

# the CORD

January, 1972

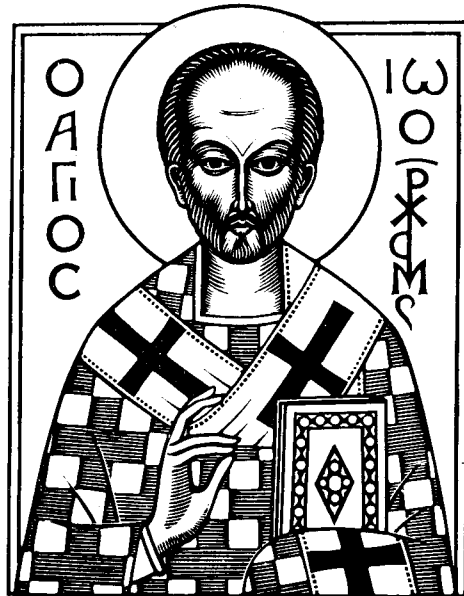
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## COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the January issue of THE CORD were drawn by Sister Mary Regina, P.C.P.A., a contemplative at Sancta Clara Monastery, Canton, Ohio.



## Prayer for Unity Expresses Love

The theme of the Week of Prayer for Christian Unity during January 18-25, 1972, is Christian love. "A new commandment I give you, that you love one another," Jesus told his disciples in his farewell to them at the Last Supper (Jn. 13:34). At the same time he instituted the Eucharist as the sacrament of unity and offered his prayer to the Father for the unity of his followers for all ages and in all places: "that they all may be one."

It is imperative for us now to realize some of the implications of love in regard to Christian Unity. Much of the interest and enthusiasm of the years following Vatican II has waned. People are content to return to their former positions of complacency. It is easier that way. The Council of Churches on a local, regional, and national level is far different than a few short years ago. We may have to hit rock bottom before we begin to rise again and what the immediate future holds is anyone's guess. We need renewed dedication to the cause of unity; it is the position of the church today. It must become active in the life style of every Christian. It must show itself in the spirit of love.

Faith is demanded so that the teachings of Christ may be accepted; hope is necessary so that the future may be fraught with promise. But most of all love must be present so that the message and the mission of the Son of God may be lived and proclaimed to a world which needs him so desperately.

Love demands sacrifice, concern for others, the all-out giving of self. There is much talk about love today, but some of it is unreal and untrue and it does not last. Love is honest and sincere, capable of rebounding if necessary.

Pope John XXIII, who lived the command of Christ to love in a most wonderful way, felt the imperative of love in regard to unity. "Many misunderstandings have been smoothed over," he observed, "and everywhere there is a keen longing for brotherly relations and for the fulfillment of the wish expressed by our Saviour in his prayer to the heavenly Father at the Last Supper. We must therefore continue to strengthen the bonds of charity in order to prepare the way for increasing and more ardent efforts, in expectation of God's good time."

But he recognized that the path to unity is long and difficult and demands the very best in us. "It is a long and arduous road, demanding faith and perseverance, but we must remember all that the Lord has done and still does for every one of us and remember too that he continues to love all the redeemed, in spite of the insults and ingratitude with which they regard his kindness. So we must never give up praying and doing all that we can to hasten the coming of that day for which he prayed, when 'all shall be one.'"

Such is the purpose of the Week of Prayer for Christian Unity: to act as a stimulus to sincere and persevering prayer throughout the entire year. It cannot be limited to a short period in January; it must be an expression of love every day: a love that "reverses the roles" and brings the leader to serve as a servant, the innocent to serve as the guilty, in the love that will bring peace and unity to the world by its sacrificial quality. This is a love, like Christ's love for his own, that does not ask questions about worthiness but simply gives itself in humble service. And mutual love is the proof of Christian discipleship.

— Titus Cranny, S.A.

## MONTHLY CONFERENCE

### The Greatness of Gratitude

Robert J. Waywood, O.F.M.

It was only natural that Jesus should have miraculously multiplied the loaves in the desert, for he was a supernatural Person. It is not entirely puzzling that thereafter he should command the leftover morsels to be collected, for he was human like us in every feature except sinfulness. What is a bit astounding is that Jesus should so manifestly pause to give thanks for the provisions when he was himself the provider. Here as elsewhere Jesus was scrupulous in the observance of table prayers. The reason was, I believe, that the Master was furnishing his disciples with object lessons in a virtue that could bridge the human and the divine, that could most expeditiously lead man to God: the virtue of gratitude.

Twelve centuries after this miracle, the scene has changed from a grassy hill in the wilderness of Galilee to the dusty outskirts of a town in southern France. Saint Francis, who was neither photo-

genic in feature nor impressive in stature, and Brother Masseo, who could have filled any casting-director's bill as the "tall, dark, and handsome type," had just returned from their quotidian quest for bread. Francis exhibited his fistful of crumbs, and Brother Masseo appeared with several long loaves of bread tucked under his arms. On hearing the Saint chortle, "Brother Masseo, we're not worthy of such rich treasures as these," the good-looking friar wryly remarked, "Father, how can you talk of treasure when we lack just about everything! We don't have a table or knives or plates or beverage—just a few chunks of stale bread." Saint Francis jubilantly rejoined, "This is the very reason why I consider our meal a great treasure, because man has hardly had a hand in it, but all has been bestowed by divine Providence—as we clearly see in this bread of charity, this beautiful table of stone, and this clear stream of water. And so, let us beg God

to make us love with all our hearts the treasure of holy poverty." Thereupon Francis devoutly gave thanks, and both men fell to the bread with gusto.

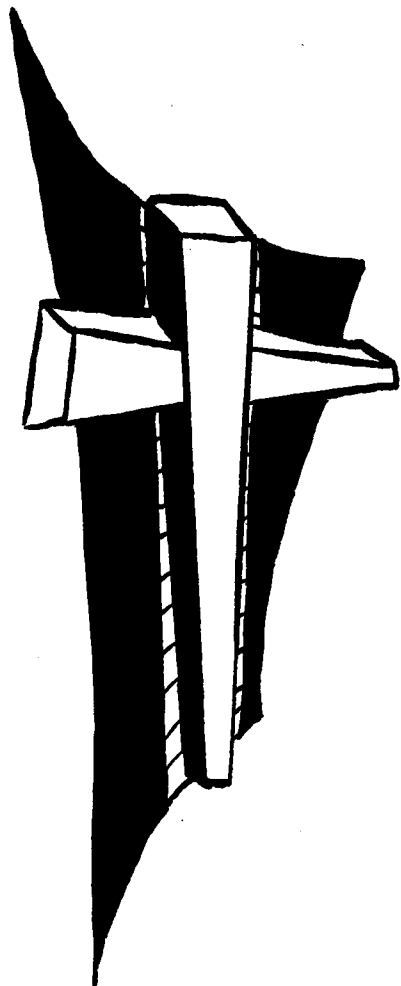
Obviously poverty was the leading virtue, not to say *idée fixe*, of the man nicknamed "the Poverello." Most of his other moral excellencies are easily reducible to poverty. His remarkable humility—his sincerely low esteem of himself—was due to a sort of poverty of mind. His legendary obedience in regard to ecclesiastical authorities, religious superiors, and his own holy Rule may be construed as a certain poverty of will. Actually, his poverty might itself be further reduced to, and explained by, his habitual attitude of gratitude. It was precisely this grateful frame of mind, which lay at the root of his poverty, that distinguished Francis from a hundred and one ordinary beggars of Assisi and from the elite religious fanatics, such as the Albigenses, of the thirteenth century. Necessary poverty without gratitude is chill penury or greedy destitution; voluntary poverty without gratitude is gaunt and grumbling asceticism. But poverty with and because of gratitude is Holy Poverty—perfect joy, in the eyes of Saint Francis.

If there was one man who could understand and articulate the outlook and uplook of the grateful beggar of Assisi, it was his biographer Gilbert Keith Chesterton. In several essays touching upon the Saint, Chesterton explained Franciscan gratitude. It might be

likened to that giddy and grateful surprise Robinson Crusoe experienced upon salvaging a small but valuable miscellany from the recent wreck. Each precious item—the axe, the fowling-piece, the roll of lead, the sodden gunpowder—was affectionately gathered and thoughtfully catalogued at the water's brink. So too, Saint Francis regarded all the creatures under the sun with fierce endearment and spontaneous appreciation as if rescued by Jesus Christ from the cosmic shipwreck that was Original Sin.

Chesterton further elaborated the Franciscan mentality when he posed the question in his *Autobiography*, "Who am I that I should deserve a dandelion?" The query plainly re-echoed the Poverello's ecstatic interrogation, "Lord, who am I but a miserable little worm?" Elsewhere Chesterton reasoned that, if children thank their parents on Christmas morning for filling their stockings with sweetmeats, parents ought to thank God every morning for filling their children's stockings with... legs—the latter being no less gratuitous than the former. Such was the sentiment of Saint Francis when he regarded Sister Water, who was usually taken for granted instead of taken with gratitude: "Be praised, my Lord, for Sister Water, rolling or running or in a whirl—/ To Thee, a chaste, devoted daughter; to man, a humble servant girl" (*Cantic of the Sun*). Chesterton, following suit, suggested that we compose and offer a grace before

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opera and a grace before work to complement our grace before meals. His secretary of many years, Dorothy Thompson, testifies that Chesterton used to make a sign of the Cross with his cigar before lighting up. Francis had gone even further with his gratitude and recited a grace before being cauterized with a hot iron.

With such a weight of testimony to recommend it, this virtue of gratitude bears looking into more closely. Thanksgiving has always been reckoned as one of the aims of the believer's prayer to God; but the philosopher, I think, would do well to study the phenomenon of gratitude as an argument in itself for belief in God. The argument no doubt can be analyzed as being merely an application of the proof of God's existence from causality. But its appeals transcends the purely notional and penetrates to the visceral level. Oscar Wilde once quipped that people do not really appreciate a beautiful sunset because they cannot pay for it. Chesterton had a ready answer to that cynical stance: he said that people could pay for that satisfying sight by not being other Oscar Wildes, that is, by not being as cynical and amoral as the decadent poet. But a more immediate reaction to, and recompense for, the view of a gorgeous sunset is simply to enjoy it in grateful awe. Whether gratitude be experienced as a sentiment or a sensation, like love, it is meaningless when looked upon absolutely—as occurring in a vacuum—and without relationship to another person. To give thanks or even to feel like giving thanks implies a person to receive the thanks. And when the gratuity bestowed obviously has no human referent, as would be the case with a thrilling vista of the Grand Canyon or a startling panorama of the stars, the terminus of the thanks must be another Person—

capital P. The most ridiculous sight in the world has to be an atheist atop the Matterhorn gaping at the inspiring spectacle below.

Like the philosopher, the psychologist will discover in the exercise of gratitude something elementary and advantageous. There is something radically therapeutic, for the sick mind and the tortured will, in a spontaneous act of thanksgiving. Gratitude puts things in accurate perspective: as when a man measures his shoddy footwear against the amputee's indigence. And, as a smile (physiologists say) relaxes and refreshes the facial muscles with negligible effort, so a grateful sigh gratuitously unstrings the harried or scruple-ridden heart. Many a counselor has bidden his client count his little blessings—like indoor plumbing and gainful employment—to invite repose. Awareness of larger, if less obvious, gifts such as the breath of life or the memory of a mother, can make him bolt from his early morning bed and dash to his duties. The grateful neurotic is well on the road to recovery. He is miles ahead of the somber soul who decrees with fearful effrontery, "Blessed are those who expect nothing, for they shall not be disappointed."

The serious student of asceticism will find in gratitude a virtue worthy of close consideration and unqualified cultivation. On the one hand, the exercise of thinksgiving can never become excessive. Hope pushed too far can turn into pre-

sumption; faith can be contorted into superstition; prudence in excess can beget paralysis; fortitude in the extreme becomes recklessness; even temperance and justice have their outer limits. But gratitude, like the charity Saint Paul describes in the thirteenth chapter of his first Letter to the Corinthians, cannot be overdone. On the other hand, the practice of the virtue of gratitude is safely within the reach of everyone, whatever his spiritual stature or ethical propensities. Very few can emulate the flaming faith, the iron fortitude, or the excruciating poverty of a Saint Francis of Assisi. But no one has to shrink from or strain after the example of gratitude left us by the Poverello. Even the moral back-slider can be Christ-like to the extent of mumbling his table prayers into his beer.

As a follower of Saint Francis who has—thank God—an ear for music, I have often mused what might make a good theme song for the Franciscan Order. Some titles immediately came to mind: "I've Got Plenty of Nothing," for example, or "The Best Things in Life Are Free." On further consideration, however, it occurred to me that probably the most appropriate number was the Chant Preface in the Missal. The start of that song, I think, makes a fitting close for this explanation of the greatness of gratitude. It goes: "Father, all-powerful and ever-living God, we do well always and everywhere to give you thanks..."

# Bonaventure: Reverence and Relevance

Marigwen Schumacher

The sub-title of this two-part discussion is stated as "Reverence and Relevance" because I tend to favor alliteration in titles, as well as because it thus easily, obviously

breaks the discussion into two parts: (1) Reverence and (2) Relevance—and there is, I do believe, a connection between them which will formulate the conclusion.

## I. Reverence

The first part, on Reverence, could well be called "Windows." For I propose—literally and figuratively—to take "window glimpses" into Bonaventure's life and writings. This is not meant to be a chronological biography, nor an account of early Franciscan activities and problems, nor a theological-philosophical discursus. There are excellent sources available for detailed study in each of these topics. My concern is with the person who is Bonaventure. I want to share with you some of what my research has revealed of the fabric and fiber of Bonaventure's world—but only in the manner of kaleidoscopic light which, as it revolves, brings into play varying tones, colors, and emotions without for all that presenting a complete or systematic analysis.

The "windows" I am using are those in the magnificent friary

chapel at St. Bonaventure University. Each of the six windows portrays an incident in Bonaventure's life and centers it around one of his writings.

The first one represents the saving of Bonaventure's life, as a young boy, through the prayers of his mother to Saint Francis; and the text is the *Legenda S. Francisci*, written in 1261. This, then, is the frame for our window-view of Bonaventure's early life. Bonaventure was born, probably about 1217—nine years before Francis' death—at Bagnorea in Italy: a region near Viterbo—Orvieto—somewhat north of Rome and southwest of Assisi. His father was a physician, evidently moderately wealthy. The whole area of medicine must have interested Bonaventure, for he uses medical terms and analogies frequently in his later writings. This may also be

part of the reason for his great interest in living things and his abundant metaphors of life and growth, be it leaves, flowers, or souls.

Bonaventure himself refers to childhood healing:

Numerous blessings from God richly flow through him in various parts of the world. Just as I myself, from my own experience, give witness. Prayers for my recovery were dimming when, sent by my mother (this happened while I was still a small child), I was snatched from the very jaws of death through him and brought back to strength and health (*Legenda Minor*, lect. viii; ed. Quaracchi, vol. 8, p. 579).

It is to this encounter that his name is attributed: i.e., O Bonaventura!—and also his acceptance of the commission to write, in 1260, the "official life" of Francis:

Knowing myself unworthy and inadequate to write the biography of this outstanding man, nevertheless, even if the friars in Chapter had not fervently urged me to do this, I would have been compelled to attempt the task because—I remember as though it were yesterday—it was through calling upon his merits that, as a child, I was snatched from the jaws of death. . . I realize that the life of my body and of my soul was preserved for me by God through him and I have experienced his strength in myself (*Legenda Maior*, prol., §3; vol. 8, p. 505).

The second window shows Bonaventure as a teacher at the University of Paris. The text is his monumental *Commentarii in Libros Sententiarum* (1250-1256). Bonaventure came to Paris about 1234 to study at the University. He prob-

ably (although the exact date is still somewhat disputed) entered the Order of Friars Minor in Paris in 1243—at the age, then, of 26. He pursued the rigorous required program of the highly structured medieval university system and, after receiving his degrees, "gave a series of lectures on the Gospel of Luke which were beautifully and skillfully done and wrote four books on the *Sentences* . . . which still today are useful and brilliant." (*De Vita S. Bonaventurae*; vol. 10, p. 42)

There is dispute (and note I am avoiding all "disputed questions") as to when he obtained "magisterial status" at the University. Certainly he held it at the College of Friars at the age of 35. There was considerable tension during these years between the secular professors and the newly introduced Dominican and Franciscan teachers. Eventually both he and Thomas were granted full university rights. Whatever the exact date, we can visualize Bonaventure in the years from 1250 to 1257 lecturing and preaching at the University, to the Friars, and generally in and around Paris. Many of his *Sermones* which date from these years have been preserved. Paris was also the setting for his famous series of lectures: the *Collationes de VII donis Spiritus Sancti*; *Collationes de decem praeceptis*; and the unfinished *Collationes in Hexaemeron*.

In the third window, Bonaventure is revealing the secret of his wisdom to Thomas Aquinas. The text, appropriately, is the *Lignum*

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*Vitae*, written in 1260. The friendship between Bonaventure and Thomas is, perhaps, best illustrated by quoting and extending Bonaventure's own words:

No one is ready for the Gospel teaching unless he has shouldered the yoke of obedience, [Bonaventure observes in a sermon on Mt. 11:29 for the Feast of Saint Dominic] and for this two oxen are more suitable than one. Thus, in these last times, two Orders have been established; and just as the Lord joined Paul to Peter in carrying the yoke, so too Bernard to Benedict, and Francis to Dominic (De S. Dominico, vol. 9, p. 565).

and, I add, "Bonaventure to Thomas." Similarly we read in the *Annales Minorum* of Wadding:

Thomas Aquinas blazed with the same virtue and learning as did Bonaventure. They were joined in bonds of deepest love... It is a great testimony of a great man that Thomas called his friend, while he [Bonaventure] was still alive, "Saint" (ad an. 1260; vol. 18, p. 155).

