assented to the horizontal in concept.

Today, however, we have our own and different error. Our temptation is to live on earth and in time as if there were no heaven or eternity. To this new mistake, there can scarcely be a more dramatic rebuttal than the silent refutation of that cloister tracing its amiable question mark on earth and pointing the finger of its bell tower to heaven.

We are presently excited to have discovered the world as a good place to be in. We are determined to make it a better place to be in and to ameliorate the sub-human living conditions which make it impossible for so many to recognize that life is good and the world delightful. This is an availing excitement and a commendable determination. Saint Francis of Assisi got quite excited and determined about this seven centuries before Father Teilhard de Chardin. And God himself reacted to his own creation of the world. The Scriptures tell us that he "saw that it was very good" (Gen. 1:31). If modern man insists he has for the first time discovered this most ancient truth (broadcast in the lives of the saints), we ought to leave him to the innocent enjoyment of his mistake, realizing that it is probably only through the in-

toxication of supposing ourselves to be the primeval discoverers of truth that we shall allow ourselves to discover the way back to Christ and his gospel, the way inward to God in our own heart, and the way forward to the unveiled vision of God in eternity.

After a while, in our multiplying lesser discoveries, we shall surely develop the acumen to realize, and hopefully exhibit the good humor to admit, that in our present ardor for the good things of life, we are hoping as did Christ's chosen apostles before us, for an earthly millenium. Until we do, and while this inebriation with life and with one another seems to preclude any larger perspective, what shall we do with these cloisters, standing apart from the stream of life? What do they mean? Why do they disturb us? Who is in them? Why is anyone in them?

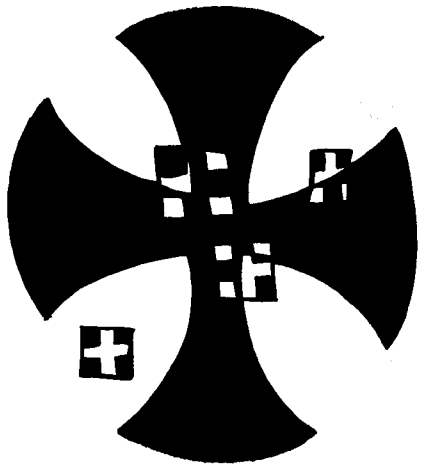
It is not the role of the contemplative religious to deliver any **apologia pro vita sua**. She is called to live in the Church a hidden life of worshipful love, not to explain it. Least of all is she supposed to offer a rationale of her life. One cannot rationalize the spiritual life. God's ways never contradict reason, though they always transcend it. "O the depths of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments and how unsearchable his ways!" (Rom. 11:33). We cannot imprison him within the meager boundaries of human reason. "My thoughts are not your thoughts; nor your ways my ways" (Is. 55:8). Perhaps the least "reasonable" of all forms of religious life, if by that we mean the one least capable of rationalization, is the purely contemplative life. It is not there to convince or to convert the world, but rather to nettle the world. It is there to get under men's skin. That is where men discover their own answers.

Rather than a bulwark of certainty, the cloister is a monument to the uncertainty of life. If earthly life were the term of our expectation, surely no man or woman would live like **that**! Everything in the contemplative's life should be a singing declaration that "we have not here a lasting city" (Heb. 13: 14). And it is, after all, the one **in via** who is best equipped to delight in the beauties discovered on the way. She is not laying earthly foundations, but just joyfully passing through. It is because she is dedicated to dying that she is so gloriously capable of living. Who is more keenly aware of life than the one from whose hold it is advertently slipping?

In the Church's ancient prayer, "Hail, Holy Queen!" a practical Mother suggests that we call out to Mary from this place of exile. The Church accepts the fact that our earthly condition will often make us the sighing and crying ones. "Sighing and crying in this valley of tears." Always the complete realist, Holy Church never expects an earthly millenium, however much she esteems the earth. We are just not as wise as our Mother. If one claims the world as the full term of one's destiny and the whole explanation of life, it is to be expected that one will rebel at every bramble, demand an explanation for every tornado (whether elemental or creaturely), and roundly curse all suffering. If, on the other hand, one accepts earthly life as a blessed pilgrimage toward the Shrine of Vision, one not only accepts the travail proper to pilgrims, but one is amazedly delighted at discovering so many joys on an island of exile.

Recalling that sighing and crying is predictable for one **in via** and not yet **arrived**, recalling on an even profounder level that the life of Christ as One "passing out of this world to the Father" (Jn. 13:1) was that of a "man of sorrows and one acquainted with infirmity" (Is. 53:3), the astonishing thing emerges as being that God provides us with so many occasions for laughter and for song. The heady joy of a Francis of Assisi who "fiddled" with two sticks for the sheer joy of being alive and loved by God, a Francis who seemed not to be distracted from fiddling and singing by the facts of being nearly blind, betrayed by some of his spiritual sons, often hungry and weary, misunderstood and plotted against by those who felt obliged to attack his ideal because they themselves did not wish to live it, is explicable only in the mystery of one who has really accepted earth as impermanent and life as contingent.

A truly poor pilgrim is so mightily delighted to discover a bit of plumbing in the desert that he will scarcely call for the manager and demand an explanation of why the water does not run both hot and cold. He will, in the jungle, take for granted a warfare on cobras even as he enjoys the shade of the trees. And a genuine contemplative will love the beauties of earth not less but more than any other, just because she is so aware that she is **in via** and will not pass this way



again. This theme of exodus is brought out strongly in the **Instruction on the Contemplative Life and the Enclosure of Nuns**, issued August 15, 1969 by the Sacred Congregation for Religious. The absolutization of this exodus witness in the life of the contemplative absorbs the first and longest section of the **Instruction**.

As for the glory and the terror of a technological age, is it not the proper witness of a contemplative to stand interestedly, involvedly, appreciatively, but quite unabashedly in it, and thus to steady the frayed nerves of modern man? It is, after all, the one who pitches the frailest tent on earth who is the most unenslaved by the habiliments of technology. Best equipped to applaud the magnificent advances of scientific discovery because she herself is consciously committed to a life of earthly instability and is constantly pressing forward to a Goal, she is the least susceptible of being victimized by technology. With her chosen pilgrim's minimum of earthly goods, she is too unimportant to become a number fed into a computer. Her identity has already been totally delivered up to God. (It is evident, of course, that a large share of earthly goods, much less a maximum, will render her immediate grist for a technological mill.) And since the silent and poor life of the contemplative should be a daily glad rehearsal for death in the midst of a joyous appreciation of life, she ought to be for her fellow men a question mark on the terror of immediately realizable annihilation. Her question mark may either vex or soothe. In either case, it is a service. This contemplative form of service and that kind of involvement with the world which is peculiar to the contemplative are likewise treated in the 1969 **Instruction** (§3).

And then, her own need for survey, for renovation. Does a tent-dweller have much need to take inventories? Does the unchanging value of the contemplative life[1] indicate that the cloistered monk or nun is the one who stands apart from renewal programs because he or she has no need for them? Obviously not, for **Perfectae caritatis** goes on to say: "Nevertheless their manner of living should be revised according to the principles and criteria of adaptation and renewal mentioned above." "Mentioned above" are modern physical and psychological circumstances of the members, the demands of culture and social and economic circumstances, a re-editing of Constitutions, directories, customs-books, books of prayers and ceremonies; and... the manner of governing institutes.

Along with the rest of the Church, contemplative religious life is asked to take a long and honest look at itself, make some conclusions about its resemblance or lack of resemblance to the Christ of the Gospels and the spirit of the founder, and set itself in earnest to renew its youth and vigor, to restore its original complexion even as it fits its stride to the present century and the now generation. This sounds very reasonable, even quite simple. Oddly enough, the most reasonable sometimes seems to grow weirdly illogical in the doing; the simplest, to get sucked into multiplying complexities. Or, is it odd? Is not all this part of our present problem, that we cannot see a thing to be done and do it? That, rather, we have first to add new blunders to old ones and only then come to renounce the ensemble and begin to take positive action?

Actually it is just as impossible that the particular fallacies of any age should not scale cloister walls as that its particular revelation of joy in a fresh discovery of truth should not permeate those walls. The impossibility is a thankworthy thing. The possibility would be of itself a tragedy. For this, again, would set the contemplative outside the context of today. And today is his or her proper habitat. So, as subject to current fallacies as she is sensitive to present joys, the enclosed nun will not escape the impact of the psychological sadism which is one of the stellar blunders of our renewal efforts.

There is always something suspect in beating one's breast in public until the thunder fills the room. Even more, in bringing in outside help for this. If suspect, however, it is not surprising. The whole testimony of history gives witness not only to our espousing new errors to treat old ones, but to our inability to correct an abuse by merely correcting it. It seems that we must first generate a new abuse. Then slowly, painfully, and—hopefully—with rueful humor, we come back to the center of ourselves where in mercy and serenity abide the Father, the Son, and the Holy Spirit. It is only to be expected. For we are all so limited, so weak, so dull in spiritual wisdom. In these ways alone perhaps we shall learn that God owes it to his own justice to be merciful.

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[1] "Communities which are entirely dedicated to contemplation... retain at all times, no matter how pressing the needs of the active apostolate may be, an honorable place in the Mystical Body of Christ," according to **Perfectae caritatis** (§7).

Consepultus-Consurrectus

(for daniel in the lion's den chanting the sacred druid words over a piece of birthday cake and water)

strike his bruised adamantine heart
beat break breathe down death
to his livid core flush-full with LIFE
wring his oozing kernel out drain him
dry him—dust

seal up hs christic smile white stone
and kiss cold quiet his plaints of pain
mill from them the perfect garden prayer
walk with him there and out
along the emmaus road but soon
oh break his host and bring the
day's first dawn

let the avenging angel
split his chains and basket case
him down the dan-buried walls to
pacific freedom that icarus of america
might fly again with Lafayette (Escadrille)
or drive a christ-covered wagon in the
belfast wars

his slender shadow—like the andes man—
covers the continent of machirene where
achilles stands propped yet upon his spear
in the shadow of the redwoods
lamenting his lost arete

phillip of macedon a fellow prince
of peace calls the council to war
where the bearded youths plot the
catacomb insurrection like 'lollipop revolutionaries'
who play the deadly game for fear of 'lost manhood'—
or so a guest at the agape once said

the 'sex-starved penelopes' await the outcome
weaving and unweaving the loom of human bondage
till their warriors return from the crusade
in the catacombs of the district of columbia—
the gem of the ocean—

'arise america awake sleeper rise from the dead
and christ will shine upon you'

'our president being of which
assertions duly notified
threw the yellow sonofabitch
into a dungeon where he died

Christ (of His mercy infinite)
i pray to see; and Daniel too

preponderously because
unless statistics lie he is
more brave than me: more black than you.'

sing america the reverend song in a
scottish key of francis of assisi:
'ignatius of loyola is alive and well
and living in a dan-buried cell'

as once upon a time out of mind in boston
peace-minded patriots felt the chains of
king george drop in joyful adoration
before a flag yet unborn by dolly madison
but still she proudly hails o'er easton square
pointing towards the omega point of crisis
for the freedom-fighters of the plain
for the apache-sioux black christ who will
stand before Pilate once again in Harrisburg.

let not the kiss-inger of death o'ertake
the mistrel of viet nam who cried his mind
to christ in a shell hole: 'in my arms Father,
in a moment's grace The Messiah of all my tears
I bore/Reborn a Hiroshima child from hell.'

as the nazarene so long ago stretched out
his pierc-ed hands in love towards the
green-mountain boys who stand atop mt. stowe
and look to Harrisburg now in black berets
waiting for the signal pyres to light our land
from arlington's eternal flame—he sang to the
father in his cloud of pain he sang to the
acid freak crucified on his left: 'i shall return'

but logos must await the facts of resurrection of
a dream—his song still rings around the earth
from connecticut to cuba and beyond: 'i shall return'

ignatius of loyola is live and well
and living in a dan-buried cell.

vincent martin maguire

Clare and the Crucified

Sister Mary Seraphim, P.C.P.A.

Above the altar in the chapel of San Damiano once hung the miraculous Crucifix which spoke to Saint Francis at the beginning of his conversion.[1] The Byzantine style of the painting represents Christ more glorious than suffering. But the rich ornamentation usually associated with this style is subdued and the Christus is naked. The piercing glance and the penetrating command, "Francis, go build my Church, which... is falling into ruin"[2] which issued from the Figure, shaped the destiny of young Francis Bernadone and through him made its indelible impression on Francis' most faithful follower, Clare.

One cannot explain Clare unless one grasps her intense and highly personal devotion to "Christ and him crucified." Hers was more than just devotion to the Passion, or to the Wounds, or to the Cross. Clare attached the whole of her passionate heart to the **person** of Christ crucified. She loved him ardently and with total adoration. "Often it seemed to her so bitter that Christ should have suffered such pain that it was as though her heart and soul were transfixed by a knife."[3]

Clare well understood what Louis Evely means when he writes, "The magnificence of Christ's passion lies in the fact that it was not an act of asceticism, a planned mortification, a wished-for mutilation, but simply love being faithful."[4] As Evely goes on to insist, really to unite oneself to Christ's "sufferings," is to unite oneself to his love. From this conception of the primacy of love, the whole Franciscan school of spirituality was born. It contains a vitalizing force which can kindle even our dope-deadened and pleasure-sated world to fiery ardor, if those who contemplate the crucified Lord allow him to continue his crucifixion in their own bodies. We have the words of Saint Bonaventure: "Anyone who wishes to keep the flame of ardor alive within himself should frequently—or rather incessantly—contemplate in his heart Christ dying upon the cross. That is why the Lord said of old: 'The fire on the altar is to be kept burning; it must not go out.'"[5]

Of Saint Francis it is written, "Who can express, who can understand how far Francis was from glorying in anything 'save in the cross of our Lord'? To him alone is it given to know to whom alone it is given to experience it."[6] Clare too spoke little, but her example was eloquent. She spent hours before the crucifix as she allowed all the sorrows and anguish of the Passion to be renewed in her heart. She knew that the sufferings of her Lord were over as far as his physical body was concerned, but the passion of his mystical frame throbbed in her own being. She understood that the mystery of redemption is still operative today as Christ extends salvation to all his members. Bernard Cooke explains it thus:

> Essentially redemptive in its being, this human attitude of Christ is directed toward the sanctification of all mankind. Choosing not just for himself but for all his human brethren, Christ, as the first-born from the dead, continues to operate in human history to draw men through the mystery of death into the risen life which he himself now possesses.[7]

[1] It now hangs in St. George Chapel of Santa Chiara.

[2] Cf. Thomas of Celano, **St. Francis of Assisi** (Chicago: Franciscan Herald Press, 1962), 88.

[3] Thomas of Celano, "The Legend of St. Clare of Assisi," in Nesta de Robeck, **St. Clare of Assisi** (Milwaukee: Bruce, 1951), 90.

[4] Louis Evely, **Credo** (Notre Dame: Fides, 1967), 67.

[5] St. Bonaventure, **Mystical Opuscula** (Paterson: St. Anthony Guild Press, 1960), 239.

[6] Celano, **St. Francis...**, 194.

[7] Bernard J. Cooke, **New Dimensions in Catholic Life** (Wilkes-Barre: Dimension Books, 1968), 66-67.

Sister Mary Seraphim, a contemplative at the Monastery of Sancta Clara, Canton, Ohio, has contributed essays on the religious life, as well as poetry, to various periodicals including Review for Religious, Cross and Crown, *and* Sisters Today.

Sister Agnes entered the monastery very young and with the sharp eyes of a child observed Clare in all she did. Before the examiners for the Process of Clare's canonization she testified, "In the evening after Compline the Lady Clare would remain a long time in prayer, shedding many tears... She prayed especially at the hour of Sext, for she said that was the hour when our Lord was crucified."[8] It was also during the hours of Sext and None that she did extra bodily penance and grieved deeply, telling her sisters that for the Passion of Christ one could never weep sufficiently.[9]

Evidently her devotion annoyed the Devil, for he often molested her—even to the extent of inflicting physical blows. Once he suggested to Clare that she would go blind from excessive weeping. "No one is blind," Clare replied, "who contemplates God." Infuriated, Satan warned her, "Go on crying, then, and you will see what you will suffer." Clare silenced him with the proud retort: "Love that cannot suffer is not worthy of the name."[10]

The object of all Saint Clare's penance and prayer was union with her crucified Lord. Everything she saw or heard spoke to her of this great King who had suffered and died in torments for the sins of men. She wrote to Agnes of Prague words which revealed her deepest convictions:

> Strengthen yourself in the holy service into which you have entered, animated by a burning desire after the example of Jesus Christ, the Poor One. He suffered cruel torments on the Cross for us all; he has delivered us from the tyranny of the prince of darkness, of whom the sin of our first parents made us prisoners and he has reconciled us to God the Father.[11]

This fragment shows us not only the ardor of Clare's love, but also the solid doctrinal and scriptural foundation of her devotion. She knew the Scriptures so thoroughly that thoughts and phrases from them flowed as naturally from her pen as her own sentiments. She had made them her own through long and profound meditation. Hers was not an ephemeral piety or overly sweet sentimentalism. Nor did Clare approach the Passion with the speculative mind of the theologian, seeking to penetrate abstract mysteries, such as how an impassible God can really suffer pain. Her Christ had suffered in his body, and this thought sufficed to urge her to living imitation. She delved deeply into the prayer of com-passion; and what she learned there configured her life more and more to that of the Crucified, just as similar meditation had done for her father and guide, Francis.

She understood that

> it is precisely because the redemption is a work of love that it took place in suffering. Fidelity of love must inevitably bring about suffering. Christ on the cross represents total fidelity, total obedience. He did not seek that horrible suffering, but fought against it. Only his love for his father and dedication to the mission he had received brought him to Calvary.[12]

She saw that "in Christ, his freely willed submission to the weaknesses of the flesh, even to their consecration in death, represented the most intense effort to come to God."[13]

Eloquently Clare wrote to Agnes of Prague, whom she regarded as "the half of my soul," that

> The most beautiful of the sons of men became the ugliest of men for your salvation, his body torn and rent by scourgings. He expired on the Cross in extreme suffering. May your whole heart burn with a desire to imitate him! If you suffer with him you shall be glorified with him. Sharing his sorrows, you shall share his joys. Remain on the Cross, and you shall have your place in the celestial

8 From the Cause of Canonization, de Robeck, 213.
9 **Ibid.**, 90.
10 **Ibid.**, 91.
11 From the First Letter to Agnes of Prague, in Henri Daniel-Rops, **The Call of St. Clare** (New York: Hawthorn, 1963), 114.
12 Evely, 96.
13 F. X. Durrwell, C.Ss.R., **The Resurrection** (New York: Sheed & Ward, 1960), 55.

abode, among the glory of the saints.[14]

Clare's meditation on the Passion never made her severe or unloving. Rather it seemed to open in her heart warm streams of tender love for all men. She lavished this devotion on her sisters, who never tired of saying how sweet it was to converse with her when she came to them from prayer. Her never-failing gaity seemed even to spring from her contemplation of her suffering Lord, for she realized that through this bitter Passion redemption had come to the whole earth.

Sister Angeluccia entered the monastery after Clare had become ill of the infirmity from which she suffered for twenty-nine years. "Nothwithstanding this," Angeluccia testified, "she would rise at night and keep vigil in prayer." Angeluccia also recalled Saint Clare's appreciation for holy water and quoted her as saying, "Sisters and daughters, you must always remember and keep in mind that holy water which came from the side of our Lord Jesus Christ when he hung on the cross."[15]

One of Clare's favorite prayers was the Office of the Passion which Saint Francis had composed. She prayed it often. It is typical of Francis in that it unites jubilant praises with deep compassion. The psalms alternate between those of the Office of the Blessed Virgin and those which recall the Passion. At the end Francis always said, "Let us bless the Lord God, living and true; let us refer praise, glory, honor, blessing and all praise to him always. Amen! Amen!"[16]

Clare strove to inculcate this devotion to the Crucified in her sisters. One sister told that what she had learned from Clare during her novitiate was to "confess her sins thoroughly and often, and always to have in mind the Passion of our Lord."[17] This juxtaposition of frequent reception of the Sacrament of Penance with devotion to the Passion gives a clear indication of the practicality of Clare's piety. She did not regard the scene on Calvary as some distant happening, but taught her sisters where to find the fruits of it in abundance. Although Clare, together with Francis, viewed the Passion in a thoroughly incarnational manner, she did not believe that the event's historicity removed it from an immediate influence on the present. She contemplated her living Lord who had once suffered for her and all men. And to this Christ, now alive, she addressed her prayers. In the "Prayer in Honor of the Five Wounds," she implored: "Grant that I preserve a pious remembrance of your death on the cross and of your sacred wounds, and that I may testify to my gratitude by retracing them on my body, through mortification."[18]

[14] From the Second Letter to Agnes of Prague, in Daniel-Rops, 117.

[15] From the Cause of Canonization, de Robeck, 223.

[16] **Ibid.**, 142.

[17] **Ibid.**, 215-16.

Father Durrwell phrased the same thought this way: "Our salvation must be seen in terms of going to God; for us, as for him who saved us, access to God is attained by the journey through the immolated body of Christ."[19] Clare exhorted Agnes of Prague to "contemplate the ineffable love which drove [Christ] to suffer on the wood of the Cross and to die there the most shameful death... let us respond to his cry... burn with this ardent love..."[20]

Clare often stressed the ignominy and shame to which Christ was exposed as well as his physical torments. She was of noble birth, but had long since renounced all claim to superiority on account of rank. She wanted no privilege but that of following her Lord "poor and despised." What she wrote to Agnes expressed the depth of her own desire: "As a poor virgin embrace the poor Christ. Contemplate him who became despised for you, follow him, you who have also become despised in this world."[21]

We can say with a fair amount of certainty that Clare heard from Francis himself the story of his marvelous night on Mount Alverna when the flaming seraph stigmatized his yearning body and soul with the raw wounds of his crucified Lord. With her profound intuition of the heart of her father in Christ, Clare grasped the significance of this event as did no other. How could her heart not be inflamed with like ardor and share mystically in the pain and love which glowed in the Poverello? What stirred the soul of Francis, moved the spirit of his "Little Plant." If Francis was the Knight of the Crucified, then Clare was certainly a most dedicated Bride of that same Crucified. They both discerned the glory of God in the crucified Man, Jesus, and discovered the cruciform Lord now exalted in glory.

They understood that

> the exalted Christ is the sacrifice of the Cross in glory, and therefore the sacrifice of the Cross in its power as source of the Spirit. Christ's glorified humanity is the enduring reality in which we first see the love within God of the Son for the Father transposed into the form of the sacrifice of the Cross, which the Father accepts; and in which we also see in full human reality one of the Two from whom the Holy Spirit proceeds. In the mode of glory, the sacrifice of the Cross, the relationship of loving obedience between the Son incarnate and the Father is an enduring reality.[22]

It must have been realities such as these which absorbed Clare's mind and soul during the prolonged hours she spent in meditation. Hers was not an extraordinary

[18] Daniel-Rops, 106-07.

[19] Durrwell, 71.

[20] From the Fourth Letter to Agnes of Prague, in Daniel-Rops, 131.

[21] Second Letter, **ibid.**, 117.

[22] E. Schillebeeckx, O.P., **Christ the Sacrament of the Encounter with God** (New York: Sheed & Ward, 1963), 58.

form of prayer—we have but one instance of ecstasy recorded, which occurred at the end of Holy Week a few years before her death. Clare became absorbed in prayer by the words, "My soul is sorrowful even unto death" and remained wholly unconscious of what was around her from Holy Thursday evening until the night of Good Friday. Recalled to her senses by one of the sisters, she remarked simply, "What a blessed sleep, which I have so long desired."[23] She ventured no further explanation of what she had experienced during those "blessed" hours.

Clare's devotion to her crucified Lord stood out plainly in the last days and weeks of her life. Her sisters bent low to catch the quiet words which issued from Clare's lips and "these were all of the Passion."[24] Often she asked Sister Agnes to recite the "Prayer to the Five Wounds" which she had composed.[25] In the last moments of life, she requested one of the Brothers present to read the account of the Passion.[26] Brother Rainaldo commenced the reading, and during the account of her Lord's death the soul of Sister Clare passed from her body of pain to the embrace of her risen Lord. Her sisters were unanimous in their belief that Clare had passed directly to the joys of the Beatific Vision and based their assumption on her continuous tears and compassion over the crucified Lord of her heart.

Thomas of Celano could write of her,

> Deep and full of tenderness was her lament over the Passion of the Lord. His holy wounds were for her at times a source of sorrowful affections, at others a reason to flee sweeter joys. The tears of the suffering Christ inebriated her and her memory often recalled to her Him whom love had impessed so deeply on her heart.[27]

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[23] De Robeck, 91.

[24] **Ibid.**, 215.

[25] **Ibid.**, 134.

[26] **Ibid.**

[27] Celano, "Legend of St. Clare," version of **The Life and Writings of St. Clare of Assisi** (St. Bonaventure, N.Y.: The Franciscan Institute, 1953), 39-40.

The Theology of the Priesthood

Richard Penaskovic, O. F. M. Conv.

There seems to be a general air of dissatisfaction on the part of priests today. They do not feel integrated into contemporary society. Some priests call themselves "holy outsiders." Others feel incompetent or have the sneaking suspicion that they are not taken seriously. Still others believe that the traditional care of souls has little influence on the lives of their charges. There appears to exist a loss of contact between the priest and his people. In short, the central position of the priest among his people is disappearing, while his new role has not yet been found.

Against this backdrop, many priests are leaving. Priests do not leave because "they were never genuine priests to begin with," nor because they were "always unsteady." It isn't enough to say that the younger generation doesn't know how to suffer, or "can't take it as we did," or "has become too worldly."

It seems to me that frustration is one of the basic reasons so many priests are leaving: frustration at the ineffectiveness of their ministry. A person must have a sense of achievement and success. An associate pastor, for example, must see the effect of his work. This he will not see if his time is taken up with peripheral duties: counting money, e.g., running the Wednes-

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day-night bingo, the summer bazaar, or waiting for people to come to the rectory.

Paradoxically, priests leave for the very same reason they entered in the first place: viz., to serve others in fulfillment of Christ's command. They feel obligated to follow Christ's command and those of their own conscience. They seem to hear Christ's command clearer in the secular world than in the Church.

Social psychology shows that three things are needed to keep up the worker's morale: security, a feeling of being needed, and recognition. The priest—at least the religious priest—has security; but he does not always feel needed. Often enough, his superiors do not come out and pat him on the back if he is doing a bang-up job. He receives little thanks for a job well done. Sensitivity in this area increases as the priest grows older.

The newly ordained priest usually has a lot of idealism and optimism. He is ready to conquer the world for Christ. It is not long before he is disillusioned, and there are at least two causes for this disillusionment. First, there is the difficulty involved in bringing people to Christ because of the de-sacralization and secularization of modern life. Secondly, if the workload is badly divided and the young associate pastor is loaded down with everyone else's work, this leads to physical tiredness, despair, and disillusionment. Some priests compensate for this by not expecting anything good to come of their work; others expect nothing good to come of themselves.

Church renewal and reform, initiated by Vatican II, also has left its mark on the priesthood. At least three attitudes might be pinpointed. First, there are those priests who did not experience Vatican II very deeply. They continue to perform their routine activities, spurred on by a large number of believers, who feel at home in the dualism existing between the sacred and the secular. Mainly older priests constitute this group. Secondly, this category of priests have renounced their priestly office. They do not see how their new understanding of theology is to be squared with the tasks assigned to them by their older fellow priests, by the faithful, and by the traditional forms of ministry. This group experiences obligations—e.g., celibacy—as being a heavy burden. One might object that celibacy was also difficult in the past; but then only an enemy of the Church questioned it, whereas today the controversy is taking place within the Church. This very discussion creates an entirely new atmosphere or situation. Thirdly, a group of priests believe they can put into practice the new trend initiated by Vatican II; This group has two

main difficulties: (a) there exist no finished models for the definition of the priest's role in a world "come of age"; and (b) this group of priests has to receive the consent of the faithful and of the hierarchy for their newly conceived role.

It might well be that the crisis in the priesthood involves more than placing the blame squarely on the priest's definition of his own role. It may be primarily a crisis of religion and of religion's theological expression. If the crisis is mainly one of religion, sociological research on the priest's role today may have merely a marginal utility in solving the real problem. Until Christian ideology is more sure of itself in regard to religion and the problems religion poses, we shall, according to Father Dragastin, have a clergy unsure of itself. It will be impossible, unfortunately, even to touch on this larger issue in what follows here. An attempt will be made, however, to clarify the priest's role in today's society within a theological perspective.

Scriptural Background

The priest in Israel had two main duties to perform: viz., to hold services and to serve the word of God. His essential act was to offer sacrifice. Hence he was considered a mediator between God and man. Besides giving the people God's blessing, the priest also watched over the Ark of the Covenant (1 Sam. 1-4; 2 Sam. 15:24-29).

Both the prophets and the priests gave the people the word of God. Their roles were distinguished one from the other in that the priest gave the traditional form of the word to the people—e.g., by reading the stories of Israel's history at liturgical services—whereas the prophets announced to the people God's will and word in the concrete **hic et nunc** situation.

It was the task of the priest in Israel to interpret the Law and to answer people's questions (Deut. 33:10; Jr. 18:18; Ezech. 44:23; Agg. 2:11f.). The priest also acted as a judge (Deut. 17; Ezech. 44).

It sometimes happened that the priests failed—that they fell, sometimes very low indeed. The prophets pricked the conscience of such priests, goading them on to live up to God's word which they were supposed to proclaim. The prophets demanded two things of the priests: a pure sacrifice and fidelity to the Law.

Priests were not, as is sometimes thought, wholly restricted to the tribe of Levi. The king was also a mediator in Israel. As the political, institutional, and religious head of

the kingdom, he had a certain priestly character. So, in fact, was the whole of Israel a "priestly people" (Ex. 19:6; Is. 61:6; 2 Macc. 2:17f.).

Jesus Christ never referred to himself as a priest. The term had a strict acceptance in his day. At least in the mind of the ordinary Israelite, the general priesthood referred to above had been obscured, and the title was applied to one who came from the tribe of Levi. Yet Christ is called a priest once in Scripture—the term used is **archiereüs** (Heb. 6:20). The other New Testament writings show our Lord's death as the sacrifice of the servant (**ebed**—Ac. 3:13-26; 4:27-30; 1 Pt. 2:22f.) or of the lamb (1 Pt. 2:19).

In the Letter to the Hebrews, Jesus Christ is portrayed as accomplishing his mission of reconciliation (9:1-14), as establishing the Covenant (9:18-24), and as manifesting himself as the servant on the cross (9:28). The new priesthood finds its spirit and life in Jesus Christ. He is the mediator for all times absolutely and without qualification. He is both true God (higher than the angels, Heb. 1:1-13) and true man (who suffered and was tempted, Heb. 2:18; 4:15). On the cross he made up to God the Father for the sins of mankind "once and for all" (Heb. 7:27; 9:12; 10:10-14). Jesus Christ remains forever as the everlasting intercessor (Heb. 7:24f.), and as the mediator of the New Covenant (Heb. 8:6-13; 10:12-18).

Jesus called the Twelve in order to hand over to them the responsibility for his Church and its well-being. He prepared them for their mission of offering sacrifice and preaching the word of God. Jesus instituted the Holy Eucharist and, at the Last Supper, told the Apostles to do as he had done in this respect (Lk. 22:19). The disciple of Christ must take up the cross in his own life (Mt. 16:24), be able to drink the chalice of suffering (Mt. 20:22; 26:27), and proclaim to others the good news of salvation (Lk. 9:60; 10:1-16), even possibly at the cost of his life (Mt. 10:17-42). Christ gave the Twelve various other powers (Mt. 10:8; 18:18) which are specific participations in his own unique priesthood.

Current Thinking

According to Alfons Auer, the task of the priest is twofold: to see to it that God's word is preached in an intelligible way, and to make sure that the salvation accomplished by Christ is made present and visible in the **hic et nunc** situation of the priest.

Auer sees the essential role of the priest to be that of representing and signifying Christ as mediator. The priest must open the heart of man for the beyond. For this reason, he must understand his audience—the hearers of the word. Today more than ever, the charism of creativeness in priestly life is needed. Wherever you find a priest, there is a coming to terms with secularism and secularization. It matters little whether this confrontation goes on in public or in private, is open or silent: it nevertheless takes place.

The priest should take delight in his work of trying, in some infinitely small way, to bring about the salvation of the world. There ought to be a certain natural delight in working as a priest for the salvation of men. Hence the priest need not perform all his duties out of purely supernatural motives.

In a time when many men have lost their taste for life, exchanging it for boredom and a general feeling of malaise, it is an essential task of the priest to give them this taste for life— and more than that, to give them a positive answer to the question which is life, by pointing to the fulfillment of all life in union with Christ.

Yves Congar notes that there are at least two houses or buildings in a town which differ from the others. They are the school and the church. Even if there are other buildings which stand out, such as a city hall, the school and the church (especially the steeple) enjoy a singular prominence. Congar sees in this fact a hint that the church exists not to satisfy man's earthly needs (in the horizontal dimension), but his need for transcendence (vertical dimension).

The priest specializes in man's vertical dimension. Prayer characterizes this dimension. A priest, unlike others, has not the usual work to do. He wears dark clothes, has no clock to punch at the start of his day... He does other things. He witnesses, Congar says, to another world—to Jesus Christ, to supernatural realities, and, at the same time, he shows others how to reach them. Holy Orders makes of the priest a witness to another world.

What the priest does is essentially a service (**diakonia**). The essential thing is performed in heaven; it is invisible to man. God himself has the primary task of caring for the human beings entrusted to the priest's ministry. The kingdom of God is precisely that: **God's** kingdom. In the care of the faithful, the task of the priest always remains secondary.

It might well be that the priest today bears witness to the supernatural through his failures and reverses. Jesus Christ bore witness in this way. His witness, effected on the cross, is seen by Saint Paul as the wisdom which triumphs over all worldly wisdom.

It is not easy to bear witness to Jesus Christ in a world of technological precision and scientific achievement, in a world of competition and success, in a world where man is king through his intelligence, in a secular world which renounces every spiritual and supernatural foundation. In such a world, the priest acts as a catalyst between the two worlds: earthly and spiritual. He can do so ever since the Incarnation—ever since in Jesus Christ the world below and the world above have been united.

The faith of the priest enables such a contact to be made between the two worlds. He must, then, belong to both. He must be human and down-to-earth, while also being a man of solid prayer. As Congar puts it, he remains primarily a believer—one who prays, does penance, loves others and gives himself to them.

According to Walter Kasper, the point of departure for defining a church office is the charism of leadership and its implied task of bringing about unity within the Church. The unity of the Church is, for Kasper, not only a sociological but also a theological one, rooted in the reality of "one Lord and one Spirit."

As far as the pilgrim Church goes, it takes a continual effort to overcome the discrepancy between a church office and the charism. Every priest experiences, sometimes painfully, the difference between them. There always exists some sort of hiatus between office and charism, between person and function. In the life of the priest this tension or polarity is especially prominent between what the priest accomplishes personally and the assignment given him.

In its essence, the priestly office is basically collegial; it is marked by the same collegiality which exists among the bishops, and it has, in this context of collegiality, a relationship to the bishop's office which parallels that of the bishop's office to the pope's.

Kasper believes that the priest does have a role to play in the Church: viz., to bring about peace and unity, and also to lead the community of the faithful. For Kasper, the unity of the Church does not reside within the Church itself, but is a sacrament—a sign of the world's unity. The service of the priest thus stands in close connection with one of mankind's deepest concerns today.

Theological Reflections

According to the "Document of the German Bishops concerning the Priestly Office," every church office presupposes the commission and authorization of Jesus Christ. His being-sent by the Father is the basic reason why, in the order of salvation, one person has special tasks for the sake of others. That certain men can perform the work of saving others is fundamentally made possible in the universal

mission of the Son by the Father.

Jesus Christ understood himself as one who had a mission to perform. He neither called himself to his mission, nor was he elected to it democratically. He simply knew himself as one sent by Someone (the Father) to someone (mankind).

In Mark 3:13 we read that Christ "went up into the hills and summoned those he wanted," so that they "came to him." Christ did not call those who wanted to come. It says in Mark that Christ summoned those he wanted. It would seem, then, that a vocation comes about after hearing God's call. God's will is decisive.

Significantly, when the Synoptic Gospels speak of the service performed by the Twelve, the scheme or conceptual framework used is, not that of the Leviticus traditions, but rather that of the prophetic tradition. If one remembers that the New Testament office makes the prophetical idea visible, then it is impossible to play office and charism against one another, as some theologians tend to do. The New Testament notion of office intrinsically involves charism—the call of the Spirit. The priesthood is not simply an institution, an office in a purely abstract sense.

The priest, then, represents Christ before men. This presupposes, as J. Ratzinger says, that the priest first knows Christ. Priests should endeavor to steep themselves in the mystery of Christ. They should have as their goal that of becoming capable of hearing and seeing Christ amid the noises, fads, and fashions of this world.

Whereas the levitical priesthood is defined by the fact that it is an office passed along from one generation to the next, and that it involves offering sacrifice, the New Testament priesthood is defined (at least according to Mark 3:3-19) as a being-called by Jesus Christ and a being-sent to serve mankind. The call thus exists for the Church (**ekklesia**); the priest endeavors to incorporate all men in the holy community of the Church. In this sense, the liturgy of the Christian priest might be termed a "cosmic liturgy": he has the task of collecting all the nations of the world into the large host of an adoring people (Ac. 5; Rom: 15:16).

The priest as missionary must take in God's word. He can live solely on the bread of God's nourishing word which he should take in and let out like oxygen. He turns the word over and over again in his mind—not in an academic way, but so that the word becomes a constant colloquy with God.

The celebration of the Eucharist forms the center of the priest's work, since it is the real carrying-out of the gospel. Ratzinger remarks that the transformation of material things and of man at Easter through the crucified and risen Christ, finds its source in the Eucharist. The real presence of the Lord in the heart of man should find its source in the Real Presence of Christ in the eucharistic gifts. In short, the Eucharist is the source and acme of the entire gospel service.

The Priest and Hope

The priest today has every reason, in view of Luke 5:4-7, to be optimistic. It says that "when he had finished speaking he said to Simon, Put out into deep water and put out your nets for a catch." Peter's reply is well known, and so is the Lord's resolution of the incident. In a situation where no sane man would expect to catch any fish, the two boats ended up filled with fish "to the point of sinking."

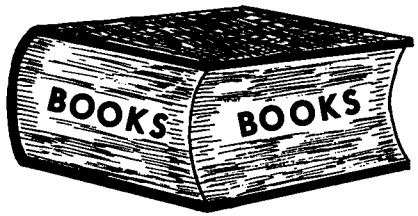
Our contemporary world appears to be not a very promising lake for fishing. Few men are attracted to religion and to Christ today. Let's face it. Who, nowadays, listens to priests? Take ourselves, for example. Is there more in us than some vague feeling for the beyond? A priest can work for twenty years. What does he have to show for it other than empty hands? This is true at least on the level of appearances.

But Christ tells us in Luke 5:4-7 to "put out into the deep." That is, we're to begin with the men before us: those who are critical, skeptical, and without faith. The newly ordained priest must realize that there is no other wind in his sails but a great hope in the word of the Lord. The priest today must be willing to set out into the deep armed with courage and trusting in the word of God. He must speak without expecting or even waiting for applause.

The sea of our day is not dead. It is full of promise. It is waiting for the priest who has his eyes open for the improbable. Buoyed up by the word of God, the priest must be willing to sail out into the dark night of today.

As far as I can, because I am a priest, I would henceforth be the first to become aware of what the world loves, pursues, suffers. I would be the first to seek, to sympathise, to toil; the first in self-fulfillment, the first in self-denial. For the sake of the world I would be more widely human in my sympathies and more nobly terrestrial in my ambitions than any of the world's servants.

Pierre Teilhard de Chardin
Hymn of the Universe



Covenant, Christ, and Contraception. By John F. Kippley. Staten Island, N.Y.: Alba House, 1970. Pp. xxviii-160. Cloth, $4.95.

Reviewed by Father Julian A. Davies, O.F.M., Ph.D., a member of the philosophy department at Siena College, Loudonville, N.Y., and Associate Editor of this Review.

John F. Kippley, lay theologian and father of three, has produced an eloquent philosophical, theological, biblical, and pastoral defense of the teaching of **Humanae Vitae**. Central to his book is a theory of Christian sexuality in marriage which sees sexual communion as a ratifying of the marriage covenant of the wedding day, and the separation of the procreative and unitive aspects of that interpersonal communion as a refusal to reaffirm the solemn marital commitment.

From the moment he distinguishes thought from feeling in moral matters, the author carefully and competently proceeds to nullify, if not demolish, the positions of those who would argue that the Pope was not speaking infallibly in **Humanae Vitae** and therefore was speaking fallibly; those who suggest an appeal to the Council over the Pope (the Church faced that problem five centuries ago); the proponents of "consensus fidelium" and "good faith" solutions. Since the arguments for change in the Church's position are unconvincing, then the judgment must be made that the 1900-year tradition of non-contraception is the witness of the Spirit rather than its five-year counter-trend.

Mr. Kippley buttresses his argument for the non-contraceptive viewpoint by delineating the logical consequences for all of sexual morality of acceptance of contraceptive-justifying reasoning. In a manner reminiscent of Aristotle and today's linguistic philosophers, he points out that adultery, fornication, unnatural intercourse are all condemned by our ordinary language, whereas they could be justified by arguments analogous to those proposed by exponents of contraception.

Especially insightful is Mr. Kippley's account of the Onan incident in Genesis 38, which he does show is a condemnation of Onan's deed, not just his disobedience. The author's total familiarity with all of the attempts to justify contraception—both theoretical and practical—is impressive, as is his sharp eye for the abundance of inconsistencies in the camp of the pro-contraceptionists: they trust the laity in sex, but not in race or social justice; they declare the world over-sexed and post-Christian, and claim taking a stance in morals in perfect conformity to this world is listening to the Spirit.

Although he is a bit tart at times, Mr. Kippley is pleasingly rational and always concrete. **Covenant, Christ, and Contraception** is a book well

worth reading, and one to be recommended to others, especially those who feel a bit lost because they think as both the author and reviewer do: that the Spirit has spoken through Paul VI in **Humanae Vitae**.

Answer Me, Answer Me. By Jeanne Davis Glynn. New York: Bruce, 1970. Pp. 151. Cloth, $4.95.

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.

Mrs. Glynn's work is an occasionally humorous, never subtle, and frequently pedantic little book. It is a tale of good guys and bad guys in an Irish-American parish in Manhattan in the wake of Vatican II. Cast all the liberals as good guys; cast all the traditionalists as bad guys.

The tale itself, hardly epic, describes the activities of a group of people attempting at first just to understand by way of parish study group the changes in the post-conciliar Church. It is a mixed group: middle thirties married, college students, young singles. The spur to move beyond dialogue is occasioned by an ultra-conservative priest who preaches a parish novena. The delight of the body of "church-goers" with the preacher causes the pastor to invite the preacher to give a lecture. The description of the question period following the lecture credits all the reasoned, intelligent, meaningful statements to the VAT-II people and all the hysterical, emotional, and inflammatory diatribes to the others, among whom are the traditionally oriented Catholics. A query: if we are to assume that the Holy Spirit was the moving force in Vatican II, can we not assume that the same Holy Spirit was also the moving force at Trent?

The group, now the John XXIII Society, prepares a position paper which does make reasonable requests for a more meaningful liturgy and adult programs. The paper is presented to the pastor and the lay advisory board, the pastor's yes-men. The board listens and turns the paper over to the pastor. He is outraged.

The John XXIII Society meets to discuss the reaction of the pastor and the group's own next move. In the ensuing discussion a strange exchange on the function or meaning or relatedness of the Holy Spirit is encountered. This is followed by a silly chapter entitled "Sister says..." Everybody gets the chance to knock poor old Sister. Next on target is the confessional, which is subjected to a barrage of criticism stemming in most part from an inadequate understanding of the sacrament's proper function.

Following a brainstorming session, the decision is made to move outside the structure of the Church—to celebrate the Eucharist at home. This continues for several months until the people are given permission to have their folk Mass in the Church on Sunday.

Mrs. Glynn's love of the Eucharist is clearly evident throughout the book. But while the Eucharist may be the focal point of worship, it is not the whole Church. Christ left a visible Church to help man on the way to his final end. Any attempt to make an act of worship more meaningful or to influence the Church in any way should be worked out within the structure of the Church.

To Mrs. Glynn's credit, she places the blame for much of the post-Vatican II confusion squarely where that blame belongs: the failure of the clergy to exercise any leadership. How many lay people, most especially those who are "involved"—involved with teaching religion, with liturgical reform, with youth activities, with community service—how many of them have wanted as Mrs. Glynn wanted to "run to the rectory and scream, Help us, Father... You're supposed to be teacher and leader. Lead us..."

Worship and Witness. By C. J. McNaspy. New York: Bruce, 1970. Pp. 159. Paper, $1.95.

Reviewed by Father Juian A. Davies, O.F.M., Ph.D., Associate Editor of this Review.

This little paperback is part of the Faith and Life Series, designed for adult religious education. Although intended as a text to be commented on by a teacher, the first two chapters: "Why Does the Liturgy Change?" and "What's This about Celebration?" stand on their own as excellent treatises on liturgical change and the meaning of celebration as applied to the Mass. The remaining six chapters deal with the notions of Christian experience, the nature and function of the Sacraments, with penance, baptism, and the Eucharist receiving the most attention.

A good deal of historical information and scriptural commentary is packed into the compact expositions. Occasionally such conciseness may generate confusion, as with regard to the ideas of office and charism. Too little attention, moreover, seems to be given to the Sacrament of the Sick, Marriage, and Orders—but the scope of the work, "worship," probably dictated brevity with regard to these topics.

One question that came to my mind—one I think the author did not try to generate—was, "Has the pastoral practice with regard to the Sacrament of the Sick gone considerably beyond the rather cautious §73 of the Decree on the Liturgy?"

As a guide to the meaning of worship and liturgy for adult Catholics, **Worship and Witness** is outstanding. It is careful and competent, and its slight errors with regard to brevity and repetition do not detract from its overall value. It's a success.

Americans against Man. By Rory McCormick. New York: Corpus Books, 1971. Pp. viii-134. Paper, $3.95.

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

Rory McCormick, an active participant in the civil rights and peace movements, here presents an indictment of American society which, considering its detail and documentation, seems to me to be remarkably dispassionate. If there is any device characterizing this clear, direct, factual exposition, it is that of understatement.

There is, perhaps inevitably, a good bit of overlapping in the various chapters. Themes included are mainly what one would expect: economic inequity at home, economic and militaristic imperialism abroad, academic complicity in the latter, deception as a way of life in official Washington, the self-righteous and un-Christian "traditional" American ethic, and the vigilante-frontier tradition so carefully cultivated by the gun-peddling lobby. The specific questions of Viet Nam and ecology receive ex professo treatment, but they are properly subordinate to the broader categories just mentioned.

As I said in a recent review of Illich's latest work, no purpose would be served in a review by summarizing a presentation which needs the support of its documentation and its context. I want, therefore, to say no more about the content of **Americans against Man.** I do want most emphatically to recommend it to every reader; and yet even as I do so, I am chagrined at the realization that those who really need it won't read it. I am also extremely disappointed in the packaging which Corpus Books has given to so important a work. The print is for some reason (its small size, perhaps) no aid to the attraction of readers. And $3.95 seems to me an absurd price for a 134-page paperback.

One of the author's main points is the inner-directedness of American morality and political and social attitudes—an aspect of laissez-faire individualism, of course. I can't help wondering whether the publisher, in this case, was so narrowly preoccupied with pricing the book for a "proper" profit, that Mr. McCormick's urgent message has been priced right out of the market. Anyway, I wish someone had had the sense to get this book subsidized and had sent copies gratis to all our legislators and members of the Executive.

Design for Religion: Toward Ecumenical Education. By Gabriel Moran. New York: Herder and Herder, 1970. Pp. 168. Cloth, $4.95; paper, $1.95.

Reviewed by Eleanor V. Lewis, Ph.D. (Theology, Fordham University), Assistant Professor of Theology at Siena College and an active member of the College Theology Society.

"I would judge this book to be successful if it caused some people to read further in theology and/or education as their own step toward the rebirth of religious education." This kind of success should, and no doubt will, be accorded to Gabriel Moran's latest book. It is a compact and clear presentation of the case for a renewal of religious education by way of a study of the world and the great religions of the world.

Indeed, this is the way Moran envisages the ecumenical education which he proposes. It must be, first of all, education, "the lived truth of a humanized world," a lifelong process, in contrast to schooling—a limited experience by which learning is structured in a formal way. Secondly, ecumenical education must actively seek the encounter of Christianity with all forms of religion and nonreligion. The search for truth, in no matter what form it may appear, is essential to the ecumenical endeavor. The final norm of truth will be, not a particular creed, sacred book, or ecclesial spokesman, but human experience itself.

In effect, what Moran proposes here is none other than a humanistic approach to education, one which would not confine learning to a formal academic situation, but would see it as a process of growth and development carried on in and through the mainstream of everyday living. Again and again Moran insists that this humanistic approach, appropriate for both secular and religious education, is properly orientated toward the adult. He does not **confine** religious education to the adult, but he points out that the goal of all education is the formation of a philosophy of life, as such possible only for the mature mind. Moran's program would reach from "birth to grave," whenever and as long as the individual is capable of benefiting by experience. Moran does, however, confine **theological** education to the adult whose religious and/or human development has brought him to the point of freely and intelligently choosing Christianity.

Those familiar with Moran's previous books and articles on religious education will not find anything new in **Design for Religion.** They will recognize an attempt to strengthen the author's position by drawing heavily on the findings of other disciplines: sociology, anthropology, psychology, etc. Moran's familiarity with the latest literature in these areas is impressive. But his book will not startle the educator or theologian who, along with Moran, has been hard at work to radically renew the approach of the American Church to religious education. It may just inspire the policy makers of that Church, however, to take the step Moran hopes for and begin to think and study in a new direction. That Moran must so often reiterate his critique of religious education is itself a commentary on the failure of these policy makers thus far to respond.

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COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the June issue of THE CORD were drawn by Sister Barbara Marie, O.S.F., of St. Joseph's Hospital, Tacoma, Washington. Sister Barbara Marie is a student corresponding with the Famous Artists School in Westport, Connecticut.

the CORD

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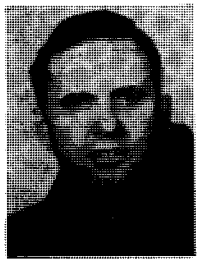

The Catholic-College Identity Crisis

How does a Catholic college identify itself as "Catholic"? Like the not uncommon Catholic layman who feels adrift because of the abandonment of Friday abstinence, Lenten fasting, novenas and similar devotions, the Catholic college finds itself at sea because of the disappearance of compulsory Mass attendance, required theology and philosophy curricula, and a heavily Catholic faculty.

The quest for identity seems to go off in two directions. One course leads the college to define itself in terms of its being a college: a corporate body dedicated to the pursuit of truth and knowledge. Its status as "Catholic" would then flow from the presence of a dedicated band of Christians on the staff and from an atmosphere that is Christian. Tht other direction taken by the quest for identity involves emphasizing the capital *C* in "Catholic" and fighting the uphill battle to preserve the structures that have traditionally characterized the Catholic college, from obligatory retreats to a rather strict separation between the sexes. (It might be observed, in the latter connection, that this separation is not a mere survival of an older cultural pattern, but tends to find its justification in experience.)

The quest for identity will be successful if the Catholic college does preserve the warmth, the spirit, the *joie de vivre* which has made our campuses recognizable different; if it does intelligently modify and replace structures which are no longer viable in this generation; if it does remain Catholic with a capital *C*. This means being loyal to the pope and to the deposit of faith. Such loyalty does not mean total inflexibility, but as Hans Kueng recently observed in an interview on his book, *Infallibility*, there is a line one does not cross, doctrinally, and retain the name "Catholic."

Positively expressed, the loyalty here envisioned means the confident proclamation of the gospel and of reason's capacity to find most of the important answers to the most important questions. To claim to know all the answers is, of course, not only triumphalistic but ignorant. But to claim to know only a very few answers is (while less offensive) a betrayal of Him who dwells in light inaccessible and has enlightened every man coming into the world with the twin lamps of reason and faith.

J. Julian Davis Jr.

Fulfillment

Unless the seed die,
  It remains alone.
Instead of living growth —
  Bare as a stone.

Unless the winter die,
  Earth remains cold —
Barren—unfulfilled —
  Bringing pain untold.

Unless our ego die,
  It cannot be free
To become the person
  It was meant to be.

But if it die to pride
  It will rise to see;
Its death was but a birth
  Into eternity.

Sister Barbara Marie, O. S. F.

A Place in the Son

Robert J. Waywood, O. F. M.

The question purportedly sending current sales of sleeping pills sky-high, as to whether life exists on other planets, is one that the philosopher and theologian, not the scientist, must answer. Though I possess only rudimentary data—and that fast fading into the nebula of golden highschool memories—on the subjects of astronomy and biology, I **am** certain of a few facts which imply that the existence of life, let alone intelligent life, outside of earth is a thin probability that only prodigious scientific advancement and hundreds of decades will, if possible, thicken into alarming likelihood. Just now, my position is hardly **au courant.** What with the sacred cow of science chomping ever larger swaths of the nation's greenery, with a pathological impatience towards the past seizing the race, with a frenzied flight to fantasy and the occult becoming Western man's favorite indoor sport, and with an apparent conspiracy to denigrate mankind going forward relentlessly these last decades—what with all this chorus of opposition, mine will be a small, helpless voice—the whine of an old fogey.

Let me start by dispatching with the implications of some time-honored scientific facts about the cosmos and life; facts, I say, that whittle down considerably the chances of finding a man on the moon and that flatten the edge of enthusiasm on the part of science-fiction votaries.

From my past dabblings in astronomy, two pertinent facts loom as clear and as solid as the sunrise. One tells us that a solar system such as ours is, if not unique in the universe, at least an oddity. An article I wish to quote in this connection is, I confess, altogether popular in style; but the author is so obviously unprejudiced, the observation so categorical, and the subject still so far beyond the reaches of empirical science that the quotation, I think, retains its force:

> Our solar system may be regarded as unique, or nearly so; indeed, it is probably a freak. This assumption is based on considerable knowledge of the life and death of stars—of their evolution, and of the likelihood that an occurrence which may have brought our planets into being could ever have been repeated. The likelihood is small (Kendall Baird, **Astronomy for Everyone**).

The other fact is able to be more empirically established and will doubtless be entirely verified in the near future: besides the earth no other planet in our solar system is provided with anything anywhere approaching the conditions necessary to support organic life. The one orb that may be excluded from this generality is Venus, for which there remains a flicker of hope for its habitability.

Observe that none of the foregoing remarks are calculated to disprove the existence of extra-terrestial life: they are intended merely to shrink such a possibility to reasonable proportions and to cool the heated imaginations of today's popular scientists.

What about life? I am seized with something short of delirium when I hear the absurd shibboleth, "life as we know it." Any day now I expect to overhear our modern relativist mention "noses as we understand them" or "bananas such as they are," and other fastidious qualifications. All human knowledge is admittedly imperfect; and we are prepared to gag the next ninny who says, "Cogito, ergo sum" in the middle of his sentence. Recently I read a stellar article by Dr. Charles de Koninck, professor of philosophy at Laval University, entitled, "Is the Word 'Life' Meaningful?" It was with some hesitation that I dipped into the article, contained in a formidable journal called **Philosophy of Biology.** But my reward was a rebirth of faith in the professional philosopher. In his monograph Dr. de Koninck patiently and patently, with critical acumen and almost poetical illumination, proves that pigs is pigs or, more precisely, that live horses are not dead horses. He lays down a lucid principle—it should be engraved in gold and placed in the vacuum chambers of the Department of Weights and Measures—that worthwhile definitions need not await the clarification of the most obscure and exceptional species for formulation. Whether the microbiologist consigns the protein molecule to the quick or to the dead, we still have a pretty clear idea of what physical life—or its absence—is.

We ask, is there organic life, the basis of which is protoplasm, on planets other than earth? The answer is emphatically, "Very unlikely." For just as the absence of water and atmosphere on the moon and the presence of abysmal cold and pure ammonia gas on Jupiter preclude the hypothesis of organisms on those respective spheres, so too the likelihood of life on other planets in this or any solar system to be discovered will be similarly trimmed down. It is

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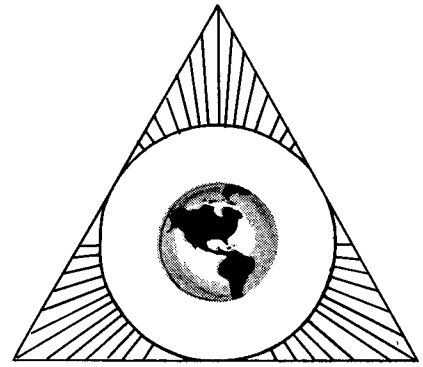
important in this context to realize a fact grossly ignored by the popular scientist though incessantly assumed by the professional: that the physical laws obtain throughout the universe. Thus, only on the assumption that elements burning in the sun might undergo spectroscopic analysis identical with such elements aglow in the Bunsen burner, could the scientists conclude to the existence of the inert gas helium, a commodity discovered only sometime afterwards in Texas oil wells. Although this or that element may be missing from a stellar body because its tremendous energy transmutes heavier elements to lighter), there are now and ever, here and everywhere, no more than ninety-eight stable elements, with more or less fixed valences, of which matter is constituted. And if the basic laws of nature are so ubiquitous and constant, efforts to discover non-organic life, let us say, fabricated of silicon molecules (structurally much like carbon) — on other hypothetical planets, cannot but be as successful as those to find or synthesize such a form of life in our mundane laboratories: that is, unsuccessful.

The fact is that the existence of extra-terrestrial life hasn't begun to be proved, and its possibility is a matter of sheer hypothesis. Despite the accomplishment of space flight and persistent (but sporadic and highly dubious) reports of UFO's, the subject of other worlds in the universe, to be realistic, should have about as much urgency for us as it had for the Neanderthal Man.

If the scientist must honestly be silent on the subject, or content with the most modest speculation, what can the theologian say? Until now he has been rather reticent, for lack of divine revelation, if not of human interest. Since the days of scholasticism, he has given a laconic affirmative to the possibility of other worlds. But I believe that now that science has pushed the question to the fore, we can shed some light on it by applying a few theological deductions elaborated by one of the brightest luminaries of the Middle Ages—The Subtle Doctor, John Duns Scotus. His teaching about the absolute predestination of Christ has, I think, a relevance hitherto undetected on the question of whether life exists elsewhere in the universe. The relevance, I admit, is only oblique. But before introducing his doctrine, I should for the sake of clarity enlarge here on a previous assertion.

I have mentioned an apparent conspiracy afoot to denigrate or abase mankind. What I mean is that for the past fifty years scientists, at least those of the second magnitude, seem to have made it their bounden duty and unwritten law of the game to play down the importance of man in the grand scheme of things. I can recall reading the record of a symposium held at M.I.T. in which one of the panel claimed that, for all his touted rationality, one virulent school of viruses could wipe man out in two weeks, given advantageous conditions. And I heard an astronomer on television refer to this earth as a sixth-rate planet in a fifth-rate solar system in a fourth-rate galaxy. With more perverse abnegation than an Indian fakir, they have chanted, "Thou hast made man a little higher than the angle worm." One of their most cherished memories, which they can hardly refrain from alluding to, is the apocalyptical day when Galileo Galilei deflated the Continental ego by demonstrating with lenses and cosines that the earth rotates around the sun—with the implication that the Yahweh who made the sun stand still was a bit of a medicine man and that the Bible was about as reliable as Bullfinch. The fact of the matter is that hardly anyone on the Continent gave a hoot about heliocentricity (and they still don't), though they had every reason to rest assured that man was made a little lower than the angels—whatever the mechanics of the cosmos proved to be.

The reason for this parenthesis is that I wish to lead up to a line of argument that seeks not so much to disprove the existence of extra-terrestrial life as to show that scientism's self-abasement is uncalled for (and in the light of mere human accomplishment in art as well as science, most uncouth); that there are good theological grounds for exalting mankind; and that it is highly probable that the whole sidereal



universe might be one cosmic playground for the romping of human intelligence, if not of human limbs.

According to the theological dedeductions of Duns Scotus, the Divine Mind conceived of making a creature, endowed with intellect and will, composed of spirit and matter, the show-piece of creative power, so that the Second Person of the Trinity might assume that creatural nature and thereby both diffuse God's goodness without and return adequate glory to the Creator. The rest of creation was, as it were, an afterthought, a backdrop for this overriding Divine Comedy. Here I wish neither to substantiate the thesis nor to enlarge on its details. I simply want to observe that the dignity of the rational animal, in the light of this doctrine, receives an awful rocket-thrust upwards. Not even dreaming of the Incarnation and its implications, the Psalmist rightly exclaimed that God had created man a little lower than the angels. Those of us living anno do-

mini, if we grasp the significance of the Incarnation (It's almost like Shakespeare becoming a dog to relate to his inarticulate pet), can shout it to the stars: "Thou hast lifted earthlings above the archangels!"