The incident dramatized in this window is preserved for us in Wadding's account:

Here we are giving another anecdote between Bonaventure and Thomas. From this seems to have originated the tradition about the Cross at the feet of which Bonaventure drank in all wisdom. One time, at Paris, Thomas was remarking that Bonaventure spent himself more on the Passion of Christ than on his assignments. Then Thomas saw, above the head of Bonaventure, Christ and from His wounds... flowing into the mouth of Bonaventure; thereafter Thomas did not dare to criticize him (Cited in *Vita*; vol. 10, p. 54, n. 2).

It seems fitting to add, here, two stanzas from the Hymn of the poet-mystic, Bonaventure, to the Cross:

Keep it close, with Christ for leader,  
Till you live in light so brilliant  
That all doubt is cast away;  
Weary not and slacken never,  
That your heart be set afire  
With a flame as bright as day.  
Let the Cross's inner flavor  
Through the heart and through the [senses]

Spread its sweetness utterly;  
Let the Cross direct your body,  
Know its presence all-enclosing  
In your human entity.  
(stanzas 2 and 5; tr. José de Vinck).

The "prince of mystics"—to use the phrase of Leo XIII—is also a very real person understanding of human needs: "Because visual aids assist understanding," he says in the prologue of the *Lignum Vitae*, "I have gathered into a sort of visual tree and arranged it so that the lowest branches describe the birth and life of our Lord, the middle ones his Passion and death, and the topmost branches his Glory." (Vol. 8, p. 68).

The fourth window shows Bonaventure presiding at the Chapter of Narbonne, and the text is, of course, the *Constitutiones Generales Narbonnenses*. In 1256, when Bonaventure was still lecturing at Paris—a man in his mid-thirties—he was elected Minister General. The *Quaracchi vita* captures, in simplicity, some of the color:

When those upon whom the duty of election had fallen asked John of Parma [the retiring Minister General]: "Father, you have visited throughout the Order and have come to know the mores and lifestyle of the friars. Nominate, for

us, one friar who is suitable and whom we can put in charge of this task and succeed you." John of Parma immediately nominated Friar Bonaventure of Bagnorea and said that in the Order he had not come to know a better man than him. At once all agreed and Bonaventure was elected... and was in charge for eighteen years and accomplished many good things.

It appalls and impresses me that Bonaventure guided the rapidly mushrooming Order for all those years—longer as Minister General than anyone else! This was a period of strife and struggle within the Order and within the Church: Joachim de Fiore, John of Parma, heresies, trials, condemnations, indignation, splinter groups, factions, tensions... There is far too much complexity even to attempt, here, a simplistic explanation. Reams have been written, after all, in the effort to unsnarl, to unravel the tangled skein. But Bonaventure must in many ways have been a veritable "bridge over troubled waters." His first official act as Minister General was to send a letter to all Provincials and Guardians. This letter is a witness to his clear-headed and warm-hearted appraisal of the situation within the Order. In 1260 he summoned the first general chapter meeting at Narbonne in France where, in the words of his secretary Bernard de Bessa, he gave "structure and shape to the Constitutions."

In the following years, Bonaventure was busy teaching, preaching, guiding the Order. All of this involved much travel—from Paris to Rome and throughout Italy and France—and the pace of life must

have been hectic. Take a look at the itinerary worked out by Fr. Bougerol, and recall that these were days before jet flights!

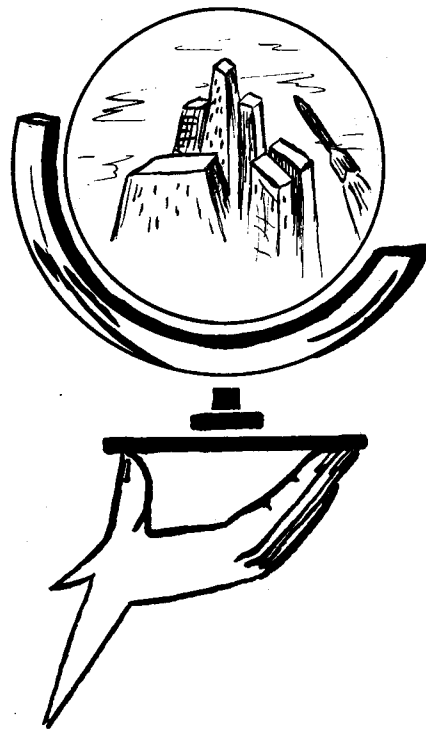
One incident (out of so many) that I should like to include because it is so familiar to us, a part of our everyday lives, and yet is a contact with Bonaventure too—is his insistence at the Pisa Chapter (1263) that "at Compline, the bells peal so that they might greet the Virgin Mary in every town." It is generally agreed that from this began our *Angelus*.

In the fifth window we see Bonaventure presiding at the Council of Lyons in May of 1274. The text is the *Breviloquium*, written about 1257 on his colleagues' request that he set forth a summary of theology. It perhaps most clearly presents his own synthesis of knowledge and Christian faith.

Although Bonaventure had been successful in his earnest pleading, in 1265, that Clement IV release him from appointment as Archbishop of York, he could not, in 1273, avoid nor alter Gregory X's insistence that he become Cardinal Bishop of Albano. From November of 1273 therefore, until May of 1274, he added to his duties as Minister General and to the challenging task of summoning a Chapter to elect his successor, close collaboration with the Pope in preparing the Second Council of Lyons.

The Pope had ordered that Bonaventure come without delay. A famous anecdote (which I have come to believe is "just like Bonaventure!") preserved in Wadding and elsewhere, recounts the "universal

tradition" that Bonaventure, who had started from Paris on his way to the Pope, had arrived at the friary near Florence. While he was drying the supper dishes, the pontifical legates arrived, bringing him the Cardinal's red hat. Bonaventure did not wish them to approach until he had finished the dishes; and so they hung the hat on a branch of the tree as he suggested. Finally, when he had finished, he offered by way of explanation the observation: "After we have finished these tasks for the Friars Minor, let us attempt those heavier ones. These have been steady and healthful, believe me, Friars; but those... heavy and dangerous tasks of high honor." (*Vita*; vol.



10, pp. 64-65) He told the legates to approach, then, and, with honor and ceremony, accepted and wore the red hat.

Official reports accord to Bonaventure great credit for the success of the Council of Lyons: "...presiding at the Council of Lyons, and directing everything towards the praise of God, he settled many difficult disagreements and was of great use and prestige to the Church." The Council had been summoned especially to consider the prospect for reunion with the Greeks, and in this ecumenical venture Bonaventure was involved, eloquent, successful. The accounts tell us that the reunion in question was accomplished: "On 29 June, the Pope celebrated a Solemn Mass in which the Epistle, Gospel, and Creed were sung both in Latin and in Greek; Bonaventure preached the homily." On July 6 the reunion was again verified, and the *Te Deum* was sung in rejoicing.

The final window—the sixth—is a representation of the glorious reception of Bonaventure—Saint and Doctor—by the Holy Trinity in the court of heaven. The text is his treatise *De mysterio Sanctissimae Trinitatis*, written at Paris in 1253. In the midst of the sessions of the Council of Lyons, Bonaventure died suddenly. The exact cause is unknown. He was 57 years old at the time of his death on 14 July 1274. All were grief-stricken. The following report is found in the documents of the Council:

On the morning of 14 July, Friar Bonaventure, Cardinal Bishop of

Albano, died. He was a man of outstanding knowledge and eloquence; a man, moreover, of unusual holiness, endowed with compassion and other remarkable qualities, kind, gracious, thoughtful and loving, filled with virtues, beloved of God and men. He was buried the same day in the Friars' church at Lyons. The Pope assisted at the funeral along with all the Council Fathers and the Curia... There was much tearful grief and lamentation, for the Lord had given him this grace, that whoever saw him, loved him with a deep, heartfelt love (*Vita*; vol. 10, p. 67).

In 1434, 160 years after his death, his bodily remains were moved to the new church of Saint Francis at Lyons. On this occasion numerous reports testify that his head, hair, tongue, and teeth were still whole and uncorrupted. At this time too several reliquaries were made and given, e.g., to the church at Bagnoregio, to Charles VIII of France, and others. Bonaventure was canonized on 14 April 1482 by Pope Sixtus IV, and his merits extolled in the Bull *Superna coelestis patria*.

In May of 1562, during the bloody strife between Huguenot and Catholic, the friary at Lyons was invaded, devastated, profaned. The main reliquary of Bonaventure was torn from its hiding place, added to the fire of sacred treasures in the square in front of the church, and its ashes later thrown into the river. The other reliquary was saved at this time and, along with his crucifix and chalice, restored to the church. A century later, however, in another wave of destruction, the church, the friary,

and presumably also the reliquary were lost.

Pope Sixtus V promulgated a Bull, *Triumphantis Ierusalem*, on 14 March 1588, in which Bonaventure was especially recognized as the sixth Doctor of the Church, under the title "Doctor Seraphicus." (Thomas Aquinas had been established as the fifth.) To quote a small excerpt from the *Triumphantis Ierusalem*:

There was in Saint 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.

The *magnum mysterium* of the Trinity is frequently taught, explained, marvelled at by Bonaventure, in treatises of deep theological insight, complex philosophical rationale, lucid, inspiring, clarifying, evocative phrase. It would be folly for me, here, to attempt an adequate presentation; but a small glimmer from his homily on the Trinity may be appropriate. On the text, "There are three who give witness in heaven," he says, in part:

Let us see, therefore, the representation of the Blessed Trinity in the sky [n.b. *coelum* and its meanings] as though in a footprint [*vestigium*]: This is done in a triple manner... The Lord wishes that his faithful look at the sky in order to see there the glowing splendor of the Creator—i.e., of the

Blessed Trinity—and this in three ways: consistency, influence, and efficacy. *Consistentia* attests to the Father, *influentia* to the Son, and *efficacia* to the Holy Spirit; and yet in each one the whole Trinity is depicted. In *consistentia* are three qualities: magnitude which is the Father, beauty which

is the Son, and lavish diffusion which is the Holy Spirit. For the magnitude of the sky attests to the power of the Father; its beauty attests to the wisdom of the Son; and its lavish diffusion attests to the goodness of the Holy Spirit who distributes an abundance of charismatic graces...

## II. Relevance

Just as there were six windows lending themselves to our meditation on Bonaventure's life, so we shall now consider six aspects of his relevance now—in 1972. It is hardly necessary, incidentally, to point out the symbolism involved in this parallelism of numbers.

Again, just as the windows of the friary chapel provided the solid frame for our considerations, with reverence, of various episodes of Bonaventure's life, so Bonaventure's own words, taken mostly from his homilies and letters (as this is my own special interest), provide here the solid basis for an appreciation of his relevance.

The window illustrations gave the main thrust, and the text furnished in each case a leit-motif. So here the documents of the Second Vatican Council will supply a leit-motif for the main thrust of Bonaventure's text. I propose to consider briefly each of these topics: (1) the nature of the church, (2) the nature of preaching, (3) the nature of the individual call to holiness, (4) the nature of the Order of Friars Minor, (5) the nature of ecumenism, and (6) the nature of the universal dimension.

My method will be to juxtapose quotations—with little or no comment—so that the reader may draw his own conclusions as to the relevance of Bonaventure to these present-day concerns of ours. I suppose I am somewhat "stacking the deck" because I have chosen the quotations and arranged the juxtaposition; but I am not claiming, nor mandating, nor delimiting your response.

### The Church

In the opening conference of his series of *Collationes in Hexaemeron*, the lectures which are unfinished because of his election as Cardinal, Bonaventure defines the nature of the Christian community:

The "church" is the calling together of thinking persons... It is the union of thinking persons living together in harmony and unity through a harmonious and united observance of divine law, through the harmonious and united singing together of divine praise. These follow in this order because praise is not possible where there is not peace; and peace is not possible where there is not an observance of divine law... The "church" is called "column and foundation" (1 Tim. 3:15) because it illumines the

mind and stabilizes courage. Those who come are illumined through faith and stabilized through the steadfastness of virtue. To observers of divine law, lovers of divine peace, singers of divine praise, then, and not to others, this lecture is directed... for these are "church-men."

And in one of his homilies on the Ascension, Bonaventure speaks of the church as a "bundle" because it is gathered from many faithful, some of whom fall out and others remain—just as in the case of a bundle of branches, some fall out and others stay."

According to *Lumen Gentium*, the conciliar document on the church:

By her relationship with Christ, the church is a kind of sacrament or sign of intimate union with God, and of the unity of all men. She is also an instrument for the achievement of such unity and union... thus through the common sharing of gifts and through the common effort to attain fullness in unity, the whole and each of the parts receive increase... All men are called to be part of this catholic unity of the People of God, a unity which is harbinger of the universal peace it promotes.

### Preaching

Bonaventure frequently refers to, explains, capsulizes the "duty of preaching." He says, for instance, that there are three qualities that "ought to be part of the duty of preaching: 1) holiness of deed, 2) truth of faith, and 3) authority of office..."

"It is important," he says elsewhere, "to measure out prudently

the 'verbum divinum' according to the capacity of those listening in order not to speak too fully nor too briefly, too eruditely nor too colloquially." And since "we give witness in our preaching to the truth of eternal salvation... let us confirm what we say through Sacred Scripture."

Expanding on Sirach 51:31 Bonaventure takes the invitation "Come close to me, you uninstructed, take your place in my school" as addressed to the laity who are "uninstructed" because they have not been instructed in divine words. They "come close" when they offer the hearing of their ears and the understanding of their hearts to the words of the preacher... Thus there ought to be in preachers 1) authority of office, 2) truth of the gospel, and 3) listening from the people.

Bonaventure, in his exegesis of the homily text, moves always through metaphor and image from the "abstract" to the "concrete circumstances of life." On the text "Be renewed in spirit" (Eph. 4:23), e.g., he says in part:

Consider that we ought to be renewed in four ways: as a serpent through the shedding of his skin—our carnal desire; as a deer through the shedding of his horns—our pride; as an eagle through the shedding of his feathers—our vanity; and as a phoenix through his own destruction—our own selfishness.

According to the Decree on the Liturgy, *Sacrosanctum Concilium*, it is "by means of the homily [that] the mysteries of the faith and the guiding principles of the Christian



life are expounded from the sacred text." By a homily, the Council Fathers understand "an explanation of some aspects of the readings from Holy Scripture... taking into account the mystery which is being celebrated and the particular needs of the hearers."

And in the Decree on Priestly Ministry, *Presbyterorum Ordinis*, we read that

priests... have as their primary duty the proclamation of the Gospel of God to all... Towards all men, therefore, priests have the duty of sharing the gospel truth in which they themselves rejoice in the Lord... No doubt priestly preaching is often very difficult in the circumstances of the modern world. If it is to influence the mind of the listener more fruitfully, such preaching must not present God's Word in a general and abstract fashion only, but it must apply the perennial truth of the gospel to the concrete circumstances of life (§4).

### The Call to Holiness

The Constitution on the Church has this to say about the individual's call to holiness: "...it is evident to everyone that all the faithful of Christ of whatever rank or status are called to the fullness of the Christian life and to the perfection of charity..." The parallel document on "The Church Today," *Gaudium et Spes*, explains that

The people of God believes that it is led by the Spirit of the Lord who fills the earth. Motivated by this faith, it labors to decipher authentic signs of God's presence and purpose in the happenings, needs, and desires in which this people has a part...

And Pope Paul VI observes, in an address delivered 28 August, 1969, that

...today there is greater need than ever to cultivate the spirit and practice of personal prayer, because of conditions in our existence, so much absorbed by the attraction of exterior things and so greatly disturbed by profound and rapid changes going on. We cannot remain Christians unless we have our own deep, continual, inward life of prayer, of faith, of charity... we cannot give evidence of that Christian authenticity about which we hear so much, we cannot think, breathe, act, suffer, and fully hope with the living pilgrim church. We must pray! for this is the fountain of joy and hope of which we have need in our pilgrimage here on earth.

Bonaventure says, in a homily on Luke 19:46, "My house will be a house of prayer," that

The house of God has such an exceptional quality that God does not accept there any action other than that of prayer. Then again, prayer is so exceptional that for it especially and particularly the divine dwelling has been made ready... No one faithfully remains in the house of God unless he concentrates on prayer. Likewise everyone who earnestly and perseveringly devotes himself to prayer stays in the house of God, and this is proper because he alone is ready for salvation. Therefore the whole effort of our salvation stresses the fitting and consistent practice of prayer. In this regard, there are three things necessary for prayer to be pleasing and welcome to God. They are (1) a "making ready" [which] must lead the way to prayer, (2) an "attentiveness" [which] must accompany prayer, and (3) a "passionate joy" [which] must follow close after prayer...

And elsewhere he dialogues:

But how shall I gain strength in virtues? Surely, through meditation on the cross of Christ! Do you want the Holy Spirit to give you his help? Be in prayer! The Holy Spirit comes upon those in prayer. Those who reflect and pray have that "gold and silver" which is evidenced in their activity... It is not possible for anyone to have that "gold" except through a continuance of good activity... If I should show you where to find actual veins of gold and silver, you would listen to me gladly... for you are looking for the gold of the earth but you are not looking for that gold from which virtues are minded—and yet that is the kind that should be considered!

### The Friars Minor

From Paris on 23 April, 1257, just after his election as Minister General, Bonaventure sent a letter to all the Ministers Provincial and Guardians of the Order. I quote from part of it:

As I search out the reasons why the shine of our Order is somewhat dimmed, the following explanations come to me: Many jobs are greedily being sought and accepted for money—which is, above all else, enemy to the poverty of our Order. Some friars have nothing to do—and this is the worst vice! Many are half asleep, living an incredible existence between "contemplative" and "active"! Many are wandering about and, for their own personal physical comfort, making demands from those among whom they travel. They leave behind them an example, not of life, but of scandal! Incessant begging has made all travellers through the lands hate the arrival of the friars and fear them like pirates! There is much costly and involved construction of

buildings which unsettles the friars' peace and burdens their friends and exposes us to the angry judgments of men! There is too-hasty appointment to office, so that friars not yet fully proven nor fully mature, nor strengthened in the Spirit are burdened with positions which they can barely handle. There are frequent and expensive changes of location. This creates a certain violence and unrest in the lands, shows obvious instability, and is not consistent with prudent poverty. The high cost of expenses—because the friars are not willing to be content with little—has made us burdensome to everyone and we will become more so unless a remedy is quickly applied...