In short, I cannot see why, if God so favored humankind as to plan the Incarnation from all eternity, it is hard to believe that he might furthermore coddle us with a few million galaxies. If God so loved the world that he sent his only-begotten Son into it, I, for one, refuse to be obsessed with or cowed by my physical proximity to other primates. And if the strolling Carpenter, who said one day, as if over his shoulder, "Before Abraham came to be, I am," is, as Saint Paul avers, "the image of the invisible God, the first-born of all creation," and "for him were created all things in the heavens and on earth, things visible and things invisible"—then I cannot but consider the existence of life on other planets not only improbable but sadly inconsequential. I am aware that a few way-out theologians would steal Christ's thunder and perversely suggest, on no grounds whatever, incarnations of other Persons of the Trinity, peopling the stars with a dozen Blessed Virgins. But only "itching ears" will, I think, attend to their lunacies.

It may be a sign of weak-mindedness on my part to boggle at astronomical figures (like those of the national budget). Yet I really suspect that something healthy in my mental constitution makes me recoil in disbelief every time some science popularizer floats a smokescreen of numbers around the latest dubious theory of biogenesis, evolution, or cosmology. His strategy, as one of my friends expressed it, seems to be: when in doubt, add a few dozen zeros. I feel most in touch with reality when dealing with finite things at close quarters. Maybe this penchant for the parochial, this congenital instinct for the cozy, makes me so ecstatic about that moment in time when a weak cry broke the chilly stable air, and the House of Bread became Heaven on earth.

APPENDIX

The foregoing article, although written ten years ago, has for one reason or another never been published. Despite subsequent developments in biology and space flight, not a word of it has proven invalid. But I find the essay needs an appendix for three reasons. First there are those above-mentioned developments that need comment. Second, some of my observations, such as those on helium and the physical laws, may sound a bit cryptic. And third, the article reads like a familiar essay and may demand some logical charting for the more sedate reader.

Logically speaking, what I tried to convey was this: that scientific data regarding the existence of extra-terrestrial life is, to say the least, inconclusive; that the probability of such life is not to be conceded on the ultra-relativistic (but stubbornly popular) belief that somewhere, sometime, somehow anything can happen, the physical laws being endlessly and radically amendable; that no mere Lilliputian arrogance or Gargantuan prejudice blinds man to the notion that he shares the cosmos with would-be Andromedans; and that Christian revelation claims for mankind a far more singular and incredible distinction than that of being the sole heirs to creation; namely, that of including among our number the Creator.

What of helium and the natural laws? Unless scientists rigorously assume the ubiquity and stability of physical laws, they can move on to no new knowledge. For example, let us say that the element helium could register one spectroscopic profile on Monday but a measurably different profile on Tuesday: the scientist could never be sure that helium was or was not present in some quantity of gas under analysis. If helium or hydrogen or carbon did not yield a consistent spectroscopic profile, scientists could never seriously conclude to the presence of these elements, as they most assuredly do, in the sun as well as in other stars. Sometimes one can come upon a stray fact of science that dizzies the imagination and may coax the mind to believe anything is possible, that next week might see all our encyclopedias reduced to gibberish. Thus Robert Ripley may have us doubting our senses when he gravely informs us thas somewhere in the universe a cubic inch of material weighs 3000 pounds. Before we put the torch to our Britannicas, however, we should realize that this revelation is no more alarming than the old chestnut about things weighing in on the moon at one-quarter their terrestrial avoirdupois. Jupiter's mass and hence its gravitational pull is enormous by earthly comparison, and a cubic inch of metal that weighs a few ounces earthside could tip the scales a ton if it were spirited away to Jupiter.

How about the latest accomplishments in biology and space research (there is still no need to seriously consider UFO visitors and radio signals from the beyond)? Although biologists have succeeded in making a DNA molecule replicate itself, the laboratory synthesis of life ever remains "just around the corner" of Life's science editor's imagination. And rocket probes to Venus and Mars, as well as remarkably sterile samples of moon rock, have wielded nearly fatal blows to any expectation of locating extra-terrestrial life nearby. Before we pin our hopes for habitability on some far-flung unknown planet, consider two things. First,

there is not the smallest shred of evidence that there **are** any other solar systems; and, second, we probably haven't enough fuel (even atomic) on earth to send a manned space ship to our closest stellar neighbor four light-years away.

Finally, just about the only two considerations that may form the basis of any argument for the existence of life elsewhere in the universe are highly questionable. First, the laws of probability, say some scientists, make it appear reasonable that, given the vast number of stars in the universe, and assuming that some have solar systems, and considering the enormous number of possible planets, chances are that a million earth-like orbs are out there somewhere. Laws of probability notwithstanding, this line of thought seems to me only thinly varnished wishful thinking. I will begin to take it seriously the day I am shown congruent snowflakes, counterfeit fingerprints, or identical twins who are really identical.

According to another consideration, if only the denizens of earth tenant the universe, then much of creation seems a prodigious prodigality, a meaningless waste—squandered, one could add, on a curiously dim-witted and depraved species. But remember—even on this very planet

Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear.
Full many a flower is born to blush unseen
And waste its sweetness on the desert air.

Furthermore, man's breath-taking technology may eventually penetrate the whole cosmos and invest it with meaning. And, perhaps the most important of all considerations, the Incarnation itself redeems man of his insignificance, just as the Redemption can rescue him from his depravity. Anyone familiar with God's prodigality in the spiritual realm, at any rate, will hardly balk at the sight of his prodigality in the physical universe.

Let those who will, gaze at stars and guess about life on other planets. I know that my Redeemer liveth and that right here on **terra firma** I have a place in the Son.

Contemplative Religious Life Today—II

Mother Mary Francis, P. C. C.

Because religious have, over the course of centuries, come to be held, and, sadly, sometimes to hold themselves as a superior species of Christian humanity, it seems to some necessary now to maintain that religious have no reason to exist at all, and that far from being a superior species of Christian, they are not even Christians at all. If some contemplatives, perhaps many contemplatives, have understood withdrawal from the world as turning one's back on the world, it would not be surprising that the world should turn its back on them. The fact is, however, that some contemplatives are now energetically turning their backs on themselves. And we may need to recall to ourselves that if self-complacency is repulsive, self-contempt is subversive. The psychological sadism to which the latter leads paralyzes all efforts toward a true renewal.

To admit that one may have lived according to some false values in the past need not generate a compulsion to maintain that one has no value in the present. It is not necessary to append to an act of contrition for mistakes of the past a declaration that one is oneself a mistake of the present. It is healthy to feel embarrassed about artificialities. It is strange that we should feel embarrassed about sincerity. At a time when so many are confused and unhappy, one need not be apologetic about having convictions and being glad in them. We do not repair possible inauthenticities of the past by concocting artificialities of the present. We may have been unwilling to admit we had problems. Now we are afraid to admit we are contented. If we once feared to disagree, now we are nervously fearful if we agree. We can become so unauthentic as to hide the reality of our happiness lest we be branded as being "out of it." Out of what? It is good to be "with it" only if we have clear ideas about what it is we want to be with.

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In a changing world, we grow ashamed about having unshakable principles. In a tortured era, we are self-conscious about our joy. In the end, we may have to call in a psychiatrist to find out why we do not seem to need a psychiatrist. If the contemplative is a sign of the uncertainty of earthly life, if she is a question mark of death written across life, this is possible only because she has convictions of certainty and because with Saint Paul she "knows in whom she has believed" (2 Tim. 1:12). Thus she also knows in **what** she believes and what is appropriate to her belief.

The qualities which should characterize the efforts of contemplatives to renew themselves in their way of life are the same qualities which must be characteristic of anyone's engagement in a profound renewal of life. The first of these is already found in the title of the conciliar decree on religious life—that is, when the title is properly translated. Frequently, it is not. What the Council Fathers asked for and what the Church hopes for is not haphazard adaptation but the appropriate renewal of religious life. There is our first characteristic: appropriateness, specific authenticity.

Obviously, we cannot achieve an appropriate renewal unless we understand very clearly what kind of thing we are renewing. We cannot search for a face whose features we do not know. One does not return to an ideal which one has not yet conceived. Nor can we wait for next year's postulants to enter and explain to us what our life means. How can they bring their wonderful fresh insights to something which is not much in sight when they come? What shall they contribute to an amorphism? However, if we are not equipped to make an appropriate renewal of our life by reason of lacking a clear understanding of our life, then it is not likely that any postulants will be entering next year in any case.

Let us not be ashamed to have convictions. In the Constitution on the Church Vatican II has reminded us that religious families are expected to "give their members the support of a more firm stability in their way of life and a proven doctrine of acquiring perfection" (§43). One can be open to new expressions of truth only if one recognizes the truth through possessing it. Certainly no one possesses the whole truth. All should be forever seeking the fullness of truth. But we can properly seek only what we know. To seek already implies some knowledge of a goal. We look for something or for someone. We do not merely look. And so we may discover a need to repudiate a popular misconception of the hour which is to equate receptivity with a complete lack of conviction, so that the epitome of openness is held to be the absence of principle.

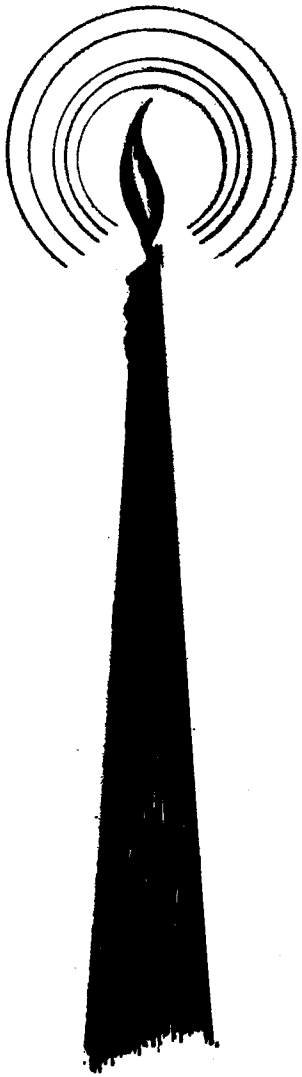
Karl Stern reflects that "the intellectuals have learned to say 'No!' so elaborately and in so many different ways, they can no longer say, 'Yes!'"[1] Sometimes contemplative religious have conditioned themselves to say, "Yes!" so immediately and to such inappropriate proposals that they can no longer say, "No!—it is not for us."

In proposing the contemplative religious life as a question mark upon worldly values, we have already accepted it as a sign of contradiction. The contemplative need not be afraid to be this kind of sign, since she is totally dedicated to the worship in spirit and in truth of a God who was himself "a sign of contradiction for many in Israel" (Lk. 2:34). In our enthusiasm for recognizing the signs of the times, we may hesitate to take a stand against some of the signs we recognize. This would be already to have lost the opportunity to fulfil our vocation in being ourselves a sign of the times. As Father Karl Rahner put it in a letter to the Carmelites of Beek, Holland (March 19, 1968), "Don't ever forget this: contradiction to the spirit of the times is often the most modern thing, and is an absolutely indispensable service which one must perform for his contemporary world." If we have courage to reject in our times whatever is inappropriate to salvation, we should be able to reject what is inappropriate to the authentic renewal of our contemplative religious life.

Certainly religious renewal is a gloriously positive affair. It is by no means a negative closedness. If we say, No! to inappropriate adaptation it is only that we may reserve love's energies for a more full-throated and full-hearted Yes! to all appropriate exercises of renewal. And this returns us to our point of departure on the characteristic of renewal: appropriateness. We must know what we believe before we can enlarge our belief. And, after all, we know that no one is so eager to listen to and profit by suggestions for improvement of her manner of living as the one who has the clearest vision of what that life is, and who is as willing to die for that vision as to live in it.

The test of appropriateness, once the vision has been caught, is very forthright and simple. Whatever deepens for the contemplative the worshipful love of her life would have to be appropriate. Whatever enriches her silence and solitude (emphasized so powerfully in Section II of the 1969 Instruction on the Contemplative Life) develops her prayerfulness, illuminates her withdrawal, matures her humanity, enlarges her mind and heart for the loving adoration of God and compassionate love of men, is at once manifestly appropriate for her and an establishment of her kind of witness in the Church. It is not at all difficult to sort out the appropriate and the inappropriate, and to separate them.

[1] Karl Stern, **The Pillar of Fire** (New York: Harcourt, Brace, 1951), 277.



Then, it is characteristic of a profound and enduring renewal that it be sincere. It will have to be honest enough and energetic enough to eliminate all those spiritual and cultural accretions of the years which have at best obscured and at worst obliterated the true aspect of the founder's charism which is ours to share. For Franciscan contemplatives, the words of Alice Meynell offer a ready case in point:

The Lady Poverty was fair,
But she has lost her looks of late,
With change of times and change of air.
Ah, slattern! she neglects her hair,
Her shoes, her gown, she keeps no state,
As once when her pure feet were bare![2]

A sincere Franciscan contemplative would have to renounce all that fetters Francis' lovely Lady Poverty, and honestly labor to restore in her own spiritual and temporal way of living that "slender landscape and austere," where the discerning poet rightly reminds her that Lady dwells. Where accumulations of devotional prayers and practices have cluttered the slender landscape of contemplative prayer, she will have to disclaim the clutter. In the same way, if the striving after perfection has come to mean an isolated, self-centered existence, she will have to hold out her arms in love to the needs of her sisters, the needs of the world and begin again to learn that perfection is only the fullness of love. She will then make the simultaneous discovery that when one is occupied with love, one is no longer thinking about perfection. "My occupation? Love. It's all I do."[3] The mystery of the community of love is developed in Section V of the 1969 Instruction mentioned above, where the witness value of a firmly established society is accented, and its attraction for men of today expressed in a splendid sentence: "...a community which in view of its continuity and vigor, confirms the validity of the principles upon which it was founded" (§3).

To have caught the true vision, to recognize what is appropriate to keeping the splendor of the vision, to have vitalizing convictions about the tradition established by the founder, is a very different, even a sometimes quite opposite affair than clinging to traditions. Some traditions established and handed down through centuries remain vital to every generation. Many others do not. We need sincerely to recognize the latter and repudiate them, not with contempt for the meaningless but with the deference and respect for what was once very meaningful and without which we could have nothing on which to build anything meaningful in the present.

Only out of a sincere personal searching, selection, and rejection can come any availing communal searching, selection, and rejection in order to achieve the sincerest presentation of the original charism in the present milieu. One of the noticeable rewards of this sincere appraisal and action is a renascence of simplicity. And so the third characteristic of contemplative religious renewal that we want to consider here (there are other characteristics, but they are largely contained in our selected three) already emerges with the second, simplicity out of sincerity.

Just to live religious life on its simplest level is a tremendous challenge. Complexities are so obscurantist that of themselves they disavow our living really appropriately and sincerely. They take over the scene. They blot out the sun. It will often be extremely difficult for religious in the active apostolate to get and stay free of the complexities which their very apostolates engender. Who does not sigh before the challenge of living very simply within the administrative structures of a large modern hospital or today's university? Cloistered contemplatives have no such built-in problems. If there are complexities in their way of life, it is not because they must be there but because contemplatives have brought them in. And how can the religious in the active apostolate look to her contemplative sister for the assistance of love and prayer in her very real and complex problems if that same contemplative sister is fabricating complexities of her own?

Everything in the contempla-

[2] Alice Meynell, **Collected Poems** (New York: Oxford University Press, 1913).

[3] John of the Cross, **Poems** (tr. John F. Nims; New York: Grove Press, 1959).

tive's life must be evaluated by the standard of simplicity. "Simply be what you are; God will take care that your light shines before men."[4] A curious mistake of our times appears in some contemplatives' apparent disbelief that God will do this, in a certain agitation to carry their light out of the cloister and themselves hold it before men. The trouble with this seems to be that the light quickly, even almost immediately, goes out. It is the love, the prayer, the compassion, the penance of the contemplative which must go out to men, not her physical presence. When the contemplative is occupied only with "simply being what she is," she has a lifetime task which grows ever more challenging, more engaging, more blessed with the years.

In this simplicity of being and of living, the contemplative religious' prayer is seen as an abiding presence to Love; her study as meditative, not academic; her work chosen and executed only as expressive of her dedication, whether it be the art of woodcutting or the art of cooking, the work of creative writing or of hoeing, the labor of musicology or of sweeping. It is safe to say that the contemplative who does not move with simple grace and coordinated ease from the choir to the scriptorium to the soil is malfunctioning. It is good for her to work with the earth, to sweat in the sun, to coax new life from the soil in order to offer her liturgical worship more availingly, her private prayer more fruitfully, to think more clearly and profoundly.

The whole history of the contemplative life testifies that its high points of spiritual and intellectual creativity were always achieved when it flourished most notably in poverty and very simple labor. Contemplatives will not need worldly diversions as long as they work with the soil. A deep renewal is at least as readily achieved in the silent garden under the sky as in air-conditioned hotels' workshops. This is by no means to cast aspersions on workshops which are often helpful and occasionally necessary, but only to say that for contemplatives, air-conditioned workshops may prove themselves best in subsequent sun-drenched fields. The life of the contemplative even as a sign of contradiction is a simple and silent sign, not a strident one. The question it continually raises is only the unvocalized question of its simple being. But the silence and the simplicity are mysteriously heard by men so continually and so evidently that Isaiah's invitation seems for this newly uttered and in this specifically fulfilled:

> Sing with praise, barren city that art childless still; echo thy praise, cry aloud, wife that wast never brought to bed. Make more room for thy tent, stretch wide—what hinders thee?—the curtains of thy dwelling place; long be the ropes, and firm the pegs that fasten them. Right and left thou shalt spread, till thy race dispossesses the heathen, peoples the ruined cities (Is. 54:1-3).

And the "firmer the pegs" of the contemplative tent in this glorious era of renewal, the more clearly will its simple questioning sign be recognized and its silence heard.

Renewal achieved out of an educated intuition, that is, a prayer-informed and experience-proven intuition, wrought out of humble and courageous sincerity, and sustained in simplicity will fulfill the expectation of Vatican II that the contemplative life be the expression of "an outstanding sacrifice of praise," and that which "inspires the People of God by example and lends luster to that People by its holiness" (**Perfectae caritatis**, §7).

As for any present prophets of doom against the contemplative life, they will eventually experience that "no weapon that is forged against thee shall go true; no voice that is raised to condemn thee, but thou shalt give it the lie" (Is. 54:17). For there is no weapon that can do anything but glance off a breastplate of simple love. It is the contemplative's universal compassion for men which gives the lie to condemnations simply by gathering them into her heart.

Francis climed a high mountain to listen to God. He started at the beginning in imitation of the Creator and reintroduced Genesis to a confused generation. He spoke of and to the earth, the heavens, the sea, the sky, the animals and birds of the air. That's how the Father began, and Francis would sing that song of creation once again and re-people the world with people of God and re-establish all things in Christ in whose image the new man was made. Francis moved from the lofty mountains to the lowly hillsides where on one Christmas eve he built a shelter and peopled it with the real symbols of that first cave-like shelter in Bethlehem. And wonder of all wonders, everyone of the real people of God's creation saw and felt the Real Presence of the newborn Christ that starry night. Francis did not have to run off to tell his brothers the wonderful things God revealed to him that night; they all shared the good things of this Real Presence.

Frederick McKeever, O.F.M.
from a homily preached at
a provincial chapter liturgy

[4] Pope Paul VI, Letter to the Abbot General of the Cisterian Order of the Strict Observance, December 8, 1969.

Clare and Penance

Sister Mary Seraphim, P. C. P. A.

With both Saint Francis and the Bishop against her, Clare surrendered. She would accept their command that she let no day pass without taking some food. To make doubly sure that their orders were observed, the Bishop and Francis informed the other Sisters of San Damiano that, from now on, their Abbess would eat at least one-half a roll every day, including Friday.[1] The Sisters rejoiced, for Clare's fasting had been such "that they were made sad and lamented over it" and even, as Sister Pacifica later confessed, "shed tears over it many times."[2] Unable to continue such an obvious penitential practice, Clare had recourse to more secret ones. It is said that she possessed three different types of hairshirts which "she wore in most secret fashion in order that the Sisters should not reprove her for doing it.[3] Even in this pious deception, Clare was thwarted, for as soon as she became ill the Sisters spirited them away. This solicitude of the nuns of San Damiano for their abbess was rivaled by the tender concern which Saint Clare displayed for them.

"Though Clare afflicted her own body with these hair shirts, she was most merciful with the sisters, for whom she would hear of no such penances, and most willingly gave them every consolation."[4] Clare remained quite firm in her purpose that the sisters should not give Brother Body too much reason to complain and thereby diminish their ability to grow in service and mystic love of each other and their Spouse. One notable exception to this rule was made in the case of Sister Agnes, a young sister who, after observing Clare wearing a cilice of knotted horse hair, asked to try it. Surprisingly Clare permitted it. But as Thomas of Celano records, "she so quickly succumbed to such harshness that after three days she gave it up more readily than she had cheerfully asked for it!"[5]

Why was Clare so drawn to extremes in this matter of corporal penance? Her usual moderation and common sense seemed to vanish to such an extent that in less than ten years her health was completely broken, and she contracted an illness which confined her to bed until her death, twenty-nine years later.

The answer can be found in Clares overwhelming desire to belong entirely, body and soul, to her crucified Lord and also in her lively sense of the unity of the Mystical Body. She lived, loved, suffered and rejoiced permeated by the conviction that all she did would have repercussions on the life of the entire Church. Hers was an apostolic love born in a clarity of vision which, as foundress of a penitential Order, she possessed in plenitude. Thus she could see no contradiction between the moderation she urged on others and the abandon with which she chastised her own flesh.

For Clare, mortification was not a burdensome duty, but the privilage of sharing with Christ in his sacrificial Love.

> Christian sacrifice, which is a participation in the mystery of Christ's own sacrificial death and resurrection, is a process of making sacred the entire context of human living. This is the most radical meaning of the word sacrifice: "to make something sacred."[6]

Given their lively sense of reverence for all creation, it is small wonder that Francis and Clare sought to sanctify everything they did or discovered so that it could be offered, purified and renewed, to the Father. One of the elements of renunciation is the desire to make reparation for the abuse of the good things of the earth by personal absention. No morbidity pervades this attitude. Rather, a great and ever expanding appreciation for all that God has made good springs up in the hearts of those who stand back a little and view each individual good thing in its relationship with the whole. Today's world, which complains of so much fragmentation, needs persons who have a wide vision, persons who value things not for what they can

[1] From the Cause of Canonization as reproduced in Nesta de Robeck, **St. Clare of Assisi** (Milwaukee: Bruce, 1951), 183.

[2] **Ibid.**

[3] **Ibid.**, 187.

[4] **Ibid.**

[5] Thomas of Celano, "The Legend of St. Clare of Assisi," in **The Life and Writings of St. Clare of Assisi** (St. Bonaventure, N.Y.: The Franciscan Institute, 1953), 31.

[6] Bernard J. Cooke, **New Dimensions in Catholic Life** (Wilkes-Barre: Dimension Books, 1968), 65-66.

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get out of them but for what they are in themselves. These are the liberated individuals who can judge rightly with regard to all other persons, things, and events.

> Without penance to clarify the vision, creation cannot but be seen out of focus. Once penance has come in, and the light of prayer has been brought to shine upon the created order, the soul can appreciate the value of sharing Christ's passion with others, can welcome opportunities for suffering, can want to show compassion to the members of Christ's mystical body.[7]

For Clare as for Francis, penance was an exigency resulting from their personal call from the Lord. Because this desire sprang from a genuine sharing in Christ's submission, humility accompanied it.

Far from exacting a harsh regime from her sisters, Clare sought out little ways to care for them, "serving them at table, washing their feet, and giving them water for their hands and performing all the humble tasks in the nursing of the infirm."[8] At night she would even rise and "cover them against the cold."[9]

Though she was abbess, whenever "she gave any command to the sisters, she did so with much fear and humility and nearly always hastened to do herself what she ordered to others."[10] No wonder the sisters loved her! Her concern extended to more than their bodily needs, for "whenever she saw any sister suffering temptation or tribulation she would call her secretly and with tears console her."[11] Even her reproofs were given "with much grace and gentleness."[12]

That Clare's fasting was regulated by her obedience to Francis and to the Bishop was a sign of the authenticity of the love which inspired it. Another "satisfactory proof" of authenticity in the area of penance, Dom van Zeller points out, "is to be found in the words addressed by the angel to the women on the morning of the Resurrection: 'You seek Jesu of Nazareth who was crucified'."[13] To all who knew her, Clare's outstanding feature was this singleness of purpose which sought out her Lord with the skill of a trained archer. "We must clearly understand what the moving force and real power of her Christian mortification was. It was paschal joy."[14] We have already seen how joy overflowed from this

[7] Hubert van Zeller, O.S.B., **Approach to Prayer and Penance** (New York: Guild Press, 1966), 266-67.

[8] From the Cause of Canonization, de Robeck, 184.

[9] **Ibid.**, 187.

[10] **Ibid.**, 184.

[11] **Ibid.**, 213.

[12] **Ibid.**, 222.

[13] Van Zeller, 251.

[14] Bernard Häring, **Acting on the Word** (New York: Farrar, Straus & Giroux, 1968), 158.

ascetic woman. Anyone who came into her radiant presence perceived its influence. No, Clare's asceticism never caused her to be grim or gloomy. "For all her mortification, she preserved a joyful, cheerful countenance, so that she seemed either not to feel bodily austerities or to laugh at them."[15]

Clare's taste for penance was coupled with her love for poverty. She saw them as two handmaids sent to bring erring mankind back to the recognition of the heavenly Father. She well understood that

> Christ's redemptive activity in his Passion, Death and Resurrection made mankind radically capable of answering the call of the Father, but each individual at the same time needs to become continually united with and immersed into this redemptive activity of Christ in his own life in order to actually make his passover from self to the Father in Christ.[16]

The true Christian, then, "has an abiding need for continual redemption from self to Christ, born of an enduring sense of his own weakness of self and a lively conviction of his dependence upon his heavenly Father."[17] Clare did not sleep on vine twigs, maintain a year-round Lenten fast, and afflict her flesh because she felt herself to be of superior strength or superhuman. Rather, she felt keenly her own powerlessness to accomplish the purpose to which she had been called. She wrote in her Testament about those who "walk that way for a time but of the few who persevere to the end!"[18] She experienced the same fear that her very flesh would betray her as it did her father, Francis; like him, she undertook to ensure its complete submission. Alexander IV wrote of her, in the Bull of her canonization:

> That she might grow strong in spirit by conquering the flesh (for one becomes stronger through overcoming his enemy) she chastised her body .... In the kingdom of piety she reared a tower of rigid abstinence, in which a generous supply of spiritual nourishment is to be had. She was the princess of the poor, the duchess of the humble, the mistress of the chaste, the abbess of the penitent.[19]

This strong woman knew (by sad experience) that "our flesh is not of brass nor is our strength that of stone (Job. 6:12). Nay, we are frail and subject to every bodily weakness."[20] And she wrote to Agnes of Prague,

> Therefore, most beloved, I beg thee to refrain wisely and prudently from any indiscreet and impossible austerity in the fast-

[15] Celano, "Legend . . .," **loc. cit.**, 32.

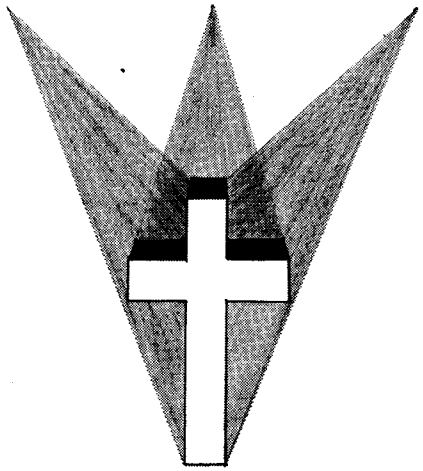
[16] William F. Hogan, C.S.C., **Witness in Weakness** (North Easton: Stonehill College, 1968), 14.

[17] **Ibid.**, 15.

[18] St. Clare, Testament, in Henri Daniel-Rops, **The Call of St. Clare** (New York: Hawthorn, 1963), 140.

[19] From the Bull of Canonization, in de Robeck, 107.

[20] From the Third Letter to Agnes of Prague, **Ibid.**, 95.



ing which I know thou hast undertaken; and I beseech thee in the Lord that by thy life, thou praise God, and render thy reasonable service to him and let thy sacrifice be ever seasoned with wisdom.[21]

At another time, answering Agnes' question concerning the practice of fasting at San Damiano, Clare wrote, cautioning Agnes that "for the weak and infirm, Saint Francis admonished and bade us have as much thoughtfulness as we could in the matter of food."[22] This charity Clare constantly put in practice in the governing of her own community. Addressing the future superiors and nuns of her Order, Clare wrote in her Testament: "Love one another with the charity of Christ, and let the love which you have in your hearts be shown outwardly by your deeds."[23]

Clare had little use for that love which existed only in thought or desire. What she wished to practice and urged others to grow in, was the delicate concern for others which is the refined fruit of Christian mortification.

> From the truly Christian viewpoint, all ascetic practices that do not result in greater willingness to serve and greater sensitivity to the needs of other are untrue to life and bypass life. Willingness to serve is an ascesis, and this willingness to serve must be manifested in community.[24]

The concept of penance today is closely linked with this ideal of service of the brethren. Instead of seeking out opportunities to mortify natural inclinations through self-imposed asceticism, modern man seeks rather to respond most fully to the needs and demands of others, with a concomitant forgetfulness of self. Today we do not indulge in heroics in the matter of fasting, disciplines, and hairshirts; instead we cultivate an attitude of humble, hidden service which, incidentally, does more than a hairshirt to wear down the "rough edges" of our prideful nature. Perhaps the asceticism of the seventies will not be so "measurable" but its fruitfulness can equal, if not surpass,

[21] **Ibid.**

[22] **Ibid.**

[23] Testament of St. Clare, version in **Life and Writings** (cf. note 5, above), 86.

[24] Häring, 155.

the physical rigorism of past ages. But we should not altogether discard the concept of bodily austerity. If we are really to grow in the demanding school of charity, we will find it necessary to have a nature which is supple and docile to the least breathings of the Spirit. This we will not have if we are accustomed to indulge all our legitimate appetites to satiety. Strength of will and firmness of purpose grows only from a self-controlled and reason-directed nature, one which knows how to accept suffering and to profit by it. To attain such self-mastery, corporal austerity is a must. Clare recognized this, especially after her illness, and although she modified her radicalism in regard to penance, she did not abandon the basic concept but ordained a balanced regularity of mortification in her Rule.

So that later generations would not turn this exquisite balance of penance and charity into a caricature and cite her example of mortification as justification for their views, Clare composed a moderate, indeed compassionate chapter in her Rule regarding fasting. She expressly enjoins that "the younger and the weaker sisters and those who are serving outside the monastery can be mercifully dispensed as it shall seem good to the Abbess."[25]

"It is of interest to note that, although Francis followed a middle course in his Rule in regard to the obligation of fasting, Clare made this practice much more strict, prescribing that the sisters fast at all times. The reason for this greater strictness on her part may easily be gleaned from the fact that, since the nuns did not bear the strenuous bodily burdens and labors of the apostolate, they wished to compensate somewhat for the lack of external apostolic activity by a greater severity in penance. Thus they intended to cooperate with the more active works of the friars by supporting them in a spiritual way."[26]

For Clare, then, penance—no matter how hidden—had an apostolic orientation. One example of her faith in this reality occurred at the time that the city of Assisi was under siege by the armies of Vitale d'Aversa. "Trusting in the power of God, Clare called together the sisters, and ordered ashes to be brought."[27] After sprinkling her own head and those of her sisters, she asked them all to spend the day in prayer in chapel. "During that day of prayer the sisters fasted on bread and water, and some of them ate nothing at all."[28] The following dawn revealed the encampment of the enemy deserted, for d'Aversa and all his troops had departed.

[25] Rule of St. Clare, in **Life and Writings** (cf. note 5, above), c. III, §8, p. 44.

[26] Marcian J. Mathis and Dismas Bonner, O.F.M., **Explanation of the Rule of St. Clare** (1964), 41-42.

[27] From the Cause of Canonization, de Robeck, 195.

[28] **Ibid.**, 211.

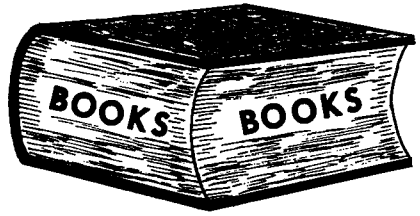
Daniel-Rops analyses this efficacy of consecrated penance thus:

> The Christian is not a man alone; it is not by selfishness and isolation that he accomplishes his vocation. All things unite and pour forth again; each one is great only by virtue of others. This splendor which Clare, in her cell, pursued through vigils and penances was exactly that which shone on the face of Francis when addressing crowds, standing on a public square. It is exactly the one which penetrated souls through the subterranean path of remorse and forgiveness. The silent prayer of a thousand communities, prisoners of their vows, works more effectively than all sermons to restore souls.[29]

Alexander IV was to write of her: "While Clare in the seclusion of her solitude broke the alabaster vase of her body, the whole building of the Church was filled with the fragrance of her sanctity."[30]

[29] Daniel-Rops, 80.

[30] From the Bull of Canonization, **Life and Writings** (cf. note 5, above), 106.



Open Your Hearts. By Huub Oosterhuis. Trans. David Smith; New York: Herder and Herder, 1971. Pp. 112. Cloth, $4.50.

Reviewed by Father Vincent B. Grogan, O.F.M., secretary to the Minister Provincial of Holy Name Province.

The blurb on the dust-jacket informs the reader that Oosterhuis "summons men to rethink old and ordinary truths in a new language, especially as that new language invigorates and transforms the liturgical experience." If this is the author's intention, he certainly has succeeded. The question remains, though: can the majority of men be satisfied with the rather stark simplicity resulting from this "rethinking"? The author advocates, e. g., the abolition of all valuable appurtenances of worship—marble altars, gold ciboria—to be replaced by wooden tables and woven baskets containing ordinary bread, not the unleavened kind.

Oosterhuis analyzes the inherent meaning of sharing the Eucharistic Bread, and he uses this analysis as a springboard for developing his concept of a person. You are a **person** when you **share** other people's lives, if you are granted a role to play in the happiness of others. This brief introductory chapter is pivotal to a proper appreciation of the remainder of the book, for the twin notions of "sharing" and "person" seem to be the thread that unifies his entire work. The verb "seems" is used advisedly, as I found it difficult to distinguish a precise theme. In this same section, the author initiates a beautiful comparison, on the one hand, between Christ as the grain of wheat that dies to give life, and on the other hand, a wage earner who struggles to support his family and thereby day by day gives of himself till death.

The ten Prayers of Thanksgiving or canons are relatively brief and direct; in general, they follow the structure of the four authorized Mass canons: introductory prayer of praise (corresponding to the Preface), institutional narrative, anamnesis (prayer of offering), and con-

cluding acclamation of glory (similar to the minor doxology). Three of these canons, though, lack words of consecration; another has everybody reciting the consecratory paragraph. And the last of these canons is quite mystical and questioning in tone.

The chapter devoted to the origins and the reality of prayer is the best in the book. All prayer, according to Oosterhuis, is but a variation of the single theme of love, of death, or a yearning for peace. The author describes prayer as an attempt to make the concept "God" meaningful to the person praying. Who is this person, God; what are his relations to me and mine to him? How can a person be led from speaking of God to speaking of my God?

The author provides a thought-provoking explanation of the "Prayer of the Faithful" at Mass: he asks, briefly, whether we are really willing to take the needed steps to achieve all those glorious goals for which we so piously ask God—peace, justice, etc. Likewise, Oosterhuis interprets in a novel manner the ageless axiom that God always answers our prayers though not necessarily in the manner for which we had hoped.

Included in the book is a Protestant Easter Eve Service that is used in Amsterdam. I found this to be of high quality, endowing that liturgical Vigil with a compelling sense of drama through the utilization of lights, alternating choirs, dialogue between lector and congregation.

The last chapter, entitled "The Second Language," is the vaguest of all. It apparently concerns the real meaning of language itself. The author divides language into two types: the clear, concise, exact language used, e. g., in science; and the language of emotion or feeling that seeks to express what really cannot be said. Frankly, I failed to fathom the full import of these particular pages, perhaps because this was my first encounter with Oosterhuis.

The choice of certain words—either by the author or the translator—could cause some apprehension or misunderstanding among readers of this book. "Myth," e. g., is the description applied to certain scriptural events of both the Old and the New Testament. Secondly, "Table Prayers" is the title of the chapter on the ten canons. A few typographical mistakes—repetition of the same word—are also noticeable.

If you are tuned in to the contemporary existentialist or personalist philosophy, then this book is for you. But my reaction upon reading it is that the ordinary lay person will not be attracted to it. Its appeal seems mainly for clergy and religious who are au courant with Dutch thinking today. And as you may have guessed by now, that is definitely not "my bag."

The Faith Eternal and the Man of Today. By Jean Cardinal Daniélou. Trans. Paul Joseph Oligny, O.F.M.; Chicago: Franciscan Herald Press, 1970. Pp. vii-111. Cloth, $4.50.

Reviewed by Margaret Hogan, M.A. (Phil., Fordham University), a free lance writer and mother of three residing in East Windsor, N.J.

In this work Cardinal Daniélou addresses himself to the basic problems confronting the contemporary Christian. The fundamental questions concern "... belief in God, the transcendence of Christianity as opposed to other religions, the foundation and content of faith in Christ, and ... the development of faith in theology and mysticism" (p. v). His responses to these problems were first offered in a series of conferences for lay people. Herein lies one failing of the book: an oral presentation directly set down on paper loses its dynamism and at times becomes wearisome for the reader.

Daniélou sees the need for the modern Christian, submerged in our scientific culture, to examine critically and intellectually the faith that he has received. Such intellectual examination should not only reveal the rational basis for belief in God and the Creed but should also serve to direct man to develop a proper humanism in the realization of what man truly is and whence his freedom derives.

Daniélou points out the history of the experiences that take man from a natural knowledge of God to a supernatural knowledge of God. This history indicates that there is a solid basis from which man can affirm what he believes. The first experience is the universal human experience of God. This is the personal, inner encounter that every man has with God. The proper response to this encounter should be the affirmation of the existence of an objective and transcendent reality. Concomitant with this affirmation is the recognition of a rule or measure other than oneself. And it is here that man first rejects God.

The second experience is the movement of the great world religions toward God. On this level, the religious man makes sacred the important moments of life and the great forces of nature. These are the religions indigenous to the particular races. They are part and parcel of the cultures that express them.

The biblical and Christian experiences are revelations. In this they are distinct from the other religious traditions. They spring not from the well of man's creative intellect but from an intervention by God—a needed intervention in the face of evil. They not only posit the existence of God but reveal to man something of God's nature. Christianity holds claim to something more than revelation: viz., reclamation. "Jesus Christ is at the same time ... God-Savior and Man-Saved" (p. 73). The race of mankind takes on a new humanity with a supernatural destiny. Most interesting in the account of the revelation of Christ is the marshalling of historical fact to support the foundation of faith.

The culmination of the movement toward God is found in man's longing for union with the absolute—the authentic mystical experience that ends not in nothingness but in plenitude.

The approach that Daniélou takes throughout is an intellectualist one. And for this he offers and need offer no apology. For all that he asks is that man reflect upon his actual experience of reality and recognize in that experience the truth that supports his faith.

But either Daniélou's reflection upon reality is somewhat shortsighted, or his actual experience of reality is somewhat limited as evidenced by his occasional male chauvinism. When he defends certain religious practices, e. g., which some theologians consider impure expressions of religion, the examples he uses involve only women: the old lady telling her beads and the worried mother lighting a candle. And again, when he contrasts religious sentimentality with intellectual acceptance of the gospels, he notes admirable belief without religious sentiment—especially in men. Notwithstanding, the book is well worth reading.

Introduction to a Philosophy of Religion. By Alice von Hildebrand. Chicago: Franciscan Herald Press, 1970. Pp. ix-178. Cloth, $6.95.

Reviewed by Father Evan Roche, O.F.M., Ph.D. (Phil., St. Bonaventure University), Professor of Philosophy at Siena College, Loudonville, N.Y.

This little book is just what the author claims it to be. She begins by showing how philosophy of religion should be distinguished both from natural theology and from religion itself. She succeeds from the start in establishing the legitimacy of the distinct discipline now known as the philosophy of religion, by showing that religion and its experiences do lend themselves to philosophical analysis.

The subject then is developed in a natural and logical way. Separate chapters deal with the relationship of religion to culture, to humanitarianism, to morality and the like. Such subjects as sacredness, revelation, faith, adoration, prayer, mysticism, and cult are examined in the light of basic philosophical principles.

The author draws heavily upon the works of outstanding authors yet without breaking the continuity of her own theme and its development. The notes are conveniently placed at the end of each chapter. Readers who are familiar with the writings of Dietrich von Hildebrand, the author's husband, can gather something of the thrust of the present book. Unsurprisingly, the one von Hildebrand quotes the other with complete approval throughout: for, as we are told on the jacket of the present volume, she has become his best collaborator.

Among other authors favorably and frequently cited are William James and Soren Kierkegaard. This reviewer gained many fresh insights with regard to the thinking of these two men in particular. Mrs. von Hildebrand treats them both favorably and sympathetically, yet manages a rather incisive criticism of Kierkegaard for his distrust of the communion that can and should exist between men. Martin Luther and Immanuel Kant are treated critically but fairly.

The contents of the present book are consistently good and sometimes excellent. This reviewer was greatly impressed by all the views of the author. She shows a solid understanding of both philosophy and theology. Her faith in a living and personal God shines out on every page. She speaks of prayer and worship not as an outsider but as ons who knows such matters from daily experience. Nevertheless her treatment is always scholarly and objective.

Her book, then, could have been and perhaps should have been excellent and deserving of unqualified praise and endorsement. It is a shame to have to report that a work so fine in content and so helpful and uplifting in the many insights it affords the reader, is marred throughout by so many flaws in style and technique.

The author writes in English, but English is obviously not her native tongue. She needs a collaborator or editor to check all of her sentences from the standpoint of style. There are also indications that the book was published in haste or without sufficient care. The notes at the end of each chapter are sometimes inconsistent and often incomplete. A careful and thorough reworking of the book prior to publication could have removed these many annoying flaws.

The value and strength of the work's content more than balances these weaknesses. It is suggested that the reader try to overlook the faults so noticeable to a reviewer. The re-reading of sentences lacking in clarity or elegance will be worth the effort. Because of its content and the substance of its scholarship this book is well worth reading.

Origins of the Franciscan Order. By Cajetan Esser, O.F.M. Trans Aedan Daly and Irina Lynch; Chicago: Franciscan Herald Press, 1970. Pp. xii-289. Cloth, $12.50.

Reviewed by Father Cyprian Lynch, O.F.M., formerly secretary of the editorial board at the Academy of American Franciscan History (Washington), now superior of Holy Name Friary, Lafayette, N.J. Father Cyprian has contributed numerous scholarly essays to Americas, *the* Catholic Historical Review, *and the* New Catholic Encyclopedia.

Among the appropriate means of renewing religious life enjoined by Vatican Council II first place is given to a return to the original inspiration behind each order. **Perfectae caritatis** urges religious to give loyal recognition to the spirit of their founder and the goals and traditions which constitute the heritage of their community. Compliance with this injunction necessitates a prayerful re-study of the origins of every order and congregation. Efficacious renewal cannot be based on pious platitudes half-remembered from novitiate days. When exact knowledge of the facts surrounding the beginnings of a community is lacking, there is real danger that its members will invent a history to substantiate ill conceived personal opinions. A careful reading of the English translation of Cajetan Esser's **Anfänge und ursprüngliche Zielsetzungen des Ordens der Minderbrüder** (Leiden-Cologne, 1966) will protect Franciscans from this danger.

Within a decade of Saint Francis' death a wide spectrum of opinion had evolved on such fundamental questions as the ideals of the founder, the original purpose and structure of his order, and the interpretation of his rule. Parties formed and almost immediately began to grind out literature designed to vindicate their positions on disputed points. By the middle of the fourteenth century a goodly quantity of such polemical writing was in circulation. In the study under discussion Father Esser utilizes only early non-controversial sources, principally the works of eye-witnesses of the primitive Franciscan movement and contemporaries who were not members of the Order. He chooses to ignore later controversial writings whose proper evaluation would require a separate multi-volume work. Some readers will question this methodology, but none will fail to be impressed by the erudition displayed by the author in its use.

The book's purpose is clearly stated in the Foreword: "... to treat anew on the basis of the most reliable sources and to bring to a satisfactory conclusion the thorny and complex problem of the early history of the Franciscan Order" (p. v). Thorny and complex problems are not easily laid to rest. As recent a work as Bishop Moorman's **History of the Franciscan Order** (Oxford, 1968) clearly illustrates that the fourteenth-century sources are not completely out of favor and that the Sabatier tradition is far from dead. Given the temper of our times, it is unlikely that some investigators—even those who rank above the level of popularizers—will cease to view the "Franciscan question" as other than a classic example of charismatic - vs. - institutional confrontation. Our author's presentation of an alternative interpretation is indeed persuasive, but he should not anticipate its immediate and universal acceptance.

Among the relevant questions examined in the light of the earliest sources are the following. Did Saint Francis intend to found a religious order in the canonical sense, or did he envision a loose unstructured brotherhood designed to renew the Christian life among his contemporaries? Were his original ideals unduly modified by agents of the Roman Curia? Precisely how did the early fraternity differ from existing religious orders? Was the primitive Order a continuation of the popular medieval poverty movement or a reaction to it? To what extent was

the "institutionalization" of the Order the result of internal abuses? What meaning did penance, poverty, and apostolate have for the original companions of the founder? In what did their prayer life consist? How did they understand and exemplify **minoritas** and **fraternitas**?

All of the questions are of vital interest to anyone concerned about the renewal of the Franciscan way of life. Father Esser's treatment of them will provide enlightenment—and some surprises—to traditionalists and revisionists alike. In a review of the original German version of this work Father Sophronius Clasen wrote that it merits recognition "not only as a historical study but as a guide in the **aggiornamento** of the Order today" (**Wissenschaft und Weisheit** 29 [1966], 159). This reviewer is in full concurrence with this judgment.

This volume cannot be classified as leisure reading. It treats a heavy subject in a quasi-monographic manner. The translation retains a Teutonic flavor in many places. Readers may find distracting the recurring superfluous use of the word "already." Some inconsistency will also be noted in the Anglicization of proper names: why James of Guise, but Jacobus de Voragine? The clumsy system of annotation employed is nowhere adequately explained. In some cases documentation is supplied in the notes which appear at the end of each chapter; in others, numbers and letters are inserted within parenthesis after quotations in the text. In view of the book's price readers might expect more diligent editing.

The Christ: A Study of the God-Man Relationship in the Whole of Creation and in Jesus Christ. By Piet Schoonenberg, S.J. Trans. Della Couling; New York: Herder and Herder, 1971. Pp. 191. Cloth, $8.50.

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

I have long considered Father Schoonenberg to be one of the most original and reliable theologians of our time, and this latest of his works to appear in English translation tends to confirm that opinion. **The Christ** is actually two separate essays, but the unity of theme and viewpoint is so evident that the value of each essay is enhanced by their juxtaposition.

The first of the two essays, on "God or Man: a False Dilemma," may be considered introductory to the second both by reason of its brevity and by reason of its simpler and more fundamental content. Schoonenberg here presents an updated version of his inaugural lecture at Nijmegen. The reader unfamiliar with his earlier publications will find this a convenient general statement of his viewpoint and a succinct summary of his major positions. The basic point stressed is that the divine and the human spheres of activity are not commensurate nor, therefore, competitive. As in **God's World in the Making** (Duquesne U. Press, 1964), Schoonenberg's framework is an evolutionary continuum embracing both creation and salvation history. Extensive development is wisely avoided, as the author is content to refer not only to his own fuller treatments but also to most of the best work in the field: that of van Melsen e. g., of Hulsbosch, and of Baltazar.

The application, development, and real originality in the present work come in the second, much longer essay on "God and Man, or God in Man." It scarcely needs to be said, no doubt, that this is not grist for the casual reader. It is serious and technical theology which requires for full intelligibility a real familiarity with the proceedings of several early Councils—especially Nicea, Ephesus, and Chalcedon. At this level, the extensive use of Latin and Greek (often untranslated) ought not to be considered a literary drawback.

As Karl Rahner has observed, Chalcedon was not a conclusion but a beginning of the exploratory journey into the mystery of Jesus. Certain naive conceptions of "orthodoxy" notwithstanding, it is actually very difficult to tell a priori precisely what is and what is not strictly required as propositional affirmation by the deposit of faith. I hope to see much more discussion of Schoonenberg's thesis in the months and years to come, for it looks extremely promising. It is, briefly, that revelation affirms nothing about the immanent Trinity save what we can deduce from the "economic" Trinity revealed in salvation history; that, therefore, we need not view the Incarnation as the assumption of human nature by a pre-existent second "Person." Schoonenberg suggests, on the contrary, that the only "Person" in Christ is the human one (anhypostasia of the Word). Since, moreover, enumeration is meaningless in an affirmation of the divine "in addition to" the creaturely, it is better to speak of the unique plenitude of presence than of the divine "nature" supposedly juxtaposed to the human in Jesus.

The rest of the essay suggests, all too briefly, an extremely attractive re-thinking of many long vexed questions regarding Jesus' earthly, historical life: questions centering around his human knowledge and will. His glorified life is discussed both as continuous and as contrasting with his earthly life; and, in Teilhardian fashion, the Parousia is presented as immanent as well as **epekeina**. Schoonenberg occasionally adverts, both implicitly and explicitly, to the many points of contact between his own and the traditional scotistic Christology. May we hope that some contemporary Franciscan theologians will, in dialogue with his fruitful suggestions, resume something of their glorious heritage? Personally, I feel that the Plotinian approach to God as the ineffable One (recently exploited only in certain fecund aspects by Dr. Robert C. Neville) supplies some important categories for dealing with the early stages of Schoonenberg's argument; cf. Neville's "Creation and the Trinity," **Theological Studies** 30:1 [3/69], 3-26).

Were the translator's and the editor's work commensurate with that of the author, I would raise no question whatever about a price of $8.50 for a book which furnishes 191 pages of really seminal and provocative thought. **The Christ** abounds, however, in every conceivable stylistic defect: omission of words, unintelligible sentences, misplaced phrases, badly chosen words, and misprints—none of which, I earnestly hope, will deter the reader well grounded and seriously interested in Christology from buying and savoring the book.

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COVER AND ILLUSTRATION CREDITS

The cover and all the illustrations for the July issue of THE CORD were drawn by Sister Mary Regina, P.C.P.A., of the Monastery of Santa Clara, Canton, Ohio.

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Our Life with God

I think that there are few times in a man's life when the words of his leader take deep root in his heart. I think that the occasions are rare when a member of a religious order clearly experiences that his superior points the true, sure, safe, and only way to go. I think that it is a seldom given grace to want to follow a direction enthusiastically—unreservedly—precisely because the leader has revealed himself as the servant par excellence.

Recently, I read my Minister General's document, *Our Life with God.*[1] This is not just another book or another exhortation. It is a flashing, penetrating, and moving invitation to me to take seriously again the utter need I have of prayer. I had been slogging along on an ocean bed of semi-concealed negativism, disappointment, and resentful frustration. Usually I was feeling sorry for myself in the demanding work that I do as a Franciscan priest: formation director, teacher, dormitory counsellor, and contrasting the great efforts with my apparent failures. Sometimes I was even disillusioned at the seemingly real lack of spirit and interest in religious renewal on the part of so many people in my Order. I had often said to myself: "What's the use, really?" When I read Father Constantine Koser's *Our Life with God,* I practically shouted, "Of course!"

Father Constantine recognizes that "life with God has always been difficult in a time of trial" (p. 3). Today it is my lot "to live in a time of transition with its side effects: precariousness, doubt, obscurity, hesitation,

[1] **Constantine Koser, O.F.M., Our Life with God. Trans. Justin Bailey, O.F.M.; Pulaski, Wis.: Franciscan Publishers, 1971. Pp. xi-184. Cloth, $3.00; paper, $2.00. Abridged ed. for sisterhood and tertiaries, 144 pp., paper only, $1.25.**

frustration, compromises in many forms" (p. 24). And so I find that often I lose sight of God's presence and action in my life, or I think of him less and less and less. Yet, to live my life with God is the supreme reason why I am a friar; to give me the opportunity to live a life with God in a community of brothers, after the example of Saint Francis, is the reason why the Order of Friars Minor exists.

Yet, as *Our Life with God* brought to mind, I am a modern man—and "modern man does not know what to do with silence and solitude." A life of union with God, Father Constantine points out, "cannot exist without silence, recollection and reflection" (p. 19); yet as a man of the last quarter of the 20th century, I "cannot abide formulas and fixed forms of prayer" (*ibid.*) or any kind of formalism.

It does not occur to me, reminds my Minister General, that "formalism is a quality of the subject rather than of the object" (*ibid.*). My routine prayers, then, are my prayers said routinely. Perhaps... But prayer is so demanding. It takes up, or could take up so much time! Father Constantine replies that "there is nothing more out of date than Christ's own life-style: He emptied himself" (p. 18). Hence "asceticism is a necessary means for prayer. Without its prudent but forceful, consistent, persevering and courageous application, no life with God could ever survive in our heart" (p. 38). Asceticism... it has been a long time...

With a frightening insight into my own personal journey during these past six or seven years—the spirit of cynicism, over-subjectivism, conflicts between individuality and community, humanization and evangelization—my Minister General tells me, "Test everything, retain what is good" (p. 25; 1 Thess. 5:21; Phil. 4:8). The crisis can be overcome. "The power that has conquered the world is this faith of ours" (p. 60; 1 Jn. 5:4).

Nowhere, however, does *Our Life with God* affect me so profoundly as in the second Part, on "Life with God in the Franciscan Order" (pp. 63-91). It was the late Father Ephrem Longprē, I think, who said that a friar was a Franciscan to the extent he was influenced by Francis of Assisi; when Saint Francis no longer speaks to a friar, he is no longer a friar. Reading about Francis, as Father Constantine speaks of him, made me once more feel like a very young man. I saw Francis in love with God. I saw Francis reflecting the common man's life with God (p. 71). I prayed, after

so long an absence, the favorite Franciscan prayer of my youth: "You are strong. You are love, you are peace. You are joy and gladness. You are beauty. You are courage. You are our faith. Great and wonderful Lord." My God and my all (pp. 72-73).

Father General helped me to measure, to model my own prayer after that of Francis. I immediately sensed how far I've strayed. *Our Life with God* renewed in me my adolescent ardor for things Franciscan—it recalled, e.g., the summers I spent as a cleric at the Franciscan Institute of St. Bonaventure University: "To love the good means to let oneself be absorbed in life with God and to be good to all men, and, on the cosmic level, to practice goodness and courtesy in all things. This is the heart of Franciscan spirituality, our form of life" (p. 101).

Father Constantine awakened in me, as though I heard about it for the first time, the plea of our General Constitutions for an intense life with God:

> The charge of anemic spiritual formation, made by so many friars, cries out for attention, consideration, and action! It is an enormous accusation; it is an urgent challenge to every member of our brotherhood but especially to superiors and those in charge of formation. The defect does not lie in our legislation; it lies in our criminally deficient application of our laws (p. 122).

Father General's "principles for life with God" (pp. 115-19) have something very special to say to me. I now have something concrete to use to determine whether or not my life with God is the supreme conviction in my life.

I don't know what more to say, except that I am very happy to belong to the Order of Friars Minor. I thank Father Constantine Koser for carrying the burdens of its leadership. In the Introduction to *Our Life with God*, he writes that what follows is but a "halting and inept whisper of an effort" (p. ix). On the contrary, he speaks "with flaming words whose flashing effectiveness lift me to the highest pinnacles of the interior life" (*ibid.*). May he do the same for you. *Our Life with God*—it is the salvation of the Franciscan Order.

— *Noel Fitzpatrick, O.F.M., Ph.D.*
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Virginity: Mary and the Church

Peter Chepaitis, O.F.M.

In recent years the subject of Mary's virginity has been the center of controversy, the object of study, and the victim of doubt. Likewise, virginity within the Church has been argued about, studied, and—by many individuals—abandoned. There is a connection between these two realities in the contemporary Church and it touches a nerve very close to the heart of the mystery of Christ, incarnate in today's world. This paper is an attempt to probe the meaning of Mary's virginity by placing it in contrast with that of the Church. Each is seen as a virgin in relation to Christ.

The Virgin Mary is a symbol and an image of the redeemed People of God, the Church. "The early Church saw Mary and the Church as a single figure: type and antitype from one print as seal and wax."[1] Her "Fiat" is echoed by the faith of the Church, her journey to the cross reveals the People of God on pilgrimage, her openness to the Spirit is continued through the Magisterium of the Church of her Son, and her assumption confirms the Christian community's hope of final resurrection. The Virgin's role in our salvation "clarifies Catholic teaching concerning the Church"[2] because Mary is the essential "symbol of the Church, our Mother."[3] The fact of the virginity of Mary is so closely allied to her life and role in man's salvation that she is very often called, simply, "The Virgin." Looking at the Church, what

1 Hugo Rahner, S.J., **Our Lady and the Church** (New York: Pantheon Books, 1961), 7.
2 Vatican Council II, **Lumen Gentium**, § 54, in Abbott & Gallagher, ed., **The Documents of Vatican II** (New York: America Press, 1966), 87.
3 Rahner, 4.

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can we discern from this aspect of Mary's life about the nature of the community of the redeemed and about our lives as members of that community?

Probably the most obvious function of Mary's virginity is to show the fact that Jesus is the privileged entrance of God into human history. In the beginning, her virgin openness made God's entrance into history as a man a realized fact. Later it was the same quality which called forth his first miracle-sign at Cana. At the "hour" when Christ gave up his spirit, at the same time (as John's pun hints) giving the Spirit over to man, Mary was present —at the end as at the beginning —open both to the pain of watching her son die and to the command to be the mother of the disciple John who represented the faithful constitutive of the future Church. Saint Augustine has written some very beautiful and perceptive lines which may illumine another aspect of the virginal openness:

> More blessed . . . was Mary in receiving the faith of Christ than in conceiving the flesh of Christ. For to her who said, "Blessed is the womb that bore you and the breasts that nursed you," he himself replied, "Rather blessed are they who hear the word of God and keep it" (Lk. 11:27-28). What in fact did their relationship profit his brethren, that is, his kinsmen according to the flesh, who did not believe in him? So too, even the close relationship of mother would have profited Mary nothing, had she not also more blessedly borne Christ in her heart than in her flesh.[4]

All of Christ's miracles, the Gospels clearly show, require faith as a necessary condition. Following his Way meant an openness to whatever discipleship entailed. In fact, this meant a faith that was ready to suffer, to be in doubt, and even to die for the sake of Christ. Mary's virginity is the preeminent example of this faith, both in its initial role in accepting the angel's message and as a paradigm for every expression of openness to the Spirit since then. Her life was a pilgrimage to the cross, with only faith to go ahead of her and guide her through the darkness of suffering and doubt. At Pentecost she was with the infant Church, still a virgin, and still open to the Spirit, listening quietly as she saw her son's mission coming to fruition.

The Church, "like a pilgrim in a foreign land, presses forward amid the persecutions of the world and the consolations of God."[5] The virginal openness which Mary possessed is, in germ, the faith which the Church has and strives to increase. The Spirit who overshadowed her at the Annunciation and filled her at Pentecost is the same Spirit who guides the Church—to whom the Church must listen in obedience as the Virgin did. The world is constantly tempting the Church to be unfaithful to her "virginity," to refuse to depend on God and his promise for the fruitfulness of her apostolate, and, like Achaz in the book of Isaiah, to replace faith with dependence on the "nations" of technology and technique as the force by which she presses forward.

[4] St. Augustine, **De virginitate**, iii, cited in E. R. Carroll, O. Carm., "Mary and the Church," **American Ecclesiastical Review** 160 (May, 1969), 302.

[5] **Lumen Gentium**, §8, **ed. cit.**, 24.

Far from being a negative, life-denying reality, virginity, both in Mary and in the life of the Church, is a positive, creative reality. Some of the most beautiful expressions of this truth may be found in the literature of devotion:

> The first step toward fullness, the first aspect of detachment, is emptiness. Not a meaningless gaping void, but a constructive emptiness, like the hollow in a reed—a space to receive and form the piper's breath and to express the song in his heart: like the emptiness of a chalice, above all, like the purposeful emptiness of our Lady's virginity. There was nothing more positive than our Lady's emptiness. In her emptiness God became man.[6]

There are two other positive values brought out very strongly by the sign of Mary's virginity. Besides the poverty of one who is called to accept only God's fullness, it is the sign of a consecration for God's exclusive service, a consecration prefigured by the Old Testament rules of ritual, sexual abstension for priests about to offer worship, etc., and pointed to by contemporary expressions of celibate living. In Mary's case, however, it is a far more holy sign because it is in closer contact with The Holy. The third sign-content of our Lady's virginity is a pointing to the novelty of the Kingdom which is coming and which will overturn the laws of natural creation.[7] In the life

[6] William McNamara, O.C.D., **The Art of Being Human** (Milwaukee: Bruce, 1962), 13.

[7] Max Thurian, **Mary: Mother of All Christians** (trans. Neville B. Cryer; New York: Herder & Herder, 1964), 35-36.

of the Church, and of the individual Christian, Mary's virginity makes certain Gospel insights clearer and more cogent precisely by the fact that it is a lived reality in her person (note the three sign values mentioned above). In fact, no man can form a relationship with God, or bring him to others, unless he is in possession of a truly virginal emptiness, a creative emptiness like that in and by which Mary received the Son of Man.

This state is not merely the necessary condition for creativity; it is in a mysterious way intimately united with it. This is revealed in the mystery of Mary's virgin motherhood.

> She was not a virgin and yet, at the same time, also a mother. She was a mother and virgin, a virgin mother. Her virgin state, embraced "for the sake of the Kingdom of God," gave her motherhood an apostolic significance .... The virgin state of her divine motherhood, viewed as an aspect of this motherhood, serves to emphasize the fact that she became the mother of Christ precisely for the benefit of all men.[8]

Perhaps it is wrong to speak of the virginity of our Lady, or of the Church, or of the individual Christian except as a modifier, so to speak, of motherly creativity. In any case, virginal creativity for the Church, the Christian, and the Virgin clearly signifies a saving mission to all men, to bring Christ to birth in every human situation.

> Mary is at the very heart of the historical event of our salvation. She is at the heart of the Incarnation through her Messianic maternity. She is at the heart of the Redemption as personification of a humanity-to-be-saved.[9]

Our Lady's virgin openness has a truly eschatological dimension. It was from the first embraced for the sake of the Kingdom; and her life bridged the unfolding of this eschatological reality from the culmination of the Old Testament to the new revelation in the witness of Jesus and the Spirit. In the age of the Spirit, Mary's virginity is a testimony to the enduring truth of the Gospel and to the reality of the fullness to come:

> In the Church the mystery of Mary's perpetual virginity extends to the end of time, when there will begin for the redeemed children of Eve that eternal virginity, of which our Lord spoke when he said that "in the resurrection they shall neither marry nor be married, but shall be as the angels of God in heaven" (Mt. 22:30).[10]

In the pilgrim state of the Church today, this truth is difficult to accept, especially if it is admitted that contemporary attitudes tend to deny what cannot be seen

[8] Edward Schillebeeckx, O.P., **Mary, Mother of the Redemption** (New York: Sheed & Ward, 1964), 82-83.

[9] Clement Dillenschneider, "The Mystery of Mary and of the Church," **The Marian Era**, vol. 8 (Chicago: Franciscan Herald Press, 1967), 103.

[10] Rahner, 22.

(heaven, e. g., and angels) or understood from "natural" reality (virginity). This is one reason why Mary's virginity, a lived reality in an actual person, is so important. She shared the pilgrim state of man and "advanced in her pilgrimage of faith, and loyally persevered in her union with her Son unto the cross."[11] This perseverance did not terminate with the cross, just as Christ's influence only began with his death. In the person of Mary, the mother of Believers, the redemption of man is prefigured and incipiently accomplished. Her role and stature as the firstfruits of the redemption are expressed beautifully in another devotional work:

> She belongs to the new order of creation and becomes for us a symbol of the new man. Mary stands silently now at the omega point of human history, bearing witness to man's transcendent destiny. Her assumption, body and soul, into heaven is the source of our hope for final fulfillment. In her we see the seed of the whole creation risen from the dead. She awaits our coming, she prays not only for you but for all her children and the world in which they live.[12]

Mary, the virgin mother, is an image of the Church. But Vatican II records that

> The Church herself is a virgin, who keeps whole and pure the fidelity she has pledged to her Spouse. Imitating the Mother of her Lord, and by the power of the Holy Spirit, she preserves with virginal purity an integral faith, a firm hope, and a sincere charity.[13]

This faithful discipleship, nourished in steadfast fidelity, blossoms into the creativity of the apostolate commissioned by Christ: "It is his mother's FIAT that will find an echo in the hearts of all who do the will of the Father in following him. And it is precisely of these, his followers, that Christ says that they are in a mystical sense his mother."[14]

Just as Mary's virginity was a modifier of her divine motherhood, so the Church's virginity, expressed in her preservation of the faith, for example, exists to make possible a continuing relationship with Christ in the Spirit. The Virgin's initial and continuing receptivity to the Word of God is reflected in the Church, which is —or should be—continually at the service of Christ and his word. Finally, our Lady's virginity is a choice, in full freedom, to serve the Lord and be at his disposal. The virginity of the Church, then, should be her single-minded choice to serve the Lord, unfettered by any alien considerations. This choice is a spiritual one, and all authentic Christians must be "virgins" according to their faith, but as the New Testament gives some evidence (1 Cor. 7: the class of

[11] **Lumen Gentium**, §58, ed. cit., 89.

[12] Michel Quoist, **The Meaning of Success** (Notre Dame, Ind.: Fides Books, 1963), 247.

[13] **Lumen Gentium**, §64, ed. cit., 93.

[14] Rahner, 71.

widows), this choice can be fleshed out by individual Christians. The celibate religious life (and the celibate priesthood, if it is freely chosen) are thus an integral part of the human expression of the Church's virgin openness in faith to the Lord for the sake of his kingdom. Like Mary, the celibate religious bears witness within the Church to the truth of the Gospel and the Kingdom to come. In this sense, his or her life style fleshes out Mary's continuing role in the Church. It is a life style which is essential for a fully human birth of Christ in today's world.

Glory!

Hans Bertsch, O. F. M.

When I say your name, I can only strip away my pretension, let my love flow to you and your love in turn saturate every fiber of my being. It is then, trembling with awe before the immensity of another, that my deepest respect is whispered to you. And the glory that is you speaks. In the loneliness, with the separation, you alert our world that you reach to the ends of the earth.

> The Lord said to me, "You are my servant Israel, in whom I shall be glorified." While I was thinking, "I have toiled in vain, I have exhausted myself for nothing"; and all the while my cause was with Yahweh, my reward with my God. I was honored in the eyes of Yahweh, my God was my strength (Is. 49:3-5).

We have seen his glory. We call him Father, and he calls us Son. And he has said we are his glory. God comes to the aid of his own. His glory becomes his saving act. The God of the covenant uses his glory to save his people. His glory is his power at the service of his love and his fidelity.

Yesterday I sat at a desk writing for eight hours. The sheets of paper blurred and stuck, the ink was blotting, and my mind boggled before the references I had to correlate. So I walked into the garden of my friend's house and picked a small flowering twig from a plum tree. The blade-shaped leaves were small, valiantly thrust around the tender white flowers. Each flower had five petals, thin and soft, surrounding a myriad of delicate, erect stamens, clustered together.

Father Hans Bertsch, O.F.M., was ordained last month to the priesthood in the Province of Santa Barbara.

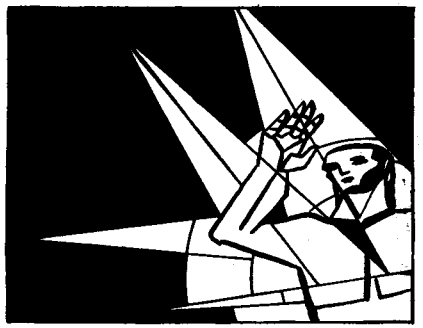
Isaiah wrote:

> Let the wilderness and the dry-lands exult,
> let the wasteland rejoice and bloom,
> let it bring forth flowers like the jonquil,
> let it rejoice and sing for joy.
>
> The glory of Lebanon is bestowed on it,
> the splendour of Carmel and Sharon;
> they shall see the glory of Yahweh,
> the splendour of our God
>
> (Is. 35:1-2)

When my friend came home, I gave her the flowers from her garden—no words spoken except for her name and my name. The haze this morning did not obscure the freshness of our kiss. What we gave each other outlasts one brief moment. Our gift is of yesterday's glory, today's breath, and tomorrow's newness. I say we to her; in the same instant I say you—the other. That she is other—apart, distant, unique, gives me the strength to speak of our closeness and presence. In saying the name of my beloved, I have been graced with glory. At the moment of greatest otherness, we are most truly joined. I love and am loved, and I transcend the distance of what I am not.

> Moses said, "Show me your glory, I beg you." And the Lord said, "I will let all my splendour pass in front of you, and I will pronounce before you the name Yahweh. I have compassion on whom I will, and I show pity to whom I please. You cannot see my face," he said, "for man cannot see me and live." And Yahweh said, "Here is a place beside me. You must stand on the rock, and when my glory passes by, I will put you in a cleft of the rock and shield you with my hand while I pass by. Then I will take my hand away and you shall see the back of me; but my face is not to be seen" (Ex. 33:18-23).

The glory of God is now. He shows and he hides; we call him distant, forgetting that if he were not so totally, absolutely other, we could not approach him. When he shows us his glory, his power, transcendence and distance witness that he who cannot show his face is closer to us than the blood through our body. Glory shines in that absence-in-presence. In otherness is the we.



It is then we know who we are, and we become—named with the glory of God, just as his identity is in his name. El Shaddai, the Mountain God, has become Yahweh, who is. Outreaching, powering, serving to love. Look up. "Let us leave the surface and, without leaving the world, plunge into God. The future of the earth is in our hands" (Teilhard de Chardin). Do we have the exuberance, the present adventure, to ask ourselves how we shall decide? Can we reach out and touch glory? Look up: our brother lives. Glory is radiant, bursting, overflowing, inundating from out of the depths we are not. On the parted lips of our deepest love; the anguished cry of an innocent child napalmed and bombed by our greed and blindness; on the millions of dead bodies put through the hell and inhumanity of the concentration camp; on the pink bud of the rose, the harsh cacophony of the storm; on the lull of the ocean wave before it spends itself out on the shore; on the touch and the smile that raises the worn-out back to life; on the mutilated black of a people who have risen from slavery to degradation; on the broken and the whole, the poor and the rich: we have seen his glory. As we are for the other, is his glory. From farthest absence grows the closest presence. Look up.

> The stars alone speak;
> the wind is hushed —
> and the night air
> gently raises my head.
>
> What my eyes see and
> what I hear,
> in the midst of such loneness,
> is You—the yes
> and the love,
> the smile and the glance—
> and all I can say
> —quietly—is,
>
> "You, gift, wonder of brightness—
> You, you, joy, song of yourself,
> You, beyond all, you."

Clare and Francis

Sister Mary Seraphim, P. C. P. A.

In the year 1212 a clandestine friendship was developing between an itinerant preacher of the Gospel—a poorly clad man in his early thirties—and the eighteen-year-old daughter of a noble family in Assisi. Scandal was an ever-present danger, though both observed the utmost circumspection to prevent discovery. "He visited her and she more often him. Only a lone trusted companion accompanied the girl when she left her paternal home to hold secret meetings with the man of God, whose words seemed to her afire with God."[1] Romance glimmered and gleamed on the horizon as Francis Bernadone pursued "this noble prey"[2] and Clare grew to "commit herself wholly to the guidance of Francis."[3] Into the volatile mixture of the deep human attraction which sprang up between these two refined souls, dipped the lighted torch of the Spirit of God. The flame that flared to a white heat in the heart of each seared and purified them even to sanctity. Ever since, the world has probed the mystery of their friendship, seeking to discover the humanness in it and at the same time secretly hoping to find an even greater manifestation of the divine. Francis and Clare have not disappointed it. The purity of their mutual affection, founded as it was on unshakable loyalty and fidelity to their Lord, was never tarnished by the inherent weakness of our human condition but rather burnished by it to a fine luster.

[1] Thomas of Celano, "The Legend of St. Clare of Assisi," in **The Life and Writings of St. Clare of Assisi** (St. Bonaventure, N.Y.: The Franciscan Institute, 1953), 21.

[2] **Ibid.**, 21.

[3] **Ibid.**, 22.

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When did Clare and Francis first meet? Although both grew up in the same enclosed city-state of Assisi, it is unlikely that they met as children, for Clare was of the nobility while Francis Bernadone was the son of a merchant. But by the time Francis had begun to gather a few brethren, Clare must have been quite familiar with his disturbing career. Very little else would have occupied the gossips of the city when this rash young man flung his garments at his father's feet, renouncing his patrimony on earth in order to insure one for heaven. As news reached Assisi of the marvels of good produced by his preaching in the other cities and towns of Umbria, the citizens of Assisi began to change their opinions of Francis' eccentric ways. He was invited to preach the Lenten sermons in the Bishop's own church of San Rufino. Clare and her family must have seen and heard him there and shared the impression which he made on all those who came in contact with his vibrant personality. "He preached penance to all with great fervor of spirit and joy of mind, inspiring his hearers with his simple words and his greatness of heart. His words were like a burning fire, penetrating the inmost reaches of the heart."[4] Clare's heart, which later events would abundantly prove, was kindled to a life-long ardor. It was as if all the secret motions and desires of her spirit had found their object. From then on the undivided strength of her character pursued only one end —the ideal which Francis preached and lived.

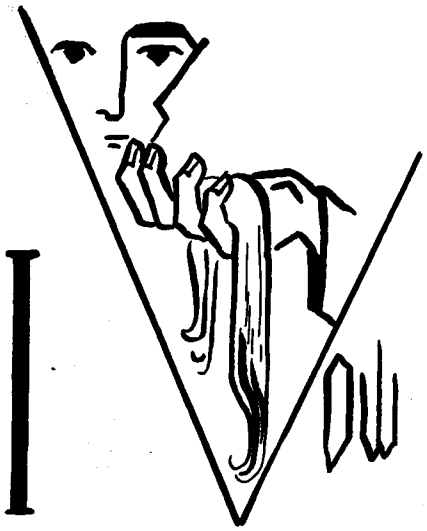
> It frequently happens that a woman attains to greatness in the natural or supernatural order because she has built her life upon the ideals of the man she admires. Her capacity for sacrifice and persistent effort, her loyalty and trust, allow her to reach the heights of heroism, once the man has shown her the way. This is particularly true of Clare. It is impossible to think of her apart from Francis. Her union with him was so complete and harmonious, her mind and heart so like his own, that it is difficult to know how much was conscious imitation on her part and how much natural endowment.[5]

Clare and Francis were alike in their flair for the dramatic, as well as in their delight in symbolism. If Francis had shocked the

[4] Thomas of Celano, **St. Francis of Assisi** (Chicago: Franciscan Herald Press, 1962), 14.

[5] **The Life and Writings of St. Clare** (see note 1, above), 118.

townspeople by his radical repudiation of his father and his father's house, Clare electrified them no less by her midnight elopement. On the morning of Palm Sunday, Clare had appeared at High Mass, radiant as a bride dressed in her finest array (at Francis' request, we are told[6]) and that night followed the moonlit path



to the Portiuncula where Francis and his brethren awaited her. He "who played so ardently the role of loyal bridesman"[7] gave her over to his Lord, to whose love he knew she belonged. For Clare this was a night of double trysting. She bound herself by irrevocable vows to God and by equally irrevocable bonds to Francis and his ideal of poverty and Gospel living. He "was her pillar and after God her only consolation and her support."[8] The sparks which hitherto had leaped back and forth between their two hearts united in a single flame. This steady light would burn undimmed by death or years throughout the centuries of the Church to come. The ideal which they lived and symbolized has an especially relevant message for us today.

Many are asking whether or not warm and deep friendships between consecrated men and women are possible or desirable. The categorical "no" of less than thirty years ago has given way to a more thoughtful "maybe". The examples of canonized saints are cited, as well as the statements of many psychologists that association with persons of the opposite sex is necessary for full and harmonious development of the human personality. One of the weaknesses in the argument which points to the saints as examples that the love of God is not incompatible with genuine love for persons of the opposite sex is simply that they **were** saints. One might, however, reasonably pose the question, "Was their manifestation of friendship so pure because they were saints, or did they not rather become saints through the strength and encouragement afforded by this friendship?" In the lives of Francis and Clare there is evidence that each achieved eminent sanctity, not in spite of the other, but because of the other. This is more clearly manifested in the case of Clare than in that of Francis; but it is worth recalling that in the last years of his life, Francis turned to Clare as the only trustworthy support to guide him through the darkening clouds surrounding him. As the light of his personal vision seemed to dim, he turned to her who held faithfully aloft the torch of his primal inspiration. For Francis, Clare had become his Lady Poverty personified. Clare, however, always felt herself to be his spiritual daughter, often styling herself his "Little Plant."[9] After his death, Clare feared to betray the trust given to her by Francis, "her father and guide."[10]

The happiest time of Clare's life was the early years at San Damiano when Francis and his brethren came frequently to visit and encourage the Sisters of the young community. With a nostalgic note, Clare wrote in her Testament,

> The blessed Francis perceived that we were weak and fragile of body, but that nevertheless neither hardship, poverty, work, tribulation and ignominy, nor the contempt of the world, in short that nothing of all this made us retreat. Rather he saw that all these things seemed to be unutterable delights, after the example of his friars and saints. Indeed, he and his friars often remarked this and rejoiced greatly in the Lord.[11]

Francis indeed marked the peace and joyousness of the little community, but he also noticed the cheeks of his friend growing paler and thinner with each visit. When in answer to his query Clare related her fasts and penances, Francis was deeply concerned. Rarely did he exercise the power to command which he knew Clare had given him but on this occasion he spoke his mind most firmly. Clare was to pass no day without taking a specified amount of food, nor was she to sleep on vine branches or without a pillow. And later, as the first signs of her long illness made their appearance, he gave her strict orders to sleep on a straw mattress and use a feather pillow. This solicitude of Francis toward Clare extended to all of the nuns at San Damiano. He did all in his power to further their spiritual well-being, coming often to preach in their little chapel or sending some of his learned confreres to deliver theological discourses in their presence; for he knew the delight Clare took in learned sermons. "Though Clare was not versed in letters, she delighted to hear the sermons of learned men, believing that the kernel of doctrine lies within the shell of words, and this she would discerningly attain and enjoy with relish."[12]

In the later years, Francis withdrew his presence little by little from the Sisters, as if he sensed

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6 Celano, "Legend of St. Clare," **loc. cit.**, 22

7 **Ibid.**

8 St. Clare, Testament, in Henri Daniel-Rops, **The Call of St. Clare** (New York: Hawthorn, 1963), 137.

9 **Ibid.**, 136.

10 **Ibid.**, 134.

11 **Ibid.**, 136.

12 Celano, "Legend of St. Clare," **loc. cit.**, 44.

that Clare had thoroughly imbibed his ideal and now, under God's direction, would make it uniquely her own. Francis' modest retirement before the secrecy of God's action reminds one of the humble reverence of Saint Joseph in face of the mystery of Mary. But even more forcefully does it remind us of Saint John's ringing cry, "He must increase, I must decrease!" Francis then yielded the guidance of Clare's destiny directly to the Spirit of God, knowing somehow that he was no longer to be the intermediary of His action. Having led Clare to the altar, he left her there in growing companionship with the Eucharistic Lord.

If we were to judge by this that the friendship between Francis and Clare had cooled, as did some of his companions, we would be far from the truth. Nor would we be correct in believing that their intimate relationship had now become an obstacle to their union with God. It seems more true to believe that as each of them advanced in mystic union with the Lord of their hearts, the bonds between them deepened and grew more spiritual. Many of us have experienced the thrill of meeting an old friend and finding a deepened familiarity which had imperceptibly grown, in spite of many years of separation. The roots of Francis' Little Plant were interwoven with the roots of his own being, both buried in the Heart of the Crucified. It is obvious that Clare felt no hurt by the ever-lenthening periods between Francis' visits. Some of the other Sisters and Friars, however, saw it differently. By employing a number of persuasive arguments, they prevailed upon Francis to invite Clare and some companions to dine with them at the Portiuncula. Francis agreed, considering how much joy it would give Clare to revisit the place where she had first had her hair cut and had offered her vows to the Lord. As the author of the **Fioretti** records, the little picnic became a rich spiritual banquet, symbolic indeed of the one spirit which united Francis and Clare.

Francis' own words made clear his feelings about Clare and her sisters.

> Do not believe that I do not love them perfectly. For if it were a fault to cherish them in Christ, would it not have been a greater fault to have united them to Christ? Indeed, not to have called them would not have been a wrong; not to care for them once they have been called would be the greatest unkindness.[13]

Francis chose to act with circumspection in regard to Clare because of his concern for providing an example to his brethren. Monasteries of the Poor Ladies were rapidly springing up, and naturally the nuns looked to the friars for spiritual guidance. While Francis did wish that a fraternal union exist between his brethren and the Sisters, he clearly realized the scandal and possible abuses which might result from ties of too intimate a nature. In one of his characteristically categorical statements he declared, "I command that only unwilling and most reluctant brothers be appointed to take care of them [the Sisters] provided they be spiritual men, proved by a worthy and long religious life."[14]

After repeated urgings by his Vicar, Francis once went to preach a sermon for the Poor Ladies. For a long time he stood silently before them, then he sprinkled ashes about himself and upon his head, slowly reciting the Miserere. With no further word, he left. Needless to say, the Poor Ladies were at first astonished but then profoundly moved.

As Francis grew feebler, he seemed to carry the image of Clare's bright fidelity to their ideal of Lady Poverty in his mind constantly. During the last months of his life, as he was moved about from place to place, he would compose songs or poems and send them to Clare. It was while lying in great pain in a rat-infested hut in the garden of San Damiano that he poured out the wonderful "Canticle of Brother Sun." Doubtless Clare was among the first to hear it. Even on his death bed, Francis' thoughts turned to Clare who he knew would grieve deeply at his departure. Searching for some way to comfort her, he summoned one of the brothers to "go and tell Sister Clare to put aside all sorrow and sadness, for though she cannot see me now, yet before her death she and her Sisters shall see me, and have great comfort through me."[15] Clare received the message silently and though her tears continued to flow, her heart grew warm within her at the thought of this final delicacy on the part of her most beloved friend. After Francis' death Clare clung tenaciously to his ideal, defending it against any encroachment of so-called human prudence or ecclesiastical beneficence.

In her Testament, written it is said in imitation of Francis, Clare unequivocally states her devotion to the ideals of Francis, particularly with regard to poverty. The profound reason for this fidelity was that she felt that God called her Order into existence through his servant Francis, even before the first of the brothers had gathered around him. She took great pleasure in recounting the episode where Francis prophetically announced that the tumbledown church of San Damiano, which he was then repairing, would some day be the "dwelling of Ladies whose fame and holy life would glorify the Heavenly Father throughout his holy Church."[16] It was with total devotion that Clare accepted this divinely appointed vocation fixing

[13] Celano, **St. Francis**, 198.

[14] **Ibid.**

[15] Nesta de Robeck, **St. Clare of Assisi** (Milwaukee: Bruce, 1951), 74.

[16] Daniel-Rops, **The Call of St. Clare**, 134.

thus "the anchor of her soul."[17] "The certainty that God had called her through Francis together with her inexpressible reverence for the holiness of the stigmatized saint made it simply impossible for Clare to turn aside from the form of life he had given her."[18]

While Francis was alive, Clare had exercised her womanly ingenuity in providing him with the little "extras" which only a feminine heart can devise. When still living at home, she had sent food and alms to the brothers, and after her seclusion at San Damiano, she continued to offer the passing brothers the hospitality of the little monastery. On one occasion, she even cured a brother of insanity, after Francis had sent him to her. When the stigmata in his feet made walking almost impossible for Francis, Clare devised some padded sandals which enabled him to rest his weight upon his feet with considerably less pain. She even acted as an oracle of God for him when he was in doubt about the true path which his vocation demanded of him. To do what she could for her father in Christ was supreme happiness for Clare. And for Francis, the memory of Clare was only pure joy. He loved her truly, for she was the only one who had never betrayed in the slightest detail his beloved ideal of Lady Poverty. Francis' chivalrous soul courted the lovely Lady Clare, and she in turn found him the knight ever noble and strong. The love between them urged them on to ever greater heights. When Francis' spirit flagged, he looked to Clare. And she, strong in his protection, walked courageously along the path of high holiness. Neither would have been complete without the other. In God's plan, it was only together that they would attain their goal.

Though lovers be lost, love
shall not,
And death shall have no
dominion.

(Dylan Thomas)[19]

[17] **The Life and Writings of St. Clare**, 24.

[18] **Ibid.**, 121.

[19] M. L. Rosenthal & A. J. M. Smith, **Exploring Poetry** (New York: Macmillan, 1957), 712.

To Be a Franciscan

is to be an heir to the spiritual joy
left by St. Francis:

Joy in the realization that the Infinite,
Lovable Trinity will never cease to be;
Joy in the knowledge of the Goodness
and Mercy of the Father;
Joy in the redemptive Love of the Incarnate Word
for us, His children;
Joy in the Gifts of the Holy Spirit
Who renews the face of the earth;
Joy in the wondrous universe,
offering its daily praise to the Creator;
Joy in the unique Masterpiece of the Trinity,
become our Queen and our Mother;
Joy in our share of Bethlehem's Mystery:
the Blessed Eucharist;
Joy in our weakness and utter dependence,
which merits for us the Divine Mercy;
Joy in our trials, sufferings and afflictions,
which destroy self-love and unite us to
the Infinite.

Sister Barbara Marie, O. S. F.

The Women in His Life

Robert J. Waywood, O. F. M.

Recent suspect scholarship notwithstanding, it is safe to maintain that Jesus Christ was not married. But he probably would have made an excellent husband. Far from being a misogynist, our Lord seems to have been a religious leader uniquely concerned with the fairer sex. He moved among women comfortably, understood them thoroughly, gave his attention to them frequently, and evoked their feminine virtues exquisitely.

In a poignant scene from **The Greatest Story Ever Told**, Swedish star Max van Syndow perfectly captures this easiness of spirit Jesus displayed at close quarters with women: Mary pours out the jar of precious nard on the Lord while he sits unperturbed at table, as if it were the most natural thing in the world to receive such an anointing from a devoted female admirer. His public life began and continued with womankind at his elbow. He squired his mother to a bridal party. He did not disdain to cool the fevered brow of Peter's mother-in-law. He did not cross the street when he saw the middle-aged widow of Naim coming. He stroked the pale hand of Jairus's daughter. He did not recoil from the touch of the woman with a hemorrhage. He invited the stooped woman in the synagogue to ask for a miracle. He eyed the poor char-woman dropping her pence into the temple almsbox. He condescended to haggle both with the mother of James and John (having previously given Zebedee rather short shrift) and with the forward Canaanite woman. In short, as far as commerce with women is concerned, Jesus had all the poise of an encyclopedia salesman.

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But our Lord's familiarity with women went deeper; he seems to have known what they thought about and how they felt. So many of his analogies and parables reveal a handy familiarity with the ways of woman. Witness his empathetic account of a woman about to give birth, or the authentic details of bread-making, house-cleaning, and bridesmaid preparations. The domestic arts of sewing and cooking posed no mystery for him—with his handmade tunic and his skillet of fish. The Mary-Martha episode reveals his insight into two distinctly feminine characteristics — preoccupation with details (as opposed to "thinking big") and orientation to persons (rather than to ideas and ideologies). Accordingly, Jesus neither asked Martha to quit her culinary chores nor chided Mary for practically doting upon her Guest. And if tenderness, compassion, and condolence be womanly qualities—or at least features of the feminine side of man—Jesus not only understood them but unabashedly indulged in them. He dandled little children; he pitied the sick, the sorrowful, and the hungry in the crowds of auditors; he openly cried over the death of Lazarus and the doom of Jerusalem. He not only "knew what was in man," as Saint Luke avers; he also realized what was in woman—what, as the old saying goes, "makes her tick."

More than being gracious in the company of women and knowledgeable of their temperament, Jesus often went out of his way to attend to ladies in distress. Weary though he was, he started the conversation with the woman at the well, patiently exchanged formalities with her, parried her theological small talk, and at length drew out the guilt that had been festering in her conscience. He rescued from a legal stoning and all but pampered a woman who had been discovered in the act of adultery. He endured a mild scolding from Martha, on the occasion of her brother's demise, and took great pains to allay her desperation. At the risk of ruining his reputation and earning another enemy, Jesus eloquently defended, even extolled, the re-

pentant woman who had stolen into Simon's supper party. And, as mentioned above, Jesus rallied to Mary's support in the face of Judas's hypocritical protest over the squandered ointment. Such gallantry would easily entitle him to a place at King Arthur's round-table.

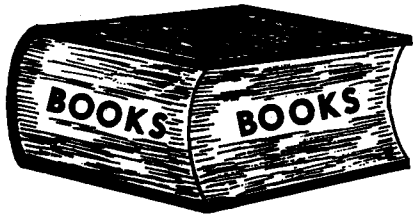
But beyond answering womankind's needs, our Lord actually showed his need for women in his grand scheme of salvation. Obviously, he depended upon a woman in his birth, infancy, and childhood. Yet, even in his public career, our Lord relied on and evoked various feminine virtues of the women in his life. Before demonstrating this proposition, it is well to consider some of the more evident strengths of the distaff side.

Child-bearing and domestic duties have always tended to make woman less gregarious than the male of the species; and whereas man's masculinity is accentuated in groups such as an army or a caucus, femininity suffers somehow seen **en masse**, and women's conventions, like women's basketball teams, can function with ludicrous inefficiency. Reserve and recollection seem to come easier to women than to men. Probably for familial reasons too, women are more strongly motivated by loyalty to persons, whereas men are more frequently obsessed by ideas and schemes. Traditionally in families the mother embodies tireless mercy, and the father's role calls for the meting out of justice. Husbands are often notoriously oblivious of birthday dates, relatives' addresses, and family agendas, while wives are scrupulously considerate in these as in many other small household details. The proverb about women's work being never done and the cliché about the paterfamilias's pipe and slippers point up the female's superior resilience.

Men, finally, find compromise and procrastination much nearer to hand than women, who are ever pressing toward the ideal: hence the saying about who stands behind every great man. Idealism, unselfishness, considerateness, mercy, loyalty, and recollection—all seem to be endowments more likely, though not exclusively, to be found in women.

Thanks to the Virgin Mary's reserve and recollection, the awesome secret of her Son's identity was kept till his "hour" had come, and the endearing secrets of his origin and growth were retained and related in due time. It is worth noting for a third time the other Mary's instinctive splashing of the spikenard on our Lord's head, as well as her matutinal march to the tomb with embalming spices, as instances of feminine unselfishness. Thanks to his Mother's sensitivity and concern, Jesus was cajoled into performing his first public miracle at Cana; and Mary together with other woman relatives and friends evidently dogged the steps of Jesus and his disciples to "look after them" with considerate devotion. In his Passion Jesus provoked, appealed to, and esteemed the merciful regards of Veronica and the Daughters of Jerusalem. And look at those disheartened figures around the Cross—they were all, with one exception, women—women loyal to the Master to the end. As for women's idealism, Jesus' conception was conditioned by a young girl's uncompromising commitment of faith—a practical faith he later praised by calling that one blessed who hears the word of God and does it. But even in the least promising of females, Jesus delved for and discovered woman's yearning after the absolute. Yes, to a woman as gross and jaded as the village tramp at Jacob's well, Jesus addressed some of his most sublime revelations about grace, prayer, and the spirit of God. And with all the naive enthusiasm of a girl with a new doll, the trollop danced around the town, introducing all and sundry to the Man who "told me all I've ever done," the Savior of the world.

The importance of women in the life of Christ finds reverberations in the history of his Church: half of the canonized saints are women; the great preponderance of members of religious orders and congregations are women; and Catholic wives everywhere are protected from the so-called rights of divorce, abortion, and birth-prevention. No wonder the Church is referred to as a She! Really, neither our Holy Mother Church nor our Lord, in whose life women —particularly his Mother—played so large a part, leaves even the Women's Liberation movement many grounds for complaint. For, truth to tell, Jesus, as a religious founder, uniquely stressed the distinctiveness, the dignity, and the dearness of women in the universe.. and beyond.



Blessed Are You: Beatitudes for Modern Man. By Charles Murphy. New York: Herder and Herder, 1971. Pp. 110. Cloth, $4.50.

Reviewed by Father Robert J. Waywood, O.F.M. Father Robert, whose article on the women in our Lord's life appears elsewhere in this issue, teaches English at Siena College.

In the Gutenberg Galaxy (or Caxton Cosmos) it is a natural law that books are made for publishing houses, not publishing houses for books. The presses must keep rolling, and writers must keep the manuscript coming. Manuscript can be literate without being literary; discourse can be rational and yet want coherence; insights can be novel yet far from ingenious; and phrases can be "relevant" without being revelatory. Such, I am afraid, is the manuscript Father Charles Murphy has supplied Herder and Herder for their Sisters Book League series.

Apparently, **Blessed Are You** is a redaction of a clutch of sisters' conferences on the Eight Beatitudes fetched up to fill the bill. One can distinctly hear the riffling of the sermonizer's file cards in the offing: "Anatole France used to say that people in love never bother about talking about it"; "Simone Weil called equality a vital need of the human soul"; "Puritan daughters were named Purity and Chastity, though there is also one recorded instance of a weary father naming his daughters One More Time, and yet another Faint Not."

I could hardly find it in my heart to be censorious of fervorino fodder, having perpetrated dozens of pieces of such ephemeralia myself—if, I say, if Father Murphy had not published same, heedless that **scripta manent,** and if he had not revved his motor so noisily in his introductory chapter, wherein he chastens the reader to ready his soul for the upcoming "epiphanies." Section two of the introduction is a crazy-quilt of allusions to other epiphanies on the part of C. S. Lewis, the Taoists, Karl Marx, and the disciples of Jesus Christ. (The sentence referring to the epiphany Jesus' death occasioned displays a modifier dangling as evidently as the Victim: "Seeing him on the cross, their eyes opened.")

So, slight though it is, I feel obliged to take the book to task. I shall do so obliquely by exposing how one goes about lucubrating a really "with it" set of sisters' talks and burnishing them up for a book series.

First, you keep a little thought diary, jotting down pious intuitions that strike you while scanning the newspaper or browsing through a best-seller. You note it down, for instance, that there is a mind-staggering parallelism between Saint Vincent de Paul and Van Gogh: both were individualists, both had religious involvements, and both had the same first name. Then you search the Scriptures to fasten onto some unpretentious and fairly elastic framework for your musings—say, the Beatitudes. While parsing the latest, arrestingly new version of these dicta, you become aware of a fresh supply of whimsical insights, which does not utterly replace trusty and time-worn reflections on these old spiritual chestnuts. Last, you gather all the theological "in" concepts to spruce up the discourse, like charism, epiphany, environmental, ethics, diaspora à la Karl Rahner, encounter, eschatology, pacifism, and racism. And lo! the conferences begin to write themselves.

"How blest are those who know their need of God; the kingdom of Heaven is theirs" can be made a big umbrella for your meditative meanderings. You can embroider on the term "need" the whole history of the wandering Jews and the panorama of the Third World (This is called having your cake). And then you can hark back to the old translation "poor in spirit" and gesture to venerable nostrums—shades of Job and Saint Augustine—about poverty of spirit (This is called eating your cake too).

"How blest are the sorrowful . . ." will allow you to play around with the kinds and value of suffering. Here too you may traipse the borders of contradiction, averring, "It is unfortunate that so much about religion seems to be shaded over in sorrow," that "suffering is something that belongs in the Old Testament," that "Jesus did not talk much of suffering, except in the last days," and that only a weird "kind of father takes pleasure in seeing his children punished, deprived of a good time"—all this in one breath; and in the next you assure your poor "good sisters" that "in bearing [suffering] we are to find its meaning and thereby escape it [sic]"; that Jesus "suffer[ed] the little children to come to [him]"; that he "had spent his entire [New Testament] life fighting suffering"; that spiritual dryness is, oddly enough, a heaven-sent suffering which offers "a very special and personal moment in love"; and that "suffering leads to a fullness of love, 'a fullness beyond measure'—given to us by a Man who suffered for us beyond measure." Such double talk the beleaguered sisters may find confusing, but it will keep them on the edge of their pews.

This, then, is the way to go about elaborating a provocative and relevant series of religious conferences. Once you have the hang of it, you can fool around with etymologies such as that of the word "gentle" in "blest are those of gentle spirit," not failing to broach the non-aggression concept of "meakeness" in the old version. You can opt to enlarge on the "hunger" bit of "those who hunger and thirst to see the right prevail," and lard the discourse with hagiography (Saint Vincent de Paul) and a large bouquet thrown to your favorite angry young man (Vincent Van Gogh). You can take a whimsical approach to "blest are those who show mercy" and demonstrate how to forgive is to have an active imagination. You can take "pure" in its strictest sense as used in "blest are those whose hearts are pure," and give some garbled ex-

planation that provokes but evades. In the talk on peacemakers, you can drub the Church for its pre-Vatican II political machinations and promise a brighter tomorrow. "Suffering persecution" can be stretched to embrace the phenomena of racism and environmental mayhem. Right on.

Commentary on the postscript will allow you both to swell your sheaf of conferences to book-length proportions and to drag in a word or two on love, into which all eight beatitudes may very logically be distilled (what cannot?).

Doubtless my expose has proved somewhat of a parody of Father Murphy's well-intentioned contribution to the St. Thomas More series. But it is not so very exaggerative; and rereading his introduction, I can still claim that he asked for it.

Mary: Our Blessed Lady. By Albert Joseph Hebert, S. M. Jericho, N. Y.: Exposition Press, 1970. Pp. 96. Cloth, $4.00.

Reviewed by Father Pius Abrahams, O.F.M., a student of Mariology, and a member of the Albany Marian Center.

Father Albert J. Hebert, a religious of the Society of Mary, is included in **The International Who's Who in Poetry** for 1970-1971. The present book of poems is divided into eight chapters, an envoi, and a title index—a total of ninety-six pages. Some forty of the poems have appeared in noted Catholic magazines such as **America, Our Lady's Digest, Review for Religious**, and **St. Anthony Messenger.**

Father Hebert has a crisp, clear command of poetic style, form, and imagery. Care and attention are imperative in reading and re-reading this work. One is fascinated at the beautiful figures with which poems are woven into garlands and placed at the Madonna's feet.

Underlying all of his poems is a deep conviction that Mary is most fair, that she should be loved and honored. Combined with this theme is the message that no matter how we sing Mary's praises, they will always be inferior to what she deserves and to what we owe her. "To what Dantean and Davidic heights should I aspire/thinking, seeking to praise you, O Lady/and in my hands only a broken lyre" (from "Our Lady and a Broken Lyre").

Echoing Francis Thompson's "The Hound of Heaven," Father Hebert composes: "Fair Huntress, in your white and blue/chaste more, a billion times more chaste than Diana/ and in your fire, vibrant, nobler, far more beautiful!/ how can I, why seek I to escape your loving hunt for me/ the wounds of your love-claimant arrows/ as I have done so many, many yesterdays/ and yes, the messages of all your sorrows?" (from "Our Lady the Huntress").

Mary: Our Blessed Lady is recommended to all who seek to love Mary more—particularly those who enjoy the genre of poetry.

The Third Peacock: The Goodness of God and the Badness of the World. By Robert Farrar Capon. Garden City, N. Y.: Doubleday, 1971. Pp. 119. Cloth, $4.95.

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

Father Capon tackles those many unanswerable questions and does it well. Much of what he is doing, he says, is "sightseeing, not proof," but the tour is well worth it. In the middle of it all, he even has the reader join him for lunch—one might expect this from the author of **The Supper of the Lamb** (cf. THE CORD 19:10 [10/69], 314).

For the author, creation, from start to finish, occurs within a Trinitarian bash and is filled with the apples of God's eye. "No wonder we love circuses, games, and magic; they prove we are in the image of God" (p. 14).

So much for the reputation of God "as the original Good Guy." God, however, cannot be gotten off the hook for the existence of both natural and moral evil. If evil is assignable to the freedom of all creation that too has to be blamed on God. Capon insists that we face up to the facts. He substitutes the third peacock on the left for the traditional snake in the story of the Fall; but the mystery explains nothing, except freedom and risk.

The Lisbon earthquake of 1755 was God's fault simply because he made the earth the kind of thing it is. However, "there is no badness (natural evil) except by virtue of the goodness which compete with each other in the several styles of their freedom" (p. 37).

The problem is that so many explanations involve God's doing too much or too little. Evolution, history, or Divine Plan are, however, **descriptive** and not deterministic categories. Capon suggests that "what we really feel the need of when we talk about the evolution of man is precisely the one thing physical science cannot supply: a final reason for it" (p. 61). The reason or word that lets you have both a free world and a successful God, that does the least damage and does the job **is desire.** God "doesn't **make** the world; he **makes out** with it" (p. 57).

The particularism of modern science refused to ask sweeping teleological questions and presented us with only a silent, mindless universe in which man is utterly alone. The medieval universe, to the contrary, was a friendly, rational, desiring—and desirable—place. It was a universe run by desire for the **summum bonum.**

After presenting us with a "warm and toasty" universe, creation's Love riding forth upon the Virgin's **fiat,** Capon proffers an interesting digression on the role of the theologian. The theologian does not claim that he **understands**, but that he **delivers.** He "tries to come to an appreciation of his data, not to an explanation; to a knowledge, not of what they mean, but of how they feel" (p. 71). "We arrive... not as the bearers of proof, but as the latest runners in a long relay race; not as savants with arguments to take away the doubts of the faithful, but as breathless messengers who have only recently spoken to Peter himself" (p. 72).

With half of creation always on the rack, the question remains, whether risk or freedom could ever be worth this badness. But the beauty of the concept of a **desiring** universe is that it is personal, not mechanical; it sees God not as **doing** something but as **being someone fetching;** not a divine watchmaker, but a divine lover. As the Scotist school of Franciscan theologians suggested, the Incarnation is not dependent upon sin. "This opens up the possibility that the Word in Jesus was not so much **doing** bits of busy work to jimmy things into line as he was **being** his own fetching self right there in the midst of creation" (p. 90).

As regards Christ, "it was his presence, not the things that he did, that made the difference." Might not Incarnation be his response, not to the incidental irregularity of sin, but to the unhelpable presence of badness in creation?" (p. 91). "He knows the home truth that grief and love-making are only inches apart" (p. 93). Further, "Jesus is neither other than, nor a reversal of, what the Word does at all times

throughout the fabric of creation. He is the mystery of the Word himself in the flesh. His cross, therefore, is no accident; it is the sacrament of the shared victimization by which he has always drawn all things to himself" (p. 94).

Capon answers the argument that the whole business is just an elaborate game of wishing-will-make-it-so; with how do you know that this elaborate game of wishing-will-make-it-so is not the divine device for clueing us in on what, in fact, really is so?

God has not left us to our own guesswork about the spiritualities he was up to (creation and Incarnation); he had to provide us with a few materialities. Here we have a plug for organized religion—the Church and its principal function as the sign of the mystery of the Word.

One final note: "We do both ourselves and the world a disservice when we imply that ethical strictures, if followed, will make all men glad and wise. What they need to hear from us is that the Word loves the world enough to join it in its passion" (p. 110).

Christ Is Alive! By Michel Quoist. Trans. J. F. Bernard; Garden City, N. Y.: Doubleday, 1971. Pp. 168. Cloth, $4.95.

Reviewed by Father Julian A. Davies, O.F.M., Ph.D., a member of the Philosophy Department at Siena College, and Associate Editor of this Review.

Michel Quoist is one of our popular spiritual writers today. He is the author of the best-seller **Prayers,** and more recently, **The Meaning of Success.** Both books achieved deserving praise and popularity; and **Christ Is Alive** has many of the qualities found in them. This is a book on Christian spirituality, but more specifically, it is intended as a new spirituality for our times. In the foreword to the book Quoist asks his readers to be sure they read that section of the book (since many simply skip forewords) in order to understand his approach and method. Therein, he explains that (a) he does not intend his book to be all-comprehensive, but rather selective—utilizing reflection only on those aspects of the Living Christ which need clarification particularly for modern man; (b) the church he writes about is the Body of Christ, realized and sanctified in her members, and not the institutional church as such; and (c) this book is not so much the fruit of long, reflective study, as an observation on his own life and that of others—and the results of those observations. "I wish to write nothing but what has been lived," insists Quoist. Finally, the author studiously tries to avoid a technical or theological language; ordinary lay Christians were asked to help him in this effort by checking the text before its publication. It is for the ordinary reader he intends the book, and it is not a book he envisions being read by priests and religious only. And the tone of the book is one of optimism; hence the title: **Christ Is Alive!**

Quoist believes that today's Christian must translate the eternal love of Jesus into the actions of modern man. And so the spirituality of today will differ and must be renewed by the Church; charity in action must be kept in line with the age we live in. In the light of questions man keeps asking today, and especially through the existential agony of the young asking, "What is the meaning of this life?" Quoist attempts to bring us a practical spirituality for the 70's. He feels strongly that the Church has failed to assimilate itself into the great mass of workers; in many ways he feels that there is a real threat of revolution in our midst. And he wonders whether the modern world is indeed "allergic to Christianity." These are strong questions and observations, to be sure. But they are honest and forthright, and we cannot take the approach of the ostrich as we have so often done in the past. The author makes an honest effort to bring forth a relevant and up-to-date spirituality for us, trying to explain the Christian as a "whole man," prey to sin and suffering, poverty and abuse, and not so spiritualized that the world has little or no effect upon him. On the contrary, it is in the world and through it that man works out his salvation, and a spirituality for him has to be drawn with him as a secularized creature.

The book has been divided into three parts: man and his relationship to Christianity; Christ's own relationship to Christianity; and Christ and his relationship with the Christian. And so it is, God, Christ, man, and the universe are all one world, and the Christian in this world has an obligation not only to save his own soul, but to save the world as well. This, I think, is the main thrust and the value of **Christ Is Alive!** Quoist is not the first to bring out this aspect of spirituality so important for us to understand; as a matter of fact, it is a very Franciscan and a very Christocentric idea; but he is one of the few modern writers to bring it out with such sincerity and clarity—and he pleads urgently for a hearing. Quoist is sure that Christianity, by means of a new spirituality, holds the answer to all the problems that beset men today. Here he emphasizes the Christian obligation of charity in its highest degree. Christianity and the new spirituality Quoist offers it will be successful since it satisfies man's needs and fulfills his destiny by encountering and living Christ.

Christ Is Alive! is called a new spirituality for our times. Today's Christian will not live as yesterday's Christian. He must not! Man's search for God takes place in daily experience and must, then, be renewed constantly, even daily. To live in Christ entails affirming one's commitment to man's own creative task, that of building a better world. Quoist is convinced there can be no authentic spirituality without genuine concern for others; physical suffering, hunger, social injustice, and the other ills plaguing society are the concern and responsibility of the true Christian. It is deplorable that certain Christians are acquainted only with the historical Jesus. To Quoist it seems that this is the spirituality of Christianity in the age of adolescence. And we shall never be able to know the authentic Christ without knowing all his members.

This is not a book to be taken up and devoured in one reading. It is a serious book on today's spirituality, and it will induce much thought and discussion. There is no mistake that it offers new facets and approaches in a fresh and readable style. The material within it deserves more than casual confrontation. Quoist is in complete accord with the teachings of the Church; but he seems to hope that the Church will move more quickly and decisively in the approach he takes: a reconsideration of the relationship of God and man to the Church, and to one another.

Come Blow Your Mind with Me. By Andrew M. Greeley. Garden City, N. Y.: Doubleday, 1971. Pp. 235. Cloth, $5.95.

Reviewed by Father Theodore Cavanaugh, O.F.M., Assistant Pastor at St. Anne's Church, Fair Lawn, New Jersey.

It is Father Greeley's thesis that American Catholicism has seen too much "mind-blowing"—that it is right time to get off the kooky li-

turgy, sensitivity, anti-structure kick and set about building durable structures in the Church that can capture the thrust of Vatican II and root the Church firmly in the contemporary world. In the first part of this collection of essays, Greeley sees Americans yearning for the sacred, the mystic, the transcendent—precisely at a time when enthusiasm run wild in the Church is casting off vestments, underplaying the role of the saints, and apeing a scientistic, rationalistic outlook that has disillusioned today's Americans. In general, American Catholics stop doing something when everyone else is starting it (and vice versa). In the second series of essays, Greeley argues that the Church is struggling to shake its own immigrant tradition and the styles such a tradition encouraged—and, at the same time, to put into practice the pattern of coresponsibility and cooperation in governing which Vatican II has urged as a replacement for the feudal patterns which the Church followed for centuries. With regard to the American Church, Greeley is more the sociologist than the social observer, citing research studies indicating that the American Catholic has caught up economically with his WASP brothers, and that Catholic schools are doing a pretty good job doing precisely what we want them to do. The chapter on Catholic education is a must for Catholic educators, most of whom—I agree with Greeley here—are filled with an irrational self-hatred and have accepted out of the air much foolishness about the nature and value of Catholic education: that it is divisive, e. g., losing support, not reaching the poor, needlessly duplicating the work of the home.

Each of the essays stands on its own. I confine my remarks to just a few of them. Greeley's earliest article on religion on the Catholic college campus seems to have been prophetic, or perhaps creative of the present informal, scantily-structured character of Catholic life on some if not most of our campuses. The essay on leadership in the Church and the fantasy about the Papal Press Conference are, I submit, too harsh on our leaders, and, in the latter case, too romantic, too mind-blown. The critique of sensitivity is strident, and undoubtedly the work of a man who has seen others hurt —perhaps even himself been hurt —by it. Someone had to tell the faddists that inexperience is a disqualification for dealing with the human psyche, and that interpersonal encounter (nude or otherwise) doesn't produce instant wholeness.

One area where Father Greeley and I have to part is in the area of sex. Greeley regards the Church as failing to recognize the Freudian revolution, and claims **Humanae Vitae** to have been a disaster for the Church. The fact that he put his almost hysterical criticism of Pope Paul in the book's introduction, almost deterred me from further reading. With regard to the Freudian revolution and its significance, I suggest that he, not the Church, is suffering from the guilt complex (p. 159) over Manicheism, and that **Humanae Vitae** is one of those facts which the long run shows to have been charismatic.

Come Blow Your Mind with Me has the usual Greeleyan limpidity, and wit, though a little more of the sensational and bizarre than one expects from a moderate (e. g., the pot Mass described on the rear jacket). It's a book well worth reading, despite the author's faults—most grievous to me being his uncharacteristic and regrettable assault on the papal stand on human life.

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COVER AND ILLUSTRATION CREDITS

The photo of Father Constantine Koser, O.F.M., is by "Foto Lampo," Sante Mondello, Rome. The illustrations for the August issue have been drawn by Sister Barbara Marie, O.S.F., of St. Joseph's Hospital, Tacoma, Washington.

the CORD

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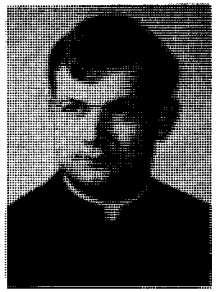


AN EXCLUSIVE INTERVIEW

Listen to the Voice of Your Father

The April 1971 issue of *Citta Nuova* published an extremely interesting interview of Pasquale Riwalski, Minister General of the Friars Minor Capuchin. It was then that the brainstorm came; how about an interview with our Minister General, Constantine Koser, for THE CORD? I thought that this would be especially interesting for American friars in view of the forthcoming Extraordinary Chapter and the mass of questionnaires coming forth from the General Curia in recent years—which, I am sure, has caused more than one friar to wonder just what is going on in Rome—and even, what is going on in our General's mind and heart.

The Editor of THE CORD was enthusiastic. I was ready. Now it was a question of securing an interview with Father General, whose schedule was already overloaded with Commission Meetings, Chapter preparations, and visits to our friars in Spain and Yugoslavia.

I prepared a list of questions, wrote a letter requesting the interview, and sent the whole packet over to the General Curia on April 14th. Fifteen days later, on Thursday, April 29th, I had a phone call from Sergio d'Urso, Father General's personal secretary, who told me that the General would see me that evening at six.

I was uncertain as to how the interview would be conducted, and so brought along a tape recorder as well as writing materials. Father General said that he preferred taping the interview, as it would save considerable time. He also stated that he would answer the questions in Italian, as this would be easier for him. He speaks English, of course, but I don't think he feels very comfortable with it. The interview lasted more than an hour, with Father General answering each and every one of the previously submitted questions. But it must not be thought that our discussion was limited to these prepared questions. It took its natural course, as any conversation will, and we got into areas and subject matter not included in the questions I had previously sent him.

Father General, who is only 53 years old, was completely relaxed and at ease during the entire time. He sat back on the couch in his little parlor and intermittently puffed on a cigar. He was absolutely candid, as the reader of this interview will discover, and it was a pleasant hour.

After the interview, of course, came the hard work of transcribing the text from the tapes. Then the translation from Italian into English, always trying to preserve his manner of expression. The text that follows was, of course, presented to Father General for his approval prior to its publication in THE CORD or elsewhere.

What follows is, then, I think, an interesting insight into the mind and heart of Francis' 115th successor. And I am sure that in Father Koser's words and insights there is something for all of us—especially the young friars.

R. S. Almagno
Rome
20/may. 71

Romano Stephen Almagno, friar-priest of the Immaculate Conception Province (New York) is research scholar and librarian at the Collegio San Bonaventura, International Franciscan Research Centre, Grottaferrata, Rome.

§1 *A first question—not really very important—but one which not a few friars have been asking, is why the selection of Medellin, South America, as the location for the Chapter?*

During the sessions of the 1968 Plenary Council, it was decided to convoke and hold, in 1971, an Extraordinary General Chapter, and this in the United States. But a few years later (1970) the American Ministers Provincial felt that it would not be feasible to hold the General Chapter there; and so, in 1970, the Plenary Council studied the question and during the sessions the large seminary at Medellin was proposed as a possible location for the Extraordinary General Chapter.

Medellin has a large and spacious seminary—and you know that we have few friaries, in the Order, which are large enough for a General Chapter. Then too, the climate there—usually between 60 and 70 degrees with little variation—would be suitable to all.

And so, after long discussion, Medellin was selected. And this especially because we had the intention of holding the General Chapter for the first time outside of Europe. Of course, there was opposition, doubts, and reservations; but in the end a qualified majority of more than two-thirds of the Plenary Council, decided to hold the Extraordinary Chapter, to have it outside of Europe and at Medellin. The Province of Columbia has accepted this decision with great enthusiasm, and I hope that all will go well there this coming August.

§2 *Can you give us some idea of the duration of this Chapter? How many friars will be there? And what languages will be used for the papers and discussions?*

At most, the Chapter should last five weeks, although I think we can easily accomplish our work in about four. Of course, the duration of the Chapter depends to a great extent on the capitulars—how long they wish to discuss matters—and on the very organization of the Chapter itself. In order to avoid a prolongation of the Chapter by the introduction of new business, the General Definitorium has—invoking the provisions of the General Constitutions which state that only the General Definitorium can authorize the introduction of new business—closed the agenda.

There will be about 160 or 170 friars at the Chapter: 120 voting members, then the personnel of the secretariat, periti, and the staff (about 20) for simultaneous translation.

As to the papers (documents) of the Chapter: the General Definitorium, after lengthy study and discussion, has decided that these be printed in Latin. This decision was reached, not because Latin is so well known today, but rather because it is practically impossible to do otherwise. The cost of printing the Chapter documents and their synopsis in five or six languages would, indeed, be prohibitive. And so, to simplify matters, Latin has been selected as the official language for all the Chapter documents.

As to the discussions "in aula" (from the floor): English, French, German, Italian, Spanish, and of course Latin will be accepted. We have all the necessary apparatus for simultaneous translation. And the various Circumscriptions have provided for their translators. I hope that all will function as well as it did at Assisi in 1967.

§3 *This Document on Education—what is it all about?*

You ask about the document **De Institutione (On Education)**. During the 1967 General Chapter, the Order was thinking in terms of statutes and norms for the missions, parishes, pastoral work, schools, etc. But since 1967 a lot has happened; and today there is a certain "allergy" to statutes and norms. The response to the questionnaire sent to the whole Order during the preparatory work on this document, revealed a strong opposition to statutes. And some of the friars even felt that nothing at all should be done—stating that the already existing prescriptions in our General Constitutions are enough, if not in fact too much.

I feel, however, that a certain general orientation is necessary. And this, especially in view of the many rather confused experiments so current and popular today.

The Commission entrusted with this work, then, is (in view of the sentiments prevalent in the Order) no longer working on and thinking in terms of statutes and norms. Rather, it has prepared a document which is orientative. It hopes to express a basic common denominator, while leaving open the possibility of pluralism in the various regions of our Order. We hope to have a document on education that will be really orientative and stimulating....

§4 *In other words, guidelines.*

Yes, guidelines. Guidelines that will be stimulating and that will respect the rights and freedom of the various regions of our Order. At least, I hope so.

§5 *And the Document on the Missions?*

The same applies here. Both the General Curia and the Commission entrusted with this work realize that we are in a period of transition. And therefore we are in no way at all thinking of preparing documents "ad perpetuam rei memoriam." Right now, we are intent on establishing these provisional guidelines. In the future we shall see how these should be changed or updated.

§6 *In your Christmas Encyclical Letter, you mention that the Extraordinary Chapter will investigate and evaluate how, to date, the new General Constitutions have been received by the Order. Now, no Minister General, I think, has visited the friars as much as you have—and certainly few in the Order have a better vantage point from which to give an opinion in this regard. How do you feel the new Constitutions have been received?*

To date, the General Curia has received 144 documents from the various Provinces, etc., in response to the Questionnaire that we sent out regarding the new General Constitutions. Of course, the recent mail strike here in Rome has delayed both the arrival (in Rome) and the delivery here (at the Curia) of other responses. Unfortunately, these will not be able to be considered, for today the Commission is completing its collation of these responses and tomorrow it will begin drafting the report for the General Chapter.

In general, the Order's thinking is reflected in the response to this Questionnaire on the new Constitutions. Thinking which I am, more or less, acquainted with from my travels throughout the Order and my contacts with the friars.

Now, to answer this Questionnaire many friars read the new General Constitutions for the first time. Some hadn't yet looked at them; others had forgotten all about them. And this, their first contact with this document from the Order, is already an advantage for the Order, in as much as now the new Constitutions have been read and studied more than previously.

Then too, these responses show that the basic ideas contained in the General Constitutions and the Introductory Spiritual Texts (ideas already in vogue before the General Chapter formulated the new Constitutions and Spiritual Texts) are pretty well understood. This doesn't mean, of course, that the Order is perfect in the daily living of these basic ideas found in the new Constitutions and Spiritual Texts.

In a word, then, the basic notions contained in the new Constitutions have been rather well understood and have been notions which have given a certain directionality to the Order during these last years. And I can see—almost everywhere—that these ideas have had their influence.

The knowledge of the individual articles in the new General Constitutions is somewhat less....

§7 *You mean—the particulars of the new Constitutions?*

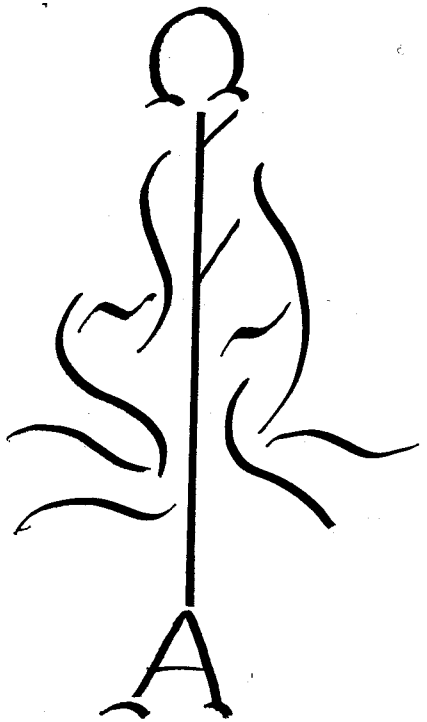
Yes, and of course, there is a certain a priori here. I mean, an a priori thinking which holds that whatever is formulated as an article of law is of little or no value—meaningless. The very opposite is true. For in the Constitutions there is a lot of spirituality. And to maintain that the Constitutions are nothing but legalism is, really, to propound an erroneous opinion. And to maintain such an opinion is to show that either the friar has not read the new General Constitutions, or he has not sufficiently understood them.

I find that, in general, the first four chapters of the new General Constitutions (chapters dealing with our life as friars, prayer, poverty, etc.) are very well understood. The section on "De Regimine" is less well known. And this is perfectly understandable, since the vast majority of friars have little to do with the validity of elections, etc. The majority of friars can, with a real naturalness and even legitimacy, be unaware of these aspects of the new General Constitutions.

§8 *Yes, I guess those particulars are not really germane.*

True. And there is nothing very bad about a friar who says I have not read this section of the new Constitutions and am not even interested in it. It would be quite different—quite another story—were he to state that he is not at all interested in what the Constitutions have to say about prayer or poverty.

So, you see, we really cannot say



that the Constitutions as such are really completely understood. But the ideas within the new General Constitutions are now common knowledge—and these ideas are having a transforming influence in the Order. And the aggiornamento, renewal, etc., that is going on within the Order is due to these basic notions. You see, the new General Constitutions have created a climate, a milieu, and the Order is now living within all of this. This "new spirit" has taken root, even in those areas and among friars where the Constitutions as such are not fully understood.

§9 *Do you think the "new spirit" in these Constitutions has been sufficiently understood?*

Sufficiently understood? Well, in a certain sense, I would say yes. Naturally, we always hope for and work towards more. You see, the Constitutions certainly do not enjoy the same worth as the Rule, the writings of Saint Francis, or those of Saint Bonaventure. Rather, the Constitutions furnish us with a certain expression and reformulation of the Franciscan spirit. And they give the individual friar an aid towards implementing this spirit, **hic et nunc.** Therein lies their worth. At the same time, the General Constitutions are a set of norms for the good ordering and functioning of a society of men, such as is the Order.

But it must be remembered, too, that the Constitutions set out the practicable and not the ideal. This is their value too—this and nothing more.

As for the "new spirit" that has invaded and now pervades the General Constitutions: this "new spirit" needs to be better assimilated and more frequently meditated upon by the friars. I believe that this "new spirit" can activate a tremendous amount of growth in the Order. It is, therefore, deserving of more attention than it has, to date, been given. But despite this need for more reflection on our part, this "new spirit" is here, within the Order and it has had, and is having, a great effect on the Order today.