There is of course no passage in the conciliar documents addressed exclusively and specifically to the Friars Minor. In place of such a text, however, I think it is legitimate to cite the *Spiritual Document* which resulted from meetings held in 1966 to "seek to present a contemporary statement on Franciscan-Gospel life in today's church and world." The translation is by Father David Flood, O.F.M.:

We have bound ourselves to a life rooted in the gospel. We know, however, how imperfectly we satisfy this obligation, both as a community and as individuals. For that reason, in accord with the council's command, we want to hear the call to renewal sounding in the church, in the world, and in the midst of our fraternity... to think anew how to live today as true friars minor...

We never find our gospel life once and for all. We must always seek it anew by reading the gospel within the ever-deepening intelligence the church turns on it. Consequently, our gospel life produces

a healthy uneasiness and a force for renewal...

Our gospel way of living, confirmed as Order by the church, has us live as brothers and not as individuals. We do not only live side by side, striving towards the same goal and helping each other to get there; we go forward with love for each other...

Our fraternity must not live shut up in itself. The dynamic force of true love reaches out to all things. It wants to meet in friendship and dialogue all factual persons it contacts. More precisely, our gospel life should not lead us to betray our fellowmen, for we are friars not for ourselves alone but for them as well... The gospel dedicates us to meeting men; turned in on ourselves, we rot; sent out towards men, we save...

We should be peacemakers, polite, joyful, devoid of pretension... Poverty is our share, and with it the kingdom of God and the land of the living. This poverty is inextricably interior and sociological. For that reason, the new structures of the world... require that we re-discover our attitude of poor men... To be poor men means to get loose from ourselves and open to all God gives... Our way of living is to be a sign of this attitude of poverty. It should express it and help us to deepen it. This attitude will make it impossible for us to be satisfied with a purely spiritual poverty...

### Ecumenism

Because of the pressure of preparations and the heavy burdens of the Council itself—which may, indeed, have precipitated his sudden death—Bonaventure has left us no writings as Cardinal involved in the ecumenical affairs of the Council of Lyons. From the reports

of his success in the re-uniting of Greeks and Romans, however; from the fact that he was chosen to preach the homily on the occasion (incidentally, he chose the text “Arise, Jerusalem, stand on the heights and turn your eyes to the east; see your sons reassembled from west and east at the command of the Holy One, jubilant that God remembered them!” [Baruch 5:5])—from these facts we should be able to build in our minds and hearts some understanding of his activity, achievement, and ardor in this mission.

The Second Vatican Council's Decree on the Eastern Catholic Churches begins as follows:

The Catholic Church holds in high esteem the institutions of the Eastern Churches, their liturgical rites, ecclesiastical traditions, and Christian way of life. For, distinguished as they are by their venerable antiquity, they are bright with that tradition which was handed down from the apostles through the Fathers, and which forms part of the divinely revealed and undivided heritage of the universal church.

This sacred and ecumenical synod, therefore, in its concern for the Eastern Churches which bear living witness to this tradition, and in its desire that they may flourish and execute with new apostolic vigor the task entrusted to them, has determined to lay down a number of principles beyond those which relate to the universal church...

Compare this passage with a short excerpt from Bonaventure's homily on the Feast of the Epiphany:

...the basis of the present solemnity is the arrival of the Eastern

kings to worship and adore Christ. This event is celebrated with spiritual solemnity in both the Latin and the Greek church. Those Eastern kings were both the earliest of Christians and as it were the foundation of Christian belief. They were the “beginners” of the church of all peoples of the Christian religion. Moreover, the universal church celebrates this present feast to commemorate their faith and to urge us to be imitators of the Magi...

### The Universal Dimension

The “universal dimension”: this is perhaps where relevance merges with reverence, and both point to a conclusion which is not an ending but a beginning. In the friary chapel at St. Bonaventure University, behind and surrounding (almost symbolically “embracing”) the main altar, there is a huge, 30-foot by 80-foot almost six-ton polychrome terra cotta reredos. This structure represents to us, on the left side, Francis at the moment of anguished glory on Mount Alverna, when he received the stigmata. The words inscribed are his frequent exclamation, “Deus meus et omnia”—i.e., “My God and my all!”

On the right side Bonaventure is depicted in a scene dating from 1259. It was October, two years after his election as Minister General. As he himself tells us,

about the time of Francis' passing, moved by a divine impulse, I withdrew to Mt. Alvernia as to a place of quiet, there to satisfy the yearnings of my soul for peace. While I abode there, pondering on certain spiritual “teachings up”

towards God, there occurred to me, among other things, that miracle which in this place had happened to blessed Francis—the vision he received of the winged seraph in the form of the Crucified. As I reflected on this marvel, it immediately seemed to me that this vision suggested the uplifting of Saint Francis in contemplation and that it pointed out the way by which that state of contemplation can be reached...

As we know, this vision resulted in his *Itinerarium Mentis in Deum*, his description of the Mind's Journey into God. The text which Bonaventure is here quoting is the first *Collatio in Hexaemeron*: “O Lord, I have come forth from you, Most High, and I am coming towards you, Most High, and through you, O Most High!”

The center section of the reredos is a magnificent Christ, depicted as a six-winged Seraph by Whom, towards Whom, through Whom Francis and Bonaventure—and so too, each and every one of us—is attracted, drawn, enraptured.

Scripture assures us of the eschatological significance of the “dreaming of dreams” and the “seeing of visions” and the never-ending song of Holy, Holy, Holy... which Francis sang in his beautiful *Canticle* and which Bonaventure constantly re-articulates throughout his writings. As a conclusion I should like to present some references made by Bonaventure in his sermons to the sentiments expressed by Francis in his *Canticle*:

*Most High, Almighty, good Lord, yours are the praise, the glory and the honor and all blessings. To you alone, most High, do they belong and no man is worthy to name you.*

*Be praised, my Lord, with all your creatures, especially Sir brother Sun, who rises, and you give light to us through him. And he is fair and radiant with great brightness: of you, most High, he gives indication.*

*Be praised, my Lord, for sister Moon and Stars: in heaven you have formed them bright and precious and lovely.*

*Be praised, my Lord, for brother Wind, and for the Air and cloudy, clear, and every kind of Weather, through whom you give sustenance to all your creatures.*

*Be praised, my Lord, for sister Water, who is so helpful and humble and precious and pure.*

Let us, then, praise the Lord, our God! Why have we been given understanding and tongue unless it be that God may be praised and greatly honored? In no way is a man more blessed than in blessing the Lord... but no blessing is complete unless it comes from the whole man.

As you see, that material sun illumines the whole world materially: so does this true Sun of Justice illumine spiritually the whole heart of man and woman through grace whenever he enters in. And just as the sun, or the light of the sun when it enters through a clean window of colored glass, then the light is lovely and wonderful; but when it enters through a dirty glass window, the light is not so lovely though it is still sunlight, so it is with the Word of God...

The moon is called the sister of the sun because it is a body most ready to receive the sun's light: it is not strange, then, if a pure soul is called the sister of Christ because that soul is most ready to receive the Light of Him who is the True Sun.

Let us be grace-ful clouds through His grace flowing into us: let us not be storm clouds flashing forth bolts of anger and rumblings of impatience. And just as in the rainbow there is a multitude of colors, so in the spirit of Christ is a multitude of wisdom.

By the phrase "living waters" is understood the Holy Spirit because, of threefold qualities of living waters, which continually flow and make those places through which they flow fruitful and fertile. If we desire to be irrigated with these living waters, we must believe... Whoever wishes to drink from these living waters must necessarily, with much joy, give thanks and praise to divine Goodness for the benefits of the Incarnation.

*Be praised, my Lord, for brother Fire, and he is fair and gay and robust and strong.*

*Be praised, my Lord, for our sister mother Earth, who sustains and directs us, and yields various fruits with colored flowers and grass.*

*Be praised, my Lord, for our sister bodily Death, from whom no living man can escape. Woe to those who die in mortal sin! Blessed are they whom she shall find in your most holy love, for the second death will do them no evil.*

*Be praised, my Lord, for those who forgive for love of you and support sickness and tribulation. Blessed are they who support this in peace, for by you, most High, they shall be crowned. Praise and bless my Lord, and thank and serve Him in deep humility.*

"Grace" is rightly called "fire" if the properties of this fire are considered: Fire is bright in appearance, warm in action, and quick in movement. In this manner, grace shines through awareness, warms through love, and enkindles in quick movement through commitment. Just as pottery, when fired in the kiln, is strengthened rather than destroyed, so it is with good spiritual vessels.

Flowers are the first signs of the seasons growing again into new life, and they witness to our new beginnings in Christ's resurrection giving life through the newness of glory.

Four things are needed for the material tree to produce good fruit: warmth from above, good ground, careful pruning, abundant irrigation. So too four things are needed for spiritual fruitfulness: inflowing of grace, right intention, asceticism, and prayer.

Death itself, in so far as it is death, is punishment for sin and must be endured; in so far as it is de-ratione of Justice and divine Grace, it is the entrance to life and therefore must be sought by good men... They know that death is worthy of seeking because, laying aside the labors of activity, the difficulties of tensions, and problems, it leads to life and joy everlasting those who are reborn in Christ.

O most sweet, good Lord! Look with compassion on those who humbly trust in you and truly know that without you we can do nothing. You who gave yourself in payment for us, give us—although we are not worthy of it—to be so totally merged into your perfect grace that we are re-made, through your Presence, into the image of your divinity. Amen.

## Thoughts on Poverty in an Age of Reform

Cyprian J. Lynch, O.F.M.

One who registers shock at the strange facts he uncovers as he reviews the history of the Pilgrim Church has not grasped the true nature and mystery of the Incarnation of which the Church is the extension in time and space. It is admittedly a depressing experience to come to the realization that Christians—even truly dedicated Christians—have repeated over and over through the centuries the same senseless mistakes. And yet, a moment's humble reflection discovers the same gloomy process operating in one's own life experience.

The Church is more than the supernatural reality through which man is incorporated into God through the mediation of Christ. It is also the whole mass of lowly human beings for whom Christ shed his blood. That is why its history reveals such a disconcerting contradiction between the grandeur of its ideal and the weakness of its members; between the dignity of Christianity and the unworthiness of Christians. Faith alone enables the mature Christian to ac-

cept this inescapable paradox.

Though the human lump has a regrettable tendency to fall flat, Christianity carries within itself an indestructible leavening element: the charism of reform. The Holy Spirit never fails to raise up men who fearlessly and fiercely set themselves against the evils which disgrace the Spouse of Christ in their age. These men possess an acuteness of spiritual vision which enables them to detect the presence and diagnose the causes of deformation within the Mystical Body. Prayer and penance render their souls sensitive to divine inspirations which suggest to them the Gospel remedies apt for stimulating the process of reformation. At the cost of heroic effort they apply these remedies to themselves and inspire others to follow their example, in the process never yielding to pride or exceeding the bounds of charity.

Inordinate preoccupation with mammon has always been a factor in deformation. In the early Middle Ages feudal secularization was the deformity which disfigured the

Body of Christ. The Church allowed itself to become a fixture in the establishment. It became so much a part of contemporary society that it was at the mercy of the predominant economic and social forces. It adapted to the point of conformity. It lost its freedom because it ceased to transcend the world. The most obvious symptoms of this deformity were simony, avarice, worldliness, and a dulling of the Christian social conscience. Monasteries became wage-paying corporations directed by lay abbots whose principal concerns were the exploitation of serfs and the collection of feudal revenues. Of course, all this happened gradually and went unnoticed by the majority of monks, because each step of the decline could be rationalized on the grounds of common-sense utility or justified on the grounds of apostolic necessity.

During the tenth and eleventh centuries the reforming leaven became active, and there emerged from the midst of God's People new apostles, men poor in spirit, who had the courage to put their sole trust in their Heavenly Father. Chief among these reformers were the great abbots of Cluny and Cîteaux. These sponsors of renewed monasticism fervently embraced strict poverty, manual labor, austere living, and apostolic service. All over Europe new monastic units arose like islands of peace in a sea of feudal anarchy, and monasticism once again became an independent spiritual power.

But the inherent inertia of the

human lump had not been permanently exorcised. The Benedictine reforms eventually fell victim to success. Almost in spite of themselves, the monks were drawn back into the feudal whirlpool. Wealth and lands were literally forced upon them, always for good reasons, by good people, with good intentions. Slowly commercial zeal replaced enthusiasm for worship, work, and service. Once again it was proved that true followers of Christ cannot serve both God and mammon.

The thirteenth century was a time of radical transformation. An atmosphere of general unrest pervaded every level of society. Feudalism was on the decline and national monarchies were in the process of formation. Commercial capitalism was beginning to replace a stagnating manorial economy. A host of new goods, customs, and ideas were being introduced by returning Crusaders. The pace of trade and business was rapidly accelerating, a development which was accompanied by the reintroduction of money as the common medium of exchange, and the revival of urban society. And a new social class, whose members were neither serfs nor lords nor vassals, was clamoring for recognition and a voice in determining its destiny.

Over all this feverish activity the Church reigned supreme—or so it seemed. It was the wealthiest, most powerful institution in Christendom. But many perceptive Christians had misgivings. It seemed to them that churchmen's

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concern for matters political and financial too often took precedence over their spiritual mission. That the Church had become over-involved in material things, was confirmed by the oft voiced yearning for a religion which would re-present the charity, poverty and humility of the Gospel. The People of God longed to behold in living Christians the freshness and spontaneity of the evangelical ideal. The same old mistake had been once again repeated. It was time for the leavening charism of reform to re-emerge. The stage was set for the entrance of Francis of Assisi.

It is unlikely that Saint Francis studied Church history, or that he ever deliberately undertook the task of isolating and analyzing the causes of ecclesiastical deformation. He had neither the talent nor the inclination for such an undertaking. His ideal of mendicancy, which became such a potent instrument of reform in the Church, was not the product of conscious mental effort; it was not a carefully developed legal construct; it was not a philosophical projection evolved by a theorist. Francis thought instinctively and expressed his thoughts in concrete, personal, Gospel terms. Ideas appeared to him as images, and the natural medium for him to employ in conveying these ideas was the parable and the symbol. Such a manner of speaking surely contributes to the Saint's charm, but it also adds to the difficulty persons less pneumatically endowed experience when

they attempt to discover the exact meaning of his words. The task of defining Franciscan poverty and of assigning to it a precise position and function in the *totum* of Franciscan spirituality is therefore not an easy one. This difficulty is compounded by the many and serious problems connected with the critical evaluation of the sources for the life of Saint Francis and the early history of his Order. Therefore, nothing more will be attempted here than a listing of the characteristics of Franciscan poverty as they are revealed in the writings of our holy Father.

For Francis poverty was first and foremost an act of worship of the heavenly Father who holds absolute proprietorship over all things by right of creation. The renunciation of earthly goods was an act of adoration by which one acknowledged the dominion of God and admitted one's dependence on him. The object of poverty was to submit one's self completely to God. To be free to render this act of total worship one must divest himself of earthly goods. The possession of property too easily caused men to forget God's absolute dominion and their total dependence. Francis wished to give graphic witness to his fervent belief and total trust in God's paternal dominion by an almost reckless declaration of dependence upon Him. "My God and my all" is the prayerful exclamation by which Francis so frequently gave expression to the impulse of this latreutic poverty.

For Francis the poor life was also the most perfect manner of imitating Christ, who became poor for us in the Incarnation, in the Eucharist, in the Mystical Body. Francis proposed for his followers a poverty which was as close an approximation to that of Christ as he could discover and apply. The friars' poverty was to consist of an act of renunciation which would imitate the self-surrender of the God-Man. Fellowship with the poor Christ could become a reality only if the friars made themselves sharers in His total renunciation, and incarnated in their daily lives the selflessness of His earthly pilgrimage. Poverty was both the starting point and the consummation of the Gospel life. Poverty was necessary both to grasp the Gospel's secrets and to carry out its commission.

Saint Francis was gifted with a strong eschatological sense. At the very beginning of his conversion he announced himself as "the Herald of the Great King." The imminence of the King's coming, to each man in death and to all men in judgment, was a reality ever-present to his consciousness. The special mission of his friars was to announce the advent of the Lord to an imperiled world. But the call to peace, repentance, and reconciliation would be neither heard nor heeded unless announced by men whose principal concern was for the world to come. Only poverty could identify the preacher of penance as a citizen of the kingdom yet to be. It was by the

renunciation of the goods of this world that the friars would anticipate, prepare for, and make others aware of that other world yet to come, but already in the process of realization.

The Friars Minor were to be the servants of all men. But they owed service first of all to the poor, who most resembled Christ and were most dependent on the heavenly Father's benevolence. Only poverty could free the friars to serve the poor as Christ served them. Unless they themselves were poor how could the friars with honesty and conviction announce to poor persons the dignity of the lowly station they shared with Christ? To fulfill this mission the friars had to be on terms of equality with the poorest of the poor. How else could they exemplify the spirit of evangelical brotherhood which God had commissioned them to announce to the world?

In Francis' scheme of things poverty also had an ascetic function. It was the principal means by which obstacles to intimate union with God could be removed. Only when emptied of every selfish affection and despoiled of all attachments to material things could the soul surrender itself to the embrace of divine love. Renunciation was the necessary preparation for mystical union, because it alone had the power to dissipate the confused longings and complexities which frustrate the soul's efforts to attain communion with divinity. To taste the sweetness of the Lord, one must approach the common

table of Providence in an attitude of total dependence.