§10 *Father Philotheus Boehner, the founder and first editor of THE CORD, used to remark that the Rule and Constitutions were the least expression (the minimum) of what is required of a friar in his journey towards and in God. Would you comment on this, please?*

What Father Böhner says is true; if you are looking at the Constitutions from the aspect of the prescriptive.

§11 *Simply as laws?*

Yes, as laws. The Constitutions do not furnish us with the ideal. Rather they affirm that when a person habitually functions under or below this level—well, then, it is rather difficult to say that he really wishes to be a friar. Rather difficult! Our new General Constitutions are, however, geared in many areas to the ideal.

And then too, we must say that not everything in the Constitutions is so binding that were a man not to observe a certain point, one could affirm that he has no sincere desire to be a friar. There are very many options in the new Constitutions. And there are many, many ways of doing things. And precisely for this reason the superior has the right and the duty to grant dispensations. The Constitutions (at least certain aspects of them) are not laws that must be imposed at any cost. No, one must be careful here and distinguish well.

So as regards the prescriptive, the aspect of law, Philotheus Böhner is correct when he says that the Constitutions set out the minimum that is required of a friar. And it is for this very reason, as I have stated, that the Rule and writings of Saint Francis, as well as the writings of Francis' first followers, have much more value and importance than the Constitutions.

§12 *I suppose that Father Philotheus was referring to the Constitutions of his day, which were certainly more juridical than our own.*

Yes, but even there—take for example the General Constitutions of 1953. If you gather together everything that the Constitutions say about what a superior should be... well, there is a lot more spirituality there than is at first apparent. Or, take for example the prescriptions regarding the use of money. These prescriptions have a juridical formulation and dress. But when you try to live those prescriptions, they are transformed into a means of holiness. Am I right?

§13 *Yes, they are legal expressions of a spiritual witness.*

If you observe the Constitutions with a juridical and formalistic mentality, then they are worthless. But if you really try to understand the meaning of the Constitutions and apply this to your daily life, then the Constitutions will be a great help to you. And if this was true in the former General Constitutions, it is even more so now.

Naturally, if you take an article of the Constitutions which states that for validity an election must be held with written ballots.... Well, if you do what the Constitutions prescribe you have a legal election. But this has little effect or influence on your spiritual life. These norms are simply juridical formulas and structures that are necessary for the good ordering of

any society. You don't go looking for spirituality within these prescriptions. But elsewhere, yes. Very definitely, yes.

§14 *Again, Father, in your Christmas Encyclical Letter you listed a number of spiritual norms which should provide a guideline for our renewal. Among these you stress "brotherhood more than authority," "internal more than external religiosity," "voluntary more than enforced poverty," "persuasion more than compulsion," "group dynamics" as a means to shared authority and responsibility, etc. How do you think most friars have accepted or understood these spiritual norms or guidelines?*

Let's look at the question of shared authority and responsibility. There have been serious complaints from and among the friars, that too little attention was given to personal responsibility. And many friars asked for a law, system, and structure wherein there would be more room for an individual to exercise responsibility. All this was done—as is evident—in the new Constitutions.

But what often happens is that responsibility is either not given, or, when given, it is not assumed. This happens all too frequently. But the only way in which a person can assume responsibility is to live it, and take it, when it falls upon him. And yet, often when an individual is confronted with a decision, for which he alone will be responsible—too often, too many of our friars will not assume this responsibility. They reject it....

§15 *They are afraid.*

Yes, they are afraid: they have a certain fear and they look for someone else who will solve the question and assume their responsibility and their duty. This happens all too frequently. What I'm saying is that an individual must assume responsibility. Sadly, too few do. You see, freedom—my personal freedom—is not just having the possibility of doing what I like. That is only convenience. Rather, freedom—my personal liberty—is the possibility of doing that which will in some way perfect and better me. All too often, I'm afraid, rather than moving ahead and bettering ourselves—we settle for the point of least resistance and most convenience.

Let's look at the area of obedience — persuasion more than compulsion. What this simply means is that the superior must try to convince rather than command. But on the subject's part this presupposes a willingness to listen. If the subject will neither listen nor reason, then any manner and means of persuasion is futile. There are always two sides to the situation and two people involved.

You see, each of these guidelines presupposes a certain mutual cooperation. And precisely what makes it rather difficult to put these guidelines into effect, is that they also presuppose and represent a very high level of human and spiritual maturity. I do think that the Order has much work to do and a long way to go in order to achieve the level presupposed by the Constitutions and these spiritual norms or guidelines.

Let's look at poverty. If a person comes and asks me a question regarding liceity in the use of material goods—well, you see the very question is mistaken—it is all wrong. A friar who has freely professed a life of poverty should be asking himself whether or not he needs this thing. If he needs it, fine, no problem. If he doesn't, then the answer is obvious.

The moment a friar who has professed voluntary poverty decides to use every possible thing that comes his way—careful, of course, to stay within the "limits" of his vow—that friar has sadly missed the whole point.

We would do well, each of us, to watch the way we formulate the question. We should ask ourselves, Do I need this or not? If I do not, then forget it. On the other hand, if I need something, then there is no problem. Right?

§16 *Yes, for my work or whatever...*

Exactly. If a friar is studying biology he needs a microscope. And if he intends to do some really original research, or if he is a professor of biology, then this man needs a very good and a very expensive microscope. If on account of what he thinks is the spirit of poverty, this friar is satisfied with a second-rate microscope, then he will be a second-rate biologist. And if this friar should, on the other hand, purchase a very good microscope, this is no luxury. Rather, it is (for him and his work) a vital necessity. Again, if he can use a microscope at the University, and this microscope is a good one, then he has no need of purchasing one for his room or study.

But let's say that this friar's neighbor is a professor of theology, and because the friar-biologist has a microscope, he wants one too. You know how it goes: if he has this, why can't I? Well, we are already far afield from the whole meaning and spirit of the life of poverty. Understand?

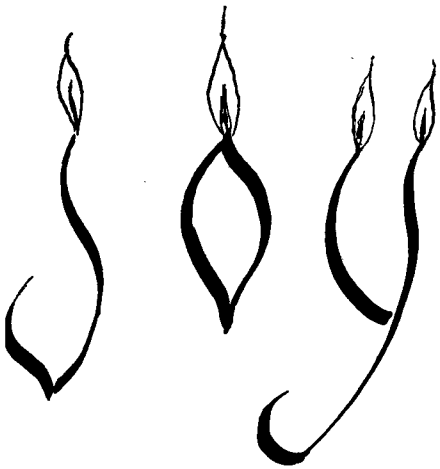
Unfortunately, the situation I have just described is all too common among our friars.

§17 *And what about this forthcoming discussion, in the General Chapter, on vocations in our Order? In one of your norms you state: "There should be more emphasis on unity in the midst of pluriformity than on uniformity." I know that young friars in the United States were particularly happy with this statement. Would you comment, then, on whether or not you feel that young people can find total self-actualization in the Order today?*

Father General hesitated, so I rephrased the question.

What I mean, Father, is that our students want the opoprtunity of truly being themselves. They like that idea, "unity in the midst of pluriformity" and more emphasis on "unity... than... uniformity." For example, our students want freedom in dress and grooming—this means a lot to them.

In my opinion an individual says a lot about himself by, through, and in the means that he selects



for his self-affirmation. The more a person has need of external signs for his self-affirmation, the poorer he is as a person and as an individual. And the opposite is true: the less a person has need of these external signs of self-affirmation, the richer is he, especially interiorly.

Now, it is very normal that during youth, while the maturation process is continuing, there be an acute need of external signs for self-affirmation. Take the example of a young man who has a sports car and drives around making as much noise as possible. He wants to be noticed. An adult, a mature adult, on the other hand, will try to be as quiet as possible. The adult has no need of affirming his personality with noise.

There's something of all this in the spiritual life. In the not too distant past we made the largest knots possible on our cords, wore immense rosaries, etc. These were signs of and for the times and a means of affirmation.

There is, of course, always the need of a certain amount of external signs; for we are, after all, men and not angels. But it is precisely the important element of discretion in the use of these external signs which is the measure of a man's maturity. And so, for these and other reasons, I think that when an Order—our Order—takes these external signs for what they are: that is, that they do have a certain importance but not too much, and that it is not worthwhile engaging in endless discussions on these matters—then I think this is in itself a sign of maturity within the Order itself. And the more an Order discusses the form of the habit, external signs, etc., then... understand?

All this means that, for me at least, unity resides more in the mind, heart, and interior, than in external signs. When I meet a friar who is really mature and who is seriously trying to develop spiritually, then as far as I am concerned, he can do whatever he likes. For really, what he wants to do is to grow in Christ. This is exactly what Saint Francis did with Friar Giles and Friar Bernard: he gave them his blessing and sent them off on their own. Others, instead, need to be helped and held in check; else they will get all mixed up. And this, after all, is the duty and the love of a superior for his friars. A superior must try to know his men.

He must allow one to move right on and must restrain another.

Unity does not reside in external signs. When it does, we have only uniformity. Real unity is interior. Conversely, multiformity and pluralism have nothing to do, either, with external signs. Rather these too are interior, and consist in the person's immersing himself in authentic Franciscan spirituality which admits of as many variations as there are friars in the Order.

§18 This, of course, has historically always been one of the characteristics of the Order.

Yes, the point is that one's individuality must be authentic and must never be an imposition upon others. Young people today talk about being terrorized by adult conformity. Yet they themselves are all too frequently very adept in exercising the same pressures. You know, the youngsters who make a racket at midnight as they race their motorbikes through the streets. This is a form of imposition—of pressure, of terrorizing. And so when they scream against tyranny, they know very well what they're talking about, because they've practiced it well. In the Order there's

§19 The same situation.

Yes, the very same situation. Any form of imposition upon others is out of line. If individuality is a characteristic of our Order, as indeed it is—it always has been a discreet and charitable individuality.

§20 You know—better than I—that our Order is not without its prophets of doom and gloom, forecasting that the Order is dying, if not already dead. What do you feel in this regard? I mean, do you think that the tremendous efforts towards a "more seraphic, poorer, and more evangelical life" which you described in your Christmas Encyclical, are signs of continued life and growth?

Well, let's take the case of a seminary professor. A few years ago, the minor seminary was filled to capacity and bursting with life and action. You know: 150 students, a full corps of professors, etc. In a word, all was going well. Now the place is empty—there are only 20 students, etc. This friar certainly has the impression that the world has come to an end... at least his world. Or, the situation of a professor in one of our theologates: there were 50, 60, 70 students and now there are only 5, and these are attending the diocesan seminary. The theologate is empty, the province doesn't know what to do with these large houses, etc. This man, too, is depressed and feels that there has been a real degradation.

Now, the fact that the phenomenon of our steadily decreasing vocations is a matter of grave preoccupation, cannot be denied. And since I am not a prophet, I have no idea as to how things are going to turn out. Sure, all this is preoccupying. But what I don't believe is that this decrease in Franciscan vocations is caused by an intrinsic lack in the Francis-

can ideal itself. Not at all! I think that Francis and his ideals are today a supremely attractive force in the world—especially for and among young people.

§21 *Yes, Father, but you yourself stated in your recent book,* Our Life with God, *that the world has the impression that while Saint Francis is a modern man, his friars are antiquated.*

We must find the way—not by making propaganda, or by trying to "sell" our "product"—of living our Franciscan Vocation in a manner that will be convincing to the world.

§22 *And yet, Father, whenever one reads about Charles de Foucauld, the Little Brothers of Jesus, Taizé, or Mother Theresa, one gets the impression that the world sees them as the true and the modern Franciscans. Just a few weeks ago,* The Tablet *spoke of Mother Theresa's work in India as a new Franciscan movement. It seems to me—and, I know, to many young friars—that when people see in others qualities that they know are ours and label them as such—qualities which we don't seem to show them... it seems to me that we are in a bad way.*

You're right. And yet the actual and real situation in our Order is that we have many friars, thousands of them, who are living their Franciscan vocation in a way that is convincing for the world. Thanks be to God for that. During my travels I have repeatedly seen how much the world respects and loves so many of our friars. Friars who work quietly, silently in the confessional, parlor, classroom, or at the door. These friars who are in daily, often intimate, contact with the people—and who are admired and loved by them—are very numerous.

That each of us should feel challenged by the labelling of the Little Brothers of Jesus, Taizé, and Mother Theresa's work as "Franciscan," is, I think, a good challenge. But the point I want to stress is that we should not say, "The Order should be like this." For the Order is no one. Rather we should — we must — say, "I must be like this." For I am the Order.

§23 *In other words, the incarnation of the Franciscan ideal in my person.*

Precisely. The moment a friar says, we should do this... that is the time when no one does anything. The friar must understand —each one—that **he must do it.** I must do it. I am responsible for the reputation of the Order in the world. And if I do everything I can, as best I can—then I am already doing a lot. Instead of saying "the Order should," "the superiors must," "the professors and pastors ought"—each friar should say, **I will do this.**

When a friar comes to me and says that he wants to leave the Order because the Order and his community have given him nothing.... Well, did you come to receive or to give? Franciscan spirituality is essentially a spirituality of generosity. The question really is: What did you give to the community? Why do you complain that the Order and the community have given you nothing? And the more the friar complains, the surer am I that he has given nothing of himself to the Order and the community. For even if a friar lives in very difficult and trying circumstances—and he gives his all in that situation and in that community —hard as his life is, he will find great personal satisfaction and at the same time be a tremendous leaven of good in that community.

You see, the question and the problem cannot remain on the level of that which the Order should do. Rather it is what **I** can and must do.

§24 *So we're back to John of the Cross' idea about where there is no love, you put love; and you will discover love.*

The Gospel goes much further. The Gospel obliges me to love my enemies—not just those who are indifferent and cold to me. I am not dispensed from loving the friars, my brothers. And I must love them all — not only those who are indifferent and cold to me, but even those who might want to kill me. And if I try to love them, to love them all—then I am on the right path. Otherwise, I am mistaken.

§25 *Lastly, Father General, do you have any words for the young friars in the United States, regarding their task in the whole effort towards renewal within the Order?*

I want to say that I am pleased with the unrest among young people, and therefore among our young friars. A young man who isn't restless is either already old or dead. Their restlessness doesn't worry me. What does concern me, however, is that this restlessness be applied to something really worthwhile—to something **solid** and **important** for the Church and the Order. I am concerned lest their restlessness and desire for change remain simply on the theoretical level — on the level of We should and The Order ought. I want the young friars to feel and act in this way: **Now is the time for me to do something.** I would like them to reflect upon the fact that I can—I must—I will... act now. But again, this must be geared to something solid and important for the Church and the Order. If our young friars channel their restlessness and desire for change in this way, then I think their generation will be far superior to our own. I have nothing against restlessness.

§26 *Thank you, Father General.*

You're very welcome, Father.

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Doxology for the Angelus

Glory be to God the Father
For the mighty power
Which He lent the Virgin Mary
As her nuptial dower.

Glory be to God the Son
For the wisdom deep
Which He stored in Mary's soul
For all her days to keep.

Glory be to God the Spirit
For the love most pure
Which He poured in Mary's heart
Evermore to endure.

Glory to the Father God;
Mary was His Child,
Going about her daily chores
Obedient and mild.

Glory to the only Son;
Mary was His Mother,
Who lavished Him with warmer love
Than ever shall any other.

Glory to the Holy Spirit;
Mary was His spouse,
And swept and kept immaculate
His spiritual house.

Glory be the God Creator
In His daughter pure
Who ate her food with gratitude
Seeing she was so poor.

Glory be the God Redeemer
In His Mother all chaste
Who was a virgin and yet did not
Her woman's body waste.

Glory be the God Consoler
In His willing wife
Who corresponded to His graces
Throughout her blessed life.

Glory be to the Father, Son,
As well as the Holy Ghost
In Mary, tainted human nature's
Solitary boast.

Robert J. Waywood, O. F. M.

Myth and Symbol in Bonaventure

Ewert Cousins

Any comprehensive study of myth and symbol in Western culture should not ignore the rich material from the Middle Ages. Too often the logic of the schoolmen, their metaphysical speculations and their scholastic disputations have distracted the twentieth century philosopher from the importance of symbols in the fabric of medieval life. Medieval man lived in a world that was alive with symbols. All about he saw graphic representations of biblical themes: on frescoes on chapel walls, on the capitals of Romanesque columns, on the façade of Gothic cathedrals, on the pages of illuminated manuscripts. Each year in his liturgical cycle he re-enacted the great events of his religious past: the Exodus, the Last Supper, the crucifixion and resurrection of Jesus Christ. Knighthood and courtly love provided him with new variations to ancient mythic themes. Allegory flourished in all genres of literature: in the romances, the songs of the troubadours, the miracle and morality plays. Political and military life were ablaze with color and embellished with symbols of power, courage, and fidelity.

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Dr. Ewert Cousins, Assistant Professor of Theology at Fordham University, *presented this paper at the Forty-fifth Annual Meeting of the American Catholic Philosophical Association, held April 12-14, 1971, in Pittsburgh. It will appear in the Association's Proceedings, vol. XLV (1971), and is here reprinted with permission.*

Medieval myths were decidedly Christian and were moulded by the political and economic forces of the times. Yet they were deeply grounded in the past. Their roots plunged back into the Roman and Greek era and to the more primitive mythic substructure of the Indo-European world. They were ultimately grounded in the most basic mythical level of mankind. In many respects, the symbolic world of the Middle Ages was like the cathedral of Chartres. In ancient times the area of Chartres was an important Druid center, where ceremonies were held around a well which has been discovered under the cathedral crypt. In the Gallo-Roman era there were venerated at such sacred areas statues of the mother goddess, at times depicted seated with an infant on her knees. Christian legend claimed that before the birth of the Virgin Mary a pagan king of the region of Chartres, under mysterious inspiration, had a statue sculptured of a woman holding an infant and containing the inscription: **Virgini pariturae.**[1] On the site of the ancient pagan place of worship, Christians built a series of churches where devotion to Mary flourished. Through the centuries the structures became more elaborate until in the twelfth and thirteenth centuries there rose the great cathedral Notre Dame de Chartres, with its intricate Gothic - Romanesque design, its elaborate stained glass windows, and its delicate sculpture. Like the cathedral of Chartres, the myths and symbols of the Middle Ages emerged from primitive levels and evolved through suc-

[1] Emile Mâle, **Notre Dame de Chartres** (Paris: Paul Hartmann, 1948), 9-10.

ceeding stages until they flowered in the elaborate synthesis of the high Middle Ages.

Symbols not only played a major role in medieval life, but they were reflected upon with considerable self-consciousness. The architects of the great cathedrals employed a type of symbolic geometry in developing their intricate structures. Theologians explored religious symbols systematically according to the fourfold senses of Scripture. Philosophers developed a metaphysics that was so profoundly in touch with symbols that it not only provided a philosophical explanation of symbolic thinking, but affirmed that the symbol was the key to understanding the deepest level of reality. All of reality: the inner life of God, and the created world, is to be understood according to the metaphysics of expression and representation. The divine life is self-expressive; for the Father begets his Son, who is his Image. The Son contains the archetypes of all possible creation; hence the created world—as a whole and in all of its parts—is the expression of the divinity; for it participates in and reflects the divine Image or Word. Thus the world is seen as a mirror reflecting God. Consequently it is not enough that one understand the internal intelligible structure of finite beings or see them as created by the power of God. One must also see them as **reflections** of God, for this is their deepest reality.

This metaphysics of expressionism and exemplarism was derived from Platonism and neo-Platonism, but was developed with distinctly Christian and medieval dimensions. It was Augustine who formulated Christian Platonism for the West, and from him the tradition flowed into the Middle Ages. It accumulated new currents from Boethius and the pseudo-Dionysius; it was developed systematically by John Scotus Erigena and explored with originality by Anselm. In the twelfth century it was cultivated by the Victorines, from whom it flowed into the early Franciscan school in the thirteenth century. Alexander of Hales passed it on to his pupil Bonaventure, who elaborated it into a typical medieval synthesis. To the earlier Augustinian and Victorine traditions Bonaventure brought specifically Franciscan elements: Francis' love of nature, an interest in individual material objects and a sense of the coincidence of opposites. This exemplaristic tradition, which reaches a certain climax in the early Franciscan school, deserves the attention of those interested in myth and symbol. Unfortunately, the predominance of Aristotelian logic throughout the Middle Ages and

of Aristotelian metaphysics in the late thirteenth century—with its emphasis on efficient, formal and final causality—has tended to obscure the strong current of exemplaristic metaphysics that permeated the earlier Middle Ages and provided a philosophical basis for the rich symbolic life of the period.

These two strands—the rich symbolic life of the Middle Ages and its metaphysics of symbol—provide the two poles of this present study. These two poles converge in a remarkable way in Bonaventure. His metaphysics of symbol is highly developed and integrates systematically the richness of a long tradition. It is of more than historical interest, for it can offer resources to the twentieth - century philosopher seeking to formulate the metaphysical basis of myth. On the other hand, contemporary research into symbol can throw light on Bonaventure. His experience of symbols was so rich that even his elaborated metaphysics did not touch all its facets. By bringing the research of Mircea Eliade and C. G. Jung to bear on Bonaventure's symbolism, we can raise certain questions that hopefully can lead to a development in Bonaventurian thought.

In keeping with the medieval ethos, Bonaventure's writings abound in symbols: biblical images such as the tree of life, the Exodus, the journey, the tabernacle, the mountain; philosophical images such as the sun, light, and darkness used to express basic epistemology; geometrical images such as the circle, the center and lines intersecting in the form of a cross. These images are not used as mere ornaments overlaid on a philosophical or theological treatise; rather they form part of an organic whole. They are intimately connected with the grasp and expression of his metaphysics. Furthermore, in dealing with Bonaventure, we can use the terms **myth** and **symbol** somewhat interchangeably. **Myth** often implies a symbol or symbol-system that springs from a deep level of psychic life and which may retain some of its primitive aspects. While it provides a comprehensive vision to conscious life, it tends to remain at least partially buried in the unconscious. The term **symbol** can refer to all representative expressions; it often suggests not a system but an isolated image and one that is less primitive and more self-conscious than myth. Bonaventure's chief images participate in the qualities of both myth and symbol as described here. They emerge from the deepest strata of the psyche and provide a comprehensive vision; yet they manifest a culti-

vated and not a primitive aspect. They are to a large extent present to conscious reflection and are integrated into his abstract philosophical speculation and his awareness of concrete fact.

In the **Itinerarium Mentis in Deum**,[2] for example, Bonaventure has produced a compact **summa** of his own philosophy and theology that is at the same time a compendium of medieval culture. The work takes the reader on a journey from the external world into the depths of his psyche and to a reflection on the nature of God. It includes a metaphysical analysis of the material world, an epistemological probing into sensation, memory, intellect, and will, and a speculation on God as Being itself and as self-diffusive Good. All of this is conveyed through two major images: (1) the ascent of the mountain where one analyses the image of the six-winged Seraph in the form of the Crucified—the vision that Francis had on Mount Alverno when he received the stigmata; and (2) the symbol of the tabernacle of Moses, which the reader enters in successive stages until he penetrates to the Holy of Holies. In addition, Bonaventure uses many other symbols, such as light and darkness, the passage over the sea, the ladder and the mirror. All are blended into an organic whole and convey to the reader both the primordial power of the mythic level of the psyche and the more cultivated quality of self-conscious symbols.[3]

It is not surprising that beneath this powerful and intricate use of symbols Bonaventure has developed a most articulate metaphysics of symbol. As Gilson says:

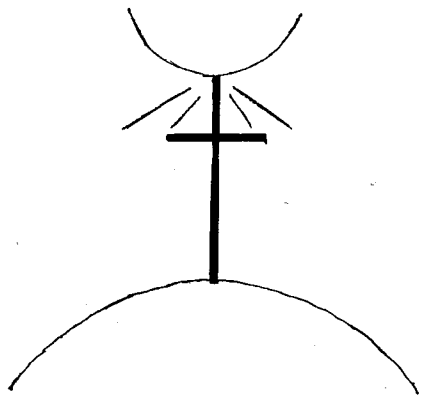
> Far from being an accident or an adventitious element, St. Bonaventure's symbolism has its roots deep in the very heart of his doctrine; it finds its whole rational justification in his fundamental metaphysical principles, and it is itself rigorously demanded by them as the only means of applying them to the real.[4]

What are these metaphysical principles? They are two: the principle of expressionism and that of exemplarism. That these two principles are at the core of Bonaventure's metaphysics is succinctly stated at a key point in his most mature work:

> This is our entire metaphysics: emanation, exemplarity, and fulfillment: to be illumined by spiritual rays and to be led back to the highest reality. And thus you will be a true metaphysician.[5]

For Bonaventure the true metaphysician is the one who traces all created things back to their source—through exemplarity to the divine emanation or expressionism. Through the principle of exemplarity one is led to the principle of expressionism at the core of the divine life itself. It is here at the center of the divine life—in the principle of expressionism—that we find Bonaventure's ultimate basis of symbolism. For Bonaventure all symbolic thinking and all symbolic reflection within creation are grounded in the expression of the Word by the Father.

Bonaventure has a dynamic notion of the divinity. He views the inner life of God as consisting of self-communication, self-diffusion, self-expression. In the **Commentary on the Sentences,** he describes the Father as **fontalis plenitudo**—fountain-fullness, or the one who



as source is pre-eminently fecund.[6] He applies to the Father a principle derived from the **Liber de Causis:** the more primary a thing is the more fecund it is.[7] Since the Father is most primary, he is most fecund. In his fecundity he eternally generates his Son, who is his perfect Image. The Son, then, is both the Image of the Father and his Word through whom he expresses himself in creation.

In the **Itinerarium** Bonaventure applies a principle derived from Anselm to the pseudo-Dionysian notion of God as self-diffusive Good:

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[2] Bonaventure, **Itinerarium Mentis in Deum**, in **S. Bonaventurae Opera** Omnia (10 vols.; Quaracchi, 1882-1902), vol. V, 295-313.

[3] For a study of the symbolism of the **Itinerarium**, see Sister Lillian Turney, C.D.P., "The Symbolism of the Temple in St. Bonaventure's **Itinerarium Mentis in Deum**," unpublished doctoral dissertation (Department of Theology, Fordham University, 1968).

[4] Etienne Gilson, **The Philosophy of St. Bonaventure**, trans. Dom Illtyd Trethowan (New York: Sheed & Ward, 1938), 205.

[5] Bonaventure, **In Hexaëmeron**, coll. I, n. 17 (V, 332); unless otherwise noted, the English translations of Bonaventure are my own.

[6] Bonaventure, **I Sent.** d. 27, p. 1, a. un., q. 2, ad 3 (I, 470-72).

[7] **Ibid.**; cf. **Liber de Causis**, prop. 1. On the sources of Bonaventure's notion of fecundity, see Luc Mathieu, O.F.M., "La Trinité créatrice d'après saint Bonaventure," unpublished doctoral dissertation (Faculté de théologie de l'Institut catholique de Paris, 1960), 29-36.

> Behold, therefore, and observe that the highest good is unqualifiedly that in comparison with which a greater cannot be thought. And this good is such that it cannot rightly be thought of as non-existing, since to be is absolutely better than not to be. And this good exists in such a way that it cannot rightly be thought of unless it is thought of as triune and one. For good is said to be self-diffusive, and therefore the highest good is most self-diffusive.[8]

The absolute self-diffusive nature of God requires that there be a diffusion that is absolute, actual, and eternal. Could creation satisfy this demand? Bonaventure answers in the negative; for creation is limited, like a mere speck before the vastness of the divine fecundity. Hence we must look within the divinity itself. Through revelation we learn that the demands of the divine fecundity are met by the mystery of the Trinity, in the generation of the Son and the procession of the Spirit.[9]

In Bonaventure's view of the relation of philosophy and theology, revelation can bring to greater consciousness a principle that is grasped only vaguely prior to revelation. Hence the revelation of the dynamic self-expressive nature of the divinity in the Trinitarian processions brings to greater realization the principle of the absolute self-diffusiveness of the Good. The significance of this expressionism for a metaphysics of symbol is profound. It means that at its deepest level—within the dynamics of the divine life itself—reality is self-expressive and symbolic. The Son is the expression of the Father; the Father is not knowable in himself, but only through the Son, his Image and Word. As Logos the Son is the principle of intelligibility, but as Image and Word he is not merely a self-contained principle of intelligibility, but the expression and manifestation of the Father, who is silent ground and generative power. With this expressive base within the divinity, the symbolic nature of creation and the function of symbolic thinking are solidly grounded. Since all created things share in the Son, they are symbolic expressions of the Father. Hence symbolic thinking, in its most authentic form, is not a second-best mode of grasping reality, but a penetration of its most profound metaphysical structure and dynamics.

From this divine expressionism flows the principle of exemplarity. In expressing the Son, the Father produces in the Son the archetypes of all that he can create. Bonaventure states: "The Father generated one similar to himself, namely the Word, coeternal with himself; and he expressed his own likeness and as a consequence expressed all the things he could make."[10] Hence it is through the Word that creation takes place, and creation — grounded in the expressiveness of the Word—reflects back to the Word and ultimately to the Father. This theme runs through Bonaventure's writing and is expressed in both technical philosophical terms and images such as the book, the mirror, and light shining through a window. For example, Bonaventure states:

> ...the entire world is a shadow, a road, a vestige, and it is also "a book written without" [Ez. 2:9; Ap. 5:1]. For in every creature there is a shining forth of the divine exemplar, but mixed with darkness. Hence creatures are a kind of darkness mixed with light. Also they are a road leading to the exemplar. Just as you see that a ray of light entering through a window is colored in different ways according to the different colors of the various parts, so the divine ray shines forth in each and every creature in different ways and in different proporeties; it is said in Wisdom: "In her ways she shows herself" [Wis. 6:17]. Also creatures are a vestige of the wisdom of God. Hence creatures are like a kind of representation and statue of the wisdom of God. And in view of all of this, they are a kind of book written without.[11]

Bonaventure divides creatures according to their degree of representing God and classifies them in a descending scale: likeness, image, vestige, and shadow. Shadow refers to a general reflection of God; vestige indicates the reflection of God's power, wisdom, and goodness; image refers to rational creatures and indicates the presence of God reflected within subjectivity in the memory, understanding, and will; likeness refers to the rational creature transformed by grace.[12] Of special interest here is Bonaventure's notion of vestige, since he applies vestige most extensively to the material world and it is the material world that has most direct bearing on myth and symbol. In the **Itinerarium** Bonaventure contemplates the material world as vestige. After a general consideration that visible things reflect the power, wisdom, and goodness of God, Bonaventure embarks on a detailed study of the sevenfold

[8] Bonaventure, **Itinerarium Mentis in Deum**, c. 6, n. 2 (V, 310); Eng. tr. P. Böhner, O.F.M. (Franciscan Institute, 1956), 89. Cf. Anselm, **Proslogion**, cc. 2-5; pseudo-Dionysius, **De Caelesti Hierarchia**, 4.

[9] Bonaventure, **Itinerarium**, 6, 2.

[10] Bonaventure, **In Hexaëmeron**, coll. I, n. 16 (V, 332).

[11] **Ibid.**, XII, 14 (V, 386).

[12] Bonaventure, **Itinerarium**, cc. 1-4 (V, 296-308); **I Sent.**, d. 3, p. 1 (I, 66-80).

properties of creatures: their origin, greatness, multitude, beauty, plenitude, activity, and order. In each case he sees the reflection of the power, wisdom, and goodness of God.[13]

Although Bonaventure's analysis is detailed and profound, I believe that it leaves untouched a major aspect of his own symbolism. It does not uncover the specific nature of the very symbols he uses throughout his writing. Are his own literary and mythic symbols —such as light, darkness, the tabernacle and the mountain—vestiges? From one point of view, they are; but in my opinion this point of view does not exhaust or pinpoint their most significant function. If we bring to bear on Bonaventure's symbolism the research of Mircea Eliade and C. G. Jung, we may be able to complete the picture.[14] Both Jung and Eliade have studied extensively the type of symbol that Bonaventure uses in his writing. For example, Eliade has studied, especially in primitive peoples, the symbolic meaning of sacred space, and specifically of the holy building or temple. By taking into account a vast array of data, Eliade can isolate the common elements and indicate that the temple and its holy precincts are an elaborated form of the more primitive and universal symbol of the center.[15] In the same vein, but dealing within the psyche, Jung can describe the function of symbols for interior life and the process of individuation. Jung indicates that there are certain basic patterns or archetypes such that certain symbols seem to have the same meaning for men throughout time and space. Hence the inner way and the center of the soul are often described by the symbol of entering into a holy building or temple and discovering the center which is simultaneously the center of the soul.[16]

To analyze Bonaventure's symbolism against this background is highly interesting, but for our present concerns we are more interested in the metaphysical implications of such data. The data studied by Eliade and Jung have a common presupposition: that material objects and their varied configuration have a direct bearing on one's spiritual and philosophical awareness and development. Independently of the rational analysis that Bonaventure does of material objects, certain objects — such as light, water, temples, mountains—have an immediate, non-reflexive meaning for man's spirit. This meaning follows certain patterns and dynamics, such as those explored by Jung and Eliade. The goal of this is man's spiritual self-realization, or from a religious perspective his journey to God. If this is the case, then the material world provides resources for spiritual development that are enormously powerful and fruitful. This seems to indicate a much closer interpenetration of matter and spirit in the area of symbolism than Bonaventure articulates. Yet this interpenetration of matter and spirit is quite in harmony with the major structure of Bonaventure's metaphysics and theology. I have argued elsewhere that the most basic logic operating in Bonaventure's thought is that of the coincidence of opposites.[17] The interpenetration of matter and spirit in symbol and myth, then, would be a further instance of the universal logic in Bonaventure's system. Furthermore, from a theological point of view, this interpenetration of matter and spirit would harmonize with Bonaventure's notion of Christ as center of the universe. Just as Christ the mediator integrates the human and the divine through matter, so the symbol functions in terms of man's spiritual development.[18]

If Bonaventure's thought is thus extended as a result of contemporary research into symbolism, it can provide not only additional resources for understanding the role of symbol in medieval life, but also possibilities for contemporary philosophical probing of the nature of myth and symbol.

[13] Bonaventure, **Itinerarium**, 1, 13-14 (V, 298-99).

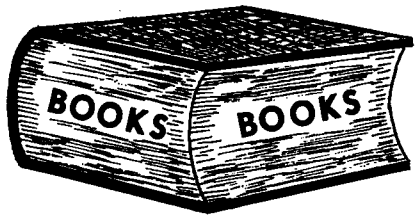
[14] For an application of the research of Eliade and Jung to Bonaventure's symbolism, see my study, "Mandala Symbolism in the Theology of Bonaventure," **University of Toronto Quarterly**, XL (1971), 185-200.

[15] Mircea Eliade, **Patterns in Comparative Religion**, trans. Rosemary Sheed (New York: Sheed & Ward, 1958); **The Sacred and the Profane**, trans. Willard Trask (New York: Harcourt, Brace, 1959).

[16] C. G. Jung, **Psychology and Alchemy**: vol. XII **The Collected Works of C. G. Jung**, trans. R. F. C. Hull (New York: Pantheon Books, 1953).

[17] Ewert Cousins, "The Coincidence of Opposites in the Christology of Saint Bonaventure," **Franciscan Studies**, XXVIII (1968), 27-45; "La 'Coincidentia Oppositorum' dans la théologie de Bonaventure," **Etudes franciscaines**, XVIII (Supplément annuel, 1968), 15-31.

[18] On Christ as center, see Bonaventure, **In Hexaëmeron**, coll. I (V, 329-35). If one were to emphasize this incarnational and Christocentric approach to symbols, he would have to develop a doctrine of creation that would give the same emphasis to the incarnate Christ that Bonaventure gives to the eternal Logos.



Prophetic Intervention in the History of Man. By Evode Beaucamp, O F. M. Trans. Paul Garvin. Staten Island, N. Y.: Alba House, 1971. Pp. xvii-230. Cloth, $4.95.

Reviewed by Father Thomas E. Crane, Professor of Sacred Scripture at St. John Vianney Seminary, East Aurora, New York.

It is especially gratifying and reassuring to find a solid and reliable discussion on the prophets by a biblist who has already demonstrated his expertise in previous works. Such is the case here. Beaucamp, who has already given us other works pertaining to other OT topics, here gives a fine introduction to the principal prophets of Israel. Although he omits to mention the less well known prophets, we find him treating at length Amos, Hosea, Isaiah, Jeremiah, Ezekiel, and the second Isaiah. In addition, he offers an introduction which provides a sort of theological background for the preaching of the prophets—i. e., the fundamental principle, as he calls it: the personal covenant relationship between God and the people of Israel.

Beaucamp follows the methodology of contemporary exegetes in interpreting the biblical passages according to the original sense proper to the minds of the respective authors. He does not exegete in the strict sense of the term; rather he comments on the theological content and implications of the prophetic oracles. For this reason the book is not a first introduction to the prophetic literature; rather it presupposes that the reader is already familiar, for the most part, with the biblical text and with the principal lines of exegesis. Beaucamp follows in general the mainstream of contemporary Catholic exegetes. Thus his book serves as a most rewarding aid to review and summary of the prophetic tradition.

The author continually emphasizes the recurring theme of God's self-manifestation in the historical vicissitudes of Israel's historical experience. Thus the title could also be "Divine Intervention . . ." since this is the principal lesson that Beaucamp sees in the prophets' preaching. Concomitant with this, of course, is the lamentable record of infidelity which the chosen people builds for itself. This study contains an extensive treatment of Jeremiah's and Ezekiel's preaching of the New Covenant as a supreme act of God's mercy towards his people.

There is no need to attempt artificial criticism of a work which shows such obvious competence. Frequent references to Islam indicate that Beaucamp has done some special study of it. The last chapter—on Israel and Christianity—seems, however, to lack the clarity of the rest of the book; and the chronological table at the end omits the prophets! The translation is generally smooth, but it is puzzling that the translator (or author?) spells the divine name "Jahveh" in clear contrast to the prevailing "Y(J)ahweh." Since this occurs on about every page, it is difficult to appreciate, if not downright annoying. Aside from this single noticeable exception, the translator uses the CCD (NAB) version for the biblical passages.

The book is most worthwhile, and will be rewarding, especially as a sort of "refresher" course on the prophetic tradition. This reviewer recommends it highly.

The Dark Night of Resistance. By Daniel Berrigan, S. J. Garden City, N. Y.: Doubleday, 1971. Pp. vi-181. Cloth, $5.95.

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

The allusion in the title of Father Berrigan's latest book is just what it appears to be, and I think it is perfectly apt. Doubtless many will be scandalized by the sustained parallel between John of the Cross and contemporary resistance to military and economic tyranny. One would think, however, that the number of such readers is rapidly diminishing as the breadth of administrative duplicity and legislative incompetence becomes clearer.

Dan Berrigan's tone has, by the time he has gotten to the writing of **Dark Night,** assumed a certain stridency that some may take for the holier-than-thou stance of an **illuminatus.** I remain more firmly convinced than ever, to the contrary, that his voice is that of a true prophet. To the charge that his criticism is bitingly negative and devoid of practicable alternatives, I would reply simply that it is not encumbent on the prophet to furnish political blueprints.

To outline the contents of **Dark Night** is surely superfluous at this stage; beyond the fact that St. John's own mystic poetry serves as framework, one need record only the impression that these chapters form but another page in Dan Berrigan's on-going diary. They were written during the author's period "underground," prior to his recent arrest; and, although both prose and poetry often reach impassioned heights, the reader should not expect the sort of refined style possible only to an author with sufficient time and leisure to rework his manuscript.

Such considerations could not matter less in the present context, of course, where passion and not elegance is the keynote. I sincerely hope that **The Dark Night of Resistance** will have the wide audience it deserves, and that it will help to provide at least some spark of light in what has really become, in America, a very dark night indeed.

Authority and Rebellion: The Case for Orthodoxy in the Catholic Church. By Charles E. Rice. Garden City, N. Y.: Doubleday, 1971. Pp. 252. Cloth, $5.95.

Reviewed by Father Julian A. Davies, O.F.M., Ph.D., associate editor of this Review.

By and large this book is a rather non-polemical, reasoned plea for (1) the acceptance on the part of Catholics of Pope Paul's "Credo of the People of God" and "Humanae Vitae"; (2) the resolute action of the bishops in ensuring loyalty to these magisterial pronouncements in the pulpit and in the classroom. The author, a lawyer-teacher, sees

the current troubles in the Church as springing from two roots: the rejection of authority and the widespread absorption by Catholics of "relativist and secularist principles of theology and philosophy" (p. 57). He details the harms caused by these trends in the areas of respect for life, ecumenism, liturgy, clerical life, Catholic schools, and church-state relationships. In each instance, he carefully sets forth the balanced position of the magisterium's orthodox teaching and contrasts it with the unorthodox views of extremists of all ilks. Professor Rice takes pains to reject the "liberal-conservative" dichotomy in favor of the "orthodox-unorthodox" division when speaking of matters of faith: e. g., those subjects treated in the Credo of Paul VI. (He does allow the aptness of the former designations, however, with regard to such matters as support of Cesar Chavez, welfare legislation, etc.—i. e., matters accurately described as those of "policy."

The strength of the book is in the cases against abortion and contraception, and situation ethics, where the authentic magisterial pronouncements (many of which have been ignored by so-called "Catholic" moralists) are set forth plainly, and the observations of non-Christians in support of these are added —e. g., Ghandi's condemnation of contraception and Rabbi Herberg's attack on moral relativism and secularism. Strong, too, are the author's presentation of genuine ecumenism and his various proposals (tax credits, vouchers) for aid to Catholic education, aid which would be clearly constitutional.

The description of the state of Catholic education at every level, and the reminder that some Catholic parents may be obliged in conscience to withdraw their children from Catholic schools to insure their being given an orthodox Catholic education is alarming and, I believe, should be. The author's attack on the parochial-school bureaucracy is, however, too facile; and his stance aganst sex-education seems tortured. The real difficulties in Catholic education today are highlighted, I think, by the fact that the catechetical material recommended by the author is precisely the material not recommended by (e. g.) the Diocese of Albany. Diocese-to-diocese consultation is surely needed.

The chapter on Liturgy is clearly aimed at the opponents of the new Mass, and Rice does a nice job in showing that the orthodox position is acceptance of it. He is not hard-line enough, in my opinion, in this regard; for in principle recognition of papal authority with **de facto** insistence that he reverse his views is to me an unorthodox stance with regard to liturgy as well as with respect to contraception.

Two excellent points made by the author should have been developed more fully: (1) that "non-infallible" does not mean "uncertain," and (2) that the duty to preach the gospel is prior to any obligation to leave people in "good faith."

Authority and Rebellion (the book is not as triumphalistic as its title might imply) is a genuine contribution to Catholic thought and life. It is worth reading.

The Challenges of Life. By Ignace Lepp. Trans. Dorothy White; Garden City, N. Y.: Doubleday Image Books, 1971. Pp. 200. Paper, $1.25.

Reviewed by Father Robert Waywood, O.F.M., M.A. (English, Catholic University of America), Assistant Professor of English, Siena College.

Ignace Lepp, noted author of **The Depths of the Soul** and numerous other influential works, regarded this book under review as his most important literary production. It is certainly his most ambitious. For in this work Father Lepp, filled with years of clinical experience in depth-psychology and steeped in existential literature, both ancient and contemporary (from Augustine to Sartre), attempted before he died to distill his encyclopedic lore and to prescribe a cure for the soul-paralysis of modern man.

In fourteen closely reasoned chapters, Father Lepp elaborates his thesis: the benumbing perplexities of twentieth-century life can be met and mastered only when man has been galvanized by freely committing himself to a life-long vocation, realistically accepting the temporal, cultural conditions of his existence, passionately abandoning himself to society's concerns, and fearlessly facing the unforeseeable vicissitudes of his and mankind's future.

Each chapter, a veritable bolus of thought, not only pieces in the terms of his proposition but also verifies, in strikingly original contexts, practically the whole Decalogue. By continually displaying a close conversancy with and a deep empathy toward "outsiders" such as Hegel, Heidegger, and Sartre, Father Lepp escapes the pontifical posture. By regularly registering concrete instances from recent European history, especially those surrounding the Second World War, and from his own private life, particularly regarding his friendship with Teilhard de Chardin, he rescues his writing from tedious abstraction. And by consistently invoking salient words from his favorite life-philosophers, Augustine, Pascal, and Kierkegaard, as well as the catechistic lives of spiritual giants, like Saint Francis and Ghandi, he redeems his argument from subjectivity.

Admittedly, as mentioned above, the author has only **attempted** a solution to today's existential problems. The chapters of his book are very much like essays (attempts). None of them makes exactly engrossing reading, in this reviewer's opinion; they obviously belong to De Quincey's category, "literature of knowledge," not "literature of power." (And this, despite what seems an excellent and idiomatic translation from the German.) Like such literature, the book is fated to be improved upon and even replaced, as is not the case with most of the other selections that have been republished as Image Books. Where there may be some room for improvement, I would now like to pinpoint.

Prescinding from the prosaic, even prolix, expression in the work, I found the chapters uneven in content-quality. Chapter XIV, the last, on the "last challenge" of death, is penetrating and original, whereas Chapter XII, which extols life propelled by a grand passion, barely escapes self-contradiction, belabors the obvious, and sounds cranky and arbitrary. Throughout the work Father Lepp tantalizes the reader by raising soul-rocking, sophisticated, up-to-date quandaries and brusquely answering them with creaky, orthodox platitudes. Also, the critical reader is left with a vague malaise over the author's competency; for the arguments are drawn almost exclusively from theodicy, rational psychology, and traditional Christian ethics—not from anthropology, sociology, or depth-psychology, the domains of Father Lepp's professional training. Finally, the author seems to be compulsively impatient with all forms of moral mediocrity: pragmatism, compromise, conformity, indecision, half-heartedness —reminding me, painfully, of a naive retreat-master with his spiritual nostrum that went, "Take one step past mediocrity, and you've got it made."

CORRECTION

Through mechanical oversight, the final two reviews last month were attributed to the wrong reviewers. Fr. Julian Davies reviewed **Come Blow Your Mind**; and Fr. Theodore Cavanaugh, **Christ Is Alive!**

Some, like myself, have come to learn that a smidgen of compromise and a soupçon of non-availability are indispensable for survival, and have opted to pursue a holiness-in-the-humdrum path to sanctity.

Infallible? An Inquiry. By Hans Küng. Trans. Edward Quinn. Garden City, N. Y.: Doubleday, 1971. Pp. 262. Cloth, $5.95.

Reviewed by Father Joseph T. Keely, O.F.M., a member of the Theology Faculty of Siena College, Loudonville, N.Y.

By the time this review sees the light of the printed page, the amount of reviews of Hans Küng's book, **Infallible? An Inquiry,** will have surpassed the total number of pages in the book to be reviewed. This says something about the interest generated by the book, but not necessarily about the contents of the book or the reviews, for that matter. It comes as a welcome relief that a theologian of Küng's stature would finally lock horns with this touchy problem once phrased by Pilate as "What is truth?" Who can, indeed, tell another what is, absolutely, the truth?

The book has great possibility in that it does ask some very fundamental questions. It fails in some of its fundamental approaches, however; Küng seems to me to take an approach that nearly destroys any real, practical teaching role in the church. It is important to note the word **practical** here, however, since there is no evidence of a theoretical move to impugn the teaching role of the Church. As John L. McKenzie most aptly points out in his review of the book, one wonders if there is a difference between infallibility and indefectibility. There are some other questions, too: e. g., an epistemological one raised by Küng's first chapter—Can one know the truth, and how is this done? I feel that this question must be answered affirmatively as to its first part, after which the second part can be discussed in light of various theories. But this does not seem to be Küng's position.

In certain places, such as pp. 90ff., I wonder if we are not in a problem of historicism. Can a doctrine be affirmed and the historical facts surrounding the event presented to demonstrate why this was a most fortuitous time for such action—and yet the reason for the affirmation really be something fundamentally different? In other words, are we moved by historical determinism? Is the Spirit held to this? The problem of faith seems to be lodged in this whole book. Surely I do not impugn the faith of Küng—but his reasoning leads me to want to distinguish faith from knowledge quite sharply even while admitting the "reasonableness" of faith.

Perhaps the most important of the many questions raised by the book is that of the use of the Church's ordinary teaching function. This has, as Küng more than implies, been abused. How can one go further in assent to truth in a church that may be losing its own credibility? What the church has affirmed over the centuries ought to be classified in two main categories: doctrine based on clear understanding and teaching based on faulty understanding. But who wants to admit that?

Infallible? An Inquiry has, at any rate, brought to the fore an important topic and one of especial interest in an ecumenical age (assuming that the latter is more than a passing fad). Küng has done a great service in lending his theological expertise to the subject. Not that he answers the question, of course—but he does help the reader move forward in some small measure in the quest of his faith for understanding.

COVER AND ILLUSTRATION CREDITS

The cover for the September issue of THE CORD was drawn by Mr. James Buckley. The illustrations are by Sister Marie Monica, O.S.F. (p. 267) and Sister Mary Regina, P.C.P.A. (p. 279).

the CORD

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Being and Feeling

It is almost a commonplace that our age has rediscovered feelings. In the Church, the rediscovery is perhaps most evident in the contemporary music we often hear at Mass (recently I distributed Holy Communion to the strains of "Feeling groovy" accompanied by the rhythmic stomping of feet), in the popularity of sensitivity workshops, in the obsession with the interpersonal. Then too, we hear talk about "gut-level communication," a "third way," "encountering God in the other." Love, whether of God or of man, has become something literally tangible. Unfortunately, however, the equation has been too often reversed and the touchable identified with the Divine.

We have already written (THE CORD, Feb., 1971) of the encroachment of horizontal relationships on the transcendent relationship that is the substance of the Liturgy. The invasion is also entering the realm of prayer. One student was heard exclaiming near the end of a recent vital, many-sided conversation: "This is religion; this is God." I am sure God was there, but I wonder if it was He that the young man was talking about, for he admitted that he couldn't address Him directly. We religious can fall into a similar trap. We may feel really good after a warm and engrossing group discussion—"Better than any retreat," we say—but we have to remember that like Jesus, our model, we have to say some things to the Father that only each individual can say, of and by himself, in solitude: "Not my will," e.g., "but thine be done."

It is true that feelings which are neurotically repressed can contribute to the formation of a personality that is alcoholic or sexually aberrant. But sensible suppression of feelings is entirely different. It is inhuman, as well

as unChristian, to let the first impulses of anger erupt upon the telephone operator who has cut us off, or the student or colleague who has failed to understand us. And it is silly and inappropriate to let the first impulses of affection issue in action, for compulsive affectivity, which is what surrender to total spontaneity is, is just as inauthentic as stoical passivity. A real person governs feeling by reason. The late Romano Guardini said something pertinent when he reminded us that our feelings are those of a person sickened by original (and personal) sin. As the feelings of a sick person cannot be trusted, so the human feelings of all of us, who have been hurt by sin, have to be tested by reason. The history of the Church bears abundant testimony that spontaneity, far from being next to godliness, is often far removed from it.

The feelings of fondness we experience in the presence of persons of the opposite sex, although they can and often do reveal something of God's own lovableness, are quite easily escalated beyond all measure, as departures from religious and priestly ranks indicate. To look for a psychological intimacy analogous to the marital and expect physical intimacy which is only fraternal, is to misunderstand the psycho-physical character of feelings and to misread human nature. To count on sincerity and religious devotion to suspend the normal working of human psychology is presumptuous as well as naive. To consciously cultivate a close man-woman relationship as a means of holiness is precisely a step the religious or priest has promised not to take. The successes of the saints in such relationships, which they certainly did not pursue as many today seem desperately bent on doing, are no more for our imitation than their superhuman prayers and penances.

The great admiration of our age for feeling must not deceive us. Feelings are a part, not the totality, of our person. God speaks through feelings authenticated by reason and the Spirit—not just through feelings alone.

D. Julian Davis ofm

Saint Francis and the Modern World

Constantine Koser, O. F. M.

Does Saint Francis still have something worthwhile to say in this tremendous transition in which we find ourselves? How do our Franciscan regulations line up with the demands of life in terms of the Gospel and of modern reality? These questions require an answer.

Let us listen lovingly and faithfully to see what the authentic Francis himself has to say to us. Then we shall turn our eyes to the spiritual interpretation and the practices of Franciscan life which the 1967 General Chapter has laid down in our present Constitutions. In this way we shall be able to determine whether, and to what extent, they can be a secure guide for life with God in the Franciscan Order.

Preliminary Observations

Saint Francis lived in a time when the raging waters of transition flooded everything. No current carried him along, however; he was a maker, not a follower, of the currents of change. His life and spirituality attest to this. No one could call them a simple shoring up or restoration of tottering Christianity. They are a vigorous thrust of the Gospel into the mainstream of thirteenth century reality, a thrust at the same time critical and receptive, in accord with the principle: "Test everything; retain what is good" (1 Thess. 5:21).

Francis' movement clings so faithfully to the Gospel and the Church, and has such a healthy understanding of the realities of his age, that it inspired a host of imitators. What Francis thought and said (and above all what he lived) is perfectly in tune with his times, but even more, its validity extends beyond the past into the present and into the future.

This article is an edited version of the third chapter of Father Constantine Koser's book, Our Life with God, *translated by Justin Bailey, O.F.M., and published by the Franciscan Publishers, Pulaski, Wis. See the feature review in our July issue for further details.*

A Man of His Times

We have a commitment to live Francis' life in our day, but we cannot dare to duplicate every detail, or to produce a stereotyped copy. This is not what the return to the sources means. The times are different, the situation is different. He had his own personality, we have ours.

Although Saint Francis lived in a time of profound change and was in fact one of the great sources of that change, he still shared with his contemporaries, innovator and conservative alike, the same age-old vision of the world. We do not. One of the most marked characteristics of our age is that the old world has collapsed. This constitutes a big difference between Francis and ourselves, and we should not lose sight of it.

Furthermore, because all the changes in his era transpired in terms of a traditional worldview, Francis never had to deal with many of our most pressing problems: he never ran into practical or explicit atheism, secularization, desacralization; he knew nothing of radical prejudices in favor of the subjective, of evolution, of purely human values, or of the conflict between horizontalism and verticalism. Sociology and psychology as we know them did not even exist.

We would fail against the truth if we let false devotion and imagined loyalty turn Francis into a super-prophet with knowledge of, and answers to, problems he never heard of. And failing against the truth we would be failing against one of the Poverello's most pronounced qualities: his unshakeable honesty and sincerity.

A Man for Our Times

In spite of this strong restriction, Saint Francis, as his ever-vivid effect on souls attests, continues to be a model for the man of today, and especially for the Franciscan. Notwithstanding, to keep him effective as our model, we must undertake the task of critical and cautious updating. We have to distinguish those of his values which are perennial from those which are not. We have to understand the necessity and the manner of bring-

ing the lasting values into our own scheme of things, and we have to accomplish this properly.

If we have to do this with the Scriptures, and even with the Gospels, it is no wonder that we have to do it with the spirituality of Saint Francis. To do so does not belittle Francis; it is to follow him truly. However, the reasons for doing this with the Scriptures are not the same as for doing it with Francis.

In the Scriptures God adapted himself to the knowledge, mentality and outlook of his chosen spokesmen, even though he knew all that we know today and much more. The accommodation does not result from God's limitations, but from his mysterious, freely chosen plan. It would be ridiculous to say the same of Francis. He was truly a medieval man, a man of his times; he accepted the worldview, the dogmas, the mentality, the attitudes of his times, even though he was outstanding enough to belong to all times. Sometimes misguided filial devotion falsely attempts to "modernize" Saint Francis by applying to him the techniques of scriptural interpretation. But it is false devotion, and in the end it does not convince anybody. Deep down it is disloyal to the Poverello's integrity and humble truthfulness.

To translate Francis in terms of the modern world is a very delicate undertaking. There have been partially successful attempts, and there have been attempts whose results were more apparent than real, and there have been attempts which caricatured rather than translated the Little Poor Man. Mindful of this, we know how delicate a task we undertake, and how great the danger of failure. All the more reason for proceeding with prudent caution, keeping our eyes fixed on reality, on the previous attempts, on what we know of Francis himself.

Although we frankly admit our debt to all who have tried to understand and interpret the Little Poor Man of Assisi, the necessary limitations of this work demand that we keep to Saint Francis' own writings. Actually, however, the few and brief works that Francis has left us do provide all the essentials. He had that "rich poverty" of saying much and saying the essential "briefly and simply."[1] Would that we too, had a bit of the Poverello's rich poverty!

Francis and God

Saint Francis lived in a time of most profound changes, but within the continuing age-old worldview. Granted the truth of this, we still have to realize that the first tremors of the earthquake which toppled this universal outlook were already being felt in Francis' time.

[1] St. Francis, Testament, in B. Fahy and P. Hermann, O.F.M., eds., **The Writings of St. Francis of Assisi** (Chicago: Franciscan Herald Press, 1964), p. 69. All references, below, to St. Francis' Writings, are to this edition.

The world of feudal society was collapsing, and along with it the feudalistic expression of life with God was also tottering. The new world was already being born, the same new world which still is being born in our day.

Medieval but Open

Francis felt a powerful attraction for feudal life: he wanted to be a knight, he wanted to become a lord. This ambition inspired the dreams of his youth. Yet, in his conversion he broke with his environment, he broke away from the "system" of his day. His "conversion-breakaway" cost him dearly: standard of living, comfort, worldly position, goods, home, family, friends, the security of the tried and true.

But it did indeed put him outside the system and gave him a chance to assume an active role in fashioning the new world. Stripping himself before the bishop of Assisi not only marked a turning point in his life, but also revealed to Francis a whole new world and a new direction, infinitely rich in its consequences, although still buried in the darkness of doubt, anxiety and the dangerous unknown. "There was no one to tell me what I should do."[2] Francis passed from this darkness to the light at the cost of successive conversions. The centuries have only confirmed his way.

Francis' was a new spirituality, a new interior world, a life with God with a new stamp. Seven and a half centuries later there are a lot of things evident to us that were not even dreamt in Francis' day. So very true. All the greater the courage of the Little Poor Man to follow a glimmer determinedly along a vague and untravelled path.

Francis the Realist

Saint Francis' conversion-breakaway also touched upon the "system" of relationships to the extra-sensory world. This does not mean denial of the extra-sensory world, because it does exist. It implies a critical review of ideas, a readjustment, a new vision of reality, a new practical penetration of the world. This work also began in the time of Francis, and we can see it in his teachings, in his life, in his behavior, in his attitudes. He would not admit subservience to any malicious spirits; he rejected many magical practices common in his day. He moved about confidently in the real world, accepting the realities of the world as it is. To go over his life from this point of view is very worthwhile. For Francis shines forth as amazingly modern. That is why so many men today instinctively respect, venerate, and identify with the Poverello.

The **Canticle of the Sun** reveals a man who lives in a real world of sun, moon, stars, earth, wind, fire, men, sin, hatred, love and death as realities; the sun is the sun and the moon is the moon, not just symbols of something else. A modern lesson; no, let us say a **peren-**

[2] **Ibid.**

nial lesson. Let us bring this lesson into our reflections, into practical action, into powerful and courageous living. Then we shall find out just how very liberating, innovative, intense and vivifying it can be in our life with God.

The Hidden God

We have no information that Francis ever suffered from doubts about the existence of God. Every account presents him as secure and safe from any problems in this unpleasant field. Nevertheless, even for him, in his most intimate and most exalted relationship, God was the "hidden God." He went through all the tortures of the "absence" of God.

We know very little about his most intimate experiences. He never described them, as others have; nor does he seem to have confided to his friends on this point. Still, from the way his confidants describe his anguish, his anxiety, his discouragement, his dryness, his doubts regarding salvation, his struggles in prayer; from our veiled information about his sufferings in the stigmatization on Alverna, and not only bodily suffering; from what we know of the sorrows of San Damiano—blind, aching, disillusioned, discouraged, troubled in every way; from what we can read between the lines in the two years he lived after receiving the Wounds of Christ: all this shows that he also had the powerful and profound, the sublime but agonizing experiences that others have named the dark night of the soul, or have tried to describe by using shockingly negative expressions such as "God is nothingness."

Current comment and interpretations of these aspects of Francis' life leave much to be desired in comparison with the facts we know. There really is so much more depth to plumb in the sparse confidences and veiled allusions that have come down to us about this "secret of the King." Saint Francis took to heart his own admonition: "Blessed the religious who keeps God's marvelous doings to himself."[3]

We must meditate, we must try to penetrate the allusions, we must make a real effort to understand the message contained in few, and often naive, words and veiled references. Saint Francis, just as he was, can be our example, our secure guide, our bright light on the "rough road" (Mt. 7:14) of the spiritual climb, even if we begin our journey to life with God in the far-away country of weak faith, or of doubt and uncertainty regarding the existence of God. This, too, is a kind of dark night, a special dark night which God has reserved for the men of our time.

God Made Visible

For Francis, it is Christ who bridges the abyss in the mystery of the "hidden God." The role of Christ in the Poverello's life is many-sided and indescribable in its riches of profound, powerful, vital

[3] Admonition 28, p. 87; cf. Admonition 22, p. 85.

aspects. A case in point is the beautiful expression of the Preface of Christmas: "In him we see our God made visible and so are caught up in love of the God we cannot see." The theme: "We see our God made visible" is taken up by Francis in his First Admonition. It is a very original exposition in that the Poverello reveals the depth of his own spirituality by linking the mystery of the Incarnation to that of the Eucharist.

He wrote: "He shows himself to us in this Sacred Bread just as once he appeared to his apostles in real flesh. With their own eyes they saw only his flesh, but they believed that he was God, because they contemplated him with the eyes of the spirit. We, too, with our own eyes, see only bread and wine, but we must see further and firmly believe that this is his most holy Body and Blood, living and true."[4]

We may find it surprising that a man like Francis, whom we would naturally imagine to have direct and easy access to God, would look upon Christ and the Eucharist in this way, would reflect one of the common man's approaches to life with God: Christ and the Eucharist as an external support for our affirmation of faith and our access to the Father. It is not for nothing that the saint insists upon using in this same First Admonition quotations which emphasize the experiences of the "hidden God." He cites: "The Lord of lords... who dwells in unapproachable light" (1 Tim. 6:16); "God is Spirit, and those who worship him must worship in Spirit and truth" (Jn. 4:24); "No one has ever seen God" (Jn. 1:18). He adds his own commentary: "Since the Son is like the Father, he too is seen by nobody otherwise than the Father is seen, or otherwise than the Holy Spirit is seen."[5]

It is in the Incarnation and in the Eucharist that the path is cleared to the "hidden God." The same thought blossoms again at the end of Francis' life, in his Testament: "In this world I cannot see the most high Son of God with my own eyes, except for his most holy Body and Blood..."[6]

"My God and My All!"

Without starting, as far as we know, from difficulties about the existence of God, but nevertheless passing through mystical nights in his ascent to God, Francis arrived at a most unusual degree of fulfillment of the Great Commandment: to love God with all one's heart, with all one's soul, with all one's mind (Mt. 22:37). In Saint Francis the whole man—all his powers and all his capacities, his body and soul, his intelligence and will, his emotions and affections—everything was absorbed in his life with God.

In the 23rd chapter of his Rule of 1221, Francis encourages his friars: "With all our hearts and all our souls, all our minds, and all our

[4] Admonition 1, p. 79.
[5] Ibid.
[6] Testament, p. 67.

strength, all our power and all our understanding, with every faculty and every effort, with every affection and all our emotions, with every wish and desire, we should love our Lord and God who has given and gives us everything, body and soul, and all our life."[7] We should see the same spirit in the opening words of this long chapter: "Almighty, most high and supreme God, Father, holy and just, Lord, King of heaven and earth, we give you thanks for yourself. Of your own holy will you created all things spiritual and physical..."[8]

Francis and Man

What we fear about life with God and the excuse we make for running away from it is alienation, crushing verticalism, and repression of man and his world. But it is the very life with God, intense and sublime as we find it in Saint Francis, which disproves the fears and refutes the excuses. Life with God makes us more human and makes us find the true depths, the greatest depth, of love of man.

Francis Encounters Reality in God

In the love of God and of Christ —Son of God, Man, Child, Crucified, Eucharistic Bread—Francis found the basis of his respectful and courteous love of Mary, the Virgin Mother of Jesus.[9] In life with God he encountered the angels and saints in a deep-rooted, gentlemanly love.[10] In life with God he met the Church; not the abstract Church, but the concrete: the Pope, the bishops, the priests, the friars, the nuns, the laity.[11]

Francis encountered all men in God. Out of the bottomless lake of the love of God flowed the stream of the Poverello's warmth, understanding, and tender compassion toward his companions, toward those who suffer, toward those who believe, toward those who are still far from God, toward all men. His attitude toward man takes its roots from the Gospel and also from his own experiences in his own times. Yet, seven and a half centuries later, it seems to be more than modern; it seems stimulating and revolutionary! It will never grow old.

Especially revealing is the way Francis faced the old but ever-new problem of obedience and authority. If we read his writings and ponder the episodes of his life we come to realize that, while he considered obedience a virtue limited only by the conscience's relationship with God, his principal preoccupation was with the exercise of authority. He wished it to respect the person,

7 Rule of 1221, ch. 23, p. 51.
8 **Ibid.**, p. 50.
9 Cf. Salutation of the Blessed Virgin, pp. 135-36.
10 Rule of 1221, ch. 23, pp. 50-51.
11 **Ibid.**

to be full of understanding and constructive love, to preserve the liberty of the subject, to seek means of establishing co-responsibility and collaboration without resorting to force or harshness.[12]

Francis and Person-Group Tensions

Being himself a strong and independent personality, as few others have ever been, Francis always esteemed the value of the person, with its rights and singular endowments. His whole life, his whole spirituality reveal profound and loving respect for the human element in everything.

Francis was also a group-oriented person. We see him, before his "conversion," a happy-go-lucky and stimulating companion at festivals, an encouraging and comforting friend in prison. After becoming "converted" he attracted, without wanting to, his companions; together with them he began a very singular kind of common life, built upon spontaneity, respect, mutual attention, with flourishes of loving courtesy, and with reciprocal love as the binding force of the whole brotherhood.

This is the way he expressed it in his Rule: "Wherever the friars meet one another, they should show that they are members of the same family... if a mother loves and cares for her child in the flesh, a friar should certainly love and care for his spiritual brother all the more tenderly."[13]

To look out for the rights of the "other," and not of oneself; to take care that each one has room for his own life, for his person, and that each can find security and a welcome in his brother: for Francis this is the one and only basis for societies and groups. This is the one and only basis he desired for his Order. This is Gospel teaching learned and lived intensely by Saint Francis.

A great lesson for all men, but particularly for us Franciscans. So evident is the lesson that even

12 Rule of 1221, ch. 4, 5, 6, 7, 10, 13; pp. 34ff. Rule of 1223, ch. 7, 10; pp. 62-63. Letter to a Minister, p. 110. Admonitions 3-5, pp. 79-80.
13 Rule of 1223, ch. 6, pp. 61-62.

"outsiders" can see it in Francis and love him for it. We must understand that fraternal life springs from life with God. He who walks ever forward on this road will become a man of today, of any "today," no matter how far in the future it lies.

A Brother to All

Within the context of brotherly love for men in God, Francis lived out the tensions between solitude and community in life with God. He felt the tension. The enticement of contemplative life in solitude always tempted him to abandon the apostolic impulse. It was ever a relief to shake the clinging dust of the road from his bare feet as he returned to his life of contemplation. He loved above all else to be alone with God and a few of his brothers in solitude. This always shines forth in his writings and in all the testimonies about him.

Nevertheless, we shall never find any reference in which Saint Francis displays a negative attitude toward life in brotherhood with all men, nor any suspicion that life among men constitutes an obstacle to life with God. He knows that if his life with God suffers from his life with men, it is because he, Francis, has not attained the proper degree of either. And so he flees to the broad spaces of solitude to fill himself with God in order to return and mingle again with men, all men.

The Poverello never knew brotherhood as a merely natural, simply horizontal relationship. Brotherhood for him originates in life with God and always has an ecclesial aspect. His catholicity, that is, his adhesion to a concrete Church which he accepted as being founded by Christ, knew no bounds. His relationship to the Church always colored his relationships with men. In fact, we might say that his relationships with men were an aspect of his relationship with the Church.

Francis and the Church

He accepted and loved the Church just as he found her. Not that he closed his eyes to defects, to stain, to degeneracy in the Church; on the contrary, perhaps no one was ever more sensitive to these things than Francis. Seeing them, he set out to reform them by love, not by ranting and raving, as did so many other "reformers." And his love did succeed in working profound improvements in the Church.

Francis, as far as we know, never manifested any conscious theological ideas concerning the People of God or the Mystical Body of Christ. Nor do we ever hear of his preaching the doctrines of sanctifying grace and incorporation into Christ. He had heard about them, of course, but in the same vague way as most people of his day. What he learned, however, he practiced so intensely that he simply passed beyond the level of theological teaching in his day, and became a living doctrine, a "thoroughly catholic man."

Here again there is a powerful lesson for our times. We have to live our present knowledge of the Church as Francis lived his. We have to improve the image of the Church by our lives until all men see what the Church really is: a splendid revelation of God and Christ to all men. We have to make our own ecclesial lives an invitation to all men for the life with God.

Francis and Prayer

We find the Poverello's prayer life situated at the exact point where the private and ecclesial aspects of personal and group relationships converge. When we say "personal" prayer we usually mean "non-official," or "non-liturgical" prayer. This is mere terminology, but many times leads us into the error of forgetting that prayer is not prayer unless it is personal. Even official, liturgical prayer must be **our** prayer, or it is not prayer at all, at least as far as we are concerned. Francis agreed wholeheartedly with the ancient maxim: "Match your heart with your voice."

Prayer in common, using preestablished formulas, only becomes a genuine expression of the soul after so much personal prayer in the sense of individual communication with God. Still, to pray as God wills us to pray, we cannot eliminate "the others" from our prayer, we cannot expect a "private audience" with God.

In Saint Francis we see intense cultivation of private prayer, but at the same time strong love of official, liturgical, communitarian prayer. He understood that this kind of prayer with its prearranged formulas cannot be true prayer without the nourishment of personal prayer. For this reason he was careful not to overload the day with prescribed common prayers, leaving much time for reflection, meditation, intimate and spontaneous conversation with God. Because he lived intensely with God, he felt no difficulty with the preestablished formulas of the Church, but simply integrated them easily into the mainstream of his interior life.[14]

Francis and Devotion

With his respect for, and sensitivity to, genuine values, Francis avoided the pitfalls of devotionalism while cultivating his favorite devotions. He never forgot to give priority to "the spirit of prayer and devotion." His criterion was never the number nor the length of the "devotion," but **devotion**, which of course means profound dedication to God.

His intense love of prayer never conflicted with his deep-seated respect for work; but at the same time he warned that "the friars... should work in a spirit of faith and devotion and avoid idleness, which is the enemy of the soul, without however extinguishing the spirit of prayer and devotion to which every temporal consideration must be subordinate."[15] Excellent advice today and always.

[14] Cf. the Praises, the Paraphrase of the Our Father, and the Office of the Passion.

[15] Rule of 1223, ch. 5, p. 61.

With his ecclesial leanings and his love for all men, the Poverello always felt himself impelled to work for the good of souls. He never saw any conflict, however, between apostolate and prayer, although he certainly experienced difficulties trying to harmonize the two. Always attentive to the appeal of "the spirit of prayer and devotion," he would return to his beloved solitude to cleanse his soul of any dust which it might have acquired on the highways of the apostolate. Then his zeal for souls would drive him out again to face the apostolic combat with renewed and invigorated love.

The difficulties he met never made him abandon the apostolate for the contemplative life, but he knew he had to make the contemplation stimulate the apostolate. He knew that all true life with God included love and labor for souls, and the difficulties of reconciling the two originate in the one who feels the difficulties. To overcome them one must not choose between contemplation and apostolate but must rise to the level of life with God in which these difficulties cease.[16]

Attitudes of Saint Francis

To be brutally frank: the world has the impression that while Saint Francis is a modern man, his friars are antiquated. Instead of undertaking a useless refutation of this humiliating opinion, let us try to understand the attitudes of our Father, and let us try to be more like him.

Francis' Secret Weapon

Francis gives the impression of being an indisputably modern man by his emotional and affective intensity, by his attention to the subjective, and by his impressive pursuit of certain factors much extolled by the present-day human sciences. Not that he was the precursor of these sciences, nor that he wrote treatises or formulated doctrines. What he did was decidedly, securely, and consistently follow a line with which man identifies.

His spirituality, his thought, his mentality, and his reactions—his attitude and his life were dominated by love. Love was the strong driving force of his life before his "conversion," and so it continued to be afterwards. Converted love, different, purified — but always love. For the love of God, for the love of Christ, for the love of the Eucharist, for love of the Holy Virgin, for love of the angels and archangels, for love of the Church, for love of the saints, for love of men, for love of his friars, for love of the world, for love of Lady Poverty, for love and always for love; love was the law of Francis' life.

It was love, strong, inflamed, living, effective—not merely an "appreciative" love, not merely intellectual and abstract love, rent asunder by theoretical considerations, boiled away in vague good wishes. No! A "loving love," with full intellectual and volitional acceptance, but also with emotions and affections, with "heart." A love which would carry a worm across the road so it wouldn't get stepped on, a love whose heights would light up with its flashing glow the forests of Alverna on the night of the stigmata. Just one love: love of God, the "God, all Good, the supreme Good."[17]

Love Accepts All Good

His love of God identified itself with God's own love, loving as God loves, loving whatever God loves, that is, every being, every good. Through love, he always pronounced his "yes," never "no," before any true value. Watchful love, of course, so as not to confuse the valuable and the worthless. Love which stimulated the mind to distinguish, which pushed the critical spirit to the limit, while maintaining love even in the harshest criticism. Love ever kind, ever tactful, ever understanding, ever humble, ever respectful, ever courteous.

Love enabled Francis to throw all his lot with the Lord. In Francis love grew in all directions, in all his attitudes, in all his values; it never stopped growing because even Francis was always infinitely far away from the infinite love of God. Love was the true human promotion which made Francis into the most human of God's creatures and heaped him with glory and honor before the face of God and also before all his fellow men.

Let us set out upon this same road of love, with the same guiding star leading us to acceptance of all reality, to affirmation, to sensibility, to discernment of true values and of their mutual interplay. Let us try, let us make a beginning, let us grow. Then we shall be men for today, for any day.

Love Liberates

With the growth of love there comes a development in creative spontaneity. In Saint Francis it was immense, secure, powerful, enveloping, attractive, and ever-victorious. Anchored on the solid rock of true love, on the immense expanse of love, he feared nothing in this world. "Perfect love casts out all fear."[18] He never feared his instinctive spontaneity, for love always kept it in bounds; he never feared norms or laws, because love always turned them into freedom for him. Thus the Little Poor Man was able to be faithful to duty and to law, without becoming a slave to them. He could be spontaneous without being victim to arbitrariness or anarchy, without falling into mediocrity or superficiality.

How far we pilgrims still have to trudge before reaching that level

[16] [We deeply regret that space limitations have made it necessary, in addition to some other, minor, omissions, to omit an entire section, at this point, on "St. Francis and the Universe"—**Ed.**]

[17] Praises, p. 125.

[18] 1 Jn. 4:18.

of love which thus brings back paradise! But let us convince ourselves, and right here and now, that this is really the spirituality of Saint Francis, that this is the road which leads to intense life with God, in universal love and in making the horizontal and the vertical converge. Let us push on toward God courageously, perseveringly, secure in the knowledge that we are moving indeed in the direction of God and of men, without danger of breakdown or enslavement.

Because he had reached such heights of love and of the attitudes which love breeds, Francis could resolve the tensions between person and group, between the individual and society, between pre-established norms and formulas and spontaneity. (This is the reason he could pray so freely, even from the Divine Office.)

Love Preaches, Love Unites

For this reason Francis enjoyed such security while moving in the midst of the enormous crisis in the Church of his time. This is why he could always be peaceful, tactful, meek, courteous with his own and with high dignitaries, with the harsh attitudes of his world, with society; all the time drawing men and institutions into renewed life with God. This is why he could be a Catholic without infuriating those who were not. This is why he could hold dialogue with the Sultan of Egypt.

This is why his missionary zeal could overcome the dangers of fanaticism and imprudent proselytizing, and see that the greatest missionary weapon is love lived in testimony of Christ. He expressed his whole missionary technique in these few words: "The brothers who go (to preach to infidels) can conduct themselves among them spiritually in two ways. One way is to avoid quarrels or disputes and 'because of the Lord be obedient to every human institution' (1 Pt. 2:13) so bearing witness to the fact that they are Christians. Another way is to proclaim the word of God openly, when they see that is God's will. . ."[19] Words as up-to-date right now as when they were written seven hundred and fifty years ago.

It was through this lucid love that Francis discovered the value of the Mass as a source of unity, as "communion." He wrote to his friars: "This is my advice, this is my earnest request in the Lord: that in the places where the friars live, only one Mass a day be said in the rite of the holy Church. If there are several priests in a place, each should be glad for the love of charity to have assisted at the celebration of the other."[20]

Theology tells us just how right this thought of Francis is, that the Mass is in itself, and ought to be in practice, the center of our brotherhood, and how important it is that we find in it our union, our unity, our oneness.

The Church now extends to us the possibility of concelebration, which, of course, Francis never heard of. Let us then rise to Francis' level of ecclesial thinking and use our present-day opportunities to make the Mass become in our lives what it already is by its very institution.

Love Fulfills

It is really surprising and fascinating that Saint Francis could be a revolutionary without being a rebel; that he could accept the new without throwing away the old; that he could choose evolution without rejecting the lasting values of past contributions; that he could go forward without feeling himself held back by steps he had already taken; that he could really listen and enter into dialogue without losing his own identity; that he could understand everyone's position without losing his own correct direction; that he could penetrate more sharply than a needle into the festering sores of his own environment without disdain, without judging, without condemning; that he could appreciate good theology without embroiling himself in useless questions; that he could live in the world without being of the world; that he could freely mingle with men without falling into secularity, and much less into secularism. All this was possible because he loved. "Love and do what you will."

And thus God was for him truly a personal Lord. While immensely appreciative of the person and of the ego, he never forgot that he was a creature. His love never suffered from dizzy spells in which he confused himself with God in love. It was always as a creature that he loved. But at the same time, because he genuinely loved, he never succumbed to the modern virus which makes so many deny God for fear of being reduced to nothing, for fear of "alienation," of annihilation.

Francis found out how jealous our God is, how much love He demands—all our love. At the same time he discovered that God's unspeakably jealous love grants us our true liberty, without subjugating, without annihilating, without excluding. He learned that God wants us to love him and with him all that he loves: every man and every being. In love God frees, raises us up, glorifies us, fills us. He promotes the creature beyond all limits of creatureship.

The Poverello learned in the love of God to overcome pride without renouncing claims to glory in God. In the love of God he learned to distinguish subtly between two things so different and yet so tragically similar: the pride which stupidly imagines it can get rid of God, and the desire for the true glory which comes from serving God, "for to serve him is to reign." Here lies the solution for the most tremendous and most death-dealing problem of modern man.

[19] Rule of 1221, ch. 16, p. 43.
[20] Letter to a General Chapter, p. 106.

Potter

— for Courtney, O. S. C.

As I hand your clay cup, my rarely invited
Sorrow willingly overflows for a wandering
Pilgrim (a bagged-eyed palmer who has traveled
With unglazed bravery on a Greyhound for many
Holy hours to visit an anxious brother) who
Has ended her visit with me.

Your cup molded petty monastic memories
For my premature soul—memories of
The guarded kiss between the holy grill,
The "hello, sister's," the three o'clock
Collation, and the sale-worthy ceramic
Statues of a superstitious Blessed Mother
Lined up on a table in perfect geometrical
Order. The most precious of these memories
Is that of a purely white-dressed young
Girl at her wedding to her only Father, the
Potter.

These Latin-day memories—all of them—
Seep into my overflowing cup and become
Cloistered.

You have impressed a host with your Spouse-fired
Holiness and you made sense only to the sensible—
Those with just a little thorn knowledge.

Yes, you came as you had promised—perhaps
As a hermit if you had had your way—and you
Brought your barefooted past in the form of an
Earthen clay cup.

Albert Haase

Escape into Meaning

Sister Mary Seraphim, P. C. P. A.

Over each life looms the dread spectre of meaninglessness. Its mocking laughter echoes across our accomplishments whenever we carelessly part the curtains enshrouding our deeper consciousness. Man fears nothing so much as the touch of this grey hand which withers everything he holds fresh and good and beautiful. Death itself is preferable to an existence which is without purpose or meaning. New dawns can be only a prelude to sickening despair once this wraith floats over a man's destiny. No one is immune to this haunting fear: neither the young who gaze upon a world which daily betrays their dreams; nor the old who look back across a life strewn with the wreckage of their mistakes. The "middle aged" wrestle the demon of despair which rises from their petty projects and acknowledged mediocrity. The "religious" invent various ramparts to stay the advance of this relentless foe. But in some unguarded moment, all of us stare the bitter spectre in the face and have no alternative but between heroic hope or suicide.

Our world is one which is stretched taut between these two poles. Cynicism and realism have stripped the false pretensions from all the former escapes which man once used to evade the ultimate issues of life, of which meaninglessness is the most poignant peril. Man becomes afraid to rejoice in the wonder of life for fear of starting endless mocking echoes resounding from the brassy sky above him. Play becomes for him a frenetic round of "practical" relaxations sought to alleviate the tedium of being. No one wishes to be at home with himself for the very real fear that he will find no one there. What has religion to say to a man who chooses to believe only what his mind can confirm and his hands handle; to a man to whom faith is only one more "escape mechanism" used by the timorous unable to face up the ultimate issues; to a man to whom courage means to succumb to deadening reality with aplomb and brittle gaity?

Man today pauses on the doorstep of an unpredictable future and trembles to raise the knocker for fear he will enter only a house of mirrors—a house which has no

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windows looking beyond itself. Can we who call religion our "profession" brazenly approach this individual, thrust a crucifix into his hand, and announce, "Here is your answer!"?

Why not?

We have tried just about every other approach without resounding success. Why not try this one? Our sophisticated and non-theistic contemporaries have laughed such an answer to scorn; and, supinely, we have joined them. We have taken the crucifix down from the front rooms of our rectories and convents, removed all vestige of the Way of the Cross from our churches, and embarrassedly tried to explain literature of past ages with a blase "That belongs to a more juvenile era." No wonder the world is willing to treat us as "good fellows" to our faces while scorning us behind our backs. This scorn is the last remnant of the secret, scarcely dared hope that we, at least, might have the answer which people know, by experience, has been discovered nowhere in this wide world.

The scorn is often well merited. Take, for example, what we have done with Teilhard de Chardin. Here is a man whom these people might really understand and accept; yet we have taken his legacy and watered it down to a weak and sterile celebration of material goodness. We have distorted his message by uprooting it from its pregnant matrix of faith and hope and supernatural love, thereby minimizing some of his deepest convictions, such as the following:

> We can now understand that from the very first, from the very origins of mankind as we know it, the Cross was placed on the crest of the road which leads to the highest peaks of creation. But, in the growing light of revelation, its arms, which at first were bare, show themselves to have put on Christ: **Crux inuncta.** At first sight the bleeding body may seem mournful to us. Is it not from the night that it shines forth? But if we go nearer we shall recognize the flaming Seraphim of Alvernus whose passion and compassion are **incendium mentis.** The Christian is not asked to swoon in the shadow, but to climb in the light, of the Cross.[1]

Why do not we Franciscans shake off the shackles of our "humility" (fear)? Why do we not proclaim in the language and to the men of our century the glorious folly of the Cross? The fire which our King came to cast upon the earth was precisely the searing brilliance of defeat flowering into triumph. Saint Francis blushed in the flame of the crucified Seraph, and the glow which lit the night sky of Umbria kindled a thousand fires which girdled the earth. The fuel to sustain such a flame is that of passion—the passion of men and women daring enough to take Love at His Word. That is, men and women who will allow themselves to be seized by the Spirit and configured to a luminous likeness, a vibrant fellowship with the crucified Word of God.

[1] Pierre Teilhard de Chardin, **The Divine Milieu** (New York: Harper & Row, 1960), 79.

The Cross contains the only fully viable answer to the appalling emptiness of success and the heart-rending decisiveness of death. Life as we know it has always been beset by suffering, injustice, and the other tragic consequences of man's inhumanity to man. To the men of our age who have the courage to grasp the "wrongness" in all this and express their anguished "Why? To what purpose?", we must present the paradox of the Cross.

Before Calvary, death and all the calamities attendant on human life were truly meaningless. It is the tremendous lesson of Golgotha that these very negations now have a meaning and possibility of fruitfulness commensurate with the limits of the universe and beyond. Christ did not die on the Cross so that Christians might have a more humiliating time of getting to heaven. He did not choose to follow a path of diminution and failure so that his followers would be forced to do the same if they would be his disciples. Christ Jesus rather entered upon the mortal necessities of our sin-ridden existence in order to take what was really meaningless and give it a supreme meaningfulness. He chose death, which until then had been the definitive end of all human hope, in order to make of it an instrument of life. Life had no value until its greatest enemy had become its perfection and crown. Death has become not only a "gateway" to life but the very **condition** of it.

Life, which before had been a purposeless succession of empty days, suddenly becomes a progressive growth into immortality. All the passing goodness of the world attains its full value only in view of its ultimate goal. As long as a man will persist in setting his sights so low as to view only the things of time, he will be brought up short before their emptiness. His own capacity will be condemned to frustration as long as he seeks to fill it with the sands of time. Inevitably they will sift through his open fingers as he reaches for yet another finite idol.

Paradoxically, as soon as a man willingly sets created things to one side of his pathway he will be endowed with a lyrical joy in their goodness, usefulness, and purpose. As means to an end the passing things of this world are never to be despised. No one better than a Franciscan knows this. He or she is a person who has held infinitesimal seeds of hope in his hands and with reverence, profound and awe-stricken, has scattered these minutiae of life wherever the dark earth has been open to receive them. They are the ones who willingly kneel in wonder at the procreative power of a man and woman and behold the life they engender as something beyond the possibility of evaluation. Life should be held in the hands of a Franciscan as something of surpassing worth, the object of endless thanksgiving.

A Franciscan should be the person who has "escaped into meaning" and seeks to draw all mankind and a transformed universe after him. This means that he has beheld the paradox of the Cross

and allowed it to attain its full development in his own life. Why can we not preach convincingly to our age of its only source of meaning? Because, all too often, we have not really found that meaning for ourselves. We have run from the spectre of meaninglessness instead of facing its challenge with the daring of Calvary. We have been satisfied with partial answers, well worn and time-tested theories whose shallowness has only become increasingly apparent with the years.

We must learn to look into the depths of things; to penetrate the cellars of the King where the best wine has been stored until now. The children of this generation display genius in harnessing the secrets of outer space; and should we, the children of light, employ less ingenuity in exploring the more exciting realm of "inner space"? Before us stretch possibilities which extend far beyond the borders of the stellar reaches. Only we must be willing to obey the laws that govern our search even as the aerospace giants submit to theirs. We must meet the supreme test of courage by willingly descending into the abyss of diminution and death, believing that we are, in truth, pursuing the course of life in all its fullness. This means that we will stand as a shocking sign of contradiction to the men of our times. But if we express in our lives the wondrous joy that the "promises set before us" offer, these will not turn from us in disgust. They will gaze in fascination as the moth about the candle flame. The "wiser" among them will, of course, recognize us as the deadliest enemy to their chosen course that Christianity can offer, and they will hound us to the brink. But the brink will be that of their, not our, despair. For their very persecution will have enabled us to demonstrate ever more clearly the truths for which we live and joyously die.

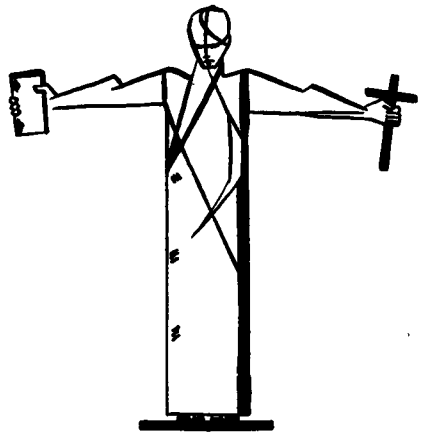
> The Cross has always been a symbol of conflict, and a principle of selection, among men. The Faith tells us that it is by the willed attraction or repulsion exercised upon souls by the Cross that the sorting of the good seed from the bad, the separation of the chosen elements from the unutilizable ones, is accomplished at the heart of mankind. Wherever the Cross appears, unrest and antagonisms are inevitable. But there is no reason why these conflicts should be needlessly exacerbated by preaching the doctrine of Christ crucified in a discordant or provocative manner. Far too often the Cross is presented for our adoration, not so much as a sublime end to be attained by our transcending ourselves, but as a symbol of sadness, of limitation and repression.[2]

The preaching of the Cross, then, requires creative rethinking in terms of the men and ideals of our age. It also demands that we denude ourselves of all self-deceit and self-seeking in order to view the Cross as it really is—not as we would wish to have it. We cannot think up a "meaning" and then decide it is the Christian conception of the Cross. We must, instead, so humble ourselves as to accept the fullness of revelation with all its seeming contradictions and paradoxes and implore God in ceaseless prayer to grant us enough intuition of his intents so as to preach his message without distortion.

The true message of the Cross will actually be in harmony with what is deepest and best in contemporary culture. It will speak of a meaning and value to be found in pain and suffering; it will challenge the idealism of our youth to ignore difficulties while in pursuit of their goals; it will reveal a rich hope to those who see death only as the final joke in a life of frustration. To express it in Teilhard's terms:

> In its highest and most general sense, the doctrine of the Cross is that to which all men adhere who believe that the vast movement and agitation of human life opens on to a road which leads somewhere, and that that road **climbs upward**. Life has a term: therefore it imposes a particular direction, oriented, in fact, towards the highest possible spiritualization by means of the greatest possible effort.[3]

We can make such a revelation to others only if we have experienced in ourselves that crucifixion and resurrection occur at the same moment and are inseparably conjoined so as to make only one reality. In the Gospel of Saint John, as Professor W.D. Davies admirably points out,



> The shameful death **is** the elevation of Jesus. Two things meet in the cross. It is the point in history where the Son of Man, who came from above, stooped most; here he descended to the lowest parts of the earth—to the isolation and degradation of crucifixion. But it **is** also the point in history at which the Son of Man is raised up from the earth to return to his Father. For John, the crucifixion **is** the glorification of Christ; the lifting up on the cross is his going to the Father, his Ascension. The redemptive act of ascent through descent is achieved in the cross.[4]

Today's religious-minded person will not have difficulty in accepting diminution if he can see it as a means to final resurrection. Suffering for the sake of suffering surely is meaningless to him; but suffering for the sake of mediating

[2] **Ibid.**, 76.

[3] **Ibid.**, 77.

[4] W. D. Davies, **Invitation to the New Testament** (Garden City; N.Y.: Doubleday, 1966), 491.

life can be viewed as not merely desirable but supremely attractive. We all experience the inborn desire to attain to that which is beyond our powers. Realistic thinking quickly brings us to accept the fact that we must submit to Another who is greater than ourselves in order to be brought into the fullness of life for which we crave. That such a submission may entail a "loss" on the material level of our existence we are willing to expect, since we have learned that there is more to life than the body —more to happiness than mere pleasure. The law of love is giving —giving not just what we have but what we are. Even apparent failure can be integrated into this law if we really accept the entire meaning of the Cross as it dominated our Lord's life.

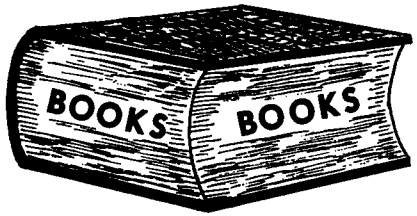
> By the crucifixion and death of this adored Being, Christianity signifies to our thirst for happiness that the term of creation is not to be sought in the temporal zones of our visible world, but that the effort required of our fidelity must be consummated **beyond a total metamorphosis** of ourselves and of everything surrounding us.[5]

The preaching of a true theology of the Cross can, then, be seen as the one adequate answer to the anguished question of our day. It is the one completely real and livable solution to the quest for meaning which haunts our world. The American scene presents a picture of a rich and complacent society sick to death of its own affluence and wounded in the center of its moral being by the conscious acceptance of the meaninglessness of everything. How often do we not read in our papers of men and women who seemingly have everything, and yet are driven to suicide by their own inner emptiness. Such events stand as grim testimony to the inadequacy of riches, of success and power, to fill the inner spirit of man.

I do not think it is presumptuous to propose that we Franciscans have a grave responsibility to the men of our generation. Our heritage of freely willed poverty and the literal imitation of the Crucified impose on us the duty of mediating the paradoxes of Christianity through our lives and through our words. Perhaps our most eloquent testimony and the most salvific force of our Order will arise when we have become the lowest of the low—the poorest of the poor. This will occur only when we have entered freely into the isolation and loneliness, the misunderstanding and helplessness of our crucified Master, and have passed through the Cross into resurrected Life.

> Happy are those of us who, in these decisive days of the Creation and the Redemption, are chosen for this supreme act, the logical crowning of their priesthood; communion unto death with Christ. . .[6]

[5] Teilhard, 78.
[6] **Ibid.**, 80.



Contemplative Prayer. By Thomas Merton. Garden City, N.Y.: Doubleday Image Books, 1969. Pp. 116. Paper, $0.95.

Contemplation in a World of Action. By Thomas Merton. Garden City, N.Y.: Doubleday, 1971. Pp. 384. Cloth, $7.95.

Reviewed by Father Vianney M. Devlin, O.F.M., Ph.D. (University of London), Assistant Professor of English at Siena College, Loudonville, N.Y.

Ever since his student days at Columbia in the '30s, Thomas Merton had a deep, abiding interest in prayer and the nature of the contemplative life. It was an interest that led him into the Trappist monastery in 1941 and eventually to Thailand where he met his death in 1968. He spent his twenty-seven years as a monk avidly reading Scripture, the Church Fathers, the Spanish and Rhineland mystics, and other treatises on prayer and contemplation. After the enormous success and widespread popularity of his autobiography, **The Seven Storey Mountain**, there came from Gethsemani Abbey many essays, books on prayer and the contemplative life. Merton never lost that initial commitment to prayer that so captured him as a young man, and the two books reviewed here give further proof of the development of Merton's insights into the nature of prayer. They witness to a maturity in thought concerning the contemplative life and its active relationship to man in the twentieth century.

Thomas Merton was passionately aware of the serious problems of the twentieth century—of our acute need for contemplation and solitude. He was ardently committed to such contemporary issues as the peace movement, Black Power, and the capitalist dilemma—but these commitments far exceeded mere political interests. They were intimately linked with his perception that America must cultivate in its soul the grain that is the word of God, and that the cultivation in question called for an authentic life of prayer and an earnest desire for solitude. In one respect Merton

might be regarded as a twentieth-century Thoreau.

It is astonishing to reflect upon that vast amount of reading that Merton did. In addition to the great Church Fathers and masters of the spiritual life, he was also conversant with writers such as Heidegger, Sartre, Maritain, Rimbaud, Baudelaire, Malcolm X, the Zen masters—the list is almost inexhaustible. I am told that amongst his remaining literary estate there were found brief notes and essays covering some three thousand subjects! But more astonishing than his wide reading was his ability to relate what all these writers were saying to his own insights on prayer and contemplation. He was, indeed, an integrated man.

Of the two books, **Contemplative Prayer** is perhaps the easier to read. In it Merton selects certain passages from Scripture and from writers in the long tradition of Western contemplative spirituality, comments upon them, relates their message to contemporary problems. This is no dry treatise or manual of prayer; it is an exciting, vibrant insight into the existential problems facing a person who attempts to pray in the twentieth century.

Although written for monks, **Contemplative Prayer** was intended by its author to reach a wider audience: "Though few have either the desire for solitude or the vocation to the monastic life, all Christians ought, theoretically at least, to have enough interest in prayer to be able to read and make use of what is here said for monks, adapting it to the circumtainly, in the pressures of modern urban life, many will face the need for a certain interior silence and discipline simply to keep themselves together, to maintain their human and Christian identity and their spiritual freedom" (p. 19).

Throughout the book one senses Merton's impatience with dry, narrow-minded treatises on prayer: "... in meditation we should not look for a 'method' 'or 'system' but cultivate an 'attitude,' an 'outlook': faith, openness, attention, reverence, expectation, supplication, trust, joy. All these finally permeate our being with love in so far as our living faith tells us we are in the presence of God, that we live in Christ, that in the Spirit of God we 'see' God our Father without 'seeing.' We know him in 'unknowing.' Faith is the bond that unites us to him in the Spirit who gives us light and love" (p. 34). And for those of us who have been attempting to pray for some time, there is the hopeful and comforting insight: "One cannot begin to face the real difficulties of the life of prayer and meditation unless one is first perfectly content to be a beginner and really experience himself as one who knows little or nothing, and has a desperate need to learn the bare rudiments. Those who think they 'know' from the beginning will never, in fact, come to know anything... We do not want to be beginners. But let us be convinced of the fact that we will never be anything else but beginners, all our life" (p. 37).
stances of their own vocation. Cer-

Contemplation in a World of Action is a much more technical book but nevertheless lively and pertinent for those who are not members of a

monastic community. In it Merton attempts to indicate what the monastic life should provide: a special awareness and perspective, an authentic understanding of God's presence in the world and his intentions for man. Over and over again the author stresses that our first task is to be fully human and to enable the youth of our time to find themselves as men and as sons of God.

In 1961 Merton was given permission to live in solitude in a hermitage on the property of Gethsemani Abbey. In his solitude for which he had thirsted for so many years, Merton reflected upon the eremetical life and its significance for the modern monk —and by extension, for contemporary man. Of particular interest to readers of THE CORD is a chapter entitled "Franciscan Eremitism" [This essay first appeared in THE CORD 16:12 (Dec. 1966), 356-64—Ed.]. After tracing the eremetical movement within the Franciscan Order, Merton concludes: "The eremitical spirit has always had a place in the Franciscan life, but it is not the spirit of monasticism or of total, definitive separation from the world. The eremitism of Saint Francis and his followers is deeply evangelical and remains always open to the world, while recognizing the need to maintain a certain distance and perspective, a freedom that keeps one from being submerged in active cares and devoured by the claims of exhausting work" (p. 267 [363]).

Both these books—testament of the late Thomas Merton—are warmly recommended for their wisdom and insight into the nature of prayer and contemplation.

Secular Holiness: Spirituality for Contemporary Man. By Paul Hinnebusch, O.P. Denville, N.J.: Dimension Books, 1971. Pp. 258. Cloth, $6.95.

Reviewed by Father Richard Weber, O.C.S.O., professed monk of the Abbey of Gethsemani, principal collaborator for the Bulletin de spiritualité monastique, *and contributor to numerous periodicals, including* Thought, Review for Religious, *and* Collectanea Cisterciensia.

Here is a long and involved study of "holiness," and an attempt to define its essential characteristics and basic principles for today. It should be made clear from the start that this book had its origin in a series of lectures given at the Graduate School of Theology, University of Notre Dame. This volume, like the two previous books by Hinnebusch: **Prayer: the Search for Authenticity** and **Dynamic Contemplation: Inner Life for Modern Man** (Sheed & Ward, 1969 and 1970), works toward an authentic spirituality for our time.

The message and content of the book are all inclusive. Hinnebusch insists on the need for the simultaneity and total interpenetration of the "secular" and the "holy," a vital communion with God in which the totality of daily life is given meaning and form by a living faith. The problem comes in the use of the language employed in communicating the message. On page after page we find words like ontic, christic, moral holiness, secular holiness, sacralization: the mediation of holiness, and so on. Perhaps the most over-worked word in the book is "righteousness." It is

only after struggling through sixty-four pages that we find the author's own definition of what he means by "secular holiness": "Liturgical worship is completed in spiritual worship. We call it secular worship rather than spiritual worship, to bring out more clearly that it embraces the totality of man's secular life in the everyday world. With the aid of sacred or liturgical worship, his entire life becomes secular worship: God worshipped in man's secular activities as carried out in righteousness. **This** is what we mean by secular holiness" (p. 64).

It is at this point that it becomes clear that these are simply lectures to graduate students in thelogy. One also wonders about the subtitle—**Spirituality for Contemporary Man.** It would seem that something like **Spirituality for Contemporary Theologians** would have been a better choice. This is a book by a theologian for theologians.

However, if we do struggle through all 258 pages, we will find a generally excellent biblical exegesis and orientation. Hinnebusch endeavors to highlight the spiritual doctrine expressed in **Gaudium et Spes,** The Pastoral Constitution on the Church in the Modern World. Of particular interest in this area are the author's conclusions about the ecological crisis that is currently plaguing modern man. Rather than approach the problem on sociological or economic grounds, Hinnebusch, in chapter 25 (pp. 218-30) speaks of "reverence for the earth and the holiness of work." This reverence is essentially a biblical concept, and many biblical passages are marshalled to the service of this concept—especially from the Old Testament. When the author treats of the holiness of work, he says that "secular holiness requires that we always produce the best quality in everything we do. Shoddiness is next to ungodliness. It makes us unlike the God who does all things well. 'He has done all things well,' they declared concerning Jesus (Mk. 7:37). And of Yahweh, Moses sang: 'The Rock, his work is perfect; for all his ways are justice; a God of faithfulness and without iniquity, just and upright is he' (Deut. 32:4)" (p. 225).

This biblical approach would seem to be the book's redeeming factor. When the author states in the Preface (p. v.) of his book that his "purpose has not been to solve in the last details the problems of holiness in action, in the inner city, for example, or in politics, or in married life," we would do well to take his statement seriously.

On Being Involved. By Adrian van Kaam, C.S.Sp. Denville, N.J.: Dimension Books, 1970. Pp. 104. Cloth, $3.50.

Reviewed by Father Roy M. Gasnick, O.F.M., M.A., (English, St. Bonaventure University), Provincial Director of Communications for Holy Name Province.

On Being Involved, the latest psychological probing by Adrian van Kaam into uncharted areas of Christian spirituality, is a slim but helpful book. It is addressed to those pursuers of renewal in the church and world who so often wind up with physical and spiritual debilities: hypertension, ulcers, one-sidedness, decline in prayer life and loss of contact with God.

The book's sub-title, "The Rhythm of Involvement and Detachment in Human Life," indicates the two poles of contemporary spirituality; van Kaam holds most strongly that the one without the other leads to a spirituality of frustration.

On the one hand he holds that contemporary man cannot evolve in his Christian life unless he is wholly **in** and **with** the situation which defines his existence: "To be wholeheartedly with people, nature, and my task fosters spiritual growth. Not to be there means that I may grow less, or not at all."

On the other hand involvement for so many of our contemporaries leads to blind acceptance of the new and even the bizarre, to the espousal of empty but "with it" slogans, and to a fanaticism for projects and systems. "Such attachments," says van Kaam, "obscure [one's] perceptions; they sever him from the whole reality and its divine source. It is only when a man distances himself that he can attain a comprehensive view of things, at once involved and detailed."

While acknowledging that detachment and self-discipline are not popular in our times, van Kaam holds that, without them, involvement all too often moves into erroneous or harmful directions while spiritual life becomes dissipated. "Each man has to respect his own pace," van Kaam states; "if he constantly oversteps his pace, except for emergency situations, he violates his reality. He refuses to accept the limits which God has set to his life."

The author's wry dictum—"God may also speak in an ulcer"—is a gentle, concrete reminder to Christian man today to find his pace in detached involvement. It is good to be so reminded by so eminent a counsellor.

Christ Present and Yet to Come: The Priest and God's People at Prayer. By Joseph M. Champlin. Maryknoll, N.Y.: Orbis Books, 1971. Pp. xiii-242. Paper, $2.50.

Reviewed by Father Vincent B. Grogan, O.F.M., former secretary to the Minister Provincial of Holy Name Province, who is now pursuing graduate studies in Canon Law at the Catholic University of America.

The entire American Church—clergy and laity—God's People of the title, should be indebted to Father Champlin for this book, in which a theological background of the various rites is judiciously combined with practical implications and applications. To a great extent, this publication represents a compilation of the author's numerous presentations to clergy in all parts of the country on the revised liturgical rites, over the past few years.

Father Champlin's qualifications are a felicitous combination of twelve years' pastoral experience in the Syracuse Diocese, and official responsibilities as Assistant Secretary of the Bishops' Committee on the Liturgy for the past three years. To the readers of Catholic newspapers, his name is undoubtedly familiar, as he has authored a weekly column on the Liturgy. Father offers a balanced, up-to-date approach to the challenges and the demands of contemporary liturgical renewal in America.

In the opening chapter, entitled "Attitudinal Changes," he sets the tone for the entire work. He contrasts the past emphasis on the rigidity of the Liturgy and the consequent emphasis on the priest as celebrant, to the disregarding of the congregation entirely, with the present stress on the role of the congregation and their active involvement and equally indispensable role, thereby somewhat eclipsing the celebrant's function. Then the author wonders aloud whether in the future a happy medium can be achieved, in which the priest as celebrant of the Liturgy will indeed be master of the situation, eliciting intelligent participation from his congregation. In other words, the Liturgy would truly be a joint effort.

Father Champlin, wisely realizing that the priest's role is so vital in promoting the liturgical restoration, devotes several chapters to the qualities of a good celebrant. The spirituality or lack of it on the celebrant's part will influence his congregation. He must then be a man of prayer, able to understand that his offering of the Mass is a prayer. Fewer minute rubrical details now allow the celebrant to engender this prayerful

attitude at the Liturgy. A priest, furthermore, should be a man of faith, able to appreciate that salvation-history is reenacted in the present, during the Liturgy. In this chapter especially, the author reveals his moderation. With so much stress today on the priest as a man for others, he must likewise "be a believer in the Other—Christ." And while striving to render the Liturgy as meaningful as possible, the priest must realize and teach others to realize that liturgical rites will not always provide us with complete emotional satisfaction—something, I think, which needs saying today! A chapter on the priest's role as shepherd, preacher, and celebrant will, I am certain, add fuel to the continuing debate on full-time vs. part-time priests.

Subsequent chapters discuss concrete applications for the celebrations of the Liturgy—the priest's attitude toward the very general rubrical guidelines, the place for the reflection of the celebrant's personality in the rites, and the demeanor of the priest as president of the worshipping community.

The vernacular Liturgy has brought home to celebrant and laity alike the pivotal importance of verbal communication. This concerns not only the reading of the Scriptures, but also the proclamation of the various prayers of the Mass and the preaching of the Word of God. The author treats these subjects in three chapters; but so essential is communication to successful liturgical celebration, that I wish he would eventually publish a book on this topic alone. To summarize his position on this point: the celebrant's whole physical bearing and his gestures convey meaning to the congregation whether or not he is aware of the fact. (Hopefully, every priest in America will read this and take it to heart.)

Chapter thirteen presents the crux of the entire liturgical renewal: intelligent planning of the various rites —Sunday and weekday Masses, administration of the Sacraments, etc. The keynote of the revised liturgy: flexibility and adaptability, demands this preparation, utilizing the resources available and the concrete situation of one's parish. In this regard, I like the author's definition of quality liturgy: that liturgy in which "each person with a special function to fulfill does it well."

Part Two of the book is, in my estimation, most valuable. For the first time, we have under one cover pertinent suggestions for renewing those sacramental rites most frequently administered: Baptism, Penance, Matrimony, and the Sacrament of the Sick. Particularly interesting are Father's comments on improving reception of the Sacrament of Confession, whether celebrated privately or as part of common Penance Service, and also his observation that this Sacrament, despite some current attempts to the contrary, should not be confused with or incorporated into the penitential rites of the Mass. Father Champlin buttresses this position with a salient quotation from John Quinn's article in **Worship** (May, 1968): "The structures of the two sacraments are different. Perhaps penance might be likened to the shepherd seeking the lost sheep and to the prodigal son returning home. But the eucharist is the father celebrating with his son the meal of reconciliation."

I know that priests in parochial situations will welcome the author's ideas on a meaningful administration of the Sacrament of the Sick and the celebration of the hope-filled Funeral Liturgy.

In short, this book is visible proof of a balanced, intelligent approach to the whole field of liturgical renewal. Father Champlin's concrete pastoral experience, coupled with his obvious grasp of theological and liturgical principles, enables him to present his ideas in a moderate way, avoiding the Scylla of merely external change and the Charybdis of unsound renovation. Equally valuable are the extensive footnotes provided.

Christ Present and Yet to Come should prove as popular as the author's earlier work on marriage: **Together for Life**. Let us hope that Father Champlin's return to his diocese to assume a pastorate will not herald the end of his literary endeavors on behalf of liturgical renewal in America.

The Thought of Rudolf Bultmann. By André Malet. Trans. Richard Strachan; Garden City, N.Y.: Doubleday, 1971. Pp. vii-440. Cloth, $8.95.

Reviewed by Father David Bossman, O.F.M., M.A., Doctoral Candidate in Biblical Literature, St. Louis University.

André Malet holds doctorates in theology and the arts and is professor of philosophy at the University of Dijon. He has written books on St. Thomas Aquinas (1956), John Calvin (1962), Baruch Spinoza (1966), and another work on Bultmann and the Death of God (1968).

The present book is a translation of **Mythos et Logos—La pensée de Rudolf Bultmann** (1962). Part I, "Bultmann's Categories," enunciates the principles underlying Bultmann's thought: the relation between subject and object, the ontic and the ontological, history and historicity, precomprehension and self-comprehension. Part II, "Bringing the Categories into Play," applies the principles to the Christian understanding of God, his work, his word, and the relation of Christianity to humanism and to other religions. Part III, "Theology and Ontology," studies Bultmann in relation to Heidegger, Jaspers, and Barth. The author concludes with a sympathetic evaluation of Bultmann's contribution and, finally, with a call for Christian unity based upon a demythologized revelation which unmasks the cultures and traditions as "schemes of natural man" with which "Christians wall themselves in from each other" (p. 433).

The book has its problems. References to the original sources, e.g., are not always given; and the difficulties stemming from the use of doubly translated texts are not always obviated. On the other hand, Malet has given us not only a useful anthology of Bultmann's writings that illumines and defends the latter's work. He has clearly demonstrated the remarkable consistency of Bultmann's thought through his long writing career—a consistency heretofore only noted by commentators. On this score alone, the book must be judged a valuable contribution.

Other Worlds, Other Gods: Adventures in Religious Science Fiction. Edited by Mayo Mohs. Garden City, N. Y.: Doubleday, 1971. Pp. 264. Cloth, $5.95.

Reviewed by Father Robert Waywood, O.F.M., Assistant Professor of English, Siena College, Loudonville, N.Y.

The book under consideration is an anthology of thirteen excerpts from science fiction, gathered in view of their religious implications by the Religion Editor of **Time**, Mayo Mohs, a knowledgeable Roman Catholic and long-time Sci-Fi afficionado. If the work were a movie made for TV, I would confidently assign it the two-and-a-half stars such fare usually earns. If it were one of my students' "creative" compositions, I would instinctively grade it C-plus—and hasten to add that C-plus was a decent, yes, a gentleman's mark. Judging the work as a whole and for what it purports to be (religious, scientific fiction), I can say with assurance only that the collection is partially successful. I cannot say whether the unevenness unavoidable in almost any anthology or the narrowness of con-

vention implicit in a sub-sub-genre of literature practically doomed the book to imperfection.

However exotic the art form, Mohs has served up a veritable smorgasbord of specimens: cosmic poetry (a short excerpt from Ray Bradbury's **Christus Apollo**), a novelette (**Prometheus**, by Philip Jose Farmer), a reverie (**Soul Mate**, by Lee Sutton), a prophecy (Damon Knight's **Shall the Dust Praise Thee?**), an allegory (**Evensong**, by Lester del Rey), a tale of terror (John Brunner's **Judas**), a fantasy (**The Quest for Saint Aquin**, by Anthony Boucher), a "blackout" (**The Nine Billion Names of God**, by Art Clarke), a biblical parody (Nelson Bond's **The Cunning of the Beast**), a parable (Henry Kuttner's **A Cross of Centuries**), and three slices of futuristic life (**The Word to Space**, by Winston Sanders; **The Vitanuls**, by Brunner; and **Balaam**, by Boucher). Unfortunately, the variety in kind is matched by variety in quality.

Some of the offerings are delectable; others are quite indigestible. Their palatability depends completely on the successful concoction of three ingredients: religion (whether it is theological and thematic or merely cultic and peripheral), futuristic science, and fiction, with its plot-character-setting construction. The selection I found the most enjoyable was Sanders's **The Word to Space**. Its probability of plot and characterization suffered the least from theological axe-grinding and extrapolation clap-trap: a Jesuit seismologist comes to the aid of a radio-telescope technician and by pointing out the inconsistency of their theology to scripture-spouting outer-space creatures, foments a revolution on their planet which overtopples the fanatical theocracy, thus allowing their scientists to start comparing notes with Earth's men-in-white.

Worthy of honorable mention on the same score are Clarke's **The Nine Billion Names of God**, which pits the other-worldly wisdom of Tibet against the agnosticism of IBM servicemen; and Brunner's **The Vitanuls**, which imaginatively vindicates Hinduism's doctrine of the transmigration of souls. But other offerings do not go down so easily. Some border on the theologically repugnant, such as **A Cross of Centuries**, with its highly ambiguous concept of immortality and exaggerated anthropomorphism; and **Soul Mate**, with its confounding of moral responsibility and its none-too-successful literary attempt at interpenetration of personalities. One story, the longest, an excerpt from a novel, I found disgusting to imagine even though it was adorned with rich characterization and elaborately underpinned with hard scientific data. It concerned a venturesome missionary disguised as a bird and sent to reconnoiter on a planet inhabited by avi-primates, one of whose eggs is growing on his chest! This caricature of Prometheus-Christ teaches the birdmen speech, and he is eventually deified by them. Bradbury's poetry excerpt proposes a thesis worlds apart from my own convictions on the matter: the replication of the Incarnation throughout the universe (see "A Place in the Son," THE CORD, June, 1971).

In short, I recommend this unusual anthology with reservation: it will be found, even by devotees of science-fiction literature, not an unmixed blessing (that retails at $5.95). If Mayo Mohs is not to be roundly applauded for the execution of this anthology, he should be vigorously saluted for its conception. He is one of the few commentators to have glimpsed the natural convergence of revelation and science in the omega point of the imagination.

BOOKS RECEIVED

Kucharek, Casimir, **Byzantine Slav Liturgy of St. John Chrysostom: Its Origin and Evolution.** Allendale, N.J.: Alleluia Press, 1971. Pp. 836. Cloth, $9.75 (pre-pub.)

Meissner, William W., **The Assault on Authority: Dialogue or Dilemma?** Maryknoll, N.Y.: Orbis Books, 1971. Pp. 320. Cloth, $7.95.

Nouwen, Henri J. M., **Creative Ministry: Beyond Professionalism in Teaching, Preaching, Counselling, Organizing, and Celebrating.** Garden City, N.Y.: Doubleday, 1971. Pp. xxi-119. Cloth, $4.95.

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the October issue of THE CORD were drawn by Sister Marie Monica, O.S.F., of St. Stephen's Mission, St. Stephens, Wyoming.

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CONTENTS

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Pentecostalism:
Spiritual Renewal or Spiritual Retreat?

Change is nothing new to the Church of post-Vatican II. But the Pentecostal renewal now being experienced throughout the Catholic Church is unusual in seeming to renew something very old in the Christian past. This might explain why the mention of Pentecostalism is likely to arouse suspicion, if not immediate rejection, by Catholics in general. What can not be ignored is that it is a growing movement not only among the Christian Churches in general, but, even more surprising, within the Catholic Church herself. And it is apparently experiencing great success in renewing the fervor and prayer of those who participate. It is this apparent success, it seems to me, that has made the discussion of Pentecostalism a lively topic today.

In an effort to dispel the questioning and defend the orthodoxy of the movement of Pentecostalism within the Catholic Church, Father Edward O'Connor, C.S.C., attempts to define the movement in the present work. A believer and active participant in the Pentecostal Movement himself, Father O'Connor sets out to document the origin and growth of the movement in the United States with particular emphasis on its development at the University of Notre Dame.

Father Mathias F. Doyle, O.F.M., Ph.D. (Notre Dame), is Assistant Director of Franciscan Students and Assistant Professor of Political Science at Siena College, Loudonville, N. Y.

The first part of the study is devoted to the personal history of Pentecostalism which was brought to Notre Dame from Duquesne University. The author is careful to speak of events which he either actually witnessed or was able to document from the accounts of those personally associated with him in the movement. He especially tries to maintain an objective balance in explaining the phenomena of "speaking in tongues" and "healing" as the distinctive signs of the presence of the Spirit. Far more important, he points out, is the role which the experience plays in bringing participants back to a more careful reading and a deeper appreciation of the Scriptures, and to a greater openness to the promptings of the Spirit in their individual lives.

In the second part of the work, Father O'Connor expands the study into a consideration of the overall growth of the movement in the Church outside Notre Dame, and an explanation of the chief elements and effects of Pentecostalism upon the faithful in general. The effort to document the growth of the movement is the least satisfying aspect of this study, since so little factual material is yet available. He is forced to rely mainly on collections of statistics compiled by interested students and some scattered accounts of the pentecostal experience which are difficult to verify. The elements of the movement are defined as prayer-meetings, charisms (including the "speaking in tongues" which is the distinctive mark of the Pentecostal Churches), and the "Baptism in the Holy Spirit." Participation in the movement should lead one to greater knowledge of God, a deeper and more effective practice of prayer, and a greater love of scripture. Most of all, it should lead one gradually to a lasting and deep feeling of peace and joy which is, in the author's mind, the true goal of the Spirit's working.

(continued on page 314)

Bonaventure: The Power of Metaphor

Marigwen Schumacher

Modern man is rediscovering the levels of myth and symbol which permeate the fiber of his existence. The "age of aquarius" has a reawakened interest in the occult, the mysterious, the prescient symbol. Recent studies by Eliade, Jung, Cassirer, and others have explored psychic - linguistic - mythic interrelations. These new insights into the phenomenon of man provide new lines of analysis and understanding of the past and suggest new aspects of penetration into the written expression of men such as Bonaventure.

In this article, I should like to consider the power of metaphor which is so central to Bonaventure's literary expression and which is, I believe, structural to his spirituality, his philosophical and theological speculation, and his psychic self. To see this concretely, the article will be limited to the analysis and interpretation of one short sermon embodying a metaphor favored by Bonaventure and, therefore, reasonably indicative of his power. Actually the text as we have it is a summary or "reporting" given us by his secretary. On the actual occasion of his preaching this sermon at Lyons, we must assume that Bonaventure expanded considerably upon these basic points and their scriptural parallels. Precisely, however, because this is "bare bones" rather than "full meal," it is simpler to see in it the structural and stylistic techniques through which Bonaventure proclaims his message. Conclusions thus made can, then, be projected upon his other writings.

The sermon was preached to the people at Lyons on the seventh Sunday after Pentecost, when the Gospel reading was from Matthew 7:15-21.[1] Bonaventure has chosen to build his homily upon verse 17: "A sound tree cannot bear bad fruit."

> In these words the Savior describes a man patterned after him through a life-long moulding of will—through (1) inner peace of heart... "cannot" (2) steadiness of dedication... "a sound tree" (3) result of action... "bear bad fruit" but always good fruit. Consider the whole text. Metaphorically a "good man" is said to be authentically a "sound tree" if, deeply rooted in faith, lifted high in hope, unfolded in love, abounding with the flowers of ardent longing, he has—like a strong, tall tree shady and blossoming—the fruit of activity as nourishment:
>
> > "If you live according to my laws, if you keep my commandments and put them into practice, I will give you the rain you need at the right time; the earth shall give its produce and the trees of the countryside their fruits; you shall thresh until vintage time and gather grapes until sowing time. You shall eat your fill of bread and live secure in your land" (Lev. 26:4).
>
> He has, I repeat, and he produces fruit. Fruit that is whole as a result of sound intention:
>
> > "Now, however, you have been set free from sin; you have been made slaves of God, and you get a reward leading to your sanctification and ending in eternal life" (Rom. 6:22).
>
> Fruit that is delicious because of deep love:
>
> > "Listen to me, devout children, and blossom like the rose that grows on the bank of a watercourse. Give off a sweet smell like incense—flower like the lily, spread your fragrance abroad, sing a song of praise, blessing the Lord for all his works" (Eccl. 3:17).
>
> Fruit that is abundant from honest dialogue:
>
> > "I am like a vine putting out graceful shoots,
> > my blossoms bear the fruit of glory and wealth.
> > Approach me, you who desire me
> > and take your fill of my fruits" (Eccl. 24:23).
>
> Fruit that is indestructible because of constant production:
>
> > "A blessing on the man who puts his trust in Yahweh. With Yahweh for his hope, he is like a tree by the waterside that thrusts its roots to the stream; when the heat comes, it feels no alarm—its foliage stays green; it has no worries in a year of drought, and never ceases to bear fruit" (Jer. 17: 7-8).

Let us first of all reflect upon the total impact which the sermon has upon us. After the initial equation of "good man" equals "sound tree," we have an extended metaphor of tree-growth from root to leaf to flower and fruit. The implicit underlying eschatological dimensions of the "tree-man" image are intensified by the pregnant implications of "foliage stays green," "blossom like a rose," "I will give you the rain you need," etc. The freshness and productivity of the scriptural quotations—

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[1] St. Bonaventure, **Opera Omnia**, ed. Quaracchi: t. IX, **Sermones** (1901), p. 384. The text has been translated by the author; the Scripture quotations are from the Jerusalem Bible. Some of the Scripture quotations have been slightly extended to provide the context which Bonaventure was assuming.

though especially longed-for in the dry barren lands of Israel—are yet refreshing for any land, any people. Who of us does not rejoice in the beauty of fruit trees in springtime blossom and in autumn harvest? Or in the coolness found in trees and streams and waterfalls? Ecologists and smog-enclosed city-dwellers yearn for, and country folk accept, these as gifts of universal need. The image-metaphor, then, which Bonaventure is using is from the fund of common experience: timeless in its appropriateness, consistent in its effect.