Loving obedience to the hierarchical Church is the final characteristic of evangelical poverty as conceived by the Poor Man of Assisi. He was never scandalized by the human shortcomings he observed within the institutional Church, for to him that Church was above all else the projection in time of the poor Christ. Humble submission to the will of the Church, its officials, and its institutional procedures was to be an identifying mark of the Friars Minor; for Catholicity was both the symbol and the guarantee of their Gospel life of poverty.

Towards the end of his life, tension developed between Francis' personal conception of poverty and the practice of poverty as construed by the hierarchical Church. The Saint resolved this crisis of poverty by an heroic act of poverty. He demonstrated that total renunciation includes even one's most cherished ideals. By so doing he gave highest possible expression to his unshakable belief in poverty and his absolute trust in the poor Christ living in the visible Church. He was certain that this Church alone could guarantee the vitality and durability of the Order of Lesser Brothers. This Church would always support and protect his friars, because the unique poverty they professed was an essential part of the Good News the Church was commissioned to preach to all nations.

Saint Francis never explicitly

defined his ideal of poverty. To do so never occurred to him. He simply assumed that his followers would grasp the ideal as instinctively as he did. The experience of the early brotherhood seemed to justify such an assumption. The first companions came to an understanding of the ideal by hearing Francis eulogize it in inspiring Gospel language and by seeing him exemplify it in dramatic Gospel action.

The ideal itself, then, is the first element which stimulates development. We are accustomed to bewail the fact that Francis did not leave us a precise exposition of his ideal with a list of minute regulations attached to guarantee its observance. He did not attempt to do this in his admonitions to the friars, because Christ did not attempt to do it in the Gospel. Like his Master, Francis wanted to allow his followers the largest measure of personal freedom, initiative, and responsibility compatible with honest striving for the ideal. Divine Providence would reveal in what manner and to what extent that freedom would have to be expanded or restricted as the Order grew through the centuries.

The Franciscan way of life has retained a significant degree of the knightly freedom which characterized the early brotherhood. The wonderful diversity of personality observable in the Order's saints and the variant forms taken by its numerous branches demonstrate this fact. Francis certainly would not consider as betrayals of

his ideal the constitutions evolved by his friars in later centuries. Although such legislation might lend to the life of his friars a more prosaic tone, its true purpose was to promote and protect Gospel freedom.

His deep humility prevented Francis from fully appreciating his remarkable power to inspire those with whom he came in contact. But as he grew in grace and experience that same humility did enable him to recognize his limitations. The ability to inspire a small circle of intimates to heroic action by the sheer force of personal contact did not necessarily include the ability to direct large numbers of men who could be contacted only by the written word. The realization of his shortcomings as an executive and legislator was certainly one of the factors which influenced Francis to resign the government of the Order into the hands of a vicar, and to seek counsel and advice in putting the Rule into its final form.

The remarkable growth of the Order must have amazed Francis, and the complexity of the problems created by that growth must have frightened a soul as simple as his. But he overcame that fear by faith—faith in the poor Christ still living in the visible Church. Being human, he certainly experienced some misgivings. Nevertheless, he deliberately chose to entrust his Order to the Successor of Peter in imitation of his Master who entrusted his very Body to a Galilean fisherman.

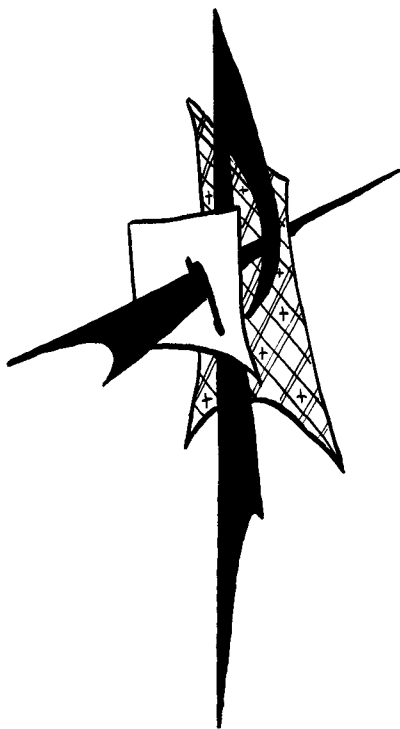
The Church, then, is the second force which stimulates development of the Franciscan ideal of Gospel poverty. Francis was convinced that its magisterial power would compensate for his limitations as a legislator. He knew that the freedom allowed his friars would give rise to disputes on questions to which he himself had no answers. In his last years he was saddened by the formation of parties, whose members took firm stands on these disputed questions. When, after his death, factional strife became a scandal among his brothers, those friars who understood Francis best turned to the Church for a solution.

It is significant that in the very first papal pronouncement on the Rule, Gregory IX, Francis' friend and confidant, stated that his declaration was necessitated by the fact that the Rule contained "many things doubtful and obscure, and certain things difficult to understand." Francis would not have challenged that assertion. Those who brand this and subsequent papal declarations as legalistic mitigations, overlook the fact that many of these documents contain sharp condemnations of abuses and moving summonses to renewal. They also overlook the sad chapters of Franciscan history which record the story of those intransigent primitivists who equated all adaptation with betrayal.

The third development factor is the experience of the friars in actually living the ideal. Saint Francis did not conceive of the Gospel

as a static entity. Its growth and development began during his lifetime. Up to a point he was able to adapt the ideal to changing circumstances. This is illustrated by his fluid attitude towards the use of property and buildings.

He and his first companions dwelt in caves, abandoned churches, and leper hospitals on a transient basis. This arrangement was well suited to their way of life and their form of apostolate at the time. When the number of his followers increased Francis moved them to the shed at Rivo Torto, which was occupied on a more regular basis with the permission of the owner. After his band began to grow into something resembling an order, he moved to the Portiuncula which he made the permanent center of his infant organization. Here he became a tenant of the Benedictines to whom he paid an annual rent of a basket of fish. Later still he accepted from Count Orlando, by a verbal agreement, some vague property rights over the hermitage at Mount Alverna. But about the year 1220 he ordered the friars to evacuate a newly constructed house at Bologna. When he was informed that the house belonged to Cardinal Hugolino who was merely allowing the friars to use it, Francis allowed them to return. He was confused by the distinction between ownership and use, but evidently he did not think the arrangement completely destroyed the friars' status of dependent pilgrims. Here Francis came very close to the doctrine enunciated in



Gregory's IX's bull *Quo Elongati* alluded to above, which in turn closely resembled the doctrine of absolute poverty later elaborated in scholastic terms by Saint Bonaventure. While the friars could possess nothing, either individually or collectively, they could use the things truly necessary for their day-to-day life of prayer and apostolic activity. This poverty was no legal fiction. It was keenly felt by those who professed it. It was a meaningful sign to all who beheld it. Its development was the fruit of the experience of zealous, sincere, and dedicated mendicants—simple, honest men with whom

Saint Francis would have felt at home.

Today we occasionally hear it said that the mendicant orders are a medieval anachronism and that the friars are totally irrelevant in today's world. In the face of such assertions, it is imperative that we reaffirm our conviction that the mendicant ideal has the capacity to grow, develop, adapt, and renew itself in every age, and that it has already begun to do so in our own. The factors which have stimulated growth and renewal in past ages are still present

and operative. The Gospel ideal itself has the power to inspire to heroic action men who come to know it in prayer. The Church of the poor Christ is still capable of interpreting, protecting, and perpetuating that ideal. The contemplative and apostolic experience of dedicated friars is already discovering the means whereby that ideal can best be exemplified in the historical context of our times.

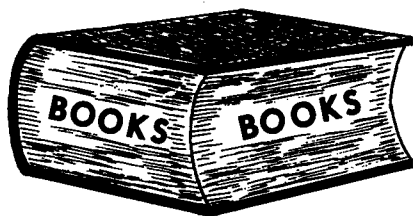
Brothers, let us be certain of one thing: "We have promised great things, still greater are promised to us."

## A Fragile Faith

My faith was so fragile,  
I lost it over dinner,  
like losing a filling  
from a wisdom tooth  
and scanning faces  
around the table,  
hoping no one saw me squirming...  
And rushing home  
to ask of God  
if He's upset when I'm unsure about Him.

Sister Mary Jo Schulte, O. S. F.





**Priestly Celibacy: Recurrent Battle and Lasting Values.** By Albert J. Hebert, S.M. Houston, Tex.: Lumen Christi Press, 1971. Pp. 198. Cloth, \$6.00.

*Reviewed by Father Don Bosco Duquette, O.F.M.Cap., Novice Master for the New York-New England Province of Capuchin Franciscans.*

In these uncertain times, it is a delight to read a positive and enthusiastic defense of celibacy. This one has its faults: it is repetitious, grammatically awkward in places, unduly opinionated at times, and short on serious scholarship. But it is eminently inspiring and practical, a good meditation book for the clerical silent majority whose convictions on the value of celibacy could use some shoring up in the heat of battle. The author has been around in the priestly ministry, has tasted the fruits of a celibate life in the service of the Lord and His people, and writes from the heart.

His emotionalism will convince no one on the other side of the question. Nor will his cause be served by his failure to confront the defects in the structure and life-style of the priesthood which have contributed so much to the firing up of the debate. One would have hoped that Father Hebert might offer some help here from his own background as a religious—e.g., the value of living in community as a support for celibacy, or the value

of choosing superiors for a limited term of office as a means of fostering professional fulfillment in the priesthood.

Nevertheless, there is much of real value here, particularly in the chapter on "The Celibate Priest and Christ," where the author zeros in on the heart of the matter. "The real problem for the priest is not in finding the identity of himself simply as man—e.g., in marriage—but as a man who is a priest." "The priest does not identify himself with just the human nature of Christ, perfect and incorruptible as it is. The priest identifies himself simply with Christ the Son of God..." "The priest above all must be one with his Master, taken up with Christ, lost in Him, having the same spirit, living the same life" (pp. 154ff). After all the practical advantages of a celibate life in the service of God's people have been enumerated and extolled, it is still the literal imitation of Christ that forms the foundation and the inspiration for the law of celibacy.

Father Hebert quotes Pope Paul VI to the effect that "it would be much better to promote serious studies in defense of the spiritual meaning and the moral value of virginity and celibacy" (p. 85). Whether this work qualifies as a "serious study" is debatable, but in view of the bishops' consensus on celibacy at the 1971 Synod, it deserves a wide circulation. An inspirational book such as this helps one to "think with the Church." For those who prefer a more theological brand of thinking, I would suggest the article "Priestly Celibacy" by John Sheets, S.J., in the October 1971 issue of *Worship*. It is probably the most profound, logical, and readable treatment of the subject that has appeared in recent years.

**The Survival of Dogma.** By Avery Dulles, S.J. Garden City, N.Y.: Doubleday, 1971. Pp. 240. Cloth, \$5.95.

*Reviewed by Father Alban A. Maguire, O.F.M., S.T.D., Definitor and Director of Franciscan Life and Formation for Holy Name Province.*

This work was compiled from a collection of lectures delivered between 1968 and 1970. The author is Professor of Systematic Theology at Woodstock College in New York City. Because of his position and well known competence, he is frequently asked to address himself to questions which are agitating the intellectual climate of our time. Since these essays were adapted from lectures where he was attempting to respond to the concerns of his audiences, they are particularly relevant.

The world has long viewed the Catholic Church as an unchangeable monolith. To Catholics who have accepted this view, even the title may come as a shock. However, it must be said that this book was not written to shock but to help the educated Catholic understand what is going on in the Church. Every topic presented is concerned with a really critical issue.

Change is the problem. Where before people had looked for stability they now find a kind of change they seem unable to cope with. Yet anyone who is acquainted with the history of the Church realizes that change is very much a part of this history. Dulles bewails the lack of historical sense which is responsible for the short-sighted view that what is now going on is unique. He feels that a great deal of personal difficulty arises from ignorance of what has taken place in the past.

We accept it as a truism today that Christianity and the Catholic Church does not exist in a vacuum but is embedded in a particular culture. When in the past culture itself passed into a new phase the Chris-

tian reality likewise made a "quantum leap." Keeping this firmly in mind will help us to understand what is taking place now. To be sure we can get an understanding of the present from these great social and cultural upheavals that took place in the past; nevertheless, I wonder whether this is enough to explain what is going on today. Changes that took place in the past took place in what was basically the same world in which men were not asked to revise too radically their world view. Now we seem to have passed into a new cosmos which demands an even more revolutionary change in self-understanding.

This observation does not detract from Dulles' main thesis. He reminds us that the knowledge of history will help us to understand that radical change has not been confined to the present generation and to the modern Church. He concentrates on set principles and basic ideas which are involved in the revision of our understanding. He asks us to consider that unless we change we may be distorting Christian reality. Doctrines expressed according to formulas originating within a particular cultural context may be distorted if interpreted within another cultural context. The distortion may not be confined to the understanding of the terms but also reach to the concepts which lie behind the terms.

Dulles' approach to the thesis of this book is that of a moderate. The notions that he struggles with are faith, teaching, authority, and dogma. His treatment of faith considers the development of the notion of faith before God revealing himself. From this he argues that the modern notion of faith has to be more than the acceptance of propositions presented by the Church for our belief. While maintaining that authority is necessary he tries to understand it in terms of personal initiative and pluralism. Similarly in struggling with the question of the revision of dogma in its present context he considers



the possibility of doubt as well as the problems arising from ecumenism and reformulation.

Everyone can read this book to his own benefit. Some may be looking for a book of this kind to enable them to appreciate what is going on. At the same time it will probably upset conservatives and fail to satisfy liberals. The conservatives will be disturbed by the defense of not only the possibility but also the desirability of change. Liberals on the other hand will feel that the author does not go far enough. Nevertheless, this book will enable us to take an objective look at the questions raised and will provide us with a basis of a new type of stability.

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**God Is More Present than You Think: Experiments for Closing the Gap in Prayer.** By Robert Ochs, S.J. New York: Paulist Press, 1971. Pp. 63. Paper, \$0.75.

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

Good things, apparently, still come in small packages. Here is an unpretentious and virtually irresistible invitation to have a hard look at some deep-seated facets of our attitude toward prayer (not to mention our attitude toward God). The author makes a good case for his diagnosis that most of us are afflicted with a deism making personal relationships with God all but impossible.

Because of this underlying deism, we fail to perceive God as present in precisely those key areas where we ought most to find him. We regard the divine Will, e.g., simply as manifested to us in a series of commands. We fail to see the commands as only an instance of the more general personal self-giving embodied in requests.

Similarly, we fail to see our own thoughts as the necessary medium

for divine communications; and we don't take seriously the fact that we—God and our own self—are in real personal encounter during prayer. That is, we keep looking to some ideal, objective portrayal of God, on the one hand; and, on the other, to an equally ideal and consummated, perfect self which will one day be able to meet this projected God. Through all this devious dodging we manage to blot out what is really taking place as we try concretely here and now, to get to know the God who does meet us and try to give himself to us as we are.

Erudite theological and phenomenological analysis along these lines would doubtless prove helpful and perhaps even edifying. But Father Ochs gives us something infinitely better than purely theoretical and abstract analysis. His little booklet rings throughout with the living conviction (which cannot help communicating itself) born of experience, of enthusiastic fidelity and apostolic zeal. Best of all, though, is the author's way of suggesting specific, concrete "experiments" which have a way of catching one up short and, if unchecked by cynical sophistication, of working a real revolution in one's life. Try conceiving God, for example, not as "loving" you, but as "liking" you...

If this valuable booklet has any real drawback, it is that care was not taken prior to its wider distribution, to obviate the provincialism evident in the constant references to Saint Ignatius (which references made eminent sense, of course, for the original Jesuit audience). It would be unreasonable to object to a couple of references, but in this case one gets the impression that Ignatius and his method are the absolutely necessary framework outside of which there is no Christianity or religion at all. Father Ochs's message is too vital, too important to be obscured by this trivial stylistic defect. One hopes it will be corrected in future editions.

## BOOKS RECEIVED

Basset, Bernard, S.J., **How to be REALLY with It: Guide to the Good Life.** Garden City, N.Y.: Doubleday Image Books, 1971. Pp. 149. Paper, \$1.25. [Cf. THE CORD 21 (1971), pp. 58-59.]

Bird, Joseph, and Lois, **Marriage Is for Grownups: A Mature Approach to Problems in Marriage.** Garden City, N.Y.: Doubleday Image Books, 1971. Pp. 276. Paper, \$1.45.

Boros, Ladislaus, S.J., **Meeting God in Man.** Garden City, N.Y.: Doubleday Image Books, 1971. Pp. 156. Paper, \$1.25 [Cf. THE CORD 19 (1969), p. 346.]

Brown, Raphael, tr. & ed., **The Little Flowers of St. Francis.** Garden City, N.Y.: Doubleday Image Books, 1971. Pp. 359. Paper, \$1.75. Note: This is the first complete edition, containing 20 additional chapters.

Coriden, James A., ed., **The Once and Future Church: A Communion of Freedom.** New York: Alba House, 1971. Pp. xvi-310. Paper, \$3.95.

Cousins, Ewert H., ed., **Process Theology: Basic Writings by the Key Thinkers of a Major Modern Movement.** New York: Paulist Press, 1971. Pp. vii-376. Cloth, \$8.95; paper, \$4.95.

Curran, Charles A., **Psychological Dynamics in Religious Living.** New York: Herder & Herder, 1971. Pp. 228. Cloth, \$6.95.

Granfield, David, **The Abortion Decision.** Garden City, N.Y.: Doubleday Image Books, rev. ed., 1971. Pp. 237. Paper, \$1.45.

Creeley, Andrew M., **The Friendship Game.** Garden City, N.Y.: Doubleday Image Books, 1971. Pp. 159. Paper, \$1.25. [Cf. THE CORD 20 (1970), 349-50.]

John of the Cross, St., **The Living Flame of Love.** Tr. & ed. E. Allison Peers; Garden City, N.Y.: Doubleday Image Books, 1971. Pp. 272. Paper, \$1.45.