What are the specific techniques of literary style through which Bonaventure expresses and extends the metaphor and thereby achieves such a total and consistent impact? The following seven techniques seem noteworthy.[2]

1. The scriptural quotations in words, thought, and image continue and deepen Bonaventure's own words. It is easy to conclude that he believes and follows what he says in explanation elsewhere:

> It is the custom of Sacred Scripture and especially of the Old Testament to speak through images and metaphors because in one metaphor is often enclosed much more than can be expressed in many words.[3]

deeply rooted	radicatus
lifted high	elevatus
unfolded	expansus
abounding	floridus
fruit that is	
whole	sanum
delicious	sapidum
abundant	floridum
indestructible	indecidivum

2. The use of parallel grammatical constructions — e. g., a series of participles — gives a smoothness of rhythm, balance, and aural harmony to his words:

3. There is a terseness, a compactness of imagery resulting from sensitive choice of words. The growth cycle of the "sound tree," e. g., is succinctly told through the series: deeply rooted, lifted high, unfolded, abounding in flowers. The same cycle is reinforced by the series "like a strong, tall tree shady and blossoming," and the implicit equation that "deeply rooted" results in "strong," "lifted high" results in "tall," "unfolded" results in "shady," and "abounding in flowers" is equivalent to "blossoming."

A further expansion joins the growth cycle of the tree to the growth cycle of the Christian life: deeply rooted in faith (**in fide**), lifted high in hope (**in spe**), unfolded in love (**in caritate**), abounding with the flowers of ardent longing (**in desideriorum aviditate**. Thus the "good man," the Christian fully and vibrantly committed to Christ Jesus, is the one who has grown through the cycle, moved in progression from "deeply rooted in faith" to "lifted in hope" to "unfolded in love" to "abounding with flowers of ardent longing" and hence is, indeed, "strong, tall, shady, blossoming," i. e., "fully patterned after the Lord Jesus"!

4. The individual words which Bonaventure uses have a dual meaning. They apply directly to the actual, tangible, physical reality being discussed but are also and equally meaningful as applied to the mystic, intangible, invisible reality being preached. In this homily, for example, the adjectives used to describe "fruit" are proper to the top-quality produce at the farmers' market; but they are singularly refreshing and meaningful as applied to the "fruit" of the "good man." To further the transfer of meaning, the cause and effect pattern is clearly indicated: "fruit that is whole as a result of good intention"; "fruit that is delicious because of deep love," etc.

5. There is a consistency of vocabulary, or, to use Bougerol's felicitous phrase, the "play of textual concordance."[4] The amount of word-relatedness is apparent in the fact that 21 per cent of the words recorded in the summary are **tree** or related words like **rooted, shady, fruits, foliage,** etc.

6. There is in the original Latin text much use of alliteration and assonance which is practically im-

[2] Since translation never fully captures the power of the original, it seems desirable to give here the significant portion of the sermon in Bonaventure's own Latin text:

"Circa totum nota, quod bonus homo metaphorice dicitur vere bona arbor, si ad modum arboris radicatus in fide, elevatus in spe, expansus in caritate, floridus in desideriorum aviditate, habet ad modum arboris firmae, procerae, umbrosae, floridae fructum operationis in alimentum . . .

"Habet, inquam, et reddit fructum: sanum per bonam intentionem . . . sapidum per devotionem internam . . . floridum per conversationem honestam . . . indecidivum per continuationem firmam . . ."

[3] Bonaventure, **op. cit.**, t. IX, p. 547. Cf. "Voices of Bonaventure," THE CORD 21:2 (Feb., 1971), 49.

[4] J. G. Bougerol, O.F.M., **Introduction to the Works of Bonaventure**, tr. J. de Vinck (Paterson: St. Anthony Guild Press, 1946), 137. Cf. also p. 54.

possible to reflect in translation but is an integral part of Bonaventure's use of language.

7. There is an interesting use of three-fold and four-fold subdivisions, e. g., the expansion of "produces fruit" with its four descriptive adjectives and their individual scriptural statements. Here again, current considerations of Mandala-symbolism indicate that such number patterns have a deeper significance than has been previously realized.[5]

The next question before us is the relation of these techniques to the "rules" set forth in the various treatises of the 13th and 14th centuries concerning the techniques of homiletics—the **Artes Praedicandi.** To serve as a basis for answering this question, let us briefly consider an analysis of the **Ars Concionandi,**[6] the **opusculum de arte sermocinandi** which most scholars now agree is spurious, as a typical example of these treatises.

Introduction: the preacher's interest and effort (**studium et intentio**) must be directed to:

1. Divisions (**divisiones**) with an emphasis on appropriateness (**proprietas**).
2. Distinctions (**distinctiones**) with emphasis on brevity (**brevitas**).
3. Expansions (**dilatationes**) with emphasis on usefulness (**utilitas**).

Part 1: **Divisions** (§§1-28):

The thema must be considered according to (a) thought (**sententia**), (b) main thrust (**sensus principalis**), (c) to whom it is directed.

The **divisio** follows a pattern of either "intra" or "extra" depending on the need of the congregation. The divisio "extra" is especially recommended for use "with the people" (**coram populo**). In this plan, the thema is explained through texts and images "outside" of the scripture text being preached upon. The divisio "intra" (recommended for clerics) moves **within** the text itself, and its divisions are less obvious.

These are termed **claves** (keys) because "they open the explanation of the divisions which have been made" and they are also the ways by which the "preacher's homily will gleam from beauty of technique... It is possible for almost any **divisio** to be varied and consequently to be beautified."

The treatise includes numerous examples of these divisions—both "intra" and "extra"—of texts of scripture. There is the statement that these can be helpful to the **praedicator** "if he will make the effort to gather these under brief headings and memorize them." Lest the technique become static and mere rote, however, individual flexibility is urged: "Without doubt there are many more divisions of this text which the skilled preacher will discover and which are better than the ones given here." The thema can also be varued through the grammatical structures which the **praedicator** chooses to use. There is an interesting warning (?) to the **moderni** who seek the minutiae of divisions and cut the thema into minute parts.

Part 2: **Distinctions** (§29):

The preacher's concern and care (**cura et diligentia**) should see that distinctions are built upon the thema. Otherwise they "will lack roots and consequently also lack fruit." Distinctions should be made in as few words as possible; the words must be intelligible and suitable.

Part 3: **Expansions** (§§30-51):

Usefulness (**utilitas**) must be greatly stressed. Too much elaboration or too much repetition must be avoided. There are eight methods of expansion:

1. Definition, interpretation (§§33 - 35).
2. Division (§36).
3. Reasoning, syllogizing, etc. (§§37 - 40).
4. Agreement of authorities (§41).
5. Similar areas (§42).
6. Expansion of metaphors (§§43 - 45).
7. Expansion of the thema: e. g., **litteralis, allegoricus, tropologicus, anagogicus** (§§46 - 48).
8. Cause and effect (§§50 - 51).

Comparing this analysis with the techniques abstracted from Bonaventure's homily, we find several points of similarity which are immediately apparent and self-explanatory.

1. The **thema** is considered according to the "main thrust."
2. The **divisio** of the **thema** is three-fold.
3. The **divisio** follows the pattern "extra." The expansion of the text is handled by relating it to other texts "outside" the chosen one.
4. The words are "intelligible and suitable."
5. There is use of parallel grammatical constructions—e. g., participles.
6. The **clavis** of "tree growth" gives a "gleam of beauty from technique."
7. The "sixth method" of expanding a homily is used: i. e., the expansion is executed by metaphor. It is not necessary to resolve the question as to whether these points of comparison, of method, are used because the **Ars Praedicandi** "required" them, or whether the **Ars Praedicandi** required them because famed, eloquent, popular preachers like Bonaventure used them. What is of interest is that the homily (even in this abbreviated form) has a viable integrity and impact of its own, due to the subtle, skillful power of metaphor that Bonaventure captures.

Because metaphor is the main thrust of this homily, it is worthwhile to quote further from the **Ars Concionandi:**

> The sixth method is the expansion of metaphors by explaining them appropriately and adapting them for teaching.... For this, moreover, in order that we may have an abundance to say, it is well that we come to know many aspects of things and that we know how to transfer these to the building up of spirit. Otherwise they are of no value.... But God made creation not only to nourish but also to teach mankind.... David touches upon this when he says: "I am happy, Yahweh, at what you have done; at your achievements I joyfully exclaim" (Ps. 92:4-5). He calls

[5] Professor Ewert Cousins of Fordham University is currently doing some significant research and reflection in this area. [See especially Dr. Cousins's articles in the August issue and in next month's (November) issue of THE CORD — **ed.**]

[6] Bonaventure, **op. cit.**, t. IX, pp. 8-21. The references following are to this text. Cf. Bougerol, 136-43.

> the world "your achievements"; we take delight in the "achievements" of God when, taught by various aspects of creation, we are called to greater love of God.... If anyone wishes to make use of this method of homily-expansion, he has a useful book —i. e., the world. All pieces of creation teach him and bring him towards God.[7]

The Franciscan tone of the preceding citation is obvious. Francis, in his beautiful **Canticle,** sings, "Be praised, my Lord, with all your creatures," and Bonaventure, in the **Itinerarium Mentis in Deum,** explains:

> For we are so created that the material universe itself is a ladder by which we may ascend to God.... In order to arrive at the consideration of the First Principle, which is wholly spiritual and eternal and above us, we must pass through vestiges (lit. "footprints") which are corporeal and temporal and outside us. Thus we are guided in the way (i. e., path) of God.[8]

There is, however, a deeper level on which to consider the "good man-sound tree" metaphor which we have been discussing. It bears directly on the larger question of the interrelation of "footprint," "book," symbol and metaphor, to the reality for which they substitute. In philosophic terms, the abstract, logical concept is made concrete and tangible by equating it to familiar objects and/or experiences of everyday life. But what is the function of language and of literary expression in this "transfer"? What is the connection between the visual, aesthetic image, the actual experienced reality—i. e., the "sound tree," and the unmeasurable, idealized concept—i. e., the "good man"?

In the preface to the translation of Ernst Cassirer's **Language and Myth,** Susanne K. Langer points out that Cassirer's

> stroke of insight was the realization that "language," man's prime instrument of reason, reflects his mythmaking tendency more than his rationalizing tendency. Language, the symbolization of thought, exhibits two entirely different modes of thought. Yet in both the mind is powerful and creative. It expresses itself in different forms, one of which is "discursive logic," the other "creative imagination."[9]

Cassirer himself says:

> The mythmaking mind exhibits a sort of consciousness of the relationship between its product and the phenomenon of language, though characteristically it can express this relationship not in abstract logical terms, but only in images.[10]

And again,

> But it is equally clear that for mythic thinking there is much more in metaphor than a bare "substitution," a mere rhetorical figure of speech; that what seems to our subsequent reflection as a sheer transcription is mythically conceived as a genuine and direct identification.[11]
>
> If language is to grow into a vehicle of thought, an expression of concepts and judgments, this evolution can only be achieved at the price of foregoing the wealth and fullness of immediate experience.... But there is one intellectual realm in which the word not only preserves its original creative power, but is ever renewing it.... This regeneration is achieved as language becomes an avenue of artistic expression.[12]

Such statements as these, and the insights they embody, seem to me to throw light upon Bonaventure's use of metaphor and image throughout his writing. His literary, artistic expression is so thoroughly imbued with living, vivid symbolic equations that impinge upon the consciousness with clarity and depth far beyond the mere "figure of speech" rationale. This power of creative imagination, of a consciousness of relationship which is expressible only in the realm of image and mythic thinking and is therefore more real, more intelligible, more deeply psychically meaningful to reader and listener because it touches the very inner fiber of mind and spirit merits further study. There is an inexhaustible richness in Bonaventure!

7 Bonavenutre, **op. cit.,** t. IX, p. 19, §44.

8 Bonaventure, **Itinerarium Mentis in Deum,** c. 1, §2—cited from the translation by Philotheus Böhner, O.F.M. (St. Bonaventure, N.Y.: The Franciscan Institute, 1956).

9 Ernst Cassirer, **Language and Myth,** tr. Susanne K. Langer (New York: Dover Books, 1946), viii-ix.

10 **Ibid.,** 81.

11 **Ibid.,** 94.

12 **Ibid.,** 98.

Gethsemani

for the Friars of The Desert Journey

In the pastoral chastity of the Lady's abbey,
Parched-throat pilgrims—with lizard and
Scarred feet—make desert journeys with
Robed meditations (unheard of visions which
Flow from a mirage into reality) on the Sahara
God.

In the beginning, these weak men are uncouth—
With precious sandaled feet—and ignorant
Of the happiness that could be found in the
Three knots.

Taking root in Him, they find that the
Desert (a desolate unoccupied plain or coast
Or pathless woodland) journey has many mesquites—
Obstacles that some poor farmers of God could
Never spade.

These men of the barbarous sands—with browned
Skin pricked by their fierce cloistered love of
The Cactus God—thirst for the spine ecstasy
Of the Wounded Side.

They desperately long for the day when they, too,
On the Right Side, may moisten their lips with
The Rock Water from His holy Barrel.

Some day—after the blistered feet have walked
Thousands of miles—these rare men—Friars
Of the Saguaro—will drink at the Oasis.

Albert Haase

Man's Moral Responsibility toward His Environment

Thomas E. Kelly, O.F.M.

In November 1961 a special task force of nationally known scientists met at Greenbank, West Virginia, to determine the probabilities that communication could be established with an extra-terrestrial civilization somewhere in the universe. A part of the task was to ascertain the life expectancy of any civilized species which might come into existence. This task led the scientists to question the length of time that the human race is likely to endure. Some of the opinions were startling, one of the participants venturing, e. g., the conjecture that "in less than two hundred years" the human species would be extinct.[1]

"A more generous consensus," according to L. Harold De Wolf, quoting from a report on the Greenbank consultation,

> was that all might depend on the surmounting of the international and environmental crisis now looming before us. Hence the future of the human race or any comparable species of intelligent, technologically communicative beings might be less than a thousand years. On the other hand, if such beings could surmount the crisis their species might then continue development almost indefinitely, perhaps for periods of the order of hundreds of millions of years.[2]

Man's future, then, depends on man and how he realizes his moral responsibility not only as regards God and his neighbor but also his environment. Man's abuse of nature must not only stop; it must also develop into a spirit of concern to rebuild and develop the earth.

This moral consciousness has been sadly lacking in the past, however, as man's history attests. John B. Sheerin, C.S.P., in a recent article entitled "Our Poisoned Earth," writes:

> We have butchered nature as we butchered the Indians—and all in the name of progress. We considered men like Thoreau as fanatics, and conservationists as reactionaries who wanted to turn

[1] L. Harold De Wolf, "Christian Faith and Our Natural Environment," **Idoc-International** (Sept. 12, 1970), p. 2.
[2] **Ibid.**

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back the hands of the clock. Now that we have thrown nature out of balance, we look at our polluted rivers and blighted cities and suddenly realize that nature is quietly getting revenge for the way we have abused her. When we say that nature is avenging itself, we are saying that man is paying the penalty for his irresponsible use of God-given natural resources.[3]

Barry Lopez laments the soil damage in areas made vulnerable to torrential rains by irresponsible logging companies, as well as by tourists; and he views with sadness the destruction of wildlife because of intolerable amounts of DDT, aldrin, dieldrin, endrin, heptachlor, and DDE insecticides. In graphic prose he writes,

> A tree is torn out of a northern California forest and the ground bleeds. A tourist gores a sea anemone with a piece of driftwood. An osprey brings home a contaminated fish for dinner. It is the story of an inappropriate life style. In too short a time it may be noted, in some cosmic journal, that the species "homo sapiens" died of inappropriate behavior.[4]

Richard Leliaert also remarks about the tremendous pollution of our waters:

> In 1968 over 15 million fish were killed in our waters. This is a thirty-one percent increase over 1967. And it is the highest rate since 1964 during which 18 million fish were killed. The tremendous pollution of our waters from industrial wastes, untreated or inadequately treated sewage, and chemicals is probably the greatest single factor here. But there is more. Recently coho salmon in the Great Lakes were found to be contaminated with DDT. And thousands of cases of mackerel in San Pedro, California, were ordered destroyed because the fish contained more than twice the maximum level of pesticide considered permissible by the Food and Drug Administration. The pesticides were mainly derivatives of DDT.[5]

The air we breathe is, as everyone knows, at least as imperiled as the water we drink. **Time** reported slightly over a year ago that

> every year ... our industries pour out 165 million tons of waste and belch 172 million tons of fumes and smoke into the sky. We provide 50 per cent of the world's industrial pollution. An average of 3,000 acres of oxygen-producing earth a day (1,000,000 a year) fall beneath concrete and blacktop. The average American puts 1500 pounds of pollutants into the atmosphere each year. Furthermore there is no end in sight.[6]

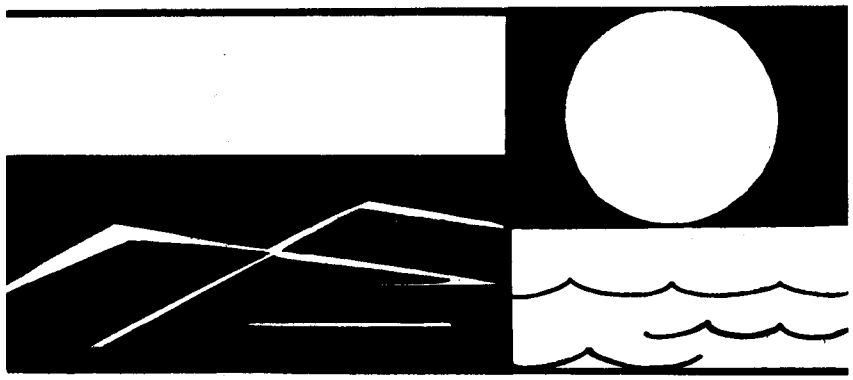
Zeroing in on the local scene, Fergus J. O'Rourke wrote, last Autumn, that New York City was suffering its worst case of air pollution ever. New Yorkers were advised to stay indoors, or, if they had to move, to do so by means other than walking, which posed a danger because it necessitated breathing the befouled air too deeply.[7]

[3] John B. Sheerin, C.S.P., "Our Poisoned Earth," **The Catholic World** (June, 1970), p. 98.

[4] Barry Lopez, "Flavor of the Seventies," **AD 1970** (May 3, 1970), p. 19.

[5] Richard Leliaert, O.S.C., "All Things Are Yours," **Homiletic and Postoral Review** (May, 1970), pp. 573-74.

[6] Philip Herrara, "Environment," **Time** (Feb. 2, 1970), pp. 56-63.



The destruction of nature is not limited to the United States, as Philip Herrara informs us:

> The U. S. is far from alone in [the battle] with pollution and waste. The smog in Tokyo is so dense that some residents are asking: Is it worth owning a car when there is no blue sky to drive it under? The tidy Swiss are horrified to discover that their three crystalline lakes—Geneva, Constance, and Neuchatel—are turning murky with effluent from littoral cities and industries: the trout and perch in them are nearly gone. In Italy, trash is neatly collected in plastic bags and then thrown like confetti over the landscape; Norway's legendary **fjords are awash** with stinking cakes of solid waste. Pollution respects no political boundaries. The Rhine flows 821 miles past the potash mines of Alsace, through the industrial Ruhr Valley to the North Sea. Known as "Europe's Sewer," the river is so toxic that even hardy eels have difficulty surviving. The Dutch who live at the sewer's mouth, have a stoic slogan: "Holland is the rubbish bin of the world." In Sweden, when black snow fell on the province of Smalind, authorities suspected that the thick soot had wafted from across the sea.[8]

Lila Freilicher, writing in the **National Catholic Reporter,** looks at man's misuse of his environment as an upsetting of a "delicate relationship." Ecology, Freilicher maintains, "is the science of the relationships between organisms and their environment." But man has consistently—one might almost say systematically—abused that relationship.[9] His attitude toward his environment has been that of an immature boy toward his playthings. He just tosses it around as he pleases without any regard for the harm he inflicts

[7] Fergus J. O'Rourke, "Comment on Lang's Article on the 'Conservation of the Environment in Ireland,'" **Studies** (Autumn, 1970), p. 296.

[8] Herrara, loc. cit., p. 60.

[9] Lila Freilicher, "An Ecology Reading List," **National Catholic Reporter** (Sept. 25, 1970), p. 2.

upon it. James J. Megivern, writing in the **Ecumenist**, expresses this destructive attitude somewhat more strongly:

> What exactly is the attitude behind man's rape of the earth? How has it been possible for him to engage in repeated activities that constantly resulted in destructive exploitation of his home planet? Rivers have been turned into sewers and lakes into cesspools; New York City provides enough filth for over eight million rats to thrive. Across the land an average of 3,000 acres a day of green earth fall beneath concrete and blacktop. Forests have been leveled, plains turned into dust bowls, wildlife exterminated ruthlessly, and now the automobile and airliner threaten to contaminate the very air we breathe beyond recovery. In a word, the attitude that most clearly emerges from a glance at Western History is that man thinks he can do anything he damn pleases with this earth.[10]

How explain man's abusive attitude toward nature? Various explanations have been offered. Some point, e. g., to the Judaeo-Christian misinterpretation of the Genesis account of creation, to which we shall return shortly. Others blame the growth of a theology which downgrades "this world" in favor of "the next," and still others cite the outlook which separates nature and civilization, resulting in a non-relational concept of nature as an inert, wholly "objective" absolute. Certainly the unprecedented recent advances in technology, devoid of any accompanying growth in man's moral responsibility toward nature, have led to many of the abuses already referred to above.

Perhaps the main biblical passage which has set the tone of man's attitude toward the goods of this earth is the Genesis account of creation:

> God created man in the image of himself, in the image of God he created him, male and female he created them. God blessed them, saying to them, "Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven, and all the living animals on the earth.[11]

These words depict God as giving man dominion over the earth as a responsible steward. "Dominion" has often been misunderstood, unfortunately, as "domination." Such an attitude, together with the New Testament emphasis on Eschatology, which has tended to de-emphasize this world relative to the world to come, led to a policy of wanton exploitation of nature and its resources.

More recent biblical study reminds man that his title of "steward" does not give him license to exploit, but rather confers on him the responsible challenge of development. Commenting on Gen. 1:28, De Wolf writes:

> In regard to the verse on subduing and dominion, we must observe that it is ascribed to God at the very beginning of human life on earth. Certainly, man had to struggle hard for survival in a world which contained innumerable perils. But it is one thing to attack and acquire mastery over forests and plains infested with poisonous snakes, deadly diseases, and ravenous lions while yielding reliable sustenance only to aggressive hard work; it is quite another to maintain a similar attitude of determined conquest in the world of today.[12]

Perhaps the second creation account—found in Gen. 2—better clarifies man's real role: Yahweh God took the man and settled him in the garden of Eden to cultivate and take care of it." Biblical scholars tell us that the Hebrew word "to cultivate" here is "abad" which also means to work or serve. Even more significant is the word translated "take care of": "shamar," which means to guard or preserve. Man's obligation according to this text, is therefore to work hard in cultivating natural resources—for they are his own stake in the future.

The Bible also shows man the respect that he should have for God's creation—a respect shared by God himself. We read that after he created the world, he stepped back, as it were, and admired his handiwork. In the words of Genesis, "God saw that it was good." The Psalmist gave eloquent expression to his awe as he confronted God's creation and saw it as actively acknowledging its Creator:

> The heavens declare the glory of God, the vault of heaven proclaims his handiwork; day discourses of it to day, night to night hands on the knowledge. No utterance at all, no speech, no sound that anyone can hear; yet their voice goes out through all the earth, and their message to the ends of the world.[13]

J. Barre Shepherd sees the natural world similarly, as having not a passive but a very active part to play in history:

> In the Biblical story the natural world takes its place, not as a dumb spectator, but as a lively participant. The seas divide; the deserts blossom as the rose; the hills break forth into singing, the trees of the field clap their hands; the stars fight in their courses. And in the New Testament we have the star of Bethlehem, the "very stones" by the roadside, the veil of the temple; the rock before the empty tomb. In Old and New Testament alike the vision is the same. Not only Israel, not only mankind, but all creation is caught up in the history, fall and restoration, disobedience and forgiveness, pollution and cleansing.[14]

Saint Paul has likewise perceived this same interrelation between God, man and nature: "From the beginning till now the entire creation, as we know, has been groaning in one great act of giving birth; and not only creation, but all of us who possess the first-

[10] James J. Megivern, "Ecology and the Bible," **Ecumenist** (July-August, 1970), p. 69.

[11] Gen. 1:27-28.

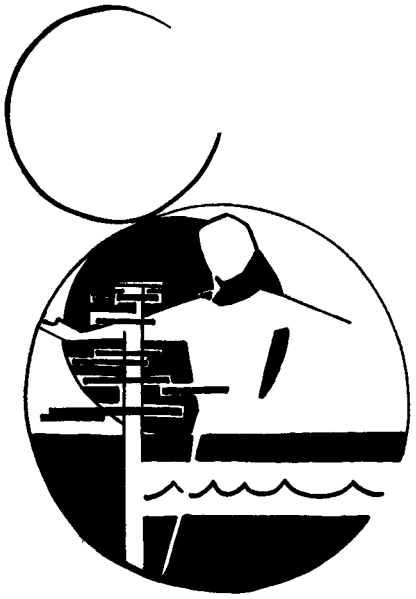
[12] De Wolf, **loc. cit.**, 9.

[13] Ps. 19:1-4.

[14] J. Barrie Shepherd, "Theology for Ecology," **Catholic World** (July, 1970), p. 175.

fruits of the Spirit, we too groan inwardly as we wait for our bodies to be set free."[15] Paul's outlook was less anthropocentric than our own; he pictured the totality of creation, and not simply man, as involved in Christ's redemptive act.

Franciscan theology captured this Pauline view and developed a systematic account of the world as the dwelling place God has



set up for his sons: primarily for Jesus Christ, and concomitantly for all of us, Jesus' brothers and sisters. Every man, whether teacher, carpenter, housewife, white-collar worker, priest—has the basic task of bringing the universe to its completion and fulfillment by leading it to Jesus Christ. It is mankind's job to prepare a palace for its King. So it is that all creation is irresistibly drawn to Christ as to a magnet. All creatures are like "so many arrows pointing to Jesus Christ":

> Like the poet, we too can with a bit of practice learn to see "his blood upon the rose, and in the stars the glory of his eyes." We too can see his body gleaming amid eternal snows, and his tears falling from the skies. Really, if we have come to understand the universe correctly, it isn't at all difficult to "see his face in every flower," and to hear his voice in the thunder and the singing of the birds. It is as though the Creator was so taken up with Christ as he set about making the universe, that he just couldn't help dropping hints of Christ's beauty everywhere in it.[16]

According to this Franciscan viewpoint "the whole universe is full of Christ"[17] in that in all the strivings of all God's creatures, there is "an unmistakable orientation toward creation's head, the Incarnate Word."[18]

We need an emphasis today on this sort of theology; and it does in fact seem to be gaining adherents. If we are able to discern the redemptive presence of Christ throughout creation, to see reality as relatedness, and to take "this

[15] Romans 8:22-23.

[16] Michael D. Meilach, O.F.M., **Firstborn Son** (Chicago: Franciscan Herald Press, 1962), p. 43. The reference is to Joseph Plunkett's poem, "I See His Blood upon the Rose."

[17] **Ibid.**, p. 78.

[18] **Ibid.**

world" seriously in its own right, we shall avoid the pitfall of separating nature and civilization and the resulting over-objectification and abuse of the former.

This separation was especially evident in 19th-century America and, according to H. Paul Santmire, remains with us today.[19] Santmire sees the "religion of nature" in man's attempt to find God in nature even while withdrawing from the "organized city of man." The "religion of civilization" was symbolized in the 19th century by the steam locomotive and heralded an attack by economic forces on nature, portrayed as a reality open to manipulation and exploitation. Again, Santmire sees the religion of nature present in today's cult of the simple rustic life (cf. the TV show **Bonanza**); the religion of civilization, on the other hand, survives in technological progress with the emphasis on "know-how," expertise and efficiency, symbolized in such shows as **Mission Impossible.**

Richard A. McCormick summarizes Santmire's thesis in the March, 1971, issue of **Theological Studies:**

> Summarily, Santmire contends that nature has been a dilemma for American society. We worship it, yet we exploit it. We wor in the city while dreaming of the country; we work on the SST and live in the ranch house to escape the noise of the city. At a deeper level Santmire argues that, for some, nature functions as an escape from anxiety before an uncertain future; for others it is a refuge from a decaying society. Both attitudes have the same rootage: a rejection by Americans of authentic life in history. This rejection is at the heart of our ecological problems.[20]

Man, then, must see anew what the Psalmist, Saint Paul, and the Franciscan theologians have emphasized: viz., that because of the redemptive presence of Christ throughout creation there has been established a delicate relationship between men and nature —a relationship which throws new light on the Genesis mandate to "fill the earth and conquer it."

> Any "conquest" that ignores or rides roughshod over the delicate vital balance between man and earth is illusory, really a form of self-destruction and thus, paradoxically, disobedience of the mandate. Needed is not a lessening of man's power and dignity, but a sharper awareness of his responsibility.[21]

Peter J. Riga also calls for a sharper awareness of this relationship:

> What is called for is change of heart and mind... the whole organization of our economic system, our relationship to each other ("we can't USE you!") and our relationship with nature itself have become as radically perverted.... Any conservation or

[19] H. Paul Santmire, "Ecology and Schizophrenia: Historical Dimension of the American Crisis," **Dialog** 9 (1970), 175-92.

[20] Richard A. McCormick, S.J., "Towards an Ethics of Ecology," **Theological Studies** (March 1971), 105.

[21] Richard Armstrong (ed.), "God's Good Earth and Ours," **Christopher News Notes** (1971), p. 11.

> anti-pollution [measures] first require the radical change of a whole outlook on life if anything is to be done.[22]

Basic to any realistic understanding of our contemporary predicament is an awareness that we human beings are a part of the world's "biological community," as it were—that we depend upon the other members of this "community, from which we dare not attempt to isolate ourselves. The relationship we bear toward our world is one of "partnership," to express the same reality in somewhat different terms. We and our world are "to grow together, to be rescued together, to share a common destiny."[23]

Dr. Joseph Sittler likewise endorses this relational theory of creation. He maintains that the question of reality is itself an ecological question because reality is known only in relations, not as isolated entities. The fundamental terms of Scripture: God, man, love, sin, hate, grace, covenant—are all, according to Sittler, relational words. Man is an "ecological entity in relation."[24] Thus creation, for Sittler, is an ecological event; Scripture presents God and man, society and the whole earth as the garden for the exercise of both joy and labor. Man must therefore develop a religious consciousness of reality. He must see God's work in the whole of creation, and all creation as related to God and to himself. He must, in other words, recover his awareness of the mutual implication of creation and redemption.

Karl Rahner, distinguishing salvation-history from profane history, still sees the former as taking place within the latter. Profane history, he believes, has become transparent in regards to salvation through the Incarnation. Man meets God through his encounter with the world, not only in the community of men, but also in his environment.[25] For Rahner everyhing in the world "hints" of eternity: all creation echoes redemption; grace is built into the very constitution of the world of nature, of society, and of man's life with his fellows.

A similarly relational theory of nature is found in the work of Pierre Teilhard de Chardin, who sees the world, led by man's reflexive consciousness, as evolving toward Omega, the personal incarnate God whom we know as "the Christ."[26] Christ is the root as well as the goal of existence; Christ specifically as Redeemer

[22] Peter J. Riga, "Ecology and Theology," **The Priest** (June, 1970), p. 17.

[23] McCormick, **loc. cit.**, 101. Cf. J. Lang, "Conservation of the Environment in Ireland," **Studies** (Fall, 1970), p. 780.

[24] Joseph Sittler, "Ecological Commitment as Theological Responsibility," **Idoc-International**, 75-85; see p. 78.

[25] Karl Rahner, "History of the World and Salvation-History," **Theological Investigations V** (Baltimore: Helicon, 1966), ch. 5.

[26] Pierre Teilhard de Chardin, S.J., "The End of the Species," **The Future of Man**, tr. Bernard Wall (New York: Harper Torchbooks, 1964), 312-20.

penetrates the world.[27] If one accepts Teilhard's view of man's continual growth in reflexive consciousness, a consciousness which man is able to control and develop because of his own reflection and freedom, then it follows that he is approaching a stage when he will be able to catch up in moral responsibility with the progress he has already made in technological expertise. Such a responsible direction of technology, influenced by a theology which recognizes the unity of creation and redemption, will of necessity include a respect for nature which has been lacking up to now.

The irresponsible attitude toward nature which has for so long characterized human society led Pope Paul, in his first major address on ecology last year, to question whether economic progress made through industrialization is worth "the congestion and noise of the cities, the violations of the beauties of nature, air and water pollution" that it has caused. "The domination of man over the forces of nature," said Paul, "grows day by day, but it cannot always be said that man's ability to use scientific conquests wisely grows to the same extent."[28]

The same question of man's ability to direct technology responsibility leads Max Ways to ask whether a headlong retreat from technology would be the right strategy. To retreat, he concludes, would mean effectively regressing to the 1870 level of technology—a move which would produce more casualties than man could bear.[29] Ways sees a remedy to the environmental problem only if men cooperate with one another while maintaining a free diversity and specialization in dealing with the environment:

> The chief product of the future society is destined to be not food, not things, but the quality of the society itself. High on the list of what we mean by quality stands the question of how we deal with one another. That we have the wealth and the power to achieve a better environment is sure. That we will have the wisdom and charity to do so remains—and must always remain—uncertain.[30]

Retreat from technology is not the answer; a morally responsible direction of it is, as James V. Schall is quick to observe: "The answer is not to abandon technology but to direct it responsibly."[31] This responsibility is stressed by the Fathers of Vatican II in their "Pastoral Constitution on the Church in the Modern World":

[27] Teilhard de Chardin, **The Divine Milieu**, tr. Bernard Wall (New York: Harper & Row, 1960), 94-110.

[28] Pope Paul VI, "First Major Address on Ecology," **National Catholic Reporter** (Nov. 6, 1970), p. 9.

[29] Max Ways, "How to Think about the Environment," **The Environment: A National Mission for the Seventies** (New York: Harper & Row, 1970), 203.

[30] **Ibid.**, 30.

[31] James V. Schall, "Ecology—an American Heresy?" **America** (March 27, 1971), 309.

> The modern world is at once powerful and weak, capable of the noblest deeds or the foulest. Before it lies the path to freedom or to slavery, to progress or retreat, to brotherhood or hatred.... It is man's responsibility to guide aright the forces which he has unleashed and which can enslave him or minister to him.[32]

"God's creation," remarks Richard Leliaert, "is an unfinished creation and God gives it to man as his special responsibility."[33] Expressing a similar view, Robert M. Hutchins comments:

> It seems probable that we are entering a post-industrial age in which the issue is not how to produce or even distribute goods, but to lead human lives, not how to strengthen and enrich the nation state, but how to make the world a decent habitation for mankind.[34]

Man's responsibility to respect his environment and to direct technology wisely, then, is evident. There is also evidence of a growing moral consciousness on man's part in general and towards his environment in particular.

The evidence of man's maturing consciousness can be seen if we compare, for example, the changes that have gradually taken place in his attitude toward nature. Man of the stone era was so awed by nature that he lived in fear of it and worshipped its various forms as gods. Even the Greco-Roman era, renowned as one of growth, expansion, and planning, was one in which man was, for the most part, harnessed by nature. Modern scientific man, however, has progressed to the point where he is now nature's master in fact as well as in promise, and is able to direct it to his own advantage.

Somewhat slower, but no less real, is man's increasing moral consciousness, evident in his attitude toward natural law. Stone-Age man had virtually no concept of a natural law; he was too engaged in his fight for survival in the world of nature to reflect extensively on its patterns of action. The Greeks and Romans took tremendous strides in understanding nature's laws; but, as Bernard Häring tells us, they "could not even dream of the extent to which man would later on be able to harness nature" for his own ends. "They could not yet explore the very meaning of man's relationship to nature."[35] Modern man has, however, at least begun to perceive his relationship to the rest of nature. The moral questions and the responsibilities arising from this relationship are

[32] Vatican Council II, Pastoral Constitution on the Church in the Modern World, in Walter M. Abbott, S.J., & Joseph Gallagher (eds.), **The Documents of Vatican II** (New York: Guild Press, 1966), §9, p. 207.

[33] Leliaert, **loc. cit.**, p. 576.

[34] **Ibid.**, p. 597.

[35] Bernard Häring, "Dynamism and Continuity in a Personalistic Approach to Natural Law," **Norm and Context in Christian Ethics**, ed. Gene Outka & Paul Ramsey (New York: Scribners Sons, 1968), 200.

therefore beginning to be confronted.

Along with man's growing moral consciousness we can perceive an increase in the role of individual responsibility and conscience inversely proportional to the role of authority. The Fathers of Vatican II realized this growing need for personal, responsible freedom; hence they declared at the beginning of their "Declaration on Religious Freedom":

> A sense of the dignity of the human person has been impressing itself more and more deeply on the consciousness of contemporary man. And the demand is increasingly made that men should act on their own judgment, enjoying and making use of responsible freedom, not driven by coercion but motivated by a sense of duty.[36]

This emphasis on personalism and individual responsibility has effected a transition in moral theology from the classical, "static," ahistorical methodology to a more dynamic, historically-conscious methodology. There is less emphasis on absolute norms, and correspondingly more on the individual's responsible freedom.[37] Such a shift in methodology views, for example, the Ten Commandments not merely as detailed rules of conduct effecting protection for a people morally immature, but more importantly as guidelines leading toward a more morally responsible union with God.[38]

In the same vein, Dodd and Gustafson among others, see the ethical commands of Jesus not so much as moral specifics but as a kind of direction-sign in the areas of human activity—as norms which point us fundamentally in the direction of Jesus. This sort of view gives the individual Christian more freedom and more responsibility, not only in his relationship to God and his neighbor, but also with respect to his environment. As Häring so aptly writes:

> The Christian takes all created things seriously.... All the created things receive their full meaning in view of the manifestation of God's love for man and in view of the use man makes of them for the building up of community in justice and love to the honor of the Creator.[39]

The prima facie plausibility and widespread popularity of Teilhard de Chardin's evolutionary theory of "convergence" are too well known to need pleading here. To most people, mankind does in fact appear to be constantly growing in consciousness and organization. And the theory's plausibility gains immeasurably from the acceptance of technological progress as a manifestation of the inner con-

[36] Vatican Council II, Declaration on Religious Freedom, **Documents, ed. cit.**, p. 675.

[37] Charles E. Curran, "Absolute Norms in Moral Theology," **Norm and Context...** (see above, note 35), pp. 168-69.

[38] Stanislas Lyonnet, "St. Paul: Liberty and Law," **Readings in Biblical Morality** (Englewood Cliffs, N.J.: Prentice Hall, 1967), 62-83.

[39] Häring, **loc. cit.**, p. 206.

vergence postulated by the theory. Gifford Pinchot draws some optimistic consequences with special reference to "conservation":

> We are beginning to realize that the conservation question is a question of right and wrong, as any question must be which may involve the differences between prosperity and poverty, health and sickness, ignorance and education, well-being and misery, to hundreds of thousands of families. Seen from the point of view of human welfare and human progress, questions which begin as purely economic often end as moral issues. Conservation is a moral issue because it involves the rights and the duties of our people—their rights to prosperity and happiness, and their duties to themselves, to their descendents, and to the whole future progress and welfare of this nation.[40]

Hardly a week passes by now without some article on ecology appearing in the mass media, or without some new television commercial attempting to cash in on the issue. Nearly seven million copies of **Ballantine Ecology** titles are now in print. Lead-free gasoline, Arm and Hammer non-polluting detergent, and similar products are being advertised daily. Ecology meetings are held throughout the country, and such promising new periodicals as **Ecology Today** have become a prominent feature of our newsstands.

William D. Ruckelshaus, administrator of the U. S. Environmental Protection Agency, expressed sincere confidence, earlier this year, in a talk on protection of the environment. He believes not only that man's environmental concern is genuine, but also that, at least in America, all the elements exist for a successful solution to the environmental problem within a decade:

> Indeed, already we have begun to employ preventive medicine to protect the environment. More important than any decision made about an SST was the environmental debate on that issue itself. A generation ago, even a decade ago, such a debate was unimaginable. The fact that we debate that issue openly—before all the world—shows that we have made the commitment to weigh the benefits and risks... In America today all the elements exist for a successful solution to the problem of environmental degradation. The public in increasing numbers demonstrates awareness of the problem and support for its solution. I believe that the protection of the environment offers America its best hope for a dramatic success. Achieving the goal of a clean and healthy environment must be done by us all—by every American. We can reach that goal in this decade. And in reaching it we can trigger a chain reaction of confidence and hope that will help us to achieve all of our great goals for the seventies.[41]

To summarize, then, man's environmental degradation is a real and a serious problem, a problem brought about by man's abusive attitude toward nature. Perhaps this abusive attitude was formed in part by the long-standing Judaeo-Christian misinterpretation of the Genesis account of creation. Perhaps it was influenced by a static concept of theology which refused to take this world seriously and ended up by stripping nature of intrinsic value. Perhaps man's moral responsibility has been unable to keep pace with his tremendous technological progress. It seems difficult to avoid the conclusion that each of these factors has had something to do with the contemporary ecological crisis.

The remedy evidently lies in a change in attitude toward nature: a change which is in fact gradually taking effect today. Man must see himself as a responsible and prudent steward whose role is to preserve, develop, and cultivate his natural resources for mankind's benefit today and in the future. A theology which recognizes the relationship between creation and redemption and hence sees the redemptive presence of Christ in all creation, is instrumental in the development of a respectful attitude toward the natural environment. Man must seek creatively to direct technology so that all creation will benefit.

Father Carl Pfeifer, the well known contemporary moralist, sums up this last point well:

> Technology, then, is a marvelous development of man's potential for living out God's design for the creation of a more humane world. The real challenge is to discover how to direct these efforts along creative lines that respect the limited natural resources of the earth and show compassion for all men. For man's mastery of the world can only be achieved through respect and compassion.[42]

Perhaps Gerard Manley Hopkins was thinking of today's world when man is beginning to realize his role of making the world more human, when he wrote his poem entitled "God's Grandeur":

> The world is charged with the grandeur of God.
> It will flame out, like shining from shook foil;
> It gathers to a greatness, like the ooze of oil
> crushed. Why do men then now reck his rod?
> Generations have trod, have trod, have trod;
> And all is seared with trade; bleared, smeared with toil;
> And wears man's smudge and shares man's smell:
> the soil is bare now, nor can foot feel, being shod.
> And for all this, nature is never spent;
> There lives the dearest freshness deep down things;
> And though the last lights off the black West went
> Oh, morning, at the brown brink eastward, springs—
> Because the Holy Ghost over the bent
> World broods with warm breast and with ah! bright wings.[43]

[40] Gifford Pinchot, "The Moral Issue," **The Fight for Conservation** (Seattle: University of Washington Press, 1967), 88.

[41] William D. Ruckelshaus, "The New American Revolution," **The Philadelphia Inquirer** (April 13, 1971), p. 9.

[42] Carl J. Pfeifer, S.J., "Ecology and Eden: Development in Social Awareness," **Catholic Standard and Times** (April 1, 1971).

[43] Gerard Manley Hopkins, "God's Grandeur," **The Penguin Poets Series**, p. 27.

Pentecostalism

(continued from page 291)

Finally Father O'Connor offers some "theological reflections" on the movement in relation to traditional spirituality and to the Faith today. A good deal of his thought is directed at showing that Pentecostalism in no way contradicts the traditional teachings and practice of the Faith; nor that it can be shown to have necessarily produced harmful effects upon the participants' relationships with the Church or the Faith. He is aware of the limited experience of the Pentecostal movement within the Catholic Church, reflecting several times on the fact that it is still too early to make a definitive judgment on the meaning and effects of the movement. But it can be shown, he feels, that it is in profound harmony with traditional spirituality and teaching regarding the Holy Spirit. What is important, in this context, is not the sensationalism of "speaking in tongues" or of "healing," but the **experiencing** of the Spirit's presence and work in one's life, and the peace and joy which comes to those who can open themselves to this experience in their lives.

As a student priest at Notre Dame, I had the opportunity to meet with the earliest founders of the movement, including Father O'Connor, and to be a participant-observer at some of their earliest meetings. I have no doubt of their sincerity, fundamental orthodoxy, and desire to avoid the sudden glare of publicity. However, these early meetings soon led to the exaggerations and sensationalism which the "speaking in tongues" and "healing" are likely to provoke. Thus the questions of balance and responsibility, which continue to be the major difficulties within the movement, were present from the beginning. It is to these questions that we must turn in trying to evaluate the rebirth of Pentecostalism and its future within the Catholic Church.

It all began with the meeting of a group of students from Notre Dame and Michigan State in April of 1967. A "Notre Dame - Michigan State Weekend" is hardly the place one would expect to find some forty people gathered in prayer invoking the Holy Spirit! But this was exactly the type of unique experience which, as Father O'Connor recounts, describes the origin of the first Pentecostal Prayer-Group at Notre Dame. The growth of the movement is perhaps best shown in the fact that in three short years it is able to claim some 10,000 members throughout the United States. The validity of these statistics would seem to be reflected in the growth in the attendance at the national meetings at Notre Dame from the 40 members of the "N. D.-Michigan State" weekend in 1967, to some 1,279 registered participants in the 1970 meeting. If these statistics can be believed, Pentecostalism already is evidencing more vigor and durability than most of the post-Vatican II Spiritual revivals. But, of more consequence, is the question of just what the movement is achieving, and how it is achieving it.

As mentioned, Pentecostalism is not something new to the Christian Churches. It has a long history which can be traced back to apostolic times.[1] In more recent times, however, it has come to be identified with the less educated and poorer classes, and tended to form into independent Churches apart from the other Christian communities.[2] What is distinctive about the re-emergence of Pentecostalism is its return to the Churches in general, and its manifest appeal to the better educated and more wealthy classes. This leads Father O'Connor to view the movement as merely a new terminology for a traditional reality —the reality of being "born again," or converted to the Spirit. What is new is the way it is communicated today through community. It is as if one receives the Spirit by association with a given community. This would explain both the large number of individuals who have received the charism of the Spirit, and why there seems to be no need for charismatic individuals to lead the communities. In this sense, it is said to harmonize with the growing awareness of the meaning and need of community, and could be said to be capable of performing a vital task for the Church of Vatican II.

The greatest difficulty to be faced by those who would establish such charismatic communities is, however, the problem of authority. Father O'Connor seems to realize this with his frequent return throughout the book to the question of the role and function to be played by the leaders or organizers of a particular prayer community. Others raise the same issue in terms of the difficulty in reconciling the idea of a community dedicated to the open response to the promptings of the Spirit with that of the maintaining of responsible control.[3] This becomes particularly critical in avoiding exaggeration which could alienate the Pentecostalists from their fellow members of the Christian communities, and the obligation of leaders to accept responsibility for the weaker and more emotional participants within the group. It is likely, of course, that this will vary from group to group with the ultimate test being how responsibly a given prayer-community responds to the Spirit

[1] Cf. Acts 8:15; 19:1-7; 2:1-41.

[2] Kilian McDonnell, O.S.B., "The Ecumenical Significance of the Pentecostal Movement," **Worship** 40 (Dec., 1966), 608-29.

[3] Henri Nouwen, "Pentecostalism on Campus," in **Intimacy**, ch. 5, pp. 77-90. Cf. also Josephine Ford, **The Pentecostal Experience** (Paramus, N. J.: Paulist Press, 1970).

without ignoring or endangering the health of its individual members.

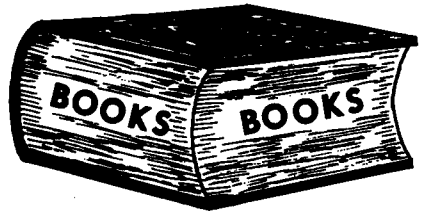
Thus we end with the question with which we began. Is Pentecostalism as it is re-emerging today a spiritual renewal? or a spiritual retreat? Certainly the goals of a deeper sense of prayer and a listening to the Spirit are legitimate goals for the Christian to pursue. When these are placed within the context of a Christian community which seeks to draw its members to a closer communion with God and a witnessing to his works, it takes on a character which goes beyond the individualistic and isolationist tendencies of earlier Pentecostalism. In this way it can be viewed as a response to the needs of the Church today.

There remains the difficulty of preserving the legitimate character of the movement while exercising the necessary authority and responsible leadership which gives concrete manifestation of the communitarian concern of the People of God toward one another. It is this factor which has led many, indlucing the American Bishops, when addressing this question, to urge a greater pastoral concern for the development of the movement through the cooperation and participation of qualified spiritual guides.[4]

What remains, then, is the hope for a continued growth of a true "fervor of the Spirit," nourished by the Scriptures and guided by the Church, which could enrich the Church and its members. It is this hope that should inspire our interest in the Pentecostal Movement in the Catholic Church today. If this work by Father O'Connor falls short of being the final word, it does offer the best in-depth study of the history, meaning, problems, and theological implications of the movement available to date. It can serve as a good introduction into, or clarification of, what is going on in regard to this "spiritual renewal" within Catholicism and the other Christian Churches.

— Mathias F. Doyle, O.F.M.

[4] **The Pentecostal Movement in the Catholic Church in the U.S.A.**: Report of the Committee on Doctrine of the National Conference of Catholic Bishops, Nov. 14, 1969 (published as an appendix in Fr. O'Connor's book).



Creative Ministry. By Henri J. M. Nouwen. Garden City, N. Y.: Doubleday, 1971. Pp. xxi-119. Cloth, $4.95.

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

Father Nouwen epitomizes his own little work tellingly: "If there is any sentence in the Gospel that expresses in a very concentrated way everything I have tried to say in the five chapters of this book, it is the sentence spoken by Jesus to His Apostles the day before his death: 'A man can have no greater love than to lay down his life for his friends' (Jn. 15:13)" (p. 110). If teaching, preaching, individual pastoral care, organizing, celebrating are to go beyond merely professional service, it will be precisely because the minister lays down his life for his friends. And while "there are many people, who through long training have reached a high level of competence in terms of the understanding of human behavior... few are willing to lay down their lives for others and make their weakness a source of creativity" (p. 110). In all that he does, the minister of Christ like Paul must recognize God's strength in his own weakness. The preacher or teacher or organizer is powerful when he speaks not from Olympian heights, but from the level of a vivid consciousness of his own infirmity, ignorance, and struggle.

Anyone who has ever tried his hand at any or all of the various apostolates or ministries knows that the Christian in general, the priest in particular, needs much more than technology and expertise. From his own experience, which he shares with the reader, Father Nouwen has learned that it is the Spirit which gives life, while the letter is dead. It is a lesson two thousand years old, but one particularly appropriate in this post-conciliar era when, contrary to the Council's teaching, so much stress is put on the horizontal rather than the vertical thrust in Christian life.

In a brief epilogue, the author notes the failures of his book and anticipates possible objections to his theme. In doing so, he practices what he preaches. **Creative Ministry** is a gem, and I heartily recommend it to any Christian who is seeking an answer to the question, "Where have I failed?"

The Sounding Solitude: Meditations By Religious Women. By Francis M. Drouin, O. P. Staten Island, N. Y.: Alba House, 1971. Pp. ix-156. Cloth, $3.95.

Reviewed by Sister Barbara Marie, O.S.F., pharmacist at St. Joseph Hospital, Tacoma, Washington.

This book was written at the request of religious women who have experienced Fr. Drouin's wisdom and "feminine understanding" during retreats, seminars, and days of recollection. In it the author "attempts to show that it is by becoming more and more attentive to the 'silent music' of the heart and to its 'sounding solitude' that women fulfill themselves and assume their specific creativeness in the Church, as well as in the world" (Introduction, p. viii).

Father Drouin is concerned with those religious who are reconsidering their commitment. He states that there are two kinds of commitment.

A professional commitment is made by the religious who enters a community in order to pursue a career. This does not demand a choice that is irrevocable. The second kind of commitment is a personal one which is characterized by a complete dedication to Christ and is irrevocable.

Father continues that commitment to God through the pursuit of charity is the vocation of the entire people of God based on the sacrament of man's union with Christ in Baptism. He explains this statement through the covenant of the Old Testament, the fulfillment with Christ's coming, the priesthood of the laity, and the meaning of the sacraments. "Religious who have vowed to live their priesthood more intensely become, in the words of the Council, 'a blazing emblem of this heavenly kingdom on earth' " (p. 16).

A chapter is included on the vocation of Mary as the exemplar for all men and women. This is followed by an explanation of the difference between masculine and feminine creativity and how they should be integrated. "The great challenge of modern times is this integration of womanhood into the very essence of the Church for the formation and furtherance of a community of love: truly a People of God" (p. 37).

The lack of solitude is considered as the root of most of man's problems. He can live in peace with others only after he learns to live in peace with himself. The author takes the reader through several chapters on Charity, beginning with the love of God in the Trinity, our capacity to love God as He loves Himself, true love of self and the neighbor, and the ecstasy of love—the soul of the apostolate. This is followed by a consideration of zeal, the property of love; of the ways of increasing charity, and of the meaning of sin as the betrayal of love.

The author's explanation of the Sacrament of Penance as a means of growth in love should be very helpful and consoling to religious. The crowning chapters of this book treat of chastity as the gift of love, an explanation of the integration of human passions, obedience as the surrender of love, and the passover of the people of God to union with Christ in the Mass.

Father Drouin's clear presentation is written in simple language, easily understood. At the same time it is a book to which you would like to return again and again. In my opinion the author has a deep understanding of religious women, and his message will be especially appreciated by those who are questioning the relevance of religious vocation today.

Let's Take a Trip: A Guide to Contemplation. By Vincent M. O'Flaherty, S. J. Staten Island, N. Y.: Alba House, 1971. Pp. 177. Cloth, $4.95.

Reviewed by Father Robert J. Waywood, O.F.M., Assistant Professor of English, Siena College.

In both content and style this is a bothersome book. Judging from the tendentious tone pervading the manual, I would say that the author **intended** to bother the reader into attempting or resuming the spiritual exercise of daily contemplation. Effective exposition **should** be provocative in this sense of the term. But I have in mind another kind of annoyance—a detrimental, even if unintentional, annoyance generated throughout the book.

Particularly irksome about the matter of this guide to contemplation is that its explanations raise more questions than they answer. The alert reader is almost maddened into throttling the book to shake out the secret of the riddles it indirectly raises but blithely ignores. Take, for example, Fr. O'Flaherty's analysis of the nature of contemplation in chapter one. Granted the author is at liberty to explain the special sense in which he will use the term "contemplation" throughout his work. But surely, lest he sound like Lewis Carroll's idiosyncratic Humpty-Dumpty, the author should have at least gestured to the wider and traditional meaning of contemplation (which De Jaeger graphically expounds in his beautiful book, **The Virtue of Trust,** showing contemplation to be a wordless heartache for God, either acquired through meditation or gratuitously infused). Evidently, the author himself entertained a scruple over his arbitrarily limited sense of the term; for well into chapter two he attempts to ground the "Ignatian" concept of contemplation in the etymology of **con-templum**, mindless that nominal definitions are often fields afar from real denotations: "A pagan temple was an off-bounds resort for adults only in which the curious stared silently at augurs, fortune-telling, faith healing and other mystifying attractions including live fertility rites. Anyone entering the temple would see the patrons looking intently at their favorite display in motionless absorption" (p. 29). But after a little intent looking into White's Latin dictionary, I found origins of the word "contemplari" to be considerably less sensational: "To mark out a **templum**" and **"templum,** an open place (for observation, marked out by the augur with his staff)"; so I fear Fr. O'Flaherty's imagination was playing tricks on him here. The whole Guide never seems to have done repeating and refining its highly specialized sense of "contemplation." At length, the reader learns that contemplation means "to see with the eyes of the imagination" (p. 6); that it is not to be confounded with meditation, "that is, reasoning [which] is absolutely essential to the spiritual life, but in this handbook we are limiting our study to contemplation" (p. 7); that it is something quite distinct from prayer, since the "greatest handicap in learning Ignatian contemplation can be the assertion that contemplation must be made a prayer" (p. 158); and that it is self-evident, entirely natural, and requires only the exercise and control of the imagination (chh. 1-4, **passim**). In the light of this explanation, several bothersome questions arise. Why squander fifty minutes of the hour of prayer—for the author stipulates no additional hour for prayer and meditation—poring over mental pictures, howbeit holy pictures? Who can, without Spartan rigor and considerable violence to the mind, exercise his imagination for fifty minutes without "lapsing" into discursive reasoning (i. e., meditation)? Why another complicated book to clarify a process that is simplicity itself? Why cannot dedicated religious persist in so congenial an activity ("... some novice-masters were not teaching the art of contemplation because they, themselves, were not making an hour of contemplation every day" (pp. 5-6). Why does Fr. O'Flaherty continually scold the non-contemplating priest or religious for his softness, sensuality, and dissipation if he is sure "that they abandoned contemplation in ignorance of what they were doing" (p. 6)?

In a long chapter, entitled "Transfer," the author rhapsodizes over his discovery of St. Ignatius' secret to successful contemplation: the Spanish knight, having whiled away many hours in his recuperation from a cannon-ball wound day-dreaming about his imaginary Lady, conceived the idea of applying the techniques of wool-gathering to spiritual topics. It is certainly true, if not profound, to observe that this phenomenon is an instance of transfer. (With equal validity I could have labeled the process "sublimation.") But it seems to me that, once more, the author might at least have gestured to the (presently) more familiar meaning of the psychological term ("the redirecting of feelings

and desires toward a therapist") for clarity's sake.

The latter half of the book teems with side-light subjects which, however engrossing in themselves, seem calculated to befuddle the novice to whom the book is directed and befit a volume of up-to-date essays (such as Fr. Bernard Basset's **How to Be Really with It**) rather than a "handbook from which a novice could learn to contemplate without a master" (p. 3). These long asides range all the way from a discussion of the games people play and the inadequacies of verbal or body language to some utterly cavalier judgments about oriental meditation, psychic phenomena, and psychiatry. It is in the latter half of the book also that the earlier textbookish and painfully explicit style of writing evolves into an urbane, elliptic manner of expression; and a straightforward, specialized how-to manual turns into a satiric commentary on nearly all of modern society.

I did find a scrupulous, nay fanatical adherence to definitions throughout this book and a certain breath-taking organic unity of thesis. But the eccentricity of the former and the complexity of the latter do not recommend the work as a **primer** to the devout life. For beginners in the spiritual life who are looking for profound, helpful, and kindly advice about difficulties in prayer, I recommend Fr. De Jaeger's **Virtue of Trust** and the chapter on prayer in Fr. Daniel Lord's autobiography **Played by Ear.**

The Christian Lives by the Spirit. By Ignace de la Potterie, S. J., and Stanislaus Lyonnet, S. J. Staten Island, N. Y.: Alba House, 1971. Pp. 284. Cloth, $6.95.

Reviewed by Father Cassian F. Corcoran, O.F.M., S.S.L., S.T.D., Vicar and Vice Rector for Student Affairs at Holy Name College and Professor of Sacred Scripture, Washington Theological Coalition.

This book is a compilation of articles published in various scientific journals. The excellent scholarship and the profound theology of these articles make the book well worth studying. Its general thrust is the development of a Christian life through faith and the presence of the Spirit, as the authors show how Christian life begins with new birth through water and the Spirit (Jn. 3:5), how the Paraclete safeguards the permanence and the efficaciousness of Jesus' Word within the Church, how the interior activity of the Holy Spirit enlightens and guides the Christian in the various circumstances of his life, how love of neighbor is a fruit of the indwelling Spirit, how the fundamental law of the apostolate is that strength is made perfect in weakness. There are other themes that are related to these subjects, all of which create a stimulating study of the Spirit and its activity in Christian life as it grows in faith.

This is not a popular presentation. The text swarms with Greek and Latin terms, and there are copious footnotes referring to the best scientific sources. Although at times the text is heavy, the authors are very clear and logical. Their exegesis is based upon the original text as well as the interpretation of the Fathers and theologians. Consequently, we meet sound and challenging conclusions. This book certainly belongs in a theological library. Its drawbacks are its very high price and its lack of indices.

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COVER AND ILLUSTRATION CREDITS

The cover and illustration for the November issue of THE CORD were drawn by Father Joseph S. Fleming, O.F.M. A member of Holy Name Province who has already had several exhibitions, Father Joseph is currently working toward his Masters Degree in Fine Arts at Tufts.

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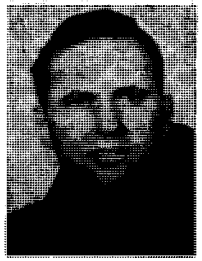

Purgatory, Hell, and Human Freedom

Contemporary existentialists—unlike contemporary culture—are very much alive to the fact of death, regarding it as an essential structure of human existence. The more positive Christian insight of death as door to life is highlighted in the revised funeral liturgies of the Resurrection so popular now. It would be a shame if this more hopeful approach to death were to erode in the minds of the faithful the most reasonable and consoling doctrine of Purgatory. Scripture reminds us to pray *for* the dead, that they be loosed from their sins, and experience teaches us that most men and women die with the same vanity, pettiness, faint-heartedness, attachments to trivia, which plague them in life. The deceased not only need purification (and our prayers) but, it seems to me, they must freely choose it. For no one, apart from necessity, wants to appear defective before someone he or she loves. Furthermore for freedom to be the gift that it is, it would seem that it should continue beyond the grave, not only in Heaven, where, at least according to Scotists, God is loved freely, but in that in-between spot for those of men who have failed to love God totally.

Modern man wants to be treated as an adult, a person whose decisions are his own, and determinative of his future. If, as some are suggesting, the moment of death is (for all the saved) the moment of resurrection, then God seems to be reduced to the level of a father who threatens but never punishes—or, what is worse, to that of a possessive mother who must hold onto her child come what may. Far more in accord with man's dignity is the doctrine of Purgatory which makes us really responsible for the consequences of our actions.

If, indeed, the moment of death is the moment of resurrection not merely for the saved but for all mankind (a position which I believe to be a pernicious heresy), then Christ has deceived us, and the Father has treated us like children competing at a birthday party: everyone wins a prize. But Christ does not deceive, and loving does not mean spoiling. The divine largesse which diffused itself in the grand gift of creation, culminating in man, made in the image of that freedom, risks rejection. This is a great mystery, but eminently reasonable, for a gift of pseudo-freedom is no gift; and the elimination of final responsibility for one's choices makes it matter little whether one is a thief or a healer of the sick. The possibility of God's being chosen for something less than himself, which the doctrine of Hell opens up, further evidences the respect of the Creator for that unique part of his creation—the human person— whose dignity it is to have a share in the determination of its future. Those who would have us abandon Purgatory and Hell, then, emerge as the real dehumanizing influences of our day.

D. Julian Davis Jr.

The Exit

I met humanity at sunrise
Coming from the paddy fields,
Facing the vast inland with eyes
Tracing where the blue fox steals.
I have passed through the Atacama
Of wind-tossed, grieved cremations;
Fountains will not refresh the llama;
Mountains there defy nations.
And the broken covenant—
Hedging the world about with thorns,
Freezing oil, wine, and plant
Pleasing the ram of double horns—
Is now spread over the arctic.
For man must will to stand,
Gaze at the serpent's lick,
Praise water living on the land.

Sister Mary Angelina, F.M.D.M.

Mandala Symbolism in the Theology of Bonaventure

Ewert Cousins

Bonaventure belongs to the tradition of medieval writers who use symbols to convey their theological vision. In an age when scholastic logic had been developed into a precision instrument for the theologian, Bonaventure did not abandon the language of symbols for that of abstraction. He used the logic of the schools with great skill, especially in his **Commentary on the Sentences,** the **Breviloquium,** and the disputed questions,[1] but even here symbols play a role. Submerged under the logical structure, they appear obliquely and offer the alert reader a clue to Bonaventure's meaning. In his spiritual treatises such as **The Mystical Vine** and **The Tree of Life,** as well as in many of his sermons, symbols provide the central structural elements.[2] In the third group of writings—the shorter treatises such as the **Itinerarium Mentis in Deum** and the later **collationes**—symbols combine with abstractions to form an organic matrix.[3] Often the fusion is so effective that the reader cannot disengage the symbols from the abstractions without destroying the texture of the whole.

In this last body of writings, symbols constitute an entire structural level. They convey in their own way the philosophical and theological vision that Bonaventure also formulates in abstract terms. For example, in the **Itinerarium** he works out a network of the following symbols: the journey, the mirror, the ladder, the tabernacle, light, darkness, the six-winged Seraph and the two Cherubim. This pattern of symbols is interwoven with his metaphysical analyses of exemplarism, his epistemology, a dialectic of being and non-being, and his analysis of the Trinity under the aspect of the self-diffusive good. These two strata—the symbolic and the abstract—mutually clarify and re-enforce each other. The abstract element brings the meaning of the symbol to reflexive consciousness; and the symbol gives vivid, concrete expression to metaphysical and theological speculation. Bonaventure has a rare gift for blending the abstract and the concrete, the philosophical and the symbolic. This is the secret of his effectiveness as a literary artist: he combines imaginative power with philosophical penetration. Not only is he sensitive to his heritage of cultural symbols, but he has the creative power to present a symbol with vividness and the rhetorical skill to shape it into the structure of his work.

The wealth of symbols in Bonaventure's writing and their function in expressing his thought suggest that a study of his symbolism would be a fruitful enterprise.[4] The present study will attempt to explore this symbolism from a specific perspective. Making no attempt to be comprehensive, I will concentrate on a group of symbols that play a central role in his work. These symbols are the circle, the centre, the cross, and the journey. Appearing at key points in his theological writing, these symbols convey themes relating to his doctrine of the Trinity, creation, Christology, and spiritual growth. As my analysis proceeds, I will make the claim that this group of symbols and the corresponding themes can be coherently understood from the perspective of the mandala, as it has been explored in the research of C. G. Jung, Mircea Eliade, and Giuseppe Tucci.[5] To view Bonaventure's work from the perspective of the mandala can bring to light a deep level of dynamic unity not only in his symbols, but in his thought as a whole. Furthermore, new clarification can thus be given to certain problems that have arisen in the interpretation of his theology.

I will concentrate on three instances of this group of symbols in Bonaventure's text: the circle, the centre, and the cross in the first of the **Collationes in Hexaemeron,** where he develops the theme of Christ the centre;[6] the six-winged Seraph in the form of the Crucified, on which he meditates as a symbol of the mind's journey into God in the **Itinera-**

1 Bonaventure, **S. Bonaventurae Opera Omnia,** 10 vols. (Quaracchi, 1882-1902); the **Commentary on the Sentences** is contained in vols. I-IV; the disputed questions and **Breviloquium** in vol. V, 3-291.

2 Bonaventure, **Vitis Mystica** (VIII, 159-229); **Lignum Vitae** (VIII, 68-87); for the sermons, see vol. IX.

3 Bonaventure, **Itinerarium Mentis in Deum** (V, 295-313); **Collationes in Hexaëmeron** (V, 329-454).

4 Cf. the study of Bonaventure's symbolism by Sister Lillian Turney, C.D.P., "The Symbolism of the Temple in St. Bonaventure's **Itinerarium Mentis in Deum,**" unpublished doctoral dissertation (Fordham University, 1968).

5 C. G. Jung, **Psychology and Alchemy,** vol. XII of **The Collected Works of C. G. Jung,** trans. R. F. C. Hull (New York: Pantheon Books, 1953), 91-213; Mircea Eliade, **Images and Symbols,** trans. Philip Mairet (New York: Sheed & Ward, 1961), 51-56; **Yoga, Immortality and Freedom,** trans. Willard R. Trask (New York: Pantheon Books, 1958), 219ff.; Giuseppe Tucci, **The Theory and Practice of the Mandala,** trans. Alan Houghton Brodrick (London: Rider, 1967).

6 Bonaventure, **In Hexaëmeron,** coll. 1 (V, 329-35).

Dr. Ewert Cousins, Assistant Professor of Theology at Fordham University and noted Bonaventurist, is a member of the commission planning for the seventh centenary of the Seraphic Doctor in 1974. *This article, which appeared first in the* University of Toronto Quarterly *40:3 (Spring, 1971), is here reprinted with permission.*

rium Mentis in Deum;[7] and the symbol of the tabernacle, in the latter part of the **Itinerarium,** where he leads the reader into the various sacred zones, as a symbol of the inner way, until he encounters Christ at the centre of the Holy of Holies.[8] After analyzing the structure and function of these symbols in their literary context, I will view them as instances of mandala symbols and draw certain conclusions relative to the interpretation of Bonaventure's theology.

The image of the circle or sphere appears throughout Bonaventure's writing, often with a reference to the centre. For example, borrowing from Alanus de Insulis, he refers to God as an "intelligible sphere, whose centre is everywhere and whose circumference is nowhere."[9] He also speaks of the "circle of eternity," in which the temporal process terminates.[10] He sees the life of the Trinity as a circular process and describes the emanation of creation and its return as participating in this great circular dynamism. For example, he says that rational creatures return to their source in the Trinity "by way of an intelligible circle":

> Hence this alone is eternal life: that the rational spirit, which flows from the most blessed Trinity and is an image of the Trinity, return by way of an intelligible circle by memory, understanding and will, through divine likeness of glory to the most blessed Trinity.[11]

Bonaventure is here referring to the great circle of emanation and return that forms the foundation of mediaeval theological syntheses. All things emanate from God and all return to God. He links the emanation and return of creatures with the inner life of the Trinity. Hence the great circle begins with the Father in the Trinity—with the generation of the Son and the completion of the Trinity in the Spirit. This circular movement is the basis of the emanation of creatures **ad extra** and the return of rational creatures "by way of intelligible circle" to their trinitarian source.[12] In this circular process, Christ is the centre. As eternal Logos, Christ is the **medium** of the emanation of creatures; and as incarnate Logos, he is the **medium** of their return.

[7] Bonaventure, **Itinerarium**, prol. (V, 295-96).

[8] **Ibid.**, cc. 3-6 (V, 303-12).

[9] **Ibid.**, c. 5, n. 8 (V, 310); Alanus de Insulis, **Theologicae Regulae**, 7 (**PL** 210, 627 A-C). Cf. also Bonaventure, **I Sent.**, d. 37, p. 1, a. 1, q. 1, ad 3 (I, 639); **Quaestiones Disputatae de Mysterio Trinitatis**, q. 5, a. 1, ad 7-8 (V, 91); **Sermo IV in Vigilia Nativitatis Domini** (IV, 94).

[10] Bonaventure, **Breviloquium**, p. VI, c. 3 (V, 267).

[11] Bonaventure, **Quaestiones Disputatae de Mysterio Trinitatis**, q. 8, ad 7 (V, 115); unless otherwise indicated, the English translations of Bonaventure are my own. Cf. also **Breviloquium**, p. V, c. 1 (V, 253); **De Reductione Artium ad Theologiam**, n. 7 (V, 322).

[12] Bonaventure, **Quaestiones Disputatae de Mysterio Trinitatis**, q. 8, ad 7 (V, 115).

Perhaps more than any other mediaeval theologian, Bonaventure emphasizes the fact that Christ is the centre, or **medium,** of this circular process.

The theme of Christ the centre is developed by Bonaventure with striking vividness in the first of the **Collationes in Hexaemeron.** Bonaventure calls Christ the **medium** or centre of all the sciences. For Bonaventure, Christ is the **medium metaphysicum, physicum, mathematicum, logicum, ethicum, politicum, theologicum.**[13] Christ is the centre of the divine life, the centre of creation, and the centre of man's return to God. First, as eternal Word, he is the centre of the trinitarian life, the **media persona** of the Trinity.[14] As expressive Word, he is the dynamic centre of creation; for he is the medium through which creation takes place.[15] As incarnate Word, he is the centre of the universe; like the sun in the heavens and the heart in the body, Christ is the centre of radiating energy.[16] Finally, he is the centre of man's return to God: in the suffering of the cross, Christ locates man's lost centre; and through his resurrection and ascension, he leads man back to the unity of the Father.[17]

This latter point is graphically depicted in the **collatio** through the geometrical figure of the circle whose centre is found by two lines intersecting in the form of a cross.[18] Bonaventure claims that

[13] Bonaventure, **In Hexaëmeron**, coll. 1, nn. 11-39 (V, 331-35).

[14] **Ibid.**, nn. 12-14 (V, 331-32).

[15] **Ibid.**, nn. 12-17.

[16] **Ibid.**, nn. 18-20.

[17] **Ibid.**, nn. 21-39.

[18] **Ibid.**, n. 24.

Christ is the mathematical centre in his crucifixion. By his cross he was able to locate man's lost centre and restore the structure of order that was lost through pride and sin. Bonaventure says: "When the centre of a circle has been lost, it can be found only by two lines intersecting at right angles."[19] Bonaventure sees the cross leading to resurrection, death to life, sin to redemption, humility to glory. Thus in Christ and in his cross the opposites are reconciled.

This **collatio** is more than an isolated statement of Bonaventure's ideas. Rather it presents in concentrated and graphic fashion the essential lines of his theological vision. It is not only a microcosm of the entire series of **collationes** of which it is the introduction, but it is the full flowering of the vision that had taken shape in his youth and whose major lines had clarified and deepened through the years. In this context the symbols of the circle, the cross, and, above all, the centre take on added significance.

A second example of Bonaventure's symbolism is the six-winged Seraph in the form of the Crucified, the major structural symbol of the **Itinerarium Mentis in Deum.** This image is derived from the vision Francis of Assisi had on Mount Alverno in 1224 at the time he received the stigmata. In the **Legenda Major,** Bonaventure describes the vision as follows:

> On a certain morning about the feast of the Exaltation of the Holy Cross, while he [Francis] was praying on the mountain side, he saw a Seraph, with six wings that were fiery and shining, descend from the height of heaven. And when in swift flight the Seraph had reached a spot in the air near the man of God, there appeared between the wings the figure of a man crucified, with his hands and feet extended in the form of a cross and fixed to a cross. Two wings were lifted above his head, two were extended in flight and two covered his entire body.[20]

Thirty-five years after Francis' vision, Bonaventure retired for a period of time to the same mountain, as he tells us, in order to seek peace.[21] While he meditated there on the vision, the thought occurred to him that the six-winged Seraph indicated the height of contemplation Francis had attained and at the same time symbolized the stages by which this goal could be reached. "The figure of the six wings of the Seraph," Bonaventure writes, "therefore brings to mind the six steps of illumination which begin with creatures and lead up to God, whom no one rightly enters save through the Crucified."[22] The entire structure of the **Itinerarium** is based on Bonaventure's interpretation of the wings of the Seraph. The six stages symbolized by the six wings are the subject matter of the six chapters of the **Itinerarium,** leading to the seventh and final chapter, which deals with mystical ecstasy. The first two stages deal with the material world, the next two with the soul of man, and the last two with the contemplation of God. Bonaventure believes that by contemplating the material universe as a vestige of God, by gazing within the soul as image of God, and by meditating on God as Being and the Good, man rises through progressive stages toward the height of contemplation Francis reached at the climax of his life. By the fact that the Seraph has at its centre the figure of the crucified man, Bonaventure sees that Christ and his cross are at the centre of the passage into God. Thus from the standpoint of the literary structure of the **Itinerarium,** the Seraph is the master symbol providing the skeletal pattern of the whole. From the standpoint of a cosmic vision, the Seraph symbolizes the structure of the cosmos, which as vestige and image reflects God and provides man with an ascending path into the divine. From the standpoint of the soul's journey along this path, the Seraph symbolizes the progressive stages, the passage by way of the cross, and the goal of the ascent.

The six-winged Seraph leads to the third symbol under consideration, that of the tabernacle in the latter half of the **Itinerarium.** When Bonaventure reaches the third stage of the mind's journey, he introduces the symbol of the tabernacle to depict the entrance of the soul into its own depths. The symbol is drawn from Exodus, where a detailed description is given of the tabernacle or tent that Moses prescribed to be built to house the ark of the covenant.[23] As described in Exodus, the tabernacle had an outer court; an inner area or sanctuary, in which a golden candelabra was placed; and finally, a most sacred inmost chamber, the Holy of Holies, in which the ark was housed. Upon the ark between two golden Cherubim was placed the propitiatory or mercy seat, from which God was to communicate to men. All these elements enter into Bonaventure's symbol. After contemplating the material world as a vestige of God, he bids the reader to enter into himself. Leaving the outer court of the external world, we now enter into the sanctuary of the tabernacle, that is into our own souls, where "the light of Truth, as from a candelabra, will shine upon the face of our mind, in which the image of the most Blessed Trinity appears in splendor."[24] After contemplating this reflection of God, we move deeper into ourselves, into the Holy of Holies, that is, into the contemplation of God himself. The

[19] **Ibid.**

[20] Bonaventure, **Legenda Major,** c. 13, n. 3 (VIII, 542-43); cf. also **Legenda Minor** (VIII, 575). Cf. Isaias 6:2.

[21] Bonaventure, **Itinerarium,** prol., n. 2 (V, 295).

[22] **Ibid.,** n. 3; English translations from the **Itinerarium** are by Philotheus Böhner, O.F.M., **St. Bonaventure's Itinerarium Mentis in Deum** (St. Bonaventure, N.Y.: Franciscan Institute, 1956).

[23] Exodus 25-26.

[24] Bonaventure, **Itinerarium,** c. 3, n. 1 (V, 303).

Cherubim symbolize two different modes of contemplating God: as Being and as the Good. In each case Bonaventure contemplates God as a **coincidentia oppositorum**. Finally, he turns his gaze to the mercy seat, which he appropriately sees as a symbol of Christ. If we wondered at the union of opposites in the divinity itself, we will be amazed at Christ, the God-man, who embodies the most extraordinary **coincidentia oppositorum**. Contemplating Christ as "the first and the last, the highest and the lowest, the circumference and the centre, the **Alpha** and the **Omega**, the caused and the cause, the Creator and the creature,"[25] the mind passes over into the mystical silence of the seventh stage.

Like the Seraph, the tabernacle provides a symbolic matrix for the stages of the mind's journey into God and hence for the literary structure of the **Itinerarium**. In most respects the symbols of the Seraph and the tabernacle are related as opposites. The seraph is an exterior image; the tabernacle symbolizes the interior of the soul. The Seraph suggests height and ascent, for the Seraph is a heavenly messenger appearing on a mountain top. The tabernacle suggests depth, for we enter into the inner chambers and into the depths of our souls. Yet they have a common centre in Christ. In the wings of the Seraph is the form of the Crucified; and at the centre of the Holy of Holies is the mercy seat, which is Christ. As centre of each symbol, Christ is the way to union with God.

Although we can explore these symbols by analysing their function in their literary context, we can understand them on a deeper level in the light of contemporary research on the mandala. The term **mandala** is a Sanscrit word which is translated as "circle" or "centre" or "that which surrounds."[26] It denotes "the ritual or magic circle used in Lamaism and also in Tantric yoga as a yantra or aid to contemplation."[27] By meditating on the mandala symbol or by participating in a mandala ritual, the Oriental seeks to effect an inner transformation and to advance towards the goal of the spiritual journey. In his book **The Theory and Practice of the Mandala**, Giuseppe Tucci observes that "the theories of the **mandala** took their origin in India and then penetrated into Tibet and these theories, expressed in symbols, allegories and connotations, have, as it were, the colour of the spiritual world in which they developed."[28] Tucci does not believe, however, that the mandala is confined to the Orient or that its meaning is limited to an external design or ritual pattern. Rather the mandala symbol reflects a basic dynamic structure—or archetype—of the human psyche. Tucci observes that his study of the Oriental mandala will reveal "some striking analogies with comparable ideas expressed by currents of thought in other countries and in other ages."[29] Jung has explored the mandala in terms of the structure and dynamics of the psyche. He believes that mandala symbols "signify nothing less than a psychic centre of the personality not to be identified with the ego."[30] This psychic centre Jung calls the "self," which he describes as "not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of the conscious mind."[31] In the process of psychic growth, the self is both the beginning and the end, the source and the goal. The process of growth—or in Jung's term, the process of individuation—consists in a differentiation and integration of psychic forces leading to the realization of one's full potential, or a realization of the self. From a dynamic point of view, the self is the alpha and the omega of the spiritual journey; from a structural point of view, it is both the centre of the psyche and its organized totality.

If the nature of the self be granted, its symbol—the mandala—contains a focus on the centre, an encompassing circle, an ordered pattern of four, and an interrelation of elements forming a **coincidentia oppositorum**. Jung's follower Julande Jacobi describes the structure of the mandala symbol as follows:

> 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.[32]

Since from Jung's point of view the mandala is the symbol of a universal psychic archetype, it is to be expected that mandalas should have a wide diffusion. Hence they are found not only in Hinduism and Buddhism, but in Western religions as well. They are not confined to religious settings, but appear in works of art and literature and in the dreams and fantasies of individuals. Granted differences due to diverse cultures, the basic pattern of the mandala is found throughout the world and across history since prehistoric times in both primitive peoples and advanced cultures.[33]

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[25] **Ibid.**, c. 6, n. 7 (V, 312). On the **coincidentia oppositorum** in Bonaventure's thought, see my studies, "The Coincidence of Opposites in the Christology of Saint Bonaventure," **Franciscan Studies** 18 (1968), 27-45; and "La 'Coincidentia oppositorum' dans la théologie de Bonaventure," **Etudes franciscaines** 18 (Supplément annuel, 1968), 15-31.

[26] Eliade, **Images and Symbols**, 52.

[27] Jung, 91.

[28] Tucci, viii.

[29] **Ibid.**, vii.

[30] Jung, 94.

[31] **Ibid.**, 41.

[32] Jolande Jacobi, **The Psychology of C. G. Jung**, trans. Ralph Manheim (New Haven: Yale University Press, 1964), 132.

[33] **Ibid.**, 131-32.

The mandala plays an important part in primitive rituals, in the architecture of temples and churches and even in the development of a cosmological vision. Mircea Eliade has studied the mandala in the context of extensive research on the symbolism of the centre.[34] Since primitive times man has sought a centre around which to organize his universe and through which to enter into the divine sphere. He has located this centre in a sacred mountain, a sanctuary, a temple, a palace, a city. He has expressed the significance of this centre through the symbol of the Centre of the World: the point where the three cosmic zones—heaven, earth, and the underworld — are put in communication. This communication is effected through the universal pillar, the **axis mundi,** which appears at times as a ladder, a mountain, a vine, or the Cosmic Tree with roots in hell and branches in heaven. Here, Eliade notes, "we have a sequence of religious conceptions and cosmological images that are inseparably connected and form a system that may be called the "system of the world" prevalent in traditional societies."[35] Basic to this system is the organization of a cosmos around a centre, the integration of opposites through the centre, and access through the centre into the divine sphere. Thus the same forces that shape the mandala symbol in Lamaism and Tantric yoga are at work in shaping a cosmological vision.

If we view Bonaventure's symbols in the light of contemporary research into the mandala, we can discern that the three examples of symbols we have studied are, in fact, three different types of mandalas. The first of the **Collationes in Hexaemeron** presents a cosmic mandala. By depicting Christ as the centre, Bonaventure has developed a vision of the universe according to the mandala structure, a vision closely associated with the research of Eliade into the symbolism of the centre and its relation to the construction of a cosmological scheme. In the **collatio** Bonaventure constructs his cosmic vision around Christ. As eternal Logos, Christ is the source of order and form within the cosmos; as incarnate Logos, he performs the function of the **axis mundi** linking the zones of the universe; through his cross he restores the lost centre of the circle; and through his passage to the Father he is the gateway of man's return to the Trinity.

Bonaventure develops his theme by seeing Christ as the centre of all the sciences that study the various aspects of the universe. As metaphysical centre Christ is the source of the exemplaristic structure of the world; as physical centre he is a source of radiating energy in the cosmos; as mathematical centre he functions as the

[34] Eliade, **Images and Symbols**, 27-56; cf. also Eliade, **The Sacred and the Profane**, trans. Willard R. Trask (New York: Harcourt, Brace, 1959), 20-65.

[35] Eliade, **The Sacred and the Profane**, 37.

axis mundi, for he links the cosmic extremes: heaven, earth, and the underworld. Bonaventure says of Christ: "In taking up our clay, he came not only to the surface of our earth, but to the depths of its centre.... For after his crucifixion his soul descended into hell and restored the heavenly dwellings."[36] As logical centre Christ overcame Satan and sin and re-established cosmic order. As ethical, political, and theological centre, Christ leads mankind to the Father. At the midpoint of this presentation, Bonaventure introduces the geometrical figure of the circle whose centre is rediscovered by lines intersecting in a cross. This figure, which has the elements of the classical geometrical mandala, reflects the mandala structure of Bonaventure's cosmic vision as a whole: Christ is the centre of the world, the **axis mundi,** the **coincidentia oppositorum,** the centre of the great cosmic circle of emanation and return. From this perspective, the mandala is a key not only to unlock the meaning of particular symbols in Bonaventure's writing, but to reveal the structure of his entire cosmic vision.

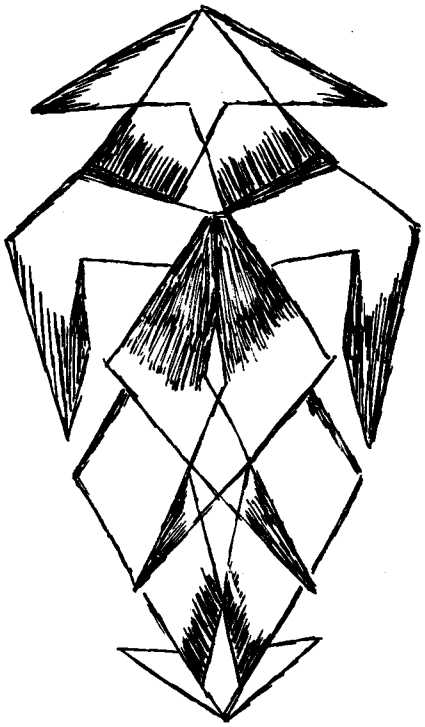
While the first **collatio** presents a cosmic mandala, the **Itinerarium** contains two mandalas relating to the spiritual journey. Both the six-winged Seraph and the tabernacle symbolize the progressive movement of the soul towards God. Although both reflect a cosmic structure, their chief function is to direct the soul on its spiritual path. The six-winged Seraph gives evidence of being a mandala from a variety of perspectives. In terms of its geometrical structure, there is a cross, a centre, and the number four—all contained in the figure of the Crucified. Whether the symbol also contains a circle is not clear, since Bonaventure's description gives no indication. The six wings may be arranged in the form of a circle, as is the case in certain representations of the vision in mediaeval art. Other representations show a circle formed by rays of light or a glowing aureole around the Seraph.[37] Such a conception may be suggested by Bonaventure's account of the vision in the **Legenda Major,** which speaks of the "Seraph, with six wings that were fiery and shining."[38] Other representations give no suggestion of a circle, but depict the wings in different configurations and without a circle of light. On the other hand, the six wings themselves may symbolize a circle, for Jung indicates that the numbers twelve and six are known to constitute symbolic circles and hence may be found in mandalas.[39] Whether or not a circle is present does not seem to

[36] Bonaventure, **In Hexaëmeron**, coll. 1, n. 22 (V, 333).

[37] For numerous reproductions of the Seraph in art throughout the centuries, see Vittorino Facchinetti, **Le Stimmate di S. Francesco d'Assisi nel VII Centenario del Grande Miracolo (1224-1924)** (Milan: Casa Editrice S. Lega Eucaristica, 1924).

[38] Cf. note 20, above.

[39] Jung, 184, n. 122.



be crucial here since the other geometrical elements combine with the function of the symbol to indicate its mandala character.

The six-winged Seraph functions as a symbol of organized totality. First, it is a symbol unifying the entire literary piece. Secondly, it is a microcosm of the universe, since the three pairs of wings reflect the material world, man, and God. It is also a symbol of the soul, since it reflects the successive stages of the soul's journey to God. The six wings, then, symbolize the organized totality of the universe and of man's inner world and his spiritual progress. It is this total organization of the inner world according to a cosmic scheme as depicted in a symbol or image that is characteristic of the mandala. It is interesting to note, further, that in Bonaventure's meditation, the Seraph plays a role similar to that played by the Oriental **yantra,** or geometrical aid to contemplation. In the prologue to the **Itinerarium,** Bonaventure describes how he had retired to Mount Alverno and meditated on "that miracle which in this very place had happened to the blessed Francis—the vision he received of the winged Seraph in the form of the Crucified."[40] In a flash Bonaventure grasped how the Seraph symbolized both the goal of the spiritual journey and the stages of the process. Thus the personal vision of Francis is seen as a universal symbol of the stages of the spiritual ascent, which also reflects the organized cosmos. It was precisely Bonaventure's reading of the geometrical configuration of the six wings that was the key to rendering the personal vision of Francis a universal psychic and cosmic symbol. The remainder of the **Itinerarium** can be seen as a continuation of this meditation on the Seraph as a mandala, leading ultimately to penetration into the divine realm in the seventh chapter.

On reaching the third stage of the journey, Bonaventure introduces the tabernacle, another mandala symbol. Not only does the

[40] Bonaventure, **Itinerarium**, prol., n. 2 (V, 295).

tabernacle have a different configuration from the Seraph, but it belongs to a different class: that of the architectural - ritualistic mandalas. The Seraph functioned as an image for contemplation, like the Oriental **yantra.** In the description of the tabernacle, however, the reader is bid to enter a sacred structure and to move from zone to zone in a type of ritual of penetration. In terms of geometrical structure, the tabernacle follows the mandala pattern, since it consists of a square or rectangle, with various sacred zones leading to a centre, namely Christ symbolized by the mercy seat. From a functional point of view, the tabernacle symbol is a mandala since it leads to a centring of the self on Christ and a passage into the divine sphere. The contemplation of Christ as the **coincidentia oppositorum** suggests the integration of opposites around the centre of the mandala.

Bonaventure's use of the tabernacle as a mandala recapitulates a long history of architecture and ritual. Since primitive times, as Eliade's research has shown, man has sought a centre for contact with the divine. These centres have been natural objects such as stones, mountains, springs, trees. Man has also established a centre, however, in his buildings—especially in temples and churches. Since ancient times temples were built according to a mandala pattern. In addition to the basic centre point, the walls and chambers were designed as a labyrinth or in successive stages to allow for gradual entrance into the sacred centre. This architectural pattern provided the context for a ritual of entrance that would lead by successive stages to the point of contact with the divine sphere.[41] In the tabernacle in the **Itinerarium**, Bonaventure has used a mandala design from temple architecture as a symbol of the structure of the psyche; and he has employed the ritualistic entrance as a symbol of the inner way.

Seen in interrelationship, the three types of mandalas we have studied—the cosmic, the **yantra,** and the architectural-ritualistic—represent three diverse forms of the mandala structure. Every mandala is simultaneously a picture of the cosmos, of the inner world, and of the spiritual journey. Each of these forms is related to the other by way of microcosm-macrocosm. The soul reflects the cosmic structure, and the spiritual journey follows the pattern of both the cosmos and the soul. Each form, then, contains the other according to the specific **coincidentia oppositorum** that is realized in the microcosm-macrocosm relationship. The single point through which the opposites pass and unite is the centre. In each of Bonaventure's three mandalas, the centre is Christ. It is Christ who unifies the cosmos, the soul, and the journey. In studying the

[41] Eliade, **Images and Symbols**, 21-56; **The Sacred and the Profane**, 21-65; **Patterns in Comparative Religion**, trans. Rosemary Sheed (New York: Sheed & Ward, 1958), 216-38; 367-87.

three types of mandalas in Bonaventure, we are viewing three different facets of the intricate structure of his thought—each facet itself restructured according to the mandala design and each focusing on the single centre: Christ.

To study Bonaventure's work from the standpoint of the mandala throws light on many aspects of his thought. First, the mandala, as a symbol of total integration, reflects the distinctive quality of Bonaventure's theological synthesis. Even in an age of synthesis, Bonaventure stands out for the synthetic nature of his vision. For he integrates Aristotelianism and Platonism, mysticism and scholasticism, affectivity and abstraction, the simplicity of Francis and the subtlety of the schools. Perhaps more than any other thirteenth-century writer, Bonaventure represents the differentiation and integration of major strands of mediaeval culture. Given this integral quality of his thought and the prominence of mandala symbolism therein, it is not surprising that his integrated cosmic vision should take the pattern of the mandala.

Furthermore, the mandala provides a perspective for clarifying elements within Bonaventure's synthesis. Basic to his vision is the role of Christ as **medium** or centre. In the three examples studied, Christ is the centre of the cosmos, the centre of the self, and the goal and path of the spiritual journey. From a hermeneutical point of view, it is difficult to give a philosophical and theological account of his notion of Christ as centre. He is clearly assigning to Christ a pre-eminent significance in creation, redemption, and spiritual growth; but the precise nature of this significance has to be spelled out. The theologian needs a set of hermeneutical categories that will clarify this significance and account for the power of Christ in the synthesis. The mandala provides such a set of categories. When we scan the history of man's religious experience and observe—with Jung, Eliade, and Tucci—the significance of the "centre" as an organizing point for the psyche and the cosmos; and if we see the power of the "centre" to integrate opposites and lead to union with the divine, we can glimpse some of the power of Christ in forming the centre of Bonaventure's Christian mandala.

In the light of this, we can appreciate Bonaventure's opposition to Aristotle. Each generation of scholars attempts to re-interpret the great controversy of the thirteenth century and specifically Bonaventure's role as spokesman of the opposition to the new Aristotelianism at the University of Paris. Research into the mandala can throw new light on this controversy. In view of this research, Bonaventure's objection could be epitomized in the following way: Because the Aristotelians do not know Christ its centre, they have shattered the Christian mandala. Without Christ as centre, the divinity is separated from the

universe, the world is eternal, and history has no direction. For without Christ as eternal Logos, there is no exemplarism, and the world ceases to be an expression of the divinity.[42] The world is thus uprooted from its ground in the divine life and stands apart, separated from the divinity by an infinite abyss. Without the incarnate Christ, history has no centre, and time is merely the endless repetition of events without meaningful direction. Hence there is no circle of emanation and return.

Another important point is that Bonaventure integrates history into his mandala. This may show a major difference between Christian mandalas and those of the Orient. The circle of Bonaventure's mandala is not merely the "intelligible sphere" of Alanus de Insulis that symbolizes the fact that God is eternal and without limits.[43] Bonaventure's is a dynamic circle, because his doctrine of God is dynamic.[44] His mandala circle symbolizes the dynamic life of the Trinitarian processions. This Trinitarian dynamism stands behind the circle of emanation and return in the universe. It is here that Bonaventure finds his metaphysical grounding for his notion of history. For him, history has a positive value, since it is involved in the emanation and return of creatures from the fecundity of the Trinity. Bonaventure's notion of centre makes possible the emanation and return, and this notion likewise gives history meaning. In a study of his theology of history, Joseph Ratzinger indicates how Bonaventure's notion of Christ as centre emerges to shape his notion of history:

> It is precisely the figure of Jesus Christ, the middle person in the Trinity as well as the mediator and middle between God and man, who gradually becomes the synthesis of everything that is expressed for Bonaventure in the concept of center. Christ becomes the center. And as a consequence of this general interpretation of Christ from the notion of center, He becomes also the "center of time."[45]

Ratzinger shows how Bonaventure's notion of time differs radically from the Aristotelian notion. "For Aristotle and Thomas, time was the neutral measure of duration, 'an accident of movement.'"[46] But for Bonaventure it was much more. He considered time a posi-

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[42] Cf. especially Bonaventure's criticism of Aristotle in **In Hexaëmeron**, coll. VI, nn. 1-5 (V, 360-61).

[43] Cf. the interpretation of this image by Alanus de Insulis in **Theologicae Regulae**, 7 (**PL** 210, 627 A-C).

[44] Cf. Bonaventure, **Itinerarium**, c. 6, n. 2 (V, 310-11); **I Sent.**, dist. 27, p. 1, a. un., q. 2, ad 3 (I, 470-72).

[45] Joseph Ratzinger, **Die Geschichtstheologie des Heiligen Bonaventura** (Munich: Schnell & Steiner, 1959), 112-13. English translations of Ratzinger are taken from **The Theology of History in St. Bonaventure**, trans. Zachary Hayes, O.F.M. (Chicago: Franciscan Herald Press, 1971); only galleys were available to me at the time of this writing.

[46] **Ibid.**, 142.

tive reality involved in the emanation and return of things from the creative power of God. "It is integrated right from the start into the great Bonaventurian vision of the world, for whenever we speak of **egressio**, we affirm a **regressio** together with it."[47] In such a context the thought of an infinite duration of time is nonsensical.

In addition to clarifying theological issues, the mandala can throw light on the life of Francis and Bonaventure. Does the vision of the Seraph function as a mandala in the life of Francis? There is much reason to think that it does. It comes at the climax of life, as an extraordinary spiritual gift, as the sum and expression of his entire spiritual past. Yet it lifts him to a new level of incorporation into Christ, for he bears in his body the sign of Christ crucified. It would be of special interest to explore the stigmata as an incorporated mandala, that is, a mandala realized within the body. One of the forms of the mandala studied by Tucci is that of the mandala in the human body.[48] From this perspective, the mandala revealed by the vision of the Seraph was so incorporated into Francis' person that his body expressed the identity through the wounds of Christ crucified. It may be that the highest stage of incarnating the Christian mandala within the body is precisely in the stigmata which Francis received.

Does the Seraph also function as a mandala in the life of Bonaventure? At times of crisis or transition in one's life, the archetype of the self—and its symbol of mandala—may emerge to bring about an integration of psychic forces and to give a new direction to one's life. Such seems to have been the case for Bonaventure. Whereas the Seraph functioned as a goal-mandala for Francis, it seems to have brought Bonaventure to a new level of integration at a stage along the journey. The period of the composition of the **Itinerarium** was a troubled time both for Bonaventure and for the Franciscan Order. The year was 1259, just two and a half years after he had been chosen Minister General of the Friars. The young general had inherited a host of problems. The Order was torn by dissension with the Spirituals, who were armed with the ideology of Joachim of Flora. In this controversy, two years later, Bonaventure would have to preside over the trial of John of Parma, his predecessor as general and his personal friend. Throughout the years Bonaventure had to deal with the tension between the Franciscan ideal of poverty and the demands of practical life, between the simplicity of the early Friars and the learning of the universities, between the spontaneity of Francis's spirit and the need for institutional structures in an expanding order. It was in

47 **Ibid.**, 143.
48 Tucci, 108-33.

this context that Bonaventure withdrew to Mount Alverno to seek peace. He describes his mood as follows:

> It happened that, thirty-three years after the death of the death of the Saint [Francis], about the time of his passing, moved by a divine impulse, I withdrew to Mount Alverno as to a place of quiet, there to satisfy the yearning of my soul for peace.[49]

Bonaventure sought this peace, he tells us, "with yearning soul."[50] He had come to his spiritual source: to the holy mountain where Francis had received his greatest spiritual gift. In this setting, while meditating on the vision of the stigmata, Bonaventure saw in a sudden insight its symbolic meaning: "the uplifting of Saint Francis in contemplation" and "the way by which that state of contemplation can be reached."[51] The six wings symbolize the six stages of the journey and the form of the Crucified suggests that the road "is through nothing else than a most ardent love of the Crucified."[52] This love so absorbed Francis that "his spirit shone through his flesh the last two years of his life when he bore the most holy marks of the Passion in his body."[53]

The setting, Bonaventure's description of his psychological mood, his meditation on the image, the insight, its immediate yielding of meaning, and its elaborate unfolding in the text of the **Itinerarium** all indicate that the image of the Seraph functioned as a mandala in Bonaventure's personal life. The **Itinerarium** shows a new integration of Franciscan elements and his own cosmic vision.[54]

From the standpoint of the mandala, this would not mean something radically new in Bonaventure's life. Rather it would indicate a new level of integration of elements that had operated from his early years. From this point onward the scholasticism of the University of Paris is more integrated with his Christocentric and Francis-centred vision. This trend can be traced in a growing fashion into the **Collationes in Hexaemeron**. Thus we can observe that not only does Christ become ever more sharply focused as the centre of Bonaventure's cosmic mandala, but Francis becomes more clearly centred with Christ. For Bonaventure, the Franciscan general and architect of the developing Order, this meant that both he and the Friars would enter the Christian mandala through the personality of Francis.

49 Bonaventure, **Itinerarium**, prol., n. 2 (V, 295).
50 **Ibid.**
51 **Ibid.**
52 **Ibid.**, n. 3.
53 **Ibid.**
54 Ratzinger, 6.

Francis' Dilemma

Lord, I have a problem:
You have drawn me to this mount.
I wish to remain here with you—
To let my life be a song of praise
Until the dawn, when my weak canticle
Will be united with the eternal choir
To praise and bless you forever.

But Lord, I can't forget
Your brethren, my brethren:
The needy, the sick, the hungry—
You have drawn me to love them too.
To serve them I must leave this mount;
To minister to them I may forget you. . .
What is your will, my Lord?

Francis, I am the Lord:
I have drawn you, I am in you.
Take me to my brethren, your brethren;
Leave this mount but take me with you.
Your song will grow into a symphony
Which will fill the earth and continue
Its harmony in our home forever.

Sister Barbara Marie, O.S.F.

Four Cheers for Cheerfulness

Robert J. Waywood, O. F. M.

Every son and daughter of Saint Francis has four solid reasons for floating on Cloud Number Nine, that is, for being perpetually cheerful. Before we get to those reasons, I had better apologize briefly for even broaching the subject of cheerfulness. For to devote a whole conference, and just at this time, to cheerfulness well may strike you as whimsical and inopportune. The virtue hardly seems central to Christian ethics or ascetics. You will look for it in vain among the three theological virtues, the four cardinal virtues, the six precepts of the Church, the seven Gifts of the Holy Spirit, the eight Beatitudes, or the Ten Commandments. And the imagery generated by today's headlines—napalm, botulism, rubber bullets, skyjacking, environmental pollution, and clerical defection—leaves little room in your head for visions of sugarplums. Nevertheless, the virtue of cheerfulness is both paramount and relevant.

In the sixth chapter of Ephesians, Saint Paul makes the terrifying revelation that we stumbling sons of Adam are actually caught up in a cosmic conflict, that "our wrestling is not against flesh and blood, . . . but against the spiritual forces of wickedness on high." Then he lists the Christian's arsenal for waging that war: truth, justice, faith, the Word of God. These, indeed, are the weapons and armor for the spiritual combat that is life. But with the advent of mass media and international awareness, the tactics of that age-old battle, I think, have taken a new turn and call for updated defenses. Nowadays we understand the critical importance of morale and the insidious effectiveness of psychological warfare. And nowadays every morning newspaper or evening news telecast—droning an endless drama of outrageous crimes, lurid atrocities, natural calamities, and horrendous mistakes—may be construed as propaganda leaflets strewn by the Enemy. If discouragement is in the air, and if that mood is the prelude to despair, and if despair is the ultimate sin, then certainly

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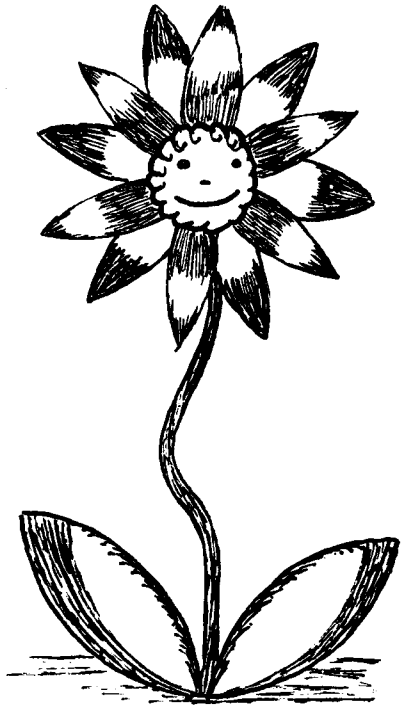


you can see the unprecedented importance of maintaining good spirits, of cultivating cheerfulness. Cheerfulness is the most powerful static we have to cope with Axis Charley's wily warfare.

Granting, then, that the topic is timely and significant, let us consider what grounds we have to remain securely steeped in good cheer. We hold four separate titles to the right to be merry: as believers in God, as disciples of Christ, as associates of the Saints, and as followers of Saint Francis.

If we say that we believe in God, we have said a mouthful. For to assent to the existence of a Supreme Being is to assert unconditionally that a whole spectrum of divine attributes is operative, much to the believer's consolation. If we fail to appreciate fully this source of encouragement, namely, the consideration of God's attributes, it is probably because we let our imagination get in the way or play tricks on us, thus anthropomorphizing his immutability, omniscience, or omnipotence. For example, all of us have had at least one rapturous moment in our lives, maybe standing beneath

the stars, surprised by the grandeur of nature, or sitting in a cozy chair after closing a thrilling novel, a lucid interval, when we instinctively, wordlessly, praised the First Cause and mused on his serene benignity—and the deductions of theodicy would fully substantiate our intuition of the moment. But later, in a more pedestrian hour, soured by a dose of **Weltschmerz** or groping our way through the vagaries of Salvation History, we envisioned God as a grim-faced monitor of the world scene or a petulant, if ultimately patient, taskmaster of the Chosen People. Mercurial mortals that we are, we have forgotten for the nonce what philosophy and Scripture aver about the Deity, "with whom there is no change, nor shadow of alteration" (James 1: 17). Again, we are intellectually convinced that God is all-knowing, familiarity with genetic codes and giant computers only buttressing that conviction; yet our imagination staggers over the knowledge explosion, the Sunday **New York Times,** the hopelessly involved Pentagon Papers, and conditions us to regard the All-seeing Eye with a somewhat arched eyebrow. We palpably doubt sometimes that God can really be on top of the situation. And although we notionally concede that God is all-powerful, our panic and paralysis in the face of the ongoing human tragedy argue to the fact that we have practically reverted to Zoroastrianism, with its belief in equiposed good and evil deities.

If we allow our imagination to dwindle these attributes of God, we are selling short a chief cause for cheerfulness. For do what we may, feel how we will, God is supremely, immutably, unconditionally happy. And the saga of disappointments mankind has presented him has not made the slightest diminution of his good spirits. God, who could be defined as the only person who never has to eat his words, still looks upon all that he has made and opines that it is "very good." Every newborn baby is evidence that God has not swept aside the whole scheme as a bad experiment. Among mortals good spirits are fortunately as contagious as depression. Remember how in Robert Browning's poem "Pippa Passes" a little factory girl on vacation uplifted the gloomy and anxious hearts of those who overheard her simple song: "The morning's at seven, the hillside's dew-pearled, God's in his Heaven, all's right with the world." If we set ourselves to seriously contemplating God's celestial levity, some of it is bound to rub off.

As disciples of Jesus Christ we should be cheerful. Now, considering that the Master appears as a decidedly grave man in all four Gospels, perhaps this conclusion is not immediately evident. But you must bear in mind that the Evangelists were bent upon writing a selective interpretation, not a

facsimile account, of the life of Jesus. (In fact, not until Boswell's life of Samuel Johnson appeared in the eighteenth century was there any such thing as an all-round, realistic biography to be read.) The words and deeds of Jesus before his Resurrection were all, understandably, colored by the shadow of the Cross. But even there, solemn as our Lord appears, his life still radiated a quiet kind of joy, and he did encourage cheerfulness in his disciples up to the very night of his Passion. Almost every time he returned to his Apostles after having left their midst for a while, he could be heard to exhort: "Do not be afraid," or "Be of good cheer." If we may believe a scholar like Father Sloyan, Jesus was not above making and playing jokes (like so many entertainers of Jewish descent). He dubbed James and John "sons of Thunder" probably because their father Zebedee let rip a few curses when the Master had coaxed them away from their boat and nets to make them fishers of men. Speaking of Herod the Less, Jesus called him a fox and bade him (in the Aramaic equivalent) to go "whistle 'Dixie.'" As for playing tricks on his followers, remember how Jesus asked baited questions like, "Who touched me?" when a crowd had thronged around him close as sardines; or, "where will we buy bread?" when they were out in the boondocks. The playful good cheer bubbles up more evidently after the Resurrection, for example, when Jesus "strung along" the two disciples for the duration of a five-mile walk to Emmaus. Although Jesus could aptly be identified as the Man of Sorrows, his sermons, especially those on the Mount, were certainly calculated to rout human anxiety and gloom for all times. If the Master never relaxed into a full grin while on earth, maybe, as Chesterton has suggested, he is saving that heart-warming sight for the citizens of the New Jerusalem.

If Jesus himself was not noticeably ebullient, at least he urged his followers to be so. At the Last Supper, having assured the Apostles that in the world they would have affliction, he quickly added, "But take courage, I have overcome the world" (Jn. 16:33). And then, at the peak of his priestly prayer, he confessed: "These things I speak in the world, in order that they may have **my joy made full in themselves**" (Jn. 17:13). And the invitation to Christian cheerfulness was not wasted on that **alter Christus**, Saint Paul. After a lifetime of harrowing adventures and human disappointments, imprisoned and awaiting execution, the Apostle to the Nations practically lapsed into ecstasy when he wrote to the Philippians what amounts to a manifesto of Christian optimism and humanism: "Rejoice in the Lord always; again I say, rejoice... have no anxiety... and may the peace of God which surpasses all understanding guard

your hearts and your minds" (Phil. 4:4-7). Yes, as followers of Christ, like Saint Paul, we have a right—no, a duty—to be cheerful.

Even a brief look at hagiography down through the checkered history of the Church should convince us that as companions of the Saints we have grounds to be cheerful. Just to cull a few examples, there is Blessed Julian, recluse of Norwich, according to whose **Revelations** Jesus reproached her in a lugubrious moment from the Crucifix, saying, "My daughter, you have every right to be merry as any great lady in the world." The doughty Teresa of Avila used to chide, "God deliver us from sour-faced saints!" A spirit of holy nonchalance pervades Saint Francis of Sales's delightful **Introduction to the Devout Life**. Saint Philip of Neri is reputed to have scanned joke books as part of his preparation for Mass—to bring his ecstatic spirits back to reality. Don Bosco's avowed mission was "to spread abroad the smile of religion." But perhaps the cheeriest Saint we have on record is statesman-martyr Thomas More. Always a wit, Saint Thomas jested all the way to execution. Well acquainted with the guard of London Tower, Thomas chided the man, "If I complain about my accommodations here, don't hesitate to show me out." Mounting the scaffold, he bade the executioner to "give me a hand going up: coming down, I'll shift for myself." And just before the axe fell, he admonished the axeman to pull his beard out of the way of the blade, for "that, at least, had not offended the King." If you wish to pursue this merry side of the Saints, you may read short but scintillating biographies of forty of them in Sheed and Ward's publication, **Saints Who Were Not Sad.**

But probably the most immediate title we hold to cheerfulness stems from our association with Saint Francis of Assisi. After the foggy pensiveness that preceded his conversion had passed, the Poverello's life proved to be filled with almost uninterrupted good cheer, whether he was fiddling an imaginary violin in the woods, chortling the latest stanza of his **Canticle of the Sun**, or bantering with his favorite follower: that clown, Brother Juniper. His manifest optimism was neither shallow nor evanescent; for it sprang from a rooted conviction that God was his Father, Jesus was his liege Lord, and creatures were his brothers. Perfect joy for him, as Brother Leo discovered, depended very little upon human comfort, security, or accomplishment. So he could jest when the glowing iron cauterized his eyes and graciously nibble Brother Jacoba's almond cakes on his death-bed. Saint Francis knew, too, the strategic importance of abiding cheerfulness. Some of his strongest words recommend that virtue to his disciples. We would do well to repeat them here, lengthy though they are:

It is for the Devil to be sad, but for us always to be cheerful and happy in the Lord.

If the servant of God studies to have and keep, within and without, that spiritual cheerfulness that proceeds from a clean heart and is acquired by devotion to prayer, the evil spirits cannot harm him.

The Devil exults most when he can steal a man's joy of spirit from him. But when spiritual joy fills our hearts, the Serpent pours out his deadly poison in vain.

The demons cannot hurt a servant of Christ when they see him filled with holy mirth.

Why do you show your sorrow and sadness for your sins exteriorly? Keep such sadness between yourself and God, and pray that in his mercy he may pardon you and give you back the gladness of his salvation. But before me and the rest try always to have a cheerful air: it does not become a servant of God to appear before his brother or anybody else with sadness and a troubled countenance.[1]

Thank Heavens, most of the followers of Saint Francis have been chips off the old block, have been noticeably chipper souls.

From four points of view, then, we sons and daughters of Saint Francis are entitled to live our lives in relative good cheer, until we arrive where **every** tear shall be wiped away.... With a little stretch of the imagination, we might update that metaphor of the Big Book and think of our lives as being recorded on celestial video tape. Have you got the picture? Smile—you **are** on Candid Camera.

[1] **The Words of St. Francis**, ed. by James Meyer, O.F.M. (Chicago: Franciscan Herald Press, 1952), pp. 125-26.

GOOD SPIRIT

When I am in doubt, and conflicting thoughts arise;
when I cannot judge the way that I should go,
—Good Spirit, counsel me.

When someone has done me wrong, and I am angered;
and I cry for justice,
—Good Spirit, counsel me.

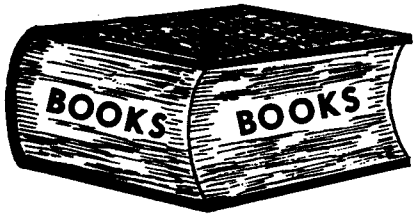
In the day when friends come to me,
and seek encouragement,
—Good Spirit, counsel me.

When I am tempted to do what is not right,
and have not charity,
—Good Spirit, counsel me.

In my reading and in my studying,
—Good Spirit, counsel me.

Good Spirit, guide me in my journey through life, that I may accomplish that which I was created for: to love, to know, and to serve. Amen.

Anthony Savasta, O. S. F.



Arguments for the Existence of God. By John Hick. New York: Herder and Herder, 1971. Pp. xiii-148. Cloth, $6.95.

Reviewed by Father Michael D. Meilach, O.F.M., Ph.D. (Philosophy, Fordham), Assistant Professor of Philosophy at Siena College, Loudonville, N.Y., and Editor of this Review.

The probability of God's existence is a question both perennially controverted and, with the passage of time, increasingly complex. Few authors in our time have wrestled so long and so passionately with this question as John Hick.

Hick is a good writer and, in general, a clear-minded, competent philosopher. His **Evil and the God of Love,** e. g., must remain a classic exposition of theodicy. But he is incorrigibly hung up on his fanciful theory of "eschatological verification"—the notion invoked in the final pages of this book, as in so many of Hick's earlier writings, to salvage theism despite the demolition of all the proofs offered for God's existence. The idea is, as the words indicate, that even if we cannot demonstrate God's existence in this life, still—in the world to come—it will become apparent to all and hence will be "verified" in a strange sort of empirical way, that God exists.

Also of interest in the final chapter is the author's discussion of various attitudes adopted by theologians (as opposed to philosophers) toward the theistic proofs. Theologians too reject the proofs in our day, but for reasons less compelling than those professed by the philosophers.

Still, the main point of the book is its discussion of the proofs themselves — and it is a first-rate discussion indeed. The teleological, cosmological, and ontological proofs are presented each in its turn, complete with salient features in the historical development of each proof and a critical discussion that is generally beyond cavil. One point well made, in connection with the teleological argument, is that the appeal to "probability" is literally nonsense in the case of an allegedly unique Existent.

The verdict in each case is, as mentioned parenthetically above, that the proof is invalid. There is no airtight way of proving God's existence, nor even of showing by abstract reason that it is "probable." I am convinced that Hick is correct here, as also in his appeal to religious experience as the viable alternative to logical proof.

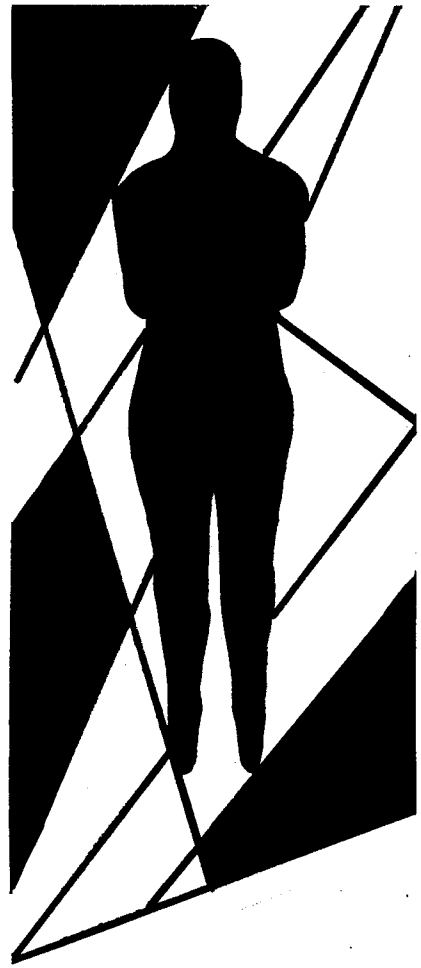
Intrinsically, therefore, the book appears not merely acceptable, but highly useful: a superb presentation and evaluation of the theistic proofs. But from the practical, extrinsic viewpoint, I have grave misgivings. Handy as this compendium is, the scholar has, strictly speaking, no need of it. Again, it is far too abstract and technical a discussion for the general reader. It would seem addressed, therefore, to the student of philosophy and/or theology. I for one would like very much to use it as part of a philosophy course. I would never do so, however, because the publisher has priced the book clear out of the student's market. I might be induced to do so if any effort at all had been made to produce an attractive item. But the printing is an abomination, for reasons, which the publisher certainly must know, and for which an apology seems in order to the author as well as the reader.

The Decline and Fall of Radical Catholicism. By James Hitchcock. New York: Herder and Herder, 1971. Pp. 228. Cloth, $6.50.

Reviewed by Father Raymond J. Bucher, O.F.M., Ph.D. (Philosophy, Fordham), a member of the philosophy department at the University of California at Berkeley, and Assistant Novice-Master for the Province of Santa Barbara.

In the Spring of '71 the new San Francisco cathedral was dedicated. A handful of friars paraded on its periphery in protest while an equal number of friars paraded within to participate in the festive rites. The confrontation between these dissident groups of friars which took place at the cathedral's portals consisted in a smile. I suspect that James Hitchcock, author of **The Decline and Fall of Radical Catholicism,** would have a difficult time accounting for this smile. His book is often tedious, occasionally pretentious, and generally premature. However, it is a work that cannot be ignored. Like hot pants, it is something quite unsubstantial which, I fear, will capture the laity's fancy. And let's face it: the cycle of conservative critiques was overdue; its inauguration, if not raising hopes, should at least not raise any eyebrows.

Faithfully (yet often playfully), Mr. Hitchcock catalogs the failures and foibles that have plagued the post-conciliar Church. His thesis is direct: culpability for waning reform lies principally with the reformers



themselves. He professes to offer this criticism from within; he claims the credentials of a progressive (p. 9). But the pages that follow that prefatory remark render the claim increasingly incredible.

With no apparent architectonic, Hitchcock stitches together seven chapters in which theologians like Gregory Baum, sociologists like Eugene Schallert, and pundits like Daniel Callahan are taken to task for appropriating the kind of authority for which they have so lavishly chastised the pre-conciliar Church. Sprinkled throughout the book are the following allegations: the subversive character of current catechetics; the emergence of an ecclesial elite which de facto possesses its own brand of infallibility; a clerical corps sans an interiorized faith; a reluctance to admit that the Catholic rank and file is conservative; the almost inevitable tendency among progressives to misunderstand the secular world; and the contemporary inability to sustain a living sense of God. The reform has been political: the remedy, Hitchcock insists, must be spiritual.

Let me list three areas of dissatisfaction. I dislike a book that is a mere collection of essays. I felt no build-up as I pressed on. I prefer a final chapter that summarizes and synthesizes the book's central arguments. Secondly, I find Hitchcock's admittedly excellent journalese an inadequate vehicle for the theological themes which he seeks to engage. I found him most disappointing in his simplistic handling of the very real problems of theological uncertainty, divine transcendence, and Christian secularism. These are issues over which good men are agonizing; Hitchcock's allegations fail to recognize and respect that anguish. Thirdly, a consistent flaw is the author's equivocal use of the term **radical**. His definition of radicalism as "the ostensible reaching out for total freedom" (p. 126) is card-stacking par excellence. With singular ease he interchanges **radical, progressive,** and **liberal**; my understanding of these terms allows no such facile exchange.

Yes, Mr. Hitchcock, many mistakes have been made in the Church's attempt at post-conciliar renewal, but breakthroughs have also ensued. These you have elected to ignore—as well as the good will and good work of the "non-radical" progressive. You have done an injustice to him, and ultimately to the Church which he seeks to serve.

The Holy Spirit and Our Spiritual Life. By Joseph Aubry, S.D.B. Trans. Paul J. Oligny, O.F.M. Pulaski, Wis.: Franciscan Publishers, 1971. Pp. 64. Paper, $0.50.

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

"It is extremely urgent that Catholics learn that there is a Holy Spirit and who He is" (p. 18). This exhortation, taken out of its context, may appear naively alarmist and exaggerated. I don't think it is either, however. If devotion to the Spirit was never what it ought to have been before the recent upheaval, then surely we lack words even to describe the current sad state of affairs. I sincerely hope that this little unpretentious yet solid and pregnant booklet will receive widespread attention and exercise an influence far exceeding its humble proportions.

Father Aubry casts his alluring message in three sections. The first is in a sense introductory, containing a description of the present state of devotion to the Spirit and also a presentation of the Spirit's role according to the fundamental framework of the Christian faith. The second major section develops the first, specifying the Spirit's role in greater detail as Unifier and Sanctifier. The third describes the Christian's life as transformed by the Spirit.

There are, of course, flaws in this generally fine work. The use of emphasis exceeds all reasonable bounds, for one thing; and (to me, at least) there is an occasional flight behind scholastic concepts and terms which seems unwarranted. But on the other hand, what is in itself a basically inspiring message has been enhanced by the translator's addition of strikingly confirmatory passages from the Documents of Vatican II. The printing of these passages as footnotes is perhaps unfortunate—they could, to much better advantage, have been worked into the text or at least given more prominence than they have been given. The booklet is, at any rate, one that ought not to be missed.

St. Francis of Assisi: Patron of the Environment. By Warren G. Hansen, Ph. D. Chicago: Franciscan Herald Press, 1971. Pp. 73. Cloth, $4.95.

Reviewed by Father Capistran J. Hanlon, O.F.M., Ph.D. (Sociology, U. of Colorado), Assistant Professor of Sociology at Siena College and, like the author, familiar with the beauties of God's handiwork—having spent the past six years travelling around the Indian reservations from Montana to Arizona.

Scripture and Tradition contain a twofold theme regarding man's relationship to the rest of creation. Most people are familiar with "man as the master of creation"—the theme expressed so clearly in Genesis (1:26-31). This theme has been used as the moral justification for the discovery of the New World, the conquering of space, and practically every other step of so-called human progress even though it has entailed the suppression and annihilation of countless nations and the ruthless exploitation of natural resources.

The Western Church has been severely criticized for fostering and even causing the current ecological crisis because she has taught and emphasized this theme. Dr. Hansen's book is a plea for the greater recognition of the equally valid second theme: man's brotherhood with all God's creatures.