McKenzie, John L., **Authority in the Church.** Garden City, N.Y.: Doubleday Image Books, 1971. Pp. 160. Paper, \$1.25. [Cf. THE CORD 16 (1966), pp. 379-80.]

O'Sullivan, Kevin, O.F.M., **The Sunday Readings: Cycle A (1).** Chicago: Franciscan Herald Press, 1971. Pp. ix-419. Cloth, \$7.50.

Pellhard de Chardin, Pierre, S.J., **Christianity and Evolution.** Trans. René Hague; Foreword by N. M. Wildiers. New York: Harcourt, Brace Jovanovich, 1971. Pp. 255. Cloth, \$5.95.

Remans, Roger, S.J., **Caesar and God: The Priesthood and Politics.** Maryknoll, N.Y.: Orbis Books, 1971, Pp. x-118. Paper, \$3.95.

# the CORD

February, 1972

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## COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the February issue of THE CORD were drawn by Thomas Kornacki, a senior in the Franciscan Formation Program at Siena College, Loudonville, N.Y.

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## Process Theology

A good deal of recent Christian theology has been "existential" in nature. This means, for one thing, that theologians have been more concerned to explain our relationship to God in terms of personal immediacy, rather than in the perspective of a larger cosmic context. Such a shift in emphasis may be seen as providential, in the sense that it made it unnecessary to belabor the defective, outmoded cosmological categories which were once thought to form an integral part of the Christian theological vision.

Now, however, we seem to have reached a new juncture. The time has come for us to return from the extreme individualism characteristic of existentialist theology, and to restore to the Christian perspective its needed cosmological framework. Needless to say, we are not advocating a return to the past. On the contrary, what is here envisaged is so new that it is unrealistic to clamor naively for its immediate accomplishment.

What is envisaged is a Christian process theology which will be at least as compelling and consistent as its Augustinian and scholastic predecessors. Each of those venerable syntheses represents the fruit of long, earnest, and at times painful interaction between revealed Truth and human insight. In the same way, a really consistent and viable process theology will be neither easy nor cheap in the attainment.

It is a matter of common knowledge that, although "process thought" in a broader sense can be traced as far back as one likes (depending on the breadth of one's definition), and certainly back to Hegel, still the towering giants in the field, whose categories hold greatest promise of fruitful synthesis with divine revelation, are Alfred North Whitehead and Pierre Teilhard de Chardin.

It is therefore a distinct pleasure to publicize the appearance of a book of readings devoted to these two seminal thinkers and their disciples.<sup>1</sup> Only Dr. Cousins' preface and introduction were written for this volume:

<sup>1</sup> *Process Theology: Basic Writings by the Key Thinkers of a Major Modern Movement*. Edited by Ewert Cousins. Glen Rock, N.J.: Paulist Press, 1971. Pp. vii-376. Cloth, \$8.95; paper, \$4.95.

all the other selections were chosen for the anthology from the vast periodical literature and wide array of monographs published in recent decades.

No purpose would be served, surely, by a mere listing of the contents. Suffice it to say that the two process traditions (if one may use the term for something so relatively new) are represented by Teilhard's *Mon univers* and, among his followers, Wildiers, Crespy, Mooney, Barbour, Dobzhansky and de Lubac; by Whitehead's "God and the World" (*Process and Reality*, Part V) and among his followers, Meland, Cobb, Williams, and Loomer. Somewhat less easily categorized are Hartshorne and Pittenger, each of whom brings his customary lucidity to the points at issue.

Dr. Cousins has chosen his materials exceptionally well. I regretted the absence of Eulalio Baltazar's work, but presume the omission has some unavoidable difficulty as its explanation. The book is ideal for a serious investigation of process thought and its possibilities for Christian theology: for a formal course of study no less than for individual perusal.

*Fr. Michael D. Meilach, OFM*

## Argument from Causality

*You two hundred men, who have come aside awhile  
To rest, you plumbers and dentists, you rank and file,  
Forsaking nets, you have come to barter bunks  
For beds and live three wordless days like monks:  
One has seen the evidence of invisible graces  
In your caged but patient gait, your love-sick faces.*

*No stealthy revels, no smuggled drafts of wine  
Have looped your lips or shot your cheeks with shine;  
No novel gospel or frantic ranting has whipped  
Your souls to too great zeal: a priest, soft-lipped,  
But told again God's blessings and behests,  
While Christ in the Host consoled his three-day guests.*

*Your brave retreat, your Tabor-time has flown.  
So wonder not, in weeks, that fervid faith has blown  
Away. Oh! wonder what, despite time's mists,  
You proved one idle weekend: God exists!*

Robert J. Waywood, O.F.M.

## THAT SACRED DUTY

Romano Stephen Almagno, O.F.M.

In 1870, on July 2nd to be precise, Father Bernardino Dal Vago a Portogruaro (then Minister General of our Fraternity) wrote a letter to Father Fedele Maddalena da Fanna, a young friar-scholar of the Venetian Province.<sup>1</sup> For reasons still unknown, this letter was not given to Father Fedele until 1872.<sup>2</sup> When he finally did receive it, Father Fedele found that the General's letter both approved and confirmed his life's dream and work: a critical edition of Saint Bonaventure's writings. Father Fedele was given full authority to travel throughout Europe, visit libraries and seek out manuscripts, codices, rare editions and (in a word) any information on Saint Bonaventure's life and literary corpus. And all this so that, in the words of Father Bernardino, the critical edition of Bonaventure's writings "riesca, il più che sia possibile, perfetta."<sup>3</sup>

For the next seven years, Father Fedele and his collaborators (like-minded friar-scholars from Germany, Ireland, and Italy) visited the major libraries of Europe, searching and noting everything that they (literally) uncovered in the area of Bonaventurian literature. But most of the work was done—as we shall see—by Father Fedele himself.

Some years later, in 1877, a dilapidated old country house (once belonging to the Ruccellai family) was purchased; and the friar-scholars came to "Quaracchi."<sup>4</sup> Quaracchi—more so in the 1800's but even now—is a small town on the outskirts of Florence. It became internationally famous by the presence and work of Father Fedele da Fanna, his collaborators, and those who continue their work. The words "Quaracchi" and "Quaracchi edition" are now household terms in the world of medieval and Fran-

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<sup>1</sup> Saturnino Mencherini, O.F.M., *Il Collegio di Quaracchi—memorie e documenti* (Firenze: Vallecchi Editore, 1929), p. 38.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.*, p. 39.

<sup>4</sup> *Acta Capituli Generalis O.F.M.* 1957 (Roma: Tipografia Fax et Bonum, 1957), p. 261.

These Notes on the Collegio San Bonaventura are dedicated to Father Ignatius Brady, O.F.M., Pater et Magister. R.S.A.

ciscan scholarship. And in these last hundred years, not a few scholars (of every and no religious persuasion) have travelled thousands of miles to "Quaracchi" and the Collegio Internazionale San Bonaventura, with its library and resident friar-scholars.<sup>5</sup>

When the first friar-scholars came to Quaracchi in 1877, their immediate task was, of course, the critical edition of Saint Bonaventure's writings. For the next five years, the friar-scholars (first under the direction of Father Fedele da Fanna, and then at his death in 1881 under the guidance of Father Ignaz Jeiler) engaged in the consuming work of reading manuscripts and preparing the critical text for the edition of the *Opera Omnia Sancti Bonaventurae*. During this period too, in 1881, they set up a printing press which was in use until the Florence Flood of 1966, and which A. Baldini rightly called "the grandmother of all printing-presses in Italy."<sup>6</sup> From

this old press, operated with skill by friar-printers from all over the world, there came forth a steady stream of critical editions (e.g., the *Opera Omnia* of Bonaventure, Alexander of Hales, Bernardine, and some minor medieval Franciscan authors) and other scholarly works. And this literary production has earned for Quaracchi and its friar-scholars the title of "coenaculum scientiae et sanctitatis."

One hundred years have passed since Father Bernardino's letter, and it seems that a century is just about right for looking back to the past with fondness and towards the future with hope—all the while, of course, viewing the present moment with understanding.

Although, as stated, the main reason for the erection of the Collegio Internazionale San Bonaventura was the preparation of the critical edition of Saint Bonaventure's writings (an enterprise which started before 1877 and lasted until 1902), it was not long

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<sup>5</sup> Our guest book contains, over the years, some of the following names: Anselm Strittmatter, O.S.B., May 30, 1953  
Kristen Skysgaard, April 14, 1955  
†John R. H. Moorman, May 3-6, 1957  
Dr. Ewert Cousins, September 1, 1970.

<sup>6</sup> Cf. Giacomo Sabatelli, O.F.M., "College of Saint Bonaventure from Quaracchi to the Alban Hills," *L'Osservatore Romano*, May 13, 1971.

before the friar-scholars extended the goal of their interests and labours. For in 1885 while the intensive work of the critical edition of the *Opera Omnia Sancti Bonaventurae* (11 volumes) was in full progress, the friar-scholars launched the publication of the *Analecta Franciscana* (11 volumes to date) which, as its subtitle reads, was/is intended to be "sive Chronica allaque varia Documenta ad historiam Fratrum Minorum spectantia."<sup>7</sup> Later, in 1903 and 1904 (respectively) the *Padri Editori di Quaracchi* initiated the series, *Bibliotheca Franciscana Scholastica Medii Aevi* (26 volumes to date) wherein is published critical texts of, and important introductions to, medieval Franciscan theologians and philosophers; and the *Bibliotheca Franciscana Asctica Medii Aevi* (10 volumes to date) containing critical texts and studies on ascetical and mystical writings composed by Franciscan authors during the Middle Ages.

What (or better, who) lay behind this widening of scholarly horizons was, of course, Father Fedele da Fanna (although in 1885 when the first volume of the *Analecta Franciscana*, entitled *Chronica Minora*, appeared, he was already dead). While wandering through the libraries of France, Germany, and Spain (libraries,

then, still for the most part uncatalogued) searching for materials by/on Saint Bonaventure, Father Fedele came across hundreds of Franciscan texts. Many of these were still in manuscript form, or in old, inaccurate and even (already then!) rare editions. Father Fedele noted all he uncovered, and, today, the Collegio's library treasures the twenty-one notebooks (written in his almost illegible script) wherein he noted and described almost 50,000 codices written by or attributed to more than 918 authors.

Father Fedele also purchased whatever books he could for the library of the Collegio San Bonaventura—thus contributing towards making it the veritable treasure-house that it is today. We still possess the four *Taccuino di P. Fedele*, small notebooks, wherein he listed his travelling expenses and book purchases. And one can, still today, with the aid of these four notebooks, follow him in his travels and marvel at his indefatigable efforts for the Collegio San Bonaventura and the critical edition of Saint Bonaventure's writings. A page from *Taccuino II* serves as a fine example.<sup>8</sup> Father Fedele notes his expenses in Paris from 27 August to 8 September 1874. Page 64 of *Taccuino II* records the following items:

Transportation	1.50
Vichy Water	5.00
Stamps	1.50
Menologium	22.00
Tobacco	1.00

I cannot think of his journeys and purchases for our library without recalling Gissing's words, words which (I feel) so aptly describe Father Fedele's activities. Gissing recalls standing

before a stall, or a bookseller's window, torn by conflict of intellectual desire and bodily need. At the very hour of dinner, when my stomach clamoured for food, I have been stopped by sight of a volume so long coveted, and marked at so advantageous a price, that I could not let it go; yet to buy it meant pangs of famine.<sup>9</sup>

Father Fedele died on 12 August 1881, at the age of 43, just one year before the first volume of Bonaventure's *Opera Omnia* was published. At his death, Father Ignaz Jeller took over the direction of the College and its labours. Today, Father Fedele's picture is prominently displayed in the library of the Collegio San Bonaventura and his memory is revered by the friar-scholars of this Centre. His twenty-one notebooks, preserved in the library of the Theological Section, are still, as before, often a revelation and a point of departure for

new studies, critical texts and editions. And the four small notebooks are a constant reminder of what it means to be totally consumed by the desire for growth in holiness and learning.

Father Fedele's example and that of his first collaborators, coupled with a deeply personal and sincere desire on the part of each friar to live "in sanctitate et doctrina" have made Quaracchi what it is today. Despite a litany of difficulties (not the least among them being two world wars, poor living conditions, and the Florence Flood) the friar-scholars have carried on with their work. In 1908, the *Archivum Franciscanum Historicum*—the College's scholarly periodical—was founded. Essentially documentary in nature and concerning itself with any and every aspect (period) of Franciscan history (especially that of the Middle Ages), the *Archivum Franciscanum Historicum* is published regularly year in and year out and is purchased by or exchanged with leading scholars and universities throughout the world.<sup>10</sup>

The most recent publication of the College (volume 4 of the *Spicilegium Bonaventurianum*) is the third critical edition of Lombard's *Sentences*. A short history of the vicissitudes of this, our latest publication, will furnish the reader

<sup>9</sup> Beatrice White, *Philobiblon: The Love of Books in Life and in Literature*. Arundell Esdaile Memorial Lecture 1966 (London: The Library Association; 1967), p. 19.

<sup>10</sup> Presently, the *Archivum Franciscanum Historicum* is under the expert direction of Clément Schmitt, O.F.M.

<sup>7</sup> *Catalogus* 1971. Collegii S. Bonaventurae.

<sup>8</sup> *Taccuino di P. Fedele*, II, p. 64. It is uncertain whether Father Fedele quotes the prices in francs or lira.

with a better understanding and (hopefully) greater appreciation of the work done here at the Collegio Internazionale San Bonaventura.

In October 1959, Father Augustine Sépinski (then Minister General) decided that the *Padri Editori* should undertake a new edition of the *Libri IV Sententiarum Petri Lombardi*, and this task was entrusted to the Theological Section of the Centre.

The first critical edition of Lombard's *Sentences* had been done between 1882 and 1889, and this in conjunction with the critical edition of Saint Bonaventure's *Opera Omnia*. In 1916 a new, thoroughly revised edition (that had been started during World War I) was published; but this second edition, by modern standards of critical scholarship, left much to be desired. And so it was that the third edition was necessary. This new, third edition was to take into account the immense scholarship of the last fifty years with regard to Peter Lombard and his *Sentences*. Father Victorin Doucet (†19 March, 1961), Prefect of the Theological Section, undertook the immense labour of preparing the text. And four friar-scholars, collaborators in the Theological Section: Ignatius Brady, Celestino Piana, Gedeon Gál, and Aquilinus Emmen, were entrusted with examining the four books of the *Sentences* in order to re-verify patristic citations and examine more closely the sources used by Lombard.

When Victorin Doucet died the work had been going on for only two years—but he himself had read and collated some five manuscripts and prepared a quasi-definitive text, as well as having incorporated the notes and findings of his collaborators. But work was suspended until a new Prefect was appointed. Father Ignatius Brady was then appointed Prefect of the Theological Section and the work on the *Sentences* was resumed in October of 1961. Four more codices were read and incorporated into the variants, and further manuscripts were discovered as a result of investigations in Paris during February 1962. Finally in February of 1965 all the manuscripts had been read by Ignatius Brady and his collaborators: Celestino Piana, Gedeon Gál, Aquilinus Emmen, and a new member of the Theological Section, Pedro Alcántara Martínez.

Ignatius Brady now got to work on various Lombard "problems." He re-studied Lombard's life and works and devoted special attention to manuscripts containing the primary version of Lombard's "glossae" on Saint Paul's Epistle to the Romans. In the meantime, Father Brady also worked on an *editio minor* of Bonaventure's writings: viz., volume 5 of the *S. Bonaventurae Opera Theologica Selecta, Editio minor: Tria Opuscula; Sermones Theologici* (1964, pp. 28\*-454). And then he worked with Gerard F. Etzkorn on volume 26 of the *Bibliotheca Franciscana*

*Scholastica Medii Aevi*, being the critical edition of Marston's *Quodlibeta Quatuor* (1968, pp. 86\*-550). Finally, the long interval and interruption in all scholarly work caused by the 1966 Florence Flood, as well as its damage to the *Tipografia* and the text of books 1 and 2, caused the publication of Lombard's *Sentences* to be long delayed. This week (ending 12/4/71) the Assisi printers have completed *Liber I* and *II* with the prolegomena and index to Lombard's *Sentences*—and, in fact, as I write these lines on this Saturday afternoon, we are all awaiting (at any minute) the arrival of these first volumes from Assisi and the *Tipografia della Porziuncola* where our studies are now printed.<sup>11</sup> Father Ignatius' work is, however, not over; for *Liber III* and *IV* of the *Sentences* are listed in our catalogue as "in preparatione."

When, in an earlier section of this article, I listed some of the difficulties that the Collegio Internazionale S. Bonaventura has encountered throughout the years, I was careful to note that of poor living conditions. Quaracchi was known, throughout the Fraternity, as a poor place in which to live; and this not only because the fri-

ary itself dated back to the 15th century, but also because of the climate in that low, marshy, misty section of Florence.<sup>12</sup> The question of transferring Quaracchi to another location had often been voiced and was considered in full detail during the 1957 General Chapter.<sup>13</sup>

Since many in the Fraternity were reluctant to see Quaracchi transferred from the Florence area,<sup>14</sup> efforts were made to provide better living conditions for the friar-scholars. During the period from 1965 to 1966 two new wings were added to the Collegio (one with a new chapel and library, and the other for the printery and bookstore).<sup>15</sup> Not long after the work had been completed came the 1966 Florence Flood. The waters flowed over and down from the Arno and Bisenzio Rivers and reached an 8½ foot level on the first floor of the entire College area. The library was, *Deo gratias*, spared, since it was located on the second floor of the new wing, just above the chapel. But there was a frightening amount of damage to the chapel, printery and bookstore and storage area. Literally, tens of thousands of volumes were soaked by the flood waters—which took

<sup>11</sup> For information as to the reasons why the Collegio abandoned its own printing press, please see Cyprian Berens, O.F.M., "The Friars Leave Quaracchi for Grottaferrata," *Provincial Chronicle*, St. John Baptist Province, Cincinnati, Ohio, pp. 303-05.

<sup>12</sup> Cf. "Rationes quae translationem sedis Collegii S. Bonaventurae ad Claras Aquas in alium locum videntur," *Acta Capituli Generalis O.F.M.* 1957. (Roma: Tipografia Pax et Bonum, 1957), pp. 264-65.

<sup>13</sup> *Ibid.*, pp. 290ff.

<sup>14</sup> *Ibid.*

<sup>15</sup> Cf. C. Berens, art. cit., pp. 301-07.



more than three days to recede. When they had receded, the friar-scholars themselves undertook the long and arduous task of cleaning up, salvaging and restoring whatever possible. Gradually things got back to normal and the friar-scholars were able to resume their work, not without having lost precious months on their projects.

Although, as stated, the 1957 General Chapter of our Fraternity had rendered a decision on the "Quaracchi Question," still the

matter was not closed, for the friar-scholars themselves continued to voice their feelings regarding a transfer. In 1969, the 40-year old **Istituto Internazionale Pedagogico Francescano** (a training school for directors of formation within the Fraternity) moved from Grottaferrata to the City of Rome. It was then that Father Constantine Koser, Minister General, came to Quaracchi and asked the friars to consider the feasibility of moving from Florence to Rome. Each friar was asked to submit his option in writing to the General Definitorium which, again, was to consider the "Quaracchi Question." The majority of the friar-scholars expressed their desire and willingness to move from Florence to Grottaferrata, citing as their reasons not only the poor climate of the Quaracchi area, but also the advantages of being closer to the Rome libraries (especially the Vaticana) and of being able to be in closer communication with their colleagues. And so, in the summer of 1970 (while the friar-scholars were away on summer research or teaching projects and vacation) a group of seminarians from the Provinces of Milan and Florence started packing the books in the book-storage area. When the friar-scholars returned in late September, they too helped with the work of packing the library books, personal belongings, furniture, etc. In the meantime, the property was sold to the University of Florence<sup>16</sup> and in February 1971 the first group of friar-scholars moved from

Quaracchi and took up residence in Grottaferrata. On March 15, 1971, the University of Florence took possession of Quaracchi, and an era was closed in the history of the Collegio Internazionale San Bonaventura.

Since Father Cyprian Berens had completed his term as President of the Collegio, a new President was appointed, offices re-confirmed and/or assigned, new members added to the fraternity; and the friar-scholars (after the work of unpacking and getting settled into new, spacious and comfortable quarters) got back to work.<sup>17</sup> Since in a very real way, the Collegio Internazionale San Bonaventura was now starting a new period in its history, Father General thought it opportune to ask the friar-scholars to re-examine the very purpose and nature of this, the Fraternity's Research Centre. A **Schema Ordinationum** was given to each member of the fraternity, and we were asked to work on it.

This, of course, sounds easier than it is. Scholars, especially

medievalists, are notorious for being set in their ways and for resisting change, even if they themselves (through their discoveries, work, and publications) are often the very cause of change. Father General had, however, already set the tone for this re-examination of the purpose of the Collegio when in his Encyclical Letter of 8 December 1970 he reminded the entire Fraternity that when discussing the Fraternity and its works,

The actual condition of the Order should be taken into account rather than useless glorification of an ideal that has not been realized. Greater attention should be given to the present reality and to involvement in it than to too much adherence to tradition. The future should be kept in view more than we remain with the past. The goal to be sought should be human-Christian-religious unity more than uniformity in observing statutes. There should be more emphasis of unity in the midst of multiformity than on uniformity.<sup>18</sup>

What, really, the friar-scholars were being asked to do was to rethink the whole question of re-

<sup>17</sup> Father Cherubino Martini was appointed President of the Collegio and Father Ignatius Brady, Vicar. The following is a list of the present members of the Fraternity and their work. **Theology Section:** Ignatius Brady (prefect), Egidio Caggiano, Pedro Alcantara Martinez, Giacomo Sabatelli, Romano Stephen Almagno. **Historical Section and Staff for Archivum Franciscanum Historicum:** Clément Schmitt (prefect), Pierre Peano, Jerome Poulenc, Mariano Acebal. **Section for the Critical Edition of Francis' Writings:** Englebert Grau (prefect), Kajetan Esser, Remy Olliger, David Flood. **Spicilegium:** Celestino Plana, Cesare Cenci.

Other friars in the service of the Collegio are Giuseppe Vivi (economy), Silvio Riva (Professor and Dean at the Lateran), Monulfus Versteeg and Jules Gratton (cooks), Cirillo Petró (sacristan and porter), Ludger Winnemoller and Joachim Duarte (maintenance), Stanislao Ersilio (bookstore), and Basilio Murseu (assistant to the librarian).

<sup>18</sup> Constantine Koser, O.F.M., Encyclical Letter, 8 December 1970, Eng. trans., p. 8.

<sup>16</sup> Ibid.

search, its value and function in our Fraternity during this period in the history of the Pilgrim Church. At the present moment, the friar-scholars of this Research Centre are still working on the document they will present to Father General and his Definitorium towards the end of January 1972. I would, however, like to share with the reader some of my thoughts on this matter.

In our modern day and age, research has attained a position of cardinal importance. Research is no longer considered a superfluous or private enterprise, or even the activity of a dreamer or visionary. Rather, research is bound up with man's passion for a better life (research in economics, medicine, science, technology, and sociology), with man's passion for more-being (as the philosopher would say), and with man's very involvement in the creative process (as some theologians, very correctly, teach).

Job opportunities in the area of research are extremely lucrative and this in any/every area of life (whether it be for better tooth-paste or cleaner air). Research is the serious, central, and vital occupation of evolving 20th-century man. And while nations still discuss and fumble over the possibilities of unification (the Common Market, United Europe, etc.) research has already established a kind of world unity. For as men and women come together and study the same problems, their common interests often create an atmosphere of intimacy, sympathy, unity, and love. And today one of

the basic notes of modern research and the modern research-scholar is that of unity: unity of effort and co-operation. Unity of effort in a common approach to common problems. There are, after all, today no isolated scholars. And unity of co-operation in the exchange of data. There are, today, no more individual inventions which are independent of all and everyone else. The world of research has furnished us with so much (in the material and in the spiritual realms) that its value cannot be denied, in my opinion, by any thinking person.

Our Fraternity is fortunate enough to have an entire complex and full staff of friar-scholars completely devoted to research work. And when Father Koser presented the friar-scholars with the *Schema Ordinationum* he was asking them to rethink the function, nature, and worth of this Centre. What must it be? What does the world, Church, and Fraternity have every right to expect from it? These are vital questions; and the answers given them will, to a very great extent, determine the future of this Centre as well as the future of research work within the Fraternity.

But in a very real way, these questions are also addressed to all the brothers of the Fraternity. For much depends on what they think of the work done at the Collegio Internazionale San Bonaventura. And so we—both members of the Research Centre and all members of the Fraternity—have to ask ourselves: What is the value of re-

search in and for the Fraternity today?

If research is, as Teilhard de Chardin said, "a sacred duty"—and of this I am wholeheartedly convinced—then we have no other choice but to engage in it.<sup>19</sup> God wills it! God expects it as our full, proper and total response to the whole task of the on-going creation and Incarnation.

The members of the Fraternity, as well as those of this Centre, must be convinced that like the rest of mankind—especially the Christian—we are a pilgrim people.<sup>20</sup> And as such we spend our days journeying, as Cardinal Newman put it, "ex umbris et imaginibus in veritatem."<sup>21</sup> This simply means that we do not know everything. It means that there is always something new to uncover and discover. It means that we as a Fraternity have to be open-minded. It means that we cannot, as Teilhard said, fear or repudiate the progress of the world:

Men of little faith, why then do you fear or repudiate the progress of the world? Why foolishly multiply your warnings and your prohibitions? 'Don't venture... Don't try... everything is known; the earth is empty and old; there is nothing more to be discovered.' We must try everything for Christ. *Nihil intentatum*. That, on the contrary, is the true Christian attitude. To divinise does not mean to destroy, but to sur-create. We shall never know all that the

Incarnation still expects of the world's potentialities. We shall never put enough hope in the growing unity of mankind.<sup>22</sup>

To this writer, the mental attitude of open-mindedness is the key to an understanding of the value (better, the absolute necessity) of research centres and scholars within the Fraternity. The existence of these centres and these men, and the interpretation we give their efforts, can be a matter of continual growth or of fossilization for the Fraternity.

The Fraternity, then—and especially the friar-scholars—should be looking back to the past. There is so much yet to be known, uncovered, and (yes) discovered, seen and learned as if for the very first time. Let me furnish the reader with one example. For many years an English translation of Chapter V of our Rule read: "...and not destroy the spirit of prayer and devotion to which all other things must be subservient." The Latin verb "deservire" was always rendered as "be subservient to," and whole generations of friars were given a theology of Franciscan Work based on that understanding. A scholar of the acumen of Ignatius Brady has now, however, translated the word as "positively contribute." Thus the passage of the Rule reads "...not destroy thereby the spirit of holy prayer and

<sup>19</sup> Pierre Teilhard de Chardin, *The Divine Milieu* (London: Collins Fontana Books, 1965), p. 70.

<sup>20</sup> Eucharistic Prayer III, *Roman Missal*.

<sup>21</sup> Inscription carved on the Cardinal's grave at Rednal.

<sup>22</sup> Teilhard de Chardin, *op. cit.*, p. 154.



devotedness. For to this inner spirit all other things of life must positively contribute."<sup>23</sup> What a tremendous difference of meaning—and what implications for our theology! When I asked Ignatius Brady how he came to this translation he explained that "deservire" was, after all, an active verb; and the phrase "cui debent cetera temporalia..." has to be interpreted in that light. Thus work and "all other things of life must positively contribute to this inner spirit."

But the friar-scholars and the Fraternity itself cannot be content to remain in the past. If we do stay there, we run the risk of becoming arid and useless. Laboratory theology is important, for as W.H. Auden rightly remarked in his Foreword to Dag Hammarskjöld's *Markings*:

... dogmatic theology may, like grammar, seem a tiresome subject, except to specialists, but like the rules of grammar, it is a necessity.<sup>24</sup>

But it is in se only a part of theology—and it must be taken out of laboratory and texts and molded into a *modus agendi* and *vivendi*. One cannot, in this regard, forget the challenging words of Père Congar:

I am sixty-six years old; the basis of my ideas and my convictions dates from before World War II.

The Council sought to envisage a situation which has substantially evolved in the post-conciliar period. Formerly our world was in one way or another molded by Christianity. Today's culture is a totally secular one. Its leaders are for the most part atheists. My generation has to make a great effort to grasp the novelty of contemporary problems. In my case the result of this effort has been mediocre. I see the drama of the Pontificate of Paul VI in the same terms. The magisterium of the Church is not infrequently shortsighted. Before this totally new situation I have personally decided to live with that movement of the Holy Spirit which carries on the work of Jesus. I would be much more comfortable in the world of classical Catholic culture, perhaps even in the world of the Middle Ages. But I have no right to ensconce myself in this way. I have done enough of laboratory theology. I have decided to make an effort towards change in the sense marked out by this Congress which is a step in the line of post-conciliar progress.<sup>25</sup>

Thus, in the *Schema Ordinationum*, Father General has suggested to the friar-scholars not only greater contact with their colleagues, but further, that the Collegio Internazionale San Bonaventura, while concerning itself with medieval or Franciscan studies, also welcome into its fraternity and onto its staff any serious friar-scholar interested in and intent on doing work in any area of importance.

And so the Collegio Internazionale San Bonaventura now moves into its second century—in a new location and (as befits the times) with a new attitude. What is hoped, however, is not only that the friar-scholars may make important contributions to the world, Church, and Fraternity; but that through their lives, work and efforts we all may come to believe in research.

For, as Teilhard wrote (and he was correct in this as in so much else):

... we must do more than interest ourselves and occupy ourselves in research. We must believe in it, because research (undertaken 'with faith') is the very ground on which there may well be worked out the only humano-Christian mysticism that tomorrow can bring about the unanimity of man.<sup>26</sup>

<sup>26</sup> Pierre Teilhard de Chardin, "The Religious Value of Research," *Science and Christ* (New York: Harper and Row, 1968), p. 205.

## Would You Like Some?

Oracoes Cotidianas, Modlitwy Rodzinne, La Preghiera in Famiglia, Carte de Prières Familiales, Oraciones par la Familia, Gebetskarte für die Familie, Uranithe an Teaglaigh, Family Prayer Card. Would you like some?

Just send an 8 cents stamp with your name and address to Rev. Benjamin Kuhn, O.F.M., St. Bernardine of Siena Friary, Loudonville, N. Y. 12211 and he will send five free copies of the prayer card in any combination of the following languages you wish—English, Gaelic, Italian, French, German, Spanish, Polish, Portuguese or Hungarian. Your name will not be used for any other purpose.

Among the prayers on the card are: morning and night prayers, the Apostles Creed, the Angelus, prayers for the Souls in Purgatory, to St. Francis, of reparation. It also contains the mysteries of the Rosary, a Consecration to the Immaculate Heart of Mary, Acts of Faith, Hope and Charity and the Memorare.

Father Ben, who has been conducting a family prayer apostolate for many years, has circulated almost 2,000,000 of the prayer cards.

<sup>23</sup> Ignatius Brady, O.F.M. (tr. and ed.), *The Marrow of the Gospel: A Study of the Rule of Saint Francis of Assisi by the Franciscans of Germany* (Chicago: Franciscan Herald Press, 1958), p. 247.

<sup>24</sup> W. H. Auden, "Foreword," to Dag Hammarskjöld, *Markings* (New York: Alfred A. Knopf, 1969), p. xxii.

<sup>25</sup> *The Tablet*, 26 September 1970, p. 922.

## MONTHLY CONFERENCE

### The Wonderful World of Work

Robert J. Waywood, O. F. M.

What started me thinking about the more-than-workaday significance of work was an old book I spied gathering dust on a remote shelf of our seminary library. The burden of the book and the author's name escape me now, but the gilded title shines in my memory: *The Eighth Sacrament: Work*. Meditation on the topic since then has convinced me that Father Ignotus was not exaggerating. What engages half of our waking hours in this global hive really is replete with wonderful meaning. I can just begin to suggest the sacred significance of work by serving up a few points for your reflection. Upon analysis, work may be regarded as a penance, a preventative, a prayer, a performance, and a profit.

Only at rare intervals, while basking in the satisfaction of a job well done, or in retrospective retirement, when memory blurs the hard edges of reality, only then will we deny that our work is, all things considered, a pain in

the neck. The onerous quality of employment was borne in on me early in life, when as a youngster I would lie awake weekday mornings (before my mother would rouse us for the second breakfast shift) and hear my father coughing in the astringent winter air as he cranked his gelid Essex to life. Several years later catechism class and basic Latin taught me the connection between the "pain" of painstaking labor and the "penalty" called down on our first parents.

Tending the Garden of Eden must have been "duck soup" before the Fall, but cultivating clods was decidedly "tough turkey" afterwards: "When Adam delved and Eve she spun / Who was then the gentleman?" Despite curious exceptions like gentlemen of leisure and knights of the road, the generality of mankind have verified the effectiveness of that primal curse, "By the sweat of your brow, you will eat your bread." Few of

the world's workforce will disclaim that their job ultimately demands all the patience of a Job. It doesn't seem to matter what the nature of the job is. Even minding the store entails mental effort. Maybe there's no business like show business, but actresses who mean business like Barbara Stanwyck are always confiding to Sunday-supplement hacks that it's no bed of roses. Programmers may not slave like pieceworkers, but they also serve who only stand and wait for printouts. And progress appears simply to have metamorphosed man's exertions or telescoped his toil. In *Future Shock* utopias silicosis and housemaid's knee are replaced by jet-lag and traffic-thrombosis. Even if the breadwinner of the twenty-fifth century has to don his white collar just one day a week, I feel sure that obnoxious decision-making and hypodermic head-scratching will make the dawning of that day unwelcome.

Yet it lies within man to recognize his travail as a punishment and to transmute it into a salutary penance for his and society's offenses against the Creator. Thus to accept and even embrace the irksome circumstances of labor is more than making the best of a bad situation: it is making the most of it. Regarding our work as a penalty attendant on Original Sin and as a penance for actual sin can make all our efforts constructive efforts, that is, re-constructive. When He was asked about the guilt of eighteen random citizens of Jerusalem crushed by the tower of Siloe, Jesus answered,

"Unless you repent, you will all perish in the same manner" (Lk. 13:5). The summons is universal, for all have sinned. Without delving into all the implications of repentance, we can concede that it involves expiating forbidden satisfaction, redressing disobedience, and curbing excesses of the ego. Ideally, a penance should be appropriate, ready-made, and foolproof. What better penance, then, than the services of the vocation of our choice which simultaneously demand hardship, obligation, and self-effacement? No wonder the early Church actually assigned servile tasks as public penance, or that Pope John XXIII awarded a plenary indulgence for simply doing one's job for a month. Thankfully, the scripture that bids us work out our salvation is literally true; and this valley of tears is really the vestibule of Purgatory.

An ounce of prevention is worth a pound of cure. So work should be even more estimable because it helps us to avert sin as well as to atone for it. The adage about what constitutes the devil's workshop might be traceable to some parsimonious Puritan, but the sentiment behind it was the rule-of-thumb asceticism of the prodigal Poverello. On the subject of work, Saint Francis of Assisi spoke with all the emphasis of a broken record. In his two Rules and in various dicta he exhorted the brethren "to toil and exert themselves, lest, giving way to idleness, they stray into forbidden paths"; and he urged them "always to be doing some profitable work so that the devil

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might find them busy." I really believe that, on the great Come-And-Get-It Day, all flesh will see that billions of man-hours shall have done more to keep the bulk of humanity on the straight and narrow than centuries of sermons.

As a sin-preventative, work deserves some further analysis. Even if idleness were not the proverbial open invitation to temptation, it would still be a passport to sins of omission. This sprawling category of culpability has always had a tendency to remain subliminal in the human conscience. Thanks to the revised liturgy—that is, to the new form of the **Confiteor**, which gestures to "what we have failed to do," Catholics should be more aware of the invisible violence one can wreak just by killing time. Perhaps Horace Mann's entry in the imaginary Lost-Found column rings a little less corny to our ears now: "Lost, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever."

But, let's face it, only two items in the Decalogue are expressed positively; so we are conditioned to think of transgressions as acts, not as non-acts. And usually what pricks our consciences is not some nebulous malaise over missed opportunities to do good, but crystal-clear instances of sins of commission. Speaking for myself, I confess that most of my regretful hours lie somewhere in the calendar of my off-hours. The mechanics of our mortal sins are not

hard to fathom. For idleness is not a neutral state of affairs, alas. Boredom or frustration is its inevitable concomitant. The bored man craves for a few kicks in life, and these often issue in the form of kicking over the traces. The frustrated man, even if he is a sage and a greybeard, can stoop momentarily to becoming a juvenile delinquent.

Feckless superstars become pedestrian playboys off the playing field. Virtuoso moviestars become common vandals when they step out of the klieglights into a nightclub. Accountants turn philanderers at weekend "wingdings," and burly bricklayers drink themselves to oblivion on their Friday paycheck. Obviously, professional pressures bear some causal relationship to these moral lapses. But I hardly think that a shrunken workweek or universal unemployment is the *sine qua non* of the sinless society. Even the jaded anti-clerical Voltaire admitted that work was prophylactic: he has disillusioned Candide voice the last words of wisdom: "Shut up, and cultivate your garden!" Putting your shoulder to the wheel, keeping your nose to the grindstone, and gluing your eyes on your work may be rough on the physique; but it does wonders for the soul's shape. Yes, by and large, the best buffer for temptation will always be work... and sleep.

So far this eulogy for useful employment may sound to you as if I'm reaching, trying desperately to make a virtue of a necessary evil. Well, let's consider work in a rosier



light. Speaking positively, work is—or can be—a prayer. It is the only form of prayer that enables us to fulfill our Lord's injunction to "pray always and not lose heart." How work can be construed as prayer should be no more mysterious than the familiar phenomenon of, let's say, a draftsman dedicating his absorption with a blueprint to the wife and children smiling on his labors from the framed photograph on his desk. If, as Saint Paul has it, "God chose us in him [Jesus] before the foundation of the world, that we should be holy and without blemish in his sight and love" (Eph. 1:4), then we should understand that each of us really is working on "special assignment." Accepting and fulfilling that commission from our Chief Executive is communicating with God by intentional prayer. Good ascetical theology teaches us that actions which stem from and implement meditation constitute prayer, though certainly not the most intense degree of spiritual communication. Frankly, I've always thought that the catechism definition of prayer stood in need of revision. "Prayer is the uplifting"—I can see my mother menacing an uppercut to my brother as she rehearsed

his lessons—"the uplifting of the mind and heart to God." It would be more accurate (and encouraging) to say that prayer is the uplifting of the mind and/or heart to God: sometimes the mind can't make it. Saint Paul is certainly commending the commonest sort of prayer when he tells us: "Whatsoever you do in word or in work, do all in the name of the Lord." Doing anything "in the name of the Lord" is pointing the heart, the affections, the intentions at God. Jesus didn't chase Martha out of the kitchen for her lack of devotion; he merely scolded her from the parlour for belittling Mary's more rapt attention to her Master.

To transmute the dross of toil to the gold of prayer, needless to say, requires some kind of deliberate consecration—candles are not necessary—of one's labors to the Lord and an occasional re-dedication. Similarly, that draftsman has to declare his love to the family and shoot a passing glance to the photo at work, or run the risk of having his priorities somersault and losing his family along with himself in his work. It would be scrupulous or superstitious to drive ourselves to distraction by mum-

bling ejaculations every quarter hour; but it would be perverse and unfeeling of us to be habitually forgetful of Whom we are working for.

Most people are normally a good deal more aware of whom they are working for than what they are working at. Whenever anyone asked my father, for instance, what he did for a living, Dad instinctively identified his employment with his management: "I'm with the M.D.C., Chestnut Hill Pumping Station." Except for the rarities who sign in on *What's My Line*, most of the gainfully employed think of themselves as agents rather than artisans. Just how much importance people place on their occupational connections can be overheard at introductory get-togethers. Miss So-and-so is a ghost-writer for Governor Rockefeller—though she works part-time and hasn't eaten a square meal in a month. Professor What's-his-name functions at the Harvard School of Business—his subject is speed-typing. Mr. Whatchacallem is associated with Walt Disney Studios—he sketches in the four-fingered hands of Mickey and his gang. If we can thus sublimate our work naturally, why not supernaturally? It will divinely glamorize our efforts, improve our efficiency, and sweeten our toil to realize and avow that we are, at base, agents for the Almighty. Every time we formulate the morning offering we are punching our eternal time-clock, thereby making the daily grind turn into a prayer wheel that really works. I do believe that the road to heaven

is paved, in this sense, with good intentions.

Work betrays more glorious potential when we look at it as performance. Interestingly, I found the word "performance," a perfectly good synonym for work, lodged in Roget's in a list that included "fulfillment, accomplishment, achievement, flowering" (a narrower sense of the word situates it among music and drama terms). Before we see how well-performed work fulfills man, we should pause to remember how the lack of work can dehumanize a man. According to Victor Frankl, who knew whereof he spoke, the cruelest deprivation inflicted upon the inmates of German concentration camps was the absence of even penal chores. Without tasks whereby to orient their days, the prisoners who had been blue-collar workers and unused to mental gymnastics, virtually fell apart. Less lurid examples of this degeneracy lie closer to home in the form of a notorious welfare system, which turns able-bodied men into assorted creatures such as barflies and lounge-lizards, or in the shape of early retirement enforcement that transforms mature minds into TV vegetables and checker automatons. "I have seen the cedars of Lebanon fall," I mused to myself the day I heard my father—who had sailed the seven seas as a chief petty officer and worked hand in glove with Admiral King on torpedo warheads—give detailed biographies of every character blowing in and out of *Secret Storm*.

Work is so essential to the man-

ness of man that every man-jack of us denominates himself by the job he plies. If you ask me who I am, off the top of my head, I reply, "A priest who teaches English." Just as I would not know who God was unless he had performed the works of creation, so I would be much in the dark as to my ego-identity without being able to refer to personal achievements in the realm of work.

Grant me a man that has carefully selected his life's vocation and made the skills of his trade or profession second nature; set him a challenging task and let him go to town. You will see man in his finest hour—whether making order out of a chaos of notes or conjuring up a radio from a heap of transistors. It was a thrill to see my father, a master machinist, in his prime: the monkey-wrench worked like an extension of his arm; his eyes were as accurate as calipers. That work galvanizes and potentiates human nature seems to be the central theme of the popular movie, *A Day in the Life of Ivan Denisovich*, itself a cinematic masterpiece for the glory of man and God. What but the challenge of work kept Shaw's tongue fluent, Toscanini's ear keen, Rubinstein's fingers nimble, and Einstein's imagination active? In his famous, spirited essay, "Aes Triplex," Robert Louis Stevenson, no shirker himself, claims that the Greeks had productive old age in mind as well as effervescent youth when they coined their proverb, "Those whom gods love die young." Little wonder that work can often prove

to be the apotheosis of man; for the Son of Man divulged: "My Father works even until now, and I work" (Jn. 5:16).

The real apotheosis of man, of course, will come in the afterlife. So let us, finally, address our attention to work as something supernaturally profitable. Certainly this is no place to review the theology of merit, the nature and conditions of heavenly reward—though I would like some time to give a piece of my mind on the subject to unrealistic Christians who preach earthly impotence and celestial equality, to idealistic Catholics who claim to be less ultimately motivated than the saints, and to simplistic Communists who can conceive of the *summum bonum* only as a baker's treat. Suffice it to say, Jesus assures us that there is a way to store up moth-repellant, rust-resistant, burglar-proof wealth in the next world. This side of the grave, eye has not seen nor ear heard the quality or quantity of that reward. As to how we go about amassing these eternal earnings, our Lord is far from vague: we are to love God and our neighbor; we are to keep the Commandments; we are to practice the works of mercy. Everyone knows that the two great Commandments are a resolution of the Ten Commandments, but the works of mercy may seem a bit exotic and extraordinary—to be coterminous with the Decalogue and utterly unrelated to the work that consumes the half of one's waking hours. But properly understood, that catalogue by which our eternal destiny will

be determined is intimately connected with our ethics and our work. I can illustrate the point more succinctly than I can explain it.

The story goes that a pastor had carefully banked the collection for decades to finance the building of a sorely needed new church building. Most of the details of the edifice, he had wisely left in the hands of the architect. But he had penned instructions as to what the six nave windows were to depict, their theme being the works of mercy. Actually, he died before ground was broken, and the windows eventually featured garish portraits of popular saints. So you will look in vain for these stained-glass tributes to the works of mercy.

According to the padre's instructions, the first window was to show a little, old lady stowing cans of

Campbell's soup in a wire cart. The second was to display a begrimed plumber half-way out of a manhole. The third was to feature a nurse adjusting a blanket in an incubator ward. The fourth (as you genuflect and move to the epistle side) was to highlight a young housewife stuffing laundry into a Westinghouse washer. The fifth was to enshrine a dentist plying a drill in a teenager's mouth. And the sixth was to portray two policemen in a patrol car parked beside a traffic light.

The old pastor was right. For our terrestrial tedium more than any other endeavor qualifies us for life everlasting and is, in fact, holy work. What begins as a penance ends as a premium. The ancient proverb is, eschatologically speaking, the stark and startling truth: *Per aspera ad astra*, through hardships to the stars!

## Bonaventure and World Religions

Ewert Cousins

This is a unique moment in the history of religion. As our communication network encircles the earth, men are being drawn ever closer together—across the barriers of space, time, and culture. In this process of convergence, the religions of the world are meeting each other in a new way. Within Christianity the ecumenical atmosphere has spread over the last fifty years: first within Protestantism, then to Orthodoxy and after Vatican II, in a striking fashion, to Catholicism. Now a more complex phenomenon is emerging on the horizon. The great religions of the world—of the East and the West—are coming together in a way unprecedented in the history of mankind. They are meeting in an atmosphere not of conquest, imperialism, or syncretism, but of mutual respect, responsive listening and sharing. What will the future of ecumenism be? We cannot predict. But we can direct our efforts to make the most of the present moment. This is a time of oppor-

tunity and challenge. The theologian must have at his disposal the full resources of his tradition; he must be sensitive to the religious experience of other men; and he must have the imagination to develop new perspectives and new speculative structures in order to contact philosophies and theologies that seem radically alien to his own. In searching for a ground of unity among religions, he must respect the unique and absolute claims of each tradition.

What can Bonaventure contribute to the dialogue of world religions? I believe that he provides special resources both from an historical and a contemporary perspective. He can help us understand our own tradition in its richness and at a decisive period in the shaping of Western culture. Because of his awareness of the depth and nuances of religious experience, he can make us sensitive to the dimensions of religious experience in other traditions. Because of the complexity of his

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thought—his blending of philosophy, theology, and mysticism—he can provide resources for understanding other traditions and for formulating the uniqueness of the Christian claim. And he can offer speculative material for building bridges between Christianity and even the most diverse traditions.

From an historical perspective, Bonaventure and his time deserve special study in the light of the convergence of world religions. The thirteenth century witnessed an extraordinary confluence of major strands of Western religion and philosophy. Christianity, Judaism, and Islam were caught not only in tension among themselves, but in a common struggle with Greek philosophy and science. Bonaventure's thought represents one of the major attempts to deal with these tensions. In his synthesis he blended themes from the Greek Fathers with distinctive qualities of the Latin West; and as a cardinal, he ended his days at the Council of Lyons, which attempted to heal the schism between the Christian East and West. Through Bonaventure and the struggles of his day, we can observe a major formative period in the history of world religions. A re-examination, then, of the thirteenth century in the light of the history of world religions would be enormously fruitful at the present time.

From another standpoint, Bonaventure's thought can be an ideological resource at the present time. His vision is distinctively Chris-

tian; for he not only treats the mysteries of the Trinity and Christ extensively and systematically, but he makes them the central and architectonic elements of his synthesis. The result is a world view that is unmistakably Christian. Yet at the same time, his thought has a universal quality that opens to a broad ecumenism. It is this twofold aspect of Bonaventure's thought which I believe is its most valuable quality at the present time and which I would like to explore in the present study. I will take up three points, indicating how contemporary writers have used Bonaventure's thought either explicitly or implicitly in their approach to world religions: (1) Bonaventure's broad notion of revelation, as employed by Robley Whitson; (2) Bonaventure's doctrine of the Trinity as a way into Buddhism and Hinduism, as suggested by the approach of Raymond Panikkar; and (3) my own study of Bonaventure's Christology as a point of contact with the Tantric traditions of Hinduism and Buddhism.

Our first area of study is Bonaventure's doctrine of revelation. It is precisely here that we find the basis of his broad ecumenism. Bonaventure grounds his doctrine of revelation in the Trinity itself: in the Father's self-diffusive expression of the Son. This Trinitarian expressionism is the basis for the doctrine of exemplarism, since in expressing himself in the Son, the Father produces in the Son all

that he can make. Thus the Son is the exemplar of creation; as the Son expresses the Father, so the world expresses the Son.<sup>1</sup> Consequently, theophany is fundamental to the structure of the universe; it is coextensive with creation and human experience and constitutes the deepest metaphysical and theological dimension of reality. Thus God is manifested throughout the cosmos, and in the multiple dimensions of human experience. Therefore Bonaventure can find the reflection of the Trinity in the material universe, in the human psyche and in man's productive activity.<sup>2</sup> It is this aspect of Bonaventure's vision that Robley Whitson has taken up in his recent book *The Coming Convergence of World Religions*. In his chapter entitled "The Revelational in Religion," he cites Bonaventure explicitly. In fact, he takes Bonaventure as his major ideological source, both as an historical witness to a broad ecumenical attitude within Christianity and as a resource for a contemporary theologian to establish connections with the great traditions of the world.<sup>3</sup>

One of the problems of linking Christianity with Oriental religions is the concept of revelation. Juda-

ism, Christianity, and Islam claim to have received a revelation from God which is embodied in their sacred books: the Bible and the Koran. On the basis of this revelation they distinguish themselves from other religions, and on this basis scholars of comparative religion have distinguished between revelational and non-revelational religions. By drawing from Bonaventure, Whitson re-examines this issue. Although Bonaventure gives a special place to the book of Scripture, he does not isolate it from the book of creation or the book of life. The book of Scripture is to be read in the larger context of the theophanic universe. The entire universe and human experience are basically revelational; hence the book of Scripture is organically related to the book of creation. Whitson cites texts from Bonaventure's *Quaestiones Disputatae de Mysterio Trinitatis*, indicating the theophanic nature of the universe through the metaphor of the book. Through the book of creation, the book of Scripture and the book of life, the Trinity is revealed:

...the foundation of the whole Christian Faith... has a triple testimony... considered from the standpoint of three books: the book of creation, the book of scrip-

<sup>1</sup> St. Bonaventure, *Collationes in Hexaëmeron*, Coll. 1, §§12-17 (V, 331-32); *De Reductione Artium ad Theologiam*, §12 (V, 322-23); *De Mysterio Trinitatis*, q. 8, ad 7 (V, 115).

<sup>2</sup> St. Bonaventure, *Itinerarium*, cc. 1-3 (V, 296-306); *De Reductione*... (V, 319-25).

<sup>3</sup> Robley Whitson, *The Coming Convergence of World Religions* (New York: Newman Press, 1971), pp. 147-65.

ture and the book of life... The book of creation... first shown to our senses gives a two-fold testimony... For every creature is either a vestige only, of God such

as are corporeal natures, or also an image of God as are intellectual creatures.<sup>4</sup>

Although this double testimony of the book of creation was adequate for man in his state prior to sin, the book of creation has become obscured and the eye of man has been clouded by sin. So divine providence has given the testimony of a second book, the book of Scripture. In addition to the book of creation and the book of Scripture, Bonaventure calls attention to the testimony of the book of life:

But since "not all obey the Gospel," and this truth [that is, the doctrine of the Trinity] is above reason, therefore Divine Wisdom provided an eternal testimony, which indeed is the book of life. Now this book of life through itself and in itself explicitly and expressly gives irresistible testimony... to those who with face unveiled see God in the homeland [that is, at the completion of man's journey of return to God], but on the way it gives testimony according to the influence of the light which the soul is capable of in the wayfarer's state... It enlightens in two ways, namely, through an innate light, and through an infused light...<sup>5</sup>

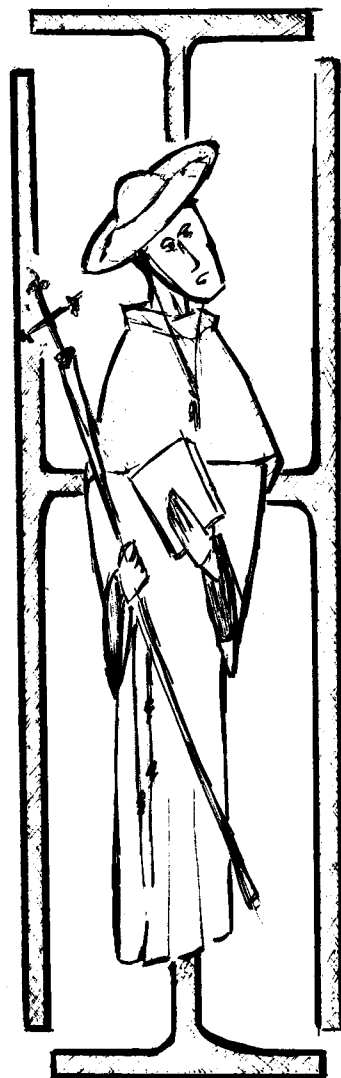
Whitson takes Bonaventure's notion of the book of life and applies it to human experience. For Whitson, the book of life refers not directly to the Son in the Trinity, but to human experience as it reflects God. Although this is a non-

technical use of the Bonaventurian term, I believe that it is quite compatible with Bonaventure's vision; for it expresses the theophanic nature of human experience. In the light of an expanded notion of revelation derived from Bonaventure, Whitson examines Buddha's enlightenment experience and texts from Confucianism and reads them as revelational. In this way he is able to see as revelational two religious traditions which are usually placed at the opposite pole from the revelational religions of Judaism, Christianity, and Islam. Whitson's use of Bonaventure suggests that the latter's thought can provide a large ideological framework for two positions current among Christian theologians: that non-Christians are saved not in spite of but through their religions; and that Christianity will not understand fully its own revelation until it sees it in the light of the religious experience of all men.

While Whitson sees human experience as revelational, Raymond Panikkar believes that one must distinguish various forms of religious experience. In his book *The Trinity and World Religions*,<sup>6</sup> he examines three types of religious experience which correspond to three aspects of the divinity. Found throughout the world, these three types of religious experience can be understood in the light of the Christian doctrine of the Trinity.

By using this Trinitarian approach to world religions, Panikkar is able to relate Christianity to Buddhism and Hinduism at points where these traditions differ most widely from Christianity.

Stated very briefly, Panikkar's position focuses on silence, speech, and unity. The deep religious experience of silence he relates to the Father in the Trinity and to the Buddhist experience of nirvana. Speech is related to the Son, for the Son is the expression, the Word and the Image of the Father. In this perspective, Judaism, Christianity, and Islam can be seen as religions of the word; for it is in and through the word that God communicates to man. While these religions reach their goal in and through the word of God, the Buddhist moves to the depth of silence by negating the way of the word, of thought, of logos. This is seen very graphically in the techniques of Zen Buddhism. While the Buddhist negates the word to achieve silence and the Christian moves through the Word to the Father, the advaitan Hindu experiences the unity of himself and the Absolute. This experience of undifferentiated unity is the third element in Panikkar's Trinitarian approach. This experience of unity or immanence, Panikkar relates to the Spirit in the Trinity, for the Spirit is the union of the Father and the Son. Thus in Panikkar's perspective, Buddhism can be



<sup>4</sup> St. Bonaventure, *De Mystero Trinitatis*, q. 1, a. 2, concl. (V, 54); Whitson, p. 152.

<sup>5</sup> *Ibid.*, p. 55; Whitson, p. 153.

<sup>6</sup> Raymond Panikkar, *The Trinity and World Religions* (Madras: The Christian Literature Society, 1970); cf. also Raymond Panikkar, "Towards an Ecumenical Theandric Spirituality," *Journal of Ecumenical Studies* 5 (1968), 507-34.



called the religion of the Father; Judaism, Christianity, and Islam the religion of the Son; and advaitan Hinduism the religion of the Spirit.

Panikkar's approach through the Trinity provides a model for dialogue which allows for pluralism while affirming unity. The Christian can relate to the Buddhist as one who has contacted the silence of the Father and to the advaitan Hindu as one who has experienced the mystery of the unifying Spirit. In this way the Christian can respond positively to the other traditions without having to reduce them to his own; rather he can accept difference in unity according to a Trinitarian model.

Although Panikkar does not mention Bonaventure in his analysis, I believe that his approach reflects the Bonaventurian tradition and extends it to a new level. In an article on Panikkar's position,<sup>7</sup> I have argued that his Trinitarian approach harmonizes with the classical vestige tradition and brings this tradition into the realm of universal religious experience. Following Augustine, Bonaventure saw the reflection of the Trinity in the material world and in the psyche.<sup>8</sup> Christian theologians have also seen this reflection in the Old Testament and in the triads of Greek philosophy. It is not surprising, then, that a contemporary theologian like Panikkar—at a time when the religions of the world

are converging—should find a reflection of the Trinity in the divergent strands of man's religious experience as these have developed in their highest forms. To grasp the significance of Panikkar's approach, I believe one should situate it within the tradition of Trinitarian theology, of which Bonaventure is one of the foremost spokesmen. Hence Bonaventure offers rich resources here, not only to support Panikkar's approach from the Christian tradition, but also to provide technical clarification for his distinctive mode of theological thinking.

Panikkar's thought calls for a radical re-examination of the Christian doctrine of the Trinity, since his ecumenical vestige doctrine includes elements that have not been formally thematized by the Christian tradition. For example, he describes the Father as silence rather than power. The question arises: Is Panikkar's position contrary to the Christian tradition? Or is the convergence of religions bringing to light a dimension of the Trinitarian mystery that has been latent in the past? Bonaventure's thought can be of great assistance here. In addition to his explicit vestige doctrine, Bonaventure has a systematic treatment of the Father. In both cases, the Father is conceived as power: in the power, wisdom, and goodness of creation, the Father is reflected in power; in the Trinity

Bonaventure describes the Father as "fountain-fulness," the fecund source of the generation of the Son. Is there in Bonaventure a hint of the silence of the Father? I believe there is. Bonaventure acknowledges that innascibility and paternity both apply to the Father, and he claims that innascibility is the root of paternity.<sup>9</sup> If we make explicit the logic of the coincidence of opposites which permeates Bonaventure's system and apply this logic to the Father, then we can see that the element of power in paternity is balanced by silence; hence we can interpret innascibility as silence.<sup>10</sup>

This leads us to re-examine the seventh chapter of the *Itinerarium*. Does the seventh chapter express a type of apophatism in which all finite modes of thought are transcended in the mystical experience? Certainly this is the case. But does it also suggest a second level of apophatism, in which one enters into that aspect of the divinity which Panikkar describes as the silence of the Father? I believe that there is evidence for this in-

terpretation, which we can only briefly summarize here.<sup>11</sup> Note that the seventh chapter comes immediately after Bonaventure's treatment of the Trinity, which focuses on the Father as the source of the self-diffusiveness of the good in the Trinitarian processions.<sup>12</sup> In the light of the logic of the coincidence of opposites and the interpretation of paternity and innascibility given above, it would not be an exaggeration to read Bonaventure's quotations from the Pseudo-Dionysius, with their images of darkness and silence, as referring to the silence of the Father.<sup>13</sup> In view of this, Bonaventure's concluding statement is especially suggestive:

Let us die, then, and enter into darkness. Let us silence our cares, our desires, and our imaginings. With Christ crucified, let us pass from this world to the Father, so that, when the Father is shown to us, we may say with Philip: It is enough for us [Jn. 13:1; 14:8]...<sup>14</sup>

The Christian, then, can approach world religions, as Whitson does, through Bonaventure's notion of cosmic revelation; and with

<sup>9</sup> Bonaventure, *I Sent.*, d. 27, p. 1, a. un., q. 2, ad 3 (I, 470-72); cf. 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), pp. 29-36.

<sup>10</sup> Ewert Cousins, "La 'Coincidentia Oppositorum' dans la théologie de Bonaventure," *Actes du Colloque Saint Bonaventure, Études franciscaines* 18 (Supplément annuel, 1968), 15-31; "The Coincidence of Opposites in the Christology of Saint Bonaventure," *Franciscan Studies* 28 (1968), 27-45; "The Trinity and World Religions," 496-98.

<sup>11</sup> I have developed this interpretation at greater length in a paper delivered at the Sixth Conference on Medieval Studies, sponsored by The Medieval Institute, Western Michigan University, Kalamazoo, Michigan, May 16-19, 1971.

<sup>12</sup> St. Bonaventure, *Itinerarium*, c. 6, n. 2 (V, 310-11).

<sup>13</sup> *Ibid.*, c. 7, n. 5 (V, 313); Dionysius, *De Mystica Theologia*, I, 1.

<sup>14</sup> *Ibid.*, c. 7, n. 6 (V, 313).

<sup>7</sup> Ewert Cousins, "The Trinity and World Religions," *Journal of Ecumenical Studies* 7 (1970), 476-98.

<sup>8</sup> *Ibid.*, 492-98.



Panikkar he can establish rapport with diverse traditions in the light of the Trinity. But there still remains the problem of Christ. While revelation and the Trinity are modes of universalizing the Christian perspective, the doctrine of Christ particularizes and differentiates. Ultimately it is Christ who separates Christianity from other religions. This is undoubtedly the most complex problem facing the Christian in the dialogue of world religions. Both Whitson and Panikkar acknowledge this problem and explore it. Bonaventure offers assistance here in two ways. First, he is quintessentially Christian; for him Christ is the center of the universe, of history, of human existence, of revelation. His Christology is both universalized and particularized. He blends the universalizing Logos Christology of the Greek Fathers with the particularizing incarnational Christology of the West. Hence, one can turn to Bonaventure for a richly articulated doctrine of Christ which is distinctively Christian to the core.

Paradoxically it is Bonaventure's notion of Christ the center that can open new ecumenical possibilities for Christology. If the notion of Christ the center is examined in the context of Mircea Eliade's research into primitive religions, of Carl Jung's research into the

human psyche and Giuseppe Tucci's research into the mandala in Hinduism and Buddhism, then we may be able to view incarnational Christology in a more ecumenical perspective.<sup>15</sup> According to Eliade, the category of the center is widespread in primitive belief and ritual; according to Jung, the center can symbolize the Self, which is the root, organizing principle and religious core of the psyche. Accepting the general lines of Jung's position, Tucci explores the meaning of the center in the use of the mandala in Oriental religions. The mandala is a design, with a circle or square and prominent center, used in the Tantric traditions of Hinduism and Buddhism for meditation and ritual. In an article entitled "Mandala Symbolism in the Theology of Bonaventure,"<sup>16</sup> I have argued that Bonaventure's vision follows the pattern of a mandala, with Christ as its center. I have claimed that the mandala, especially the notion of the center, is the proper category for understanding Bonaventure's Christology and his entire theology. The fact that the category of the center is found throughout the world and throughout human history indicates a basis for ecumenism, even through incarnational Christology. Many complex problems remain. How is Christ related to the center

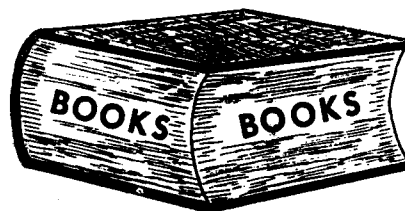
<sup>15</sup> Mircea Eliade, *Traité d'histoire des religions* (Paris: Payot, 1964); C. G. Jung, *Psychology and Alchemy*, vol. 12 *The Collected Works of C. G. Jung*, trans. R.F.C. Hull (New York: Pantheon Books, 1953), pp. 91-213; Giuseppe Tucci, *Teoria e pratica del mandala* (Rome, 1949).

<sup>16</sup> Ewert Cousins, "Mandala Symbolism in the Theology of Bonaventure," *University of Toronto Quarterly* 40 (1971), 185-201.

of the Buddhist and Hindu mandalas and to the archetype of the Self as studied by Jung? If this is a fruitful area of investigation—as several fields of research have suggested—then among Christian theologians Bonaventure offers one of the richest sources for exploring Christocentricity.

In conclusion, we see that in three major areas Bonaventure's thought is a rich resource for advancing the dialogue of world religions: in the doctrine of revelation, of the Trinity, and Christology. In each area, however, the

encounter with world religions can enhance our understanding of Bonaventure by enlarging our horizon, by forcing us to go deeper into his thought, and by leading us to make explicit what was only explicit. This deeper understanding of Bonaventure can, in turn, shed new light on the Christian tradition not only in its past and present, but also in its future possibilities. As mankind moves forward toward the convergence of world religions, the journey can be clarified in many ways by the itinerary which Bonaventure provides.



*The Byzantine-Slav Liturgy of St. John Chrysostom: Its Origin and Evolution.* By Casimir Kucharek. Allendale, N.J.: Alleluia Press, 1971. Pp. 836. Cloth, \$11.75.

*Reviewed by Father Richard J. Mucowski, O.F.M., M.A. (Theology, Augustinian College, Washington, D.C.), Instructor at Bishop Timon High School, Buffalo, New York. Father Mucowski is a Bi-Ritual friar who regularly works in St. Stephen's Byzantine Catholic Church, Amherst, New York.*

Finally, we have a work on the Liturgy of St. John Chrysostom that is both comprehensive and unified in

its approach to the theology and mentality of the Eastern Rite Catholic of the Byzantine-Slavonic Rite. The author has been blessed with the remarkable talent of a multi-lingual background, which he has applied to his research on the Liturgy. As the jacket reports, "What Jungmann had done for the Roman Mass, Kucharek has done for the Byzantine."

Kucharek writes for a mixed audience. Clergy, seminarians, and the educated layman can gain a great deal from this masterpiece of liturgical research. There may be some problem with the technical language of Part I; but the author writes clearly and tries to explain the Eucharistic developments and their relationship to earlier Jewish prayer forms with a broad reading public in mind.

In any encyclopedic effort like this one, weaknesses will appear—which is not to say that any of those found in *The Byzantine-Slav Liturgy* are serious. The presentation is in two parts: (1) Ancient Liturgies and the

Origins of Rites, and (2) The Divine Liturgy in Detail.

Part I is, for the most part, well researched; yet the citation of the *Nelson Catholic Commentary on Holy Scripture* (1953), which was outmoded in scholarly circles before it was printed, may give the reader pause about the quality of source material. This reviewer is happy to note that throughout the remainder of the book the author's sources were in order. In the space allotted for Part I, at any rate, Kucharek provides a vast amount of background material on the development of the liturgy—material which proves very useful in the book's second part. He traces the Eucharistic Rite through its origin in the Apostolic Liturgy right to its development in the East and West Syrian derivations. From here he jumps into the chapter entitled "The Oriental Rites. Today," a section which seems better conceived as an appendix to the book. This chapter seems only to dampen the natural progress of the author's thought, and it reads like an historico-statistical appendix to Kenedy's *Catholic Directory*.

Part Two is entitled "The Divine Liturgy in Detail," and it embodies six sections of explanation spanning the Divine Liturgy from the priest's preparatory prayers to the final blessing. It is certainly the most complete and best researched explanatory commentary that this reviewer has seen to date, unsurpassed even by Nicholas Cabasilas' *Commentary on the Divine Liturgy*. Where Cabasilas' work was both an allegorical inter-

pretation of the Liturgy of John Chrysostom and somewhat polemically anti-Catholic, this work remains true to its author's purpose: delineating the Liturgy's historical development. Yet in all candor it must be admitted that the author's own Catholic bias occasionally appears as, e.g., where he says that "the primacy of the Bishop of Rome was recognized as a primacy not merely of honor but also of jurisdiction" (p. 82, italics in original). It seems the Orthodox brethren would contest this statement even though it could be bolstered by patriotic citations.

Another admittedly minor flaw which ought nonetheless to be pointed out is the author's tendency to refer to the Byzantine Liturgy as "the Mass." The Byzantines use the term Liturgy for the Eucharistic celebration, and Kucharek should have followed this usage consistently.

The book contains an excellent bibliography and two indices listing sources and names and topics. Also included are three appendices: (A) the Anaphora of St. Basil; (B) sources of the Syro-Antiochene Anaphoras; and (C) printed Greek Leiturghika and Slav Sluzhebnyki.

In summary; this book is excellent and well worth purchasing for anyone who is interested in the Byzantine Rite. It is excellent in terms of scholarship, depth of theological and liturgical insight, and the full spirituality it uncovers to its reader. It fills the gaps which have existed in the Byzantine-Slavic tradition since Cabasilas' *Commentary*, and it surpasses that work.

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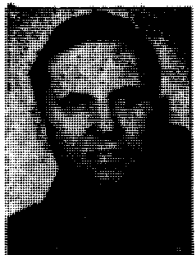
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## COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the March issue of THE CORD were drawn by Sister Mary Regina, P.C.P.A., a contemplative nun at Sancta Clara Monastery, Canton, Ohio, whose art has graced such periodicals as the *Franciscan Herald* and the *Queen of All Hearts*.

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## Grace and Truth

It is of the essence of religious life to be a shared following of the evangelical counsels, an attempt with others to draw closer to God. Formation to community—even if at times it has been over-formation—has ever been the concern of followers of Francis as well as of all religious groups. The predominant model or image used to explain the communal idea has been that of a family, a warm, co-operative group of persons directed by an exemplary father or mother. Post-formation experience made many a religious aware of a gap between that ideal and reality, a gap that pre-Vatican II religious could live with, if only painfully.

Since that Council, the family model of religious life has been questioned, particularly with regard to the notion of religious superior as father or mother, and religious as children. While the old paternalism has certainly gone, the hue and cry for "leadership" strikes me as a plea for the direction and inspiration that "the head of the family" should supply. The realization that a religious community is a voluntary association of adults, a fraternity, a brotherhood, is nonetheless sheer gain; for a family is after all something one grows *out of*, whereas a fraternity is something you grow *into*.

Some critics of the family model challenge the qualifiers more than the model itself. The religious community, in their approach, would still be seen as a family, but a "new-fashioned" one, as it were: one where common meals are a rarity, where common tasks do not exist, where common prayer is an impossibility (because of the generation gap), where common recreation is uncommon. Proponents of this view forget that this new-style "family" is rocked by profound problems of alienation, of disunity—problems which may well be generated by the precise style envisaged as normative.

Regardless of where it is in family life, in religious life it is evident that abandonment of community prayers, meals, work, recreation (more and more religious seek it outside the community) is not at all bringing persons together for God. On the contrary, the altered model of the religious "family" is slowly turning religious houses into boarding houses—even empty boarding houses.

The substitution of the "team" for the "family" model