This second theme is just as well founded in Scripture and Tradition as the first. One need only glance through the Book of Proverbs (8: 22-23), the Book of Psalms (104, 148), the Book of Job (39:26-29), and the Book of Sirach (43:13-16), to discover the eloquence of this theme. Dr. Hansen is also deeply impressed by the life and writings of Francis of Assisi as a herald of man's brotherhood not only with God and his fellow man, but especially with his fellow creatures. The writings of Francis, and the relating of the animal stories which have already endeared Francis to animal-lovers the world over, compose most of chapter four.

In discussing Francis' relationship to all creatures as God's community of which man is a part, Dr.Hansen concludes: "man has overfulfilled his role in the community of God's creatures. In pursuit of his own self-centered ends he has, as we have seen, caused immense destruction to the community and now threatens his own habitat with similar disaster. Man's appropriate role in the community of creatures is clearly indicated by the relationship which Saint Francis enjoyed with them—a kind of **pastoral** relationship "achieved by living the life-style of Saint Francis, that is, the spirituality of Saint Francis" (p. 56).

The author proposes that the key to living as Francis lived is the acceptance of Christ as the Savior of the world. Francis as Patron of the Environment would recall to the Church a "forgotten insight of its mission": it ought to add to its work

of bringing about reconciliation between man and God, and between man and man, "the work of bringing about reconciliation between man and nature, of restoring man to his rightful place in the brotherhood of creatures, of restoring peace throughout the entire created order" (p. 52).

While no one would deny the loftiness of the author's proposal, or even deny Francis of Assisi a new title, one can only come away from reading this book with a feeling of disappointment. Disappointment in ideas that were not thoroughly pursued, ideas plucked from other sources almost at random as we are led through a churchyard full of elegies to the Passenger Pigeon, the Trumpeter Swan, and the Redwood to a cataloging of pollutants. Then we are presented with part of the criticisms of McHarg and White of the Church as the cause of the present ecological crisis and the Industrial Revolution. In the concluding pages we are hurriedly taken from the life of Saint Francis to the theology of Saint Paul to the idols of modern civilization and then onward to the Eucharist and our union with God through Christ, then to a practical guide of choices which we will be called upon to make: returnable glass bottles versus non-biodegradable plastic containers!

No doubt Dr. Hansen's intentions were laudable, but I cannot say the results can be classified in the same category.

The Assault on Authority: Dialogue or Dilemma? By William Meissner. Maryknoll, N.Y.: Orbis Books, 1971. Pp. 320. Cloth, $7.95.

Reviewed by Father Julian A. Davies, O.F.M., Ph.D. (Fordham, Philosophy), Assistant Professor of Philosophy at Siena College, Loudonville, N.Y., and Associate Editor of this Review.

Just as risky as judging a book by its cover, I have learned, is judging a book by its title. William Meissner is not largely concerned with contemporary assaults on authority, nor with the problems it raises, particularly in the Church. Rather he has offered a text in social psychology, with particular application to authority structures in the Church. Though much of what he says may be common coin in his trade, he offers real enlightenment to the non-specialist. Particularly informative to me were his analyses of the "mythic" attitude with which subjects and superiors perceive one another, the carry-over from early years of attitudes of exercising as well as of submitting to authority, and his descriptions of the various types of pathological personalities in relation to obedience.

The author's treatment of the principle of subsidiarity is careful and, I judge, on target. His analysis of the role of a subject, with its stress on personal, responsible, and initiative-taking obedience, is well done. Dr. Meissner's experimental bases are quite impressive and lend credence to his theoretical accounts. His view of matters ecclesiastical is left of center, but fairly unobtrusively so. I did take exception to his describing Vatican II's view of authority as a "reversal" of the post-Tridentine stance, thinking "modification" the better description of the reality. I also feel that he took the generation gap too seriously, and was whipping a dead horse in his assault on blind obedience.

Dr. Meissner's scholarship is impressive, and his modesty captivating. He has written a book which is of value to both those in and those under authority, a book which while focusing on the informal relationships which affect obedience. does not by a long stretch eliminate that important vow and virtue.

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The cover and illustrations for the December issue of THE CORD were drawn by Sister Mary Regina, P.C.P.A., a contemplative at Sancta Clara Monastery, Canton, Ohio.

the CORD

December, 1971 Vol. XXI, No. 12

CONTENTS

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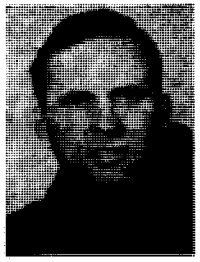

Grace and Truth

"Grace and truth came through Jesus Christ" (Jn. 1:17). The personal presence of God among us which we celebrate especially this month was a beginning of Divine Largesse—not the end of it. In coming among us, God did not come empty-handed. He left us something to keep Him in mind: truth and grace—gifts not only handed down from generation to generation, but re-given through his Church and through his Sacraments. Our own day's profound awareness of the Person of Jesus, that he is the Truth, that he is Grace,ought not blur the fact that "truth" and "grace" do designate real gifts other than Jesus—gifts we need to live by.

The communications explosion which allows every different idea to get not only a fair but more often than not an undue hearing, has, I think, shaken the confidence of far too many men and women of God. "How can anyone tell what is Catholic?" is a question one hears too often. It is not the same question, I submit, as "Who is Catholic?" This latter question bears on the sincerity, the attitudes, and the claims of persons; the former, on what it is that Jesus taught us about himself—about ourselves, and about what we should do. Vatican II has changed neither the Creed, the Code, nor the Cult of Catholicism, even if it is true that a certain historically conditioned style of presentation has been abandoned. Check the articles in an annual like the National Catholic Almanac over the past

fifteen years, or even the past thirty, and you will find you can discern just what the Church teaches without much difficulty. That a lot of people who want to be Catholics don't agree with all that he Church says affects in no way the truth of the matter. An articulate and devout lady I know regards taking of interest on money as wrong; a famous editor (whose identity as a Catholic is well known) disagreed with much of *Mater et Magistra*; and some Catholic pacifists regard any violence (even self-defense) as wrong. Their views (whether they are shared by others, collared or mitred as the case may be) are not Catholic, not what the Church believes, and our love, our respect, even our admiration for their sincerity, loyalty, and courage, should in no way make us weak in our own faith commitment or in proposing to others the faith—the truth—that Christ has given to his Church.

The second gift of Christ is grace: a new order of life and power. It is my feeling that many Catholic counselors, under the aegis of a non-directive approach to helping people, are overlooking the dimension of divine grace as a personal resource that the counselee can draw upon to work out his problems. One counselor described his role to me as helping people clarify what it was they really wanted to do. He wasn't at all disturbed that such a decision might run counter to what the Church teaches, or counter to the person's own faith commitment. I grant that in helping someone pick a job, or a college, a great deal less of directivity than may generally be manifested by authority figures like priests, sisters, and teachers, is called for. But when it comes to a decision involving a clear moral issue, like abandonment of a spouse or a vocation, or an assault on innocent life, then such counseling is irresponsible. It manifests a neglect of the

counselor's duty to witness to the belief of the Church and to respect the individual's faith commitment as part of the data out of which a solution must be built. The priest's, the sister's, the teacher's role is to brace the tottering knees, to strengthen a weak faith commitment, to pray and do penance that the power of God may touch the heart of the counselee to walk a way he really feels he should walk in place of a way he, at the same time, feels he wants to walk. We have to trust God's power to help those who do, if only with a velleity, want to help themselves, and we have to trust in God's wisdom and Providence to see that decisions we have influenced will work out for the best. The fear that the person may regret a tough decision we helped him to make ought not stop us from helping to make it. Even when we are approached as persons, as many like to approach us today, it would be a betrayal of our faith commitment and of the role we have chosen, to opt for a non-directive approach which would bypass the data of faith—which would ignore the fact that God does not tempt anyone beyond his strength, or the fact that God does give strength to overcome temptation.

Perhaps the kind of non-directive attitude I see in the air, is at bottom a result of insecurity about truth, as well as lack of trust in grace; it is sometimes verbalized that way. The psalmist tells us that the truth and graciousness of the Lord endure forever. Our faith tells us that His truths, like Him who is the Truth and the Way and the Life, are the same yesterday, and today and forever.

Fr. Julian Davis ofm

The Franciscan Charism Today

Mathias F. Doyle, O. F. M.

There is a story recounted in the **Fioretti** which presents Francis asking Brother Rufino to go and preach before the people of Assisi. Rufino hesitated, proclaiming his unworthiness. Whereupon Francis rebuked him for his failure to obey promptly and commanded him to go naked to preach before the people of Assisi. I feel a little like Brother Rufino must have felt, as I attempt to lay bare my thoughts on Francis and Franciscanism to my fellow friars on the Feast of Saint Francis.

It is of Francis and Franciscanism that I think we must speak today. The recent letter of our Minister Provincial sets forth this very theme: this very reaffirmation of the value of Franciscanism for the world of today. "Our Franciscan spirituality abounds in solutions for life with God in the present world," he asserts. We should believe in what we are and make every effort to present what we are to the people of today. "... inspired by the words and deeds of Saint Francis himself, we should make our leap into this world which God has entrusted to us."

It is especially with this reaffirmation and renewal of our Franciscan vocation that we should be concerned. To me, this means the awareness of our special charism and of the personality or spirit in which we are called to live this charism as Franciscans. (By charism I mean the personal gift of the Spirit we receive by our vocation to be used for the good of the Church. It is a Franciscan charism to the extent that it is lived according to the internal spirit of the institute itself, inspired by the life and spirit of Francis.)

Our charism is, quite simply, to "evangelize the world without possessions." We do this by preaching, by serving while living together in a loving community. Certainly Franciscanism cannot be defined by any particular apostolate or work. It is geared more to what we are becoming than what we are doing. It has been remarked that Franciscanism tends to assume the face of the

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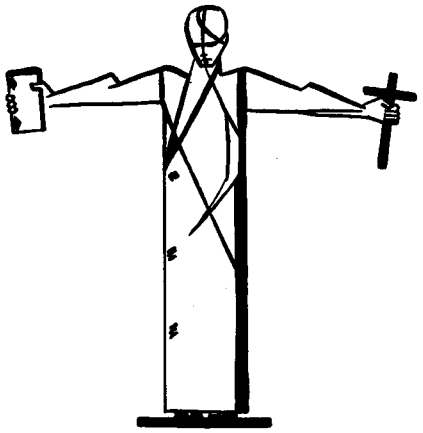
This homily was delivered in the Siena College Friary chapel on the Feast of Saint Francis, 1971. Father Mathias F. Doyle is Assistant Director of Franciscan Students and Assistant Professor of Political Science at Siena College.

one who possesses it. The tremendous variety of Franciscans today eloquently attests to this insight. And such Franciscanism is proved, not in the multitude of our numbers nor in the magnitude of our works, but in the documentation of our lives well lived. With Saint Paul we can say, "What does count is that one be created anew."

I am reminded of another story about Saint Francis and his view of what would be perfect joy. Francis was returning to St. Mary of the Angels with Brother Leo when he began to ask Leo what would be perfect joy. Not the wisdom to know men's hearts, he insisted, nor to foretell the future, nor to be able to heal all men's ills. Rather, says Francis, it would be perfect joy if when they reached home in the rain and cold they found themselves locked out and rebuked and sent away when they tried to enter. Then, says Francis, if they could accept this with patience and courage, that would indeed be perfect joy! I think Francis parallels here in a very practical and down-to-earth way the great discourse of Paul on the virtue of Charity. For, he would remind us, it is only when men are capable of accepting suffering and pain with patient courage that they are capable of loving. All their other talents or works are but the gifts of God working through them. None of these can man really account to his own doing. But when he can accept the pain of life with patient courage he has become capable of loving both God and his fellow man. This for Francis, is indeed perfect joy.



If this be our charism, it becomes truly Franciscan when it is lived after the manner of Francis himself. It is hard to imagine a Franciscan who is not tinged with the spirit and personality of Francis. Francis himself saw his Order, according to Celano, as a "very large society, which is like a world-wide convention joining together in a single life style." It is our style of life, then, that gives shape and character to our identity as friars. And it is our style of life which must somehow reflect the manner and style of the life of Francis. There are at least three things in Francis's life which seem to mirror his spirit and challenge us to imitation. He was a non-judgmental and flexible person. Not one to judge others, he was open to suggestions from both God and those around him. And he was willing and able to change with the times. He learned to be trusting of others and thus could be responsive to the needs of others. Thus he trusted both God and His Providence; and he at least assumed the good will of his fellow man. He could accept the commitment to a continuing struggle because he was self-confident enough to take risks and to tolerate frustrations. Refraining from hasty judgments, and flexible, trusting and self confident, he was able optimistically to serve God and his people through the Church with a special concern for the poor and the disadvantaged. This is the personality or spirit of Francis' charism which we are all called by our vocation to share.

We can best celebrate the joy of Francis and of being Franciscan by reaffirming our commitment to the spirit of Francis, and by continuing our effort in common to live by his charism today. We continue the work of evangelizing the world without possessions. We preach, not only by word but especially by our style of life, and we seek to serve while living together in community. The world of today is the world God has entrusted to us, that we may enliven and enlighten it with our Franciscan charism.

I Am of David's Line

Bonaventure: Christmas Day—Paris,
(coram rege et familia tota in capella regali)

These are words of the Word Incarnate about His own birth into flesh. In these words He commends himself by the prestige of his royal family and the unique fullness of his wisdom. The first is indicated by "I am of David's line, the root of David" and the second by "the bright star of the morning." CHRIST was born as a STAR most radiant to enlighten a blind world:

"like the morning star among the clouds
like the moon at the full"
as a blazing FIREBRAND to enkindle a lukewarm world:
"I have come to bring fire to the earth
and how I wish it were blazing already!"
as a ROSE most fragrant to re-vivify an anguished world:
"I am the rose of Sharon
the lily of the valleys."
as a PEARL most precious to strengthen a weakened world:
"A golden ring, a gleaming pearl,
is a wise rebuke to an attentive ear."
as Wisdom most refreshing to feed a famished world:
"I am Wisdom who came forth from the mouth
of the Most High.
Approach me, you who desire me,
and take your fill of my fruits."
as a straight MEASURING-ROD to direct a world off-course:
"Rabbi, you are the Son of God,
you are the King of Israel."
Rabbi, we know you are a teacher
who comes from God."
as LIFE unending to uplift a dead world:
"I have come so that they may have life
and have it to the full.
I am the Way, the Truth, and the Life."

(Apoc. 22:16; Eccl. 50:6; Lk. 12:49; Cant. 2:1; Prov. 25:12; Eccl. 24:5,26; Jn. 1:49; 3:2; 14:6)

Translation by Marigwen Schumacher, The Emma Willard School, Troy, N. Y.

Who Can Resist a Baby?

Robert J. Waywood, O. F. M.

To some people the wail of a newborn baby is a heart-rending sound. To others it is only head-splitting. But late one calm night in Judea, an infant let out a birthday cry that split all time in two. But then, Mary's Firstborn was no ordinary baby. Wrapped in that bundle of bunting was something old, something new, and something eternal. The Baby's body was centuries old, having descended ultimately from the seed of Adam. The Baby's soul was new, freshly created only nine months before. But the Baby's personality was eternal, for he was the second Person of the Blessed Trinity. "In the beginning was the Word, and the Word was God, and the Word was made flesh and dwelt among us." When the eternal Word of God emitted his first human cry in the chill stable air, he sundered the centuries.

The Christmas narrative is an old story for us. Saint Luke has made the story short and sweet. It is a perfect narrative, for all its brevity. It has a beginning, a middle, and an end. The story begins in the last hours B. C.: "A decree went out from Caesar Augustus that a census should be taken, and all were going each to his own town to register. And Joseph also went from Galilee, out of the town of Nazareth into Judea to the town of David, which is called Bethlehem, because he was of the house and family of David, to register, together with Mary his espoused wife, who was with child." The middle and climax of the story come while the Holy Couple are at Bethlehem, when the time for Mary's delivery was at hand: "And she brought forth her Firstborn Son and wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the inn." The happy ending of the story comes when, later that night, an angel flutters down to some shepherds in the region and tells them that a Savior has been born who is lying in a manger, a Savior who will bring peace to men of good will. "So they went with haste, and they found Mary, and Joseph and the babe lying in a manger. And when they had seen, they understood what had been told them concerning this child, and all who heard marvelled at

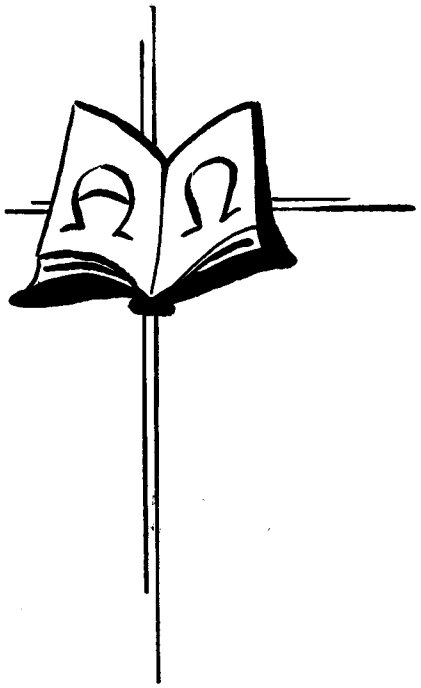
Father Robert J. Waywood, O.F.M., a frequent contributor to our pages, is Assistant Professor of English at Siena College, Loudonville, New York.

the things told them by the shepherds." So ends the old story of the Nativity.

Perhaps the old story has grown too familiar to us. Perhaps we no longer see the unfathomable simplicity and divine humanness of it all. Just to recapture those insights, let us retell the story in a new guise.

Joseph, a General Electric employee, has been laid off. It is imperative that he find a new job because his wife Mary is expecting. So the two of them board a Greyhound bus going to Joseph's home town where he may locate a new position. Since the one hotel in the town is full of guests, Joseph and his wife take a long walk to the outskirts where there is a boarding house run by an old acquaintance of Joseph's. The landlady recognizes Joseph, but she is sorry to inform him that all the rooms are occupied. It is nightfall already as the couple turn to leave the house. But wait. The lady has an idea. There is a room in the attic of the garage. It is only a storage place, but the brass bed there could be set up and the lady does have an oil heater and plenty of clean blankets. Mary decides they'll take it.

Later that night Joseph is sitting beside the ancient brass bed on which Mary is resting. He has already lit the stove, heated some water, and lined an old flower-box with soft blankets. It has been a long day. His head droops as he



listens to the winter wind whistling through the window sash. And then, the next sound he hears is the cackle of a baby. He looks up almost incredulously to see resting in Mary's slender arms a pink bundle of humanity. The Son of God has been born.

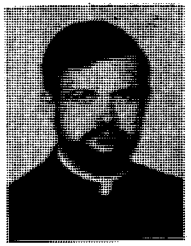
Are they the only mortals to realize the momentous event of this night? No. For nearby at a roadstand, a group of truck drivers have just come out after their midnight coffee break and are heading toward their vans, when a luminescent angel appears, perched on the trailer of one of the vans. The angel tells them what has happened and sends them

scurrying to the garage attic nearby. Crowding into that chamber, each burly figure kneels before the divine Baby now sleeping in the flower box and holds his cap respectfully in hand. Later they drive off into the night, spreading the good news wherever they go. Such would be the new story of Christmas.

We have reviewed the old story of Christmas; we have sketched a newer version. Now we must look deeper into the narrative of the nativity to see its eternal meaning and message. The Message rolled in swaddling bands is divine Love. God so loved the world that he gave his only-begotten Son that those who believe in him may not perish but have everlasting life. Shortly after God had created mankind, he realized that men were hopelessly sinful and that the thought of their heart was bent on evil at all times. But God, though he hated sin, loved sinners. He loved them because he knew that he had made them straight and that they could be converted. His love compelled him, then, to become man even as it had compelled him to create man. He wanted to become a man for two reasons: first, to be close to the world he loved; and second, to capture men's hearts in love for himself. Because Christ came so near to men as to become a man, we do not have a high priest who cannot have compassion on our infirmities but one tried as we are in all things except sin. Because man finds it hard, moreover, to love and obey a distant, invisible divinity, Christ was born as a winsome infant whom man could see with his eyes and fondle with his hands. A baby somehow has complete sway over the human heart. The hardest arms soften when they support the frame of a baby. This divine Baby was the King of hearts. Just before his death, Jesus explained the purpose of his birth. I am a King. This is why I was born and why I have come into the world. This infant King from the throne of his manger-crib longs to rule our hearts, longs to convert them from earthbound desires and selfish whims. This coming Christmas season, he will stretch his omnipotent infant arms to offer us eternal love. Who can resist a baby? Let us therefore draw near with confidence to the throne of grace, that we may obtain mercy and find favor to help in time of need.

We have heard the old, the new, and the eternal story of Christmas. We have seen how the eternal God, in the newness of flesh, regenerated the old world. Triumphing over barriers of time, that everlasting Infant comes to us each year full of love and invitation. He comes in the host of wheat, his new counterpart to the old manger of straw. Let us approach him anxiously in Christmas Communion just as the shepherds went over to Bethlehem. For he is the same yesterday and today, yes, and forever.

AN EXCLUSIVE INTERVIEW



From the Pilot's Seat

For many years, the late and never-to-be-forgotten Cyprian Truss, an English Capuchin, working in the United States and living on Blackstone Boulevard in Providence, R.I., instructed and charmed his audience with a weekly radio broadcast called "From the Pilot's Seat." Father Cyprian's popularity as preacher, writer, and broadcaster rested on the sense of mission and seriousness that was, in him, immediately obvious. He was a man, a man of God, who had served in the R.A.F. and knew an awful lot about life and about men. He was, therefore, keenly aware of how much we need God; and so he set about his own life-long mission of bringing God to men and men to God. He did this in the spirit of Francis, using to the nth degree his abilities with the written and spoken word. And as a real friar he accomplished so much in a rather matter-of-fact way, with much charm and a lot of joy.

Father Jacques Guy Bougerol, the subject of this Interview and the author of the accompanying article on the Bonaventurian Centenary, has never ceased to remind me of Father Cyprian. He was born in Paris in 1908, entered the Franciscan Fraternity in 1928 and took orders in 1935. After ordination, Father Bougerol fulfilled the apostolate of preaching and of youth work. In 1939, with the advent of World War II, he entered the French Air Force, first as an officer and then as military chaplain. From 1959 to 1968 he was General Chaplain of the French Air Force.

Father Bougerol, as the Interview brings out, has for a long time been intensely interested in the life and writings of Saint Bonaventure. This interest, encouraged by the late Father Ephrem Longpré, led Father Bougerol to obtain a Master's Degree in Philosophy (1957) and a doctorate in theology (1961), all this while carrying on his normal and daily pastoral activities. From 1966 to 1969 he was professor of theology at the theologate of the Parish Province in Orsay, and since 1969 he has been the coordinator of the Fraternity at Vézelay, France.

Father Bougerol is President of the *Commissio Internationalis Bonaventuriana*, and his work often brings him to the Collegio san Bonaventura, the Order's International Research Centre in Rome. To read a man's writings, to hear about him, is one thing. To live with him is another. Like Father Cyprian Truss, Père Bougerol is a man with a mission. That mission is to revitalize, develop, and further Bonaventurian studies in the world. He is convinced that Bonaventure has something very special to say to our day and age; and his enthusiasm is catching. We who have lived with him soon found ourselves working with (or for) him!

Again, as with Father Cyprian, Père Bougerol is a man of great charm, many talents, and a geat capacity for work. Perhaps his most characteristic quality is his unaffected simplicity, which makes him absolutely unpretentious. In manner he is sometimes quick, sometimes quizzical, and sometimes stubborn as only a French theologian can be. He spends his days in pastoral work, Bonaventurian studies, conferences, lectures, and writing. Always, of course, with his pipe and this filled with Dunhill tobacco for which he has a strong predeliction.

Father Bougerol is a man who has much to tell us about Bonaventure and his importance to our evolution as friars. He is—like Father Cyprian Truss—an old Air Force man and knows the pilot's seat. Now, as President of the Commission, he is again there in the pilot's seat... and we all know that it affords a grand view.

R. S. Almagno

Rome
16/oct. 71

Father Jacques Guy Bougerol, O.F.M.

At the very outset, Father Bougerol, would you please say a few words on the genesis of your interest in Bonaventurian studies?

My interest in Bonaventurian studies started back in 1930 when, as a young friar, I was studying philosophy at Amiens, France. It was then that I discovered Bonaventure, became interested in his life and thought, and wanted to learn more about both. But then the war came, in 1939, and (of course) during the war years it was well nigh impossible to do any serious study on Bonaventure. After the war and while carrying on my normal pastoral duties, I resumed studying Bonaventure and went on for graduate studies. I earned, first, a master's degree in philosophy, writing my thesis on Saint Francis; and a while after, I obtained a doctorate in theology (from Strasbourg). Saint Bonaventure was the subject of my doctoral dissertation. But Bonaventure is of more than academic interest for me; and this, because his thought has been a great help in the proper understanding and determination of my vocation as a friar-priest.

Your book, Introduction to the Works of Saint Bonaventure, *is dedicated to the late Père Ephrem Longpré. What was your relationship to Père Longpré, and what was his influence upon your own life and work?*

Shortly after the war, I met Père Longpré at our friary on rue Marie-Rose in Paris. Almost immediately we became close and fast friends—friendship that was to grow, mature, and last until Père Longpré's death in 1965. I can state, quite frankly and simply, that Père Longpré was and is my spiritual mentor! On his deathbed, he begged me at two different times to continue fostering Bonaventurian studies. And he also asked that this be done, primarily, in my own personal life and through my work. I can honestly say that I have sincerely tried to be true to Père Longpré's example and to his last wish.

You are the President of the Commissio Internationalis Bonaventuriana. *Would you, then, comment on this Commission: how it started, what it is doing and intends to do?*

In 1964, I founded a French commission to further Bonaventurian studies and to publish a new collection (**Bibliothèque bonaventurienne**) for Les éditions franciscaines, my Province's publishing house. The idea of the commission was to gather together various scholars (theologians and translators) from among the religious (Franciscan, Dominican, Jesuit) and secular clergy to help with the publication of these volumes. Bonaventure's **Breviloquium** was our first publication. Each year the commission would meet at Orsay, near Paris, and it was during one of these annual meetings that it was decided to widen the scope and purpose of our group. And so, in 1969 a meeting was held at Quaracchi (Florence), then the residence of the Collegio San Bonaventura, the Order's International Research Centre. Father Constantine Koser, our Minister General, was present at this meeting and it was decided, with his warm approval, that our Commission be officially designated to organize and prepare the forthcoming Seventh Centenary of Saint Bonaventure's death.

Since 1970, the **Commissio Internationalis Bonaventuriana,** composed of Father Cherubino Bigi (Italy), Father Ignatius Brady (Collegio Internazionale San Bonaventura, Grottaferrata-Roma), Father Joaquim Cerqueira Goncalves (Portugal), Dr. Ewert Cousins (United States), Father Theodore Crowley (Ireland), Father Samuel Olivieri (Italy), Father Louis Prunières (France), Father Pio Sagues

(Spain), Father Hermann Schaluck (Germany) and myself as President, is working on two important projects. The first is the preparation of the Festschrift, or centenary volume, and this for 1974. This volume will contain the contributions of more than one hundred scholars on the historical, philosophical, theological, spiritual, and Franciscan aspects of Bonaventurian thought. The second task of the international commission is to sponsor, in as many nations as possible, commemorative ceremonies and academic gatherings for the Seventh Centenary of Saint Bonaventure's death.

Can you furnish more details regarding the Centenary commemorations?

Well, first, the Festschrift (of which I have just spoken) is one of the main tasks on, shall we say, the intellectual, scholarly, and academic level. Then, an International Congress will be held in Cologne, Germany, in 1974. This Congress will discuss the thought of Thomas Aquinas, Bonaventure, Albert the Great, and Duns Scotus and will (no doubt) attract scholars from all over the world. On the local, or better the national, level, there will be commemorative ceremonies of both an academic and a religious nature. These national commemorative affairs will be arranged and taken care of by members of the international commission residing in the various countries concerned.

What of the commemorative ceremonies in the United States?

From what I understand quite a few colleges and universities in the United States are preparing celebrations of an academic nature for the Centenary. Then, hopefully, there will be commemorative ceremonies of a religious nature in our own friaries, as well as in other religious communities and in the dioceses in the United States. At this date there is no specific program. But during this year and in 1972, the Commission will develop and organize a specific plan and program in this regard. Dr. Ewert Cousins of Fordham University will—to a great extent—be in charge of the various commemorations there in the United States.

From your work it is obvious that you consider Bonaventure's thought important to our day and age. Would you elaborate on that?

Well, I certainly would not devote so many days, hours, and such intense study to the history, writings, and sources of Bonaventure's thought were I not convinced that Bonaventure is a man for our times. Simply, and in a few words, I feel that Bonaventure is a man whose thought is well founded in Scripture and Tradition. For him, Christ is the very

Centre of all things. Bonaventure states very clearly that Jesus Christ is the very definition of creation and the Mediator of the universe. And it is only through Christ, Bonaventure insists, that we can understand our unique relationship to God. And only through him can we discover what it really means to be a man and what it really means to be a son of God. Herein lies the importance of Bonaventurian thought—and this needs to be stressed and further developed, especially today.

What particular importance do you feel that Bonaventurian studies have for young friars?

For young friars? Ah, yes, the young friars! I feel that they hunger after authentic Franciscanism and that they seriously want to be true followers of Christ in the spirit of Francis. But how are they to accomplish this in their lives? Saint Bonaventure—through his life and writings—offers an insight and a response. Our young friars, Bonaventure woud say, should first and foremost study Jesus Christ in the Sacred Scriptures. And then, like our Father and Brother, Francis, they should try to live the life of Christ with all the love and all the strength they possess. Furthermore, a friar who is really trying to be a friar, must ever be consciously aware that he is to bring the Gospel Message to today's world. With modern science and technology, with our many problems and deep anxieties... a greater study of Bonaventure's writings can only be to their benefit for their spiritual growth in Christ, and their pastoral effectiveness.

Where, in the great mass of Bonaventure's writings and Bonaventurian literature, would you suggest that a young friar could or should start reading?

May I suggest—in all Franciscan candor—that a good starting point, a good introduction for our young friars, would be my own book: **Introduction to the Works of Bonaventure**, translated from the French by José de Vinck and published by the St. Anthony Guild Press in 1963. Afterwards they might read the **Breviloquium** and the **Itinerarium,** both published in the same St. Anthony Guild Collection.

Also of great interest and importance, is the fact that Dr. Cousins of Fordham University is preparing a very good book, with an introduction and the best texts from Bonaventure's writings. This book (somewhat of an anthology) will furnish the interested reader with the essential core of Bonaventure's thought, in a language and style easily understandable to the modern reader.

THE BONAVENTURIAN CENTENARY:

An Invitation and a Challenge

Saint Bonaventure died at Lyon, France, on July 15, 1274. Born at Bagnoreggio, Italy, in 1217, he had come to Paris in 1235 as a young layman and enrolled in the Faculty of Arts at the University. Five years later, in 1243, with the degree of Master of Arts, Bonaventure entered the Franciscan Order and was the student of Alexander of Hales, Jean de la Rochelle, William of Middleton, and Eudes Rigaud. In 1254 he became Master-regent of the School of Theology for the Friars Minor in the Great Friary at Paris. Three years later, on February 2, 1257, he was elected Minister General of the Order which he served and governed for the next seventeen years. Pope Gregory X elevated Bonaventure to the order and rank of Cardinal Bishop of Albano in 1273 and entrusted him with the organization and preparation of the Second Council of Lyon. It was during this Council, convoked in 1274, that Bonaventure died at the age of 57. In 1482 he was canonized and in 1588 he was proclaimed a Doctor of the Church and given the title **Doctor Seraphicus**—the Seraphic Doctor.

The corpus of Bonaventure's writings is, indeed, massive. It can be divided into four general areas: academic, spiritual, Franciscan, and homiletic. His academic or university writings include the **Commentaries on the Sentences, Commentaries on Sacred Scripture, Quaestiones Disputatae**, the **Breviloquium** (a compendium of theology), the **De Reductione Artium ad Theologiam** (an introduction to theology), the **Collationes de Decem Praeceptis** (lectures on the Ten Commandments), the **Collationes de Septem Donis** (on the Gifts of the Holy Spirit) and the **Collationes in Hexaemeron**. His spiritual writings include the **Itinerarium** (man's road to God), the **De Triplici Via, Lignum Vitae,** and **De Perfectione Vitae ad Sorores.** His **Apologia Pauperum** and **Life of Saint Francis** are among the works written specifically for the Order. Then, in the area of homiletics, there is the collection of more than 400 sermons, plus 50 sermons for the Sundays of the year, 24 on the Blessed Virgin, and five on Saint Francis.

The Franciscan Order sees Bonaventure as its first and most important theologian, and, indeed, as the leader of the Franciscan School. He is, equally, a vivifying spirit in the fraternity to which (during his lifetime) he tried to bring unity of spirit, life, and action. He realized that these qualities were indispensable to the fraternity's further growth and evolution. Today he remains, after Francis, that source from which we can rediscover the authenticity of our vocation and the manner in which this vocation can and must be converted into action in order to be a real witness and leaven in the world.

In remembering the Seventh Centenary of Saint Bonaventure's death, it is not at all our intention of restating his greatness and fostering our own. Rather we hope to arouse an authentic return to the sources! To re-study the writings of Bonaventure—not simply to repeat the marvelous pages of the **Itinerarium, Breviloquium,** or the **Collationes in Hexaemeron**—but rather to use them as the springboard and point of departure for a revitalization of that which is basic to the Franciscan vision and as a continual nourishment for our life, our thought, and our action: this is our aim.

Saint Bonaventure insists that we study the Scriptures, the very word of God. But, he warns, we should do this, not in order to become scholars as much as lovers and followers of Jesus Christ. Bonaventure presents Christ within the context of a total vision. He sees Christ as the universal Mediator and the eternal, uncreated and incarnate Word. Jesus Christ is the exemplar **par excellence** of God's creative project. As the incarnate Word, Jesus Christ comes into this world in the humblest way and even undergoes death. Christ, the Word of God, reveals to the believer (through the action of the Holy Spirit) the way in which the world can return to the Father. And so, the Jesus Christ whom the stigmatized Francis so perfectly loved and followed is the very Christ preached by Bonaventure through his words, writings, and example as a friar-priest.

My Brothers of the First Order! Sisters of the Second Order! Brothers and Sisters of the Third Order! This Seventh Centenary of Bonaventure's death is both an invitation and a challenge. We are invited and challenged to renew our fidelity, as Franciscans, to Christ Jesus. And we are invited and challenged to celebrate this Centenary with all our hearts.

On the intellectual or academic level—the **Commissio Internationalis Bonaventuriana** will organize and prepare for publication a Festschrift. This commemorative volume will contain the contributions of more than a hundred scholars and present the fruit of their research and reflection. It will be published in 1974, at Eastertime—an event which will in due time be given the widest possible publicity throughout the academic world. In each nation, moreover, there will be scholarly congresses and religious commemorations for the Seventh Centenary of the death of Saint Bonaventure.

Translated from the French by Romano S. Almagno, O.F.M., research scholar and librarian, Collegio internazionale s. Bonaventura, Grottaferrata, Rome.

Song of a Poor One

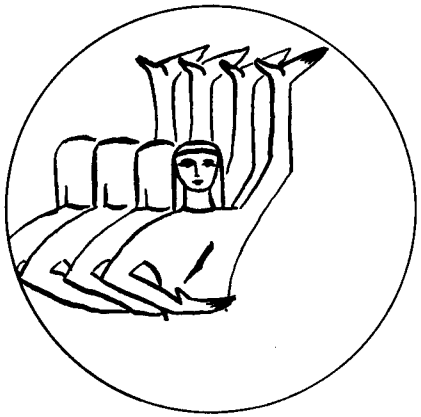
Sister Mary Seraphim, P.C.P.A.

In the morning of my poverty,
I wrapped the sun about me
as a warm and shimmering cloak.
I wandered on the dew,
handling each fresh flower
with heart-singing wonder.
The green-leaved boughs
of all the trees
swept my blue sky clean of lingering fear.
My hands, which held nothing,
were lifted high in reverence.
I knew I could travel
the highways of the world
without raising dust.
For beauty, which had become my friend,
glossed the earth with glory.
I was happy then, in the morning of my poverty,
happy to travel so light and free,
rejoicing that the day was innocent
of greed,
of mine and thine.
My Father was in heaven,
which was not so very far,
only a few swift miles
for my white and unshod feet.

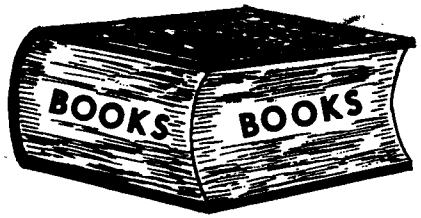
Sister Mary Seraphim, P.C.P.A., a contributor to many religious and spiritual periodicals, is a contemplative at Sancta Clara Monastery, Canton, Ohio.

In the noon time of my poverty,
when heat turned the brook water tepid,
and the sands to burning,
I smiled to think I had no knapsack
to weigh me down.
Along my path stood one weary with his load.
He was old.
I was young.
I stopped to share my song
and learned to partake of pain.
We could never part again.
I took my comrade's pack
upon my back,
his weight upon my arm.
Together we journeyd on.
The road grew steeper now
but still shy flowers bloomed
sweetly at my feet
and a sudden breeze would lift
damp locks from my brow.
The deep blue vault of heaven,
where my Father lived
seemed more distant
as I traveled with less speed
but greater caring.

In the evening of my poverty
purple shadows threw themselves
across my road.
I thanked them for their grace
of coolness,
for their fair warning
of night to come.
My friends and I
(for we were many now)
trudged silently along
until my song burst its bonds
and we traveled more easily
to its melody.
Many were the burdens that I carried,
though none of them were mine
—at first, that is.
For each pain and cry had etched
its image upon my sunny heart.
Deep were the caverns that were carved
in that darkly-blooded member.
Kind the shadows that so gently filled
the voids and valleys
of my brothers' miseries.
My Father who had called me
will have to wait awhile.
We stumble as we travel
this last and longest mile.



In the night time of my poverty
darkness mercifully covered me.
I praised it for its kindness,
for my emptiness now haunted me.
I thought of how once I had joyed
to bring so many treasures
home to my father
—his sunlight, sparkling water
and my song—
but now all but one were gone.
The song had left my lips
with the setting sun.
Only the cold rain
sluiced down my ragged tunic
and washed my dirty feet
white again.
Though in weariness I slipped
on the uphill grade,
I found my friends were there
to offer me a helping hand.
Wonder bloomed anew
ts I knew I had nothing left to give
but only a capacity to receive.
The song rekindled in my soul
and swelled upon my lips.
We lifted up our hands
and there upon the mountain peak
stood the Day Star . . . beckoning.
We were almost home!



Mission Theology Today. By John Power, S.M.A. Maryknoll, N. Y.: Orbis Books, 1971, Pp. x-216. Paper, $3.95

Reviewed by Father Conall O'Leary, O.F.M., Administrator of St. Joseph's Church, Bainbridge, Ga. Father Conall worked for over twenty years in the Brazilian missions where he founded an order of catechists. He is translator of The Franciscan's Climb to God.

Reading this book has left me with the unshakably optimistic impression that the winter of our modern Catholic discontent is passing, and the springtime of a new, solid Catholic maturity arriving.

Less than ten years ago one of Europe's most prominent theologians shocked Catholic missionaries when he proposed that Catholic missions to the non-Christian world were unnecessary. Since God wills the salvation of all men, the reasoning went, God himself will supply the necessary means of salvation to everyone. Along similar lines, certain Bishops of the "Third World" declared that they no longer wanted foreign priests and religious to work in their priest-starved dioceses because they felt that such outside help was an unnecessary apostolic crutch—a crutch that they should be able to get along without, by training and using their own laity.

To help dissipate the crisis of confidence that was beginning to undermine the Church's missionary calling and task, an international meeting to discuss the missions was proposed by the union of mission institutes in Rome (SEDOS). After two years of planning, this meeting took place in Rome, in March of 1969. It consisted of discussions by a selected group of internationally known theologians on the theological missionary questions that were uppermost in the minds of missionaries after Vatican II: viz., the precise value of non-Christian religions as roads to salvation, and the responsibility of the missionary in regard to aiding his people in economic, social and cultural development.

Father Power says that his book was originally inspired by the above symposium, that it grew directly out of it and used most of the material presented there; and yet it is not the full text of those lectures, its aim being more modest and its range more limited. "It is an attempt to put into simple words the conclusions reached by the theologians, some of their arguments and some of their suggestions." He considers his book "the unpretentious meditation of a missionary on the subject of missions and why we must continue to devote every energy to our missionary task." The author does not take up the question of applied practical problems of apostolic methods or priorities.

The book "is directed exclusively to busy missionaries" who are out of the limelight in today's Church. "Bewildered but tenacious, they cling to Matthew's final verses and Paul's insistent theme, but do so in spite of, rather than because of theological experts, from whom they receive little attention and no encouragement. For them, the real preachers of the Gospel in our complicated day, this little book has been written-in sympathy and tribute."

The first of the book's two main parts considers the theological reasons for missions to non-Christians. Each of four basic themes is treated in a separate chapter: (1) the new vision of the Church given us by Vatican II, (2) the nature of the Church as essentially missionary, (3) the missionary ideals expressed in the Old Testament, and (4) the missionary mandate of the New Testament

The Second Vatican Council reemphasized the missionary nature of the whole Church and the respective missionary obligations of each member of the Church: in particular of the Bishops, of religious Superiors and religious institutes. The missionary activity of local dioceses and their cooperation with mission institutes is something that has yet to be worked out and developed on a large scale.

The second part considers some of the specific problems which presently seem to threaten the traditional missionary urgency and dynamism. The first of these and the most crucial is that of salvation outside the Church, or the salvific value of non-Christian religions. Father Power gives a balanced view of this knotty problem: "...affirming first, without hesitation, that the normal and indispensable means of salvation is the Church, in its divine origin and its historical unfolding. At the same time, God's universal plan for man's salvation is both older and wider than the Church. And obviously the Church cannot, and does not wish to, either limit God's saving presence or exhaust God's saving grace" (p. 107).

Regarding non-Christian religions he writes: "Missionary tradition has been quite correct in recognizing, in pagan religions, both stepping-stones and stumbling blocks. Thus it would be far too optimistic to consider non-Christian religions purely and simply as the ordinary means of salvation for those who do not know Christ. They are marked by sin, as is everything in man not purified and guided by Christ. It would be a grave practical error to conclude that the members of these religions are in such a relationship to salvation that our missionary obligations toward them are less urgent than our predecessors believed. But our approach to them must be based on a soundly Christian combination of deep respect and healthy realism" (p. 109).

The second problem is the missionary's need to combine his duty of evangelizing others with that of respecting each individual's freedom of conscience. Here again the author shows fine balance and relies extensively on the documents of Vatican II that treat of this problem. A quotation from the document on Religious Freedom, in fact, well summarizes this chapter: "He [Christ] bore witness to the truth, but he refused to impose the truth by force on those who spoke against it. Not by force of blows does his rule assert its claims. Rather it is established by witnessing to the truth and by hearing the truth, and it extends its dominion by the love whereby Christ, lifted up on the cross, draws all men to himself" (p. 134).

The third problem considered has to do with promoting social, economic and cultural development. Schools, clinics and hospitals have always been considered just as integral and necessary a part of mission work as churches and mission houses. The author explains that the modern idea of "development" is much wider and more organized on a national and international scale than the older missionary system. This chapter treats of the precise

meaning of development and its proper place in missionary activity.

Next there is a treatment of the primacy of evangelization: the overriding duty to preach the Gospel of Christ to those who have never heard it. Evangelization is not merely solving pressing social problems, although it may be necessary to do this in order to be able to preach the Good News of the Christian message.

In Chapter 10 the author considers "three broad areas of activity that will certainly have a considerable influence on the future growth of the missionary Church, and for which some opportunities exist everywhere." First, there is the sharing of available information, especially knowledge of the social and religious customs of the people among whom the missionary works, and a knowledge of what is happening elsewhere in the spheres of liturgy, theology, pastoral practise, and experimental adaptations. Second, the need to develop Christian theology in local terms. Vatican II "issued an invitation to the young churches to bring their particular viewpoints and gifts to bear on both the institutional structure and the doctrinal progress of the Church, in other words, to give as well as to receive" (p. 177). And finally there is the need to cooperate with other Christian Churches. Ecumenism, as the Second Vatican Council insisted, "is not just a passive and semi-reluctant coming together; it is an active and deliberate working together towards a real and visible unity of the Church" (p. 180).

The last chapter deals with the missionary's attitude—the ideals which should sustain him inwardly in his work, and those principles which should guide him in his apostolate. The author says that every missionary needs clear, unequivocal answers to three fundamental questions: (1) Whose representative is he: Christ's, or that of a possibly outdated missionary institute? (2) Is his daily apostolic activity really what he should be doing, what Christ wants him to do, or is it merely a fading echo of ancestral ideas? (3) Is there a compelling motive that will sustain him in tolerating all disappointments and in devoting his life and energy to the task of evangelization?

Besides summarizing in this context reasons he has already given for missionary activity, the author adds some practical advice for actual problem areas: the need to depend on the Holy Spirit, respect for man's freedom, the need for dialogue, striking a correct balance between evangelization and socio-economic assistance, handing administration of certain institutes over to the laity, working out a fraternal relationship with the native clergy, re-appraisal of missionary institutes, what can and cannot be expected from episcopal collegiality, and, finally and most necessary: the spiritual formation of the missionary, who must be a man of faith, of prayer, of charity, of hope—a patient and humble man who trusts absolutely in his divine Master.

If the Church is to fulfill the missionary hopes of Vatican II, there will have to be a new missionary vision on the part of all, a new spirit of missionary cooperation on the part of the dioceses and religious institutes and between the clergy and the laity. This has yet to be worked out on a large scale and demands great generosity of spirit and broad vision.

In a world which offers greater difficulties as well as more glorious opportunities than ever for mission

work, the individual missionary is still (like the infantryman in today's modernized armies) the most important factor in mission work; and no matter how many alterations are made in methods and approaches, the man remains more important than the methods. Only a man of Christ, Father Power concludes, can make an effective missionary.

There are two appendices: one with the official text of the conclusions reached at the Symposium mentioned at the beginning of this review, and the other with a list of the theologians who participated in it. Not only the reader of this book, but those participants too, ought to be grateful to Father Power for what he has done to make their important ideas so widely accessible.

The God Experience: Essays in Hope. Edited by Joseph P. Whelan, S.J. New York: Newman Press, 1971. Pp. vi-263. Cloth, $6.95; paper, $4.95

Reviewed by Father Michael D. Meilach, O.F.M., Ph.D. (Fordham, Philosophy), Editor of this Review and Assistant Professor of Philosophy at Siena College, Loudonville, New York.

This volume is really two collections of essays published together: viz., the Cardinal Bea Lectures of 1968 on man's awareness of transcendence, and those of 1969-70 on modern man's hope, religious as well as secular. Each series comprises six lectures, and the publisher is right: the roster of contributors does indeed "read like a Who's Who of contemporary intellectual religious thinkers."

In the first series Michael Novak and Eric Mascall deal, in their different ways, with the contemporary unawareness of transcendence so largely attributable to the dulling effect of technology. Novak's approach is redolent of the transcendental method used by Rahner, Lonergan and Metz. Like Peter Berger he makes fruitful use of certain privileged moments in human life that he sees as pointers to transcendence. Mascall's method is more traditional—he is perhaps the ablest exponent today of classical scholastic theology. He analyzes "reasoned," "willed," and "assumed" atheism, concluding that the last of these is the most prevalent today, and recommends a frankly unsecularized, religious Christianity as the antidote for this atheistic assumption not directly attributable to technology, but seen rather as an outcome of technology's psychological effects.

Gabriel Vahanian's essay on the need to assent to God's existence in order to make sense of Jesus, is certainly intelligible and acceptable. Yet by comparison with the other superb contributions in this book, I found it rather unrewarding. In addition, Vahanian consistently misreads Bonhöffer by taking him out of context; he is quite mistaken in his claim that for classical Christianity the idea of God was innate (p. 61), and his writing seems just too cryptic and epigrammatic throughout most of this essay.

Julian N. Hartt enters an eloquent plea for recognition of the Spirit's role as God the Interpreter who effects recognition both of Himself and of our own selves. Hartt's dialectic seems to operate between raw experience and inference; I found quite fascinating his explanation of inference as "that concrete process by which such potentialities [i. e., the potential consequences of religious faith] are tracked down" in the context of moral decision (p. 56). I only wish he had had the chance in this brief context to explain this process at greater length.

Gregory Baum appears, in his Lecture on transcendence, to better advantage than I have ever seen him appear before. This essay really is superb in both its balance and its clarity. Baum does not deny the possibility of an ontology (something which I seem to recall his having done somewhere else), but he does, and perhaps rightly, insist that elaborating an ontology may be a luxury in an age such as ours in burning quest of the ontic. He is most certainly right, at any rate, in maintaining that God cannot be conceived as a Being (subject or object), and he has a nice, economical discussion of transcendence as judgment, as the presence of the irreducibly new, and as orientation.

High honors in this double series, however, ought to go to Raymond Panikkar for his engaging and lucid exposition of Buddhism's negative theology. That theology is operative, of course, in a good deal of the Western tradition of Christianity, not to mention the Eastern or such recent theologies as that of Dewart or Baum. But perhaps it is because negative theology has never attained in Christianity (at least until very recently) the uncompromising purity and absoluteness that it enjoyed from the first in Buddhism, that such outstanding Christian scholars as the late Thomas Merton have been led to assuage their mystical thirst at that Oriental font. Panikkar's discussion is, at any rate, a first-rate piece of writing which ought not to be missed.

The second series of Lectures has to do, as already mentioned, with the theology of hope. Piet Fransen opens the series with a discussion of Christian community as prophetic precisely in this sense, that it is charged with proclaiming the Christian message of hope in a world beset with despondency and fundamental incertitudes.

Daniel Day Williams brings to his investigation of the dialectic between knowing and hoping, the same delicate aesthetic quality that characterizes all his writing. The poles are Christian revelation, on the one hand; and, on the other, a group of "revolutionary philosophers," including Hegel, Marx, and Marcuse. His Lecture is a beautiful vindication, as subtle as it is confident, of the Christian's basic trust that, to paraphrase Marcuse, "men can die without anxiety [because] ... they know that what they love is protected from misery and oblivion."

David Stanley achieves his usual high level of insightful biblical exposition as he explores the NT concepts of the future (only indirectly, therefore, of hope). The theologians of hope like to focus on Paul, he explains, precisely because of that Apostle's preoccupation with hope—a concept which appears rarely elsewhere despite the optimistic nature of the Christian message itself. For the Joannine school too, nevertheless, it was true that God's penetration into history invested human life with hope.

Louis Dupré draws an effective contrast between Promethean, presumptuous self-reliance that masquerades as hope, and the Christian virtue rooted in the divine initiative. Once the distinction has been drawn however, Dupré himself clearly shows how it tends to blur itself; and the same is true of God's relationship to the cosmic process: as soon as one has decided that He must be within the process, He appears as clearly outside it, and vice versa. Dupré's remarks here are brief but extremely well thought out and expressed; and by the same token his critique of some leading theologians of hope is superb.

George Lindbeck attempts to foresee where, in the long run, the various sectarian, ecumenical, and catholic tendencies are leading the Church. His prognosis is for a Christianity internally unified (by no means in monolithic fashion, but nonetheless united in its diversity) but itself constituting a minor "sect" (Rahner's "diaspora") vis-à-vis the larger society. This is the ideal; yet Lindbeck is somewhat sceptical of its attainment; he fears, for one thing, that the larger churches will not contribute the needed effort for ecumenism to triumph over narrower sectarianism. And, appropriately, he is willing to hope.

Avery Dulles concludes the series with an interesting suggestion that "Apologetics" be so structured as to address more directly and effectively man's natural and "irrepressible" tendency to hope. Carefully avoiding some of the extreme positions adopted by the "hope theologians," Dulles rightly maintains that the recent re-emphasis of hope not merely in Apologetics, but in theology as a whole is a legitimate and permanent restoration rather than a mere ephemeral fancy.

The Bea Lectures were inaugurated as a means for fostering understanding of contemporary atheism by Christians who might thus be better able to address their message of hope to a world which has never been in greater need of that message. The two series made available in this handsome and well edited volume bear eloquent testimony to the Bea Institute's fulfilment of that promise.

The Making of Man: Essays in the Christian Spirit. By Christopher F. Mooney, S. J. New York: Paulist Press, 1971. Pp. 181. Paper, $2.95.

Reviewed by Father Julian A. Davies, O.F.M., Ph.D. (Fordham, Philosophy), Associate Editor of this Review and Assistant Professor of Philosophy at Siena College, Loudonville, N.Y.

Father Mooney has written nine quite generally clear and careful essays centered around the impact on Catholic theology and life of Teilhard de Chardin, the theology explosion during and after Vatican II, and the secularist and immanentist Zeitgeist of today. A Teilhardian of repute, he is at his best in expounding the master's thought and defending it against the charges of denying transcendence and individuality and of failing to distinguish matter and spirit. Writing from the college campus, he offers some valuable suggestions about theology on such a campus: viz., that it be required to the extent that other humanities such as literature and language are required; that it first of all consist in a course in the philosophy of religion which would show the viability of all religion; and that this course be followed by a wide choice of electives in theology, including courses in non-Christian religions. In looking to a theology of the future, Father Mooney points out the danger of the exclusivity of a theology of hope along the lines of Moltmann and Pannenberg.

Though all of the essays have something to say, those on prayer and Ignatian spirituality seemed the flattest, the former because it didn't grapple with the problem of prayer **today**, and the latter because it seemed forced. The account of women's role in the Church offered a number of clarifications, but Father Mooney's strong position on deaconesses seemed disproportionate. Doctrinally, I disagreed with the au-

thor's view of theology after Vatican II: that the fragmentation of theology is a blessing and that a pluralism which regards equally peripheral theology and centralist theology is called for. I regard fragmentation and the consequent confusion and polarization as a disaster, which of course can (like all disasters) be turned to good.

To conclude, I didn't see quite the anthropological thrust in his work that Father Mooney did, but it is clear that his sympathies lie in the direction of a world where man meets rather than loses God. For those to whom this sympathy is not a recommendation, let the clarity of an insightful, articulate and fairly moderate thinker be an inducement to check this book out.

Stay with Us: Prayers for Worship and Contemplation. By François Chagneau. New York: Newman Press, 1971. Pp. xii-104. Paper, $1.75.

Reviewed by Brother Kenneth Himes, O.F.M., a novice member of Holy Name Province.

François Chagneau is a lay member of the Goquen Abbey in France. He has written this book of prayers for the purpose of contributing to the prayer life of his abbey and therein lie the strengths and weaknesses of his book.

This compendium of prayers is divided into six sections: (1) Prayers and Reflections, (2) Psalms, (3) Prayers of Thanksgiving, (4) Short Prayers, (5) Prayers for the Eucharistic Banquet, and (6) A Sample Office. Some of these divisions are unnecessary. There is really nothing dinstinguishable between the first three sectors of the book and these could have been joined together. This is not to say that what is written is not good, for in fact some of the prayers contained are excellent and most are insightful and well written.

The fourth section of the book is a grouping of thirty-nine short, four-line prayers, each conveying a single thought. These prayers would be ideal for Prayers of the Assembly or Postcommunion prayers during Mass. The fifth section contains two experimental canons for the Liturgy. Both are well written, clear and simple in theological content and composed along the guidelines of the four authorized canons used today. The sixth section is the weakest and really has little to recommend it. To call it a sample office is to belittle the prayer of the church. It consists of four short scripture readings from the first Johannine epistle, followed by a short versicle and an even briefer response.

This book was not written for individual use. It contains few prayers of a deeply personal nature such as some of Quoist's, Merton's, or Rahner's. The book has a limited use, morover, and would be of value only to a liturgist or to the religious who lives in a house where there is a rather consistent and active communal prayer life. Even in such a house the use of Chagneau's book would be further restricted to those communities which favor some adaptation and flexibility rather than a rigid following of the officially approved communal prayer practices.

The book is cheaply priced and in paperback—facts which make it worth consideration by those people whose situation would preclude a sizable investment for the many copies needed for community use. **Stay with Us** has a limited appeal, practically speaking, but it is a good book for those of us fortunate enough to be in the sort of audience for which it was written.

Thomas Merton on Peace. Edited and with an introduction by Gordon Zahn. New York: The McCall Publishing Company, 1971. Pp. 269. Cloth, $7.95.

Reviewed by Father Vianney M. Devlin, O.F.M., Ph.D. (English, University of London), Assistant Professor of English at Siena College, Loudonville, N.Y.

When he entered the Trappist monastery at Gethsemane in 1941 it was reasonable to assume that the world would never again hear from Thomas Merton. A life pattern that had begun in Prades, France, and had proceeded to Bermuda to Cambridge to Rome to New York to Cuba to St. Bonaventure and finally to "the Cistercian Abbey of the poor men who labor in Gethsemane" had apparently been completed in that solitude where Merton sought to be "lost to all created things, to die to them and to the knowledge of them" because they reminded him of how distant he was from God. But that was not to be. During his monastic life Merton became a towering figure of conscience to men of different faiths and different walks of life. Although physicaly removed from the world until his untimely death in Thailand in December, 1968, Merton was nonetheless 'involved" in the aching problems which face Christians in the twentieth century. There poured forth from Gethsemane magnificent essays in which this monk exposed and denounced racism, injustice, war and violence: essays which excoriated an insensitive people for its indifference to the pain and misery of others. As a monk, as a contemplative, he was absorbed with the nature of the Christian mission and witness in the twentieth century. He could not long remain as the "guilty bystander" but felt compelled to break silence in order to bring his message to the world.

Gordon Zahn, educator, sociologist currently teaching at the University of Massachusetts, has performed an admirable service to the Christian community by gathering together these essays on war and peace written at different times by Merton for various magazines and newspapers. Zahn divides the book into three sections: Principles of Peace; The Non-Violent Alternative; and Incidental Writings. "Readers of this volume are to be warned that they are in danger, that many who were exposed to these writings on war, peace, and non-violence ... have not found it possible since to be entirely comfortable in a world ... in which ordered injustice and violence are taken for granted." Like the prophets of the Old Testament, Merton challenges our most comfortable assumptions and shatters our smug complaisance. In "Toward a Theology of Resistance" he states: "A theology of love cannot afford to be sentimental. It cannot afford to preach edifying generalities about charity, while identifying 'peace' with mere established power and legalized violence against the oppressed. A theology of love cannot be allowed merely to serve the interests of the rich and powerful, justifying their wars, their violence, and their bombs, while exhorting the poor and underprivileged to practice patience, meekness and long-suffering and to solve their problems, if at all nonviolently" (p. 199). And in his "A Devout Meditation in Memory of Adolph Eichmann" he writes, "... what is the meaning of a concept

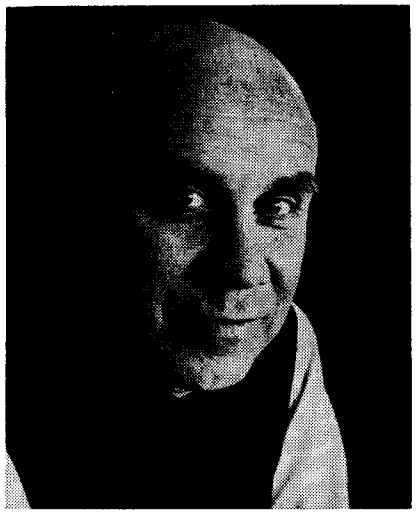


Photo: John Howard Griffin

of sanity that excludes love, considers it irrelevant, and destroys our capacity to love other human beings?... The 'sanity' of modern man is about as useful to him as the huge bulk and muscles of the dinosaur" (p. 161).

Like the prophets of the Old Testament, Merton was unpopular. Very often he was ignored, frequently he was misunderstood. What Gordon Zahn attempts to do in his brilliant introduction is to get some proper focus upon this outspoken monk of our times. "Strong and consistent though his stress on protest may have been [Merton] did not encourage free improvisation or open-ended resistance. Several of his letters criticize such actions as the burning of draft cards or, in a more facetious vein, swimming out to Polaris submarines with a banner between one's teeth... he held rather firm convictions as to the crucial importance of the communication aspect of dissent and civil disobedience and counseled against protests that were too ambiguous or too threatening" (p. xiv). Merton's ideas concerning war and peace and nonviolence sprung from deeply rooted convictions nourished by contemplation at the waters of Siloe. There was an intimate connection between the man of prayer and the man of protest. He firmly believed that "the supreme obligation of every Christian taking precedence over absolutely everything else' is to work for the abolition of war and thereby do his bit to preserve humanity from the threat of total annihilation" (p. xii). That conviction transcended mere political ideologies and party-line rhetoric.

These writings on peace and war, together with the introduction by Gordon Zahn, are bound together by a tireless concern for nonviolent solutions to war, racism, and exploitation of every kind. The book deserves to be read along with our studies on prayer and the contemplative life; along with our explanations of the new theology and the insights of Vatican II. The essays in this book ought to remind us that, perhaps like Shakespeare's King Lear, we have "ta'en/Too little care of this."

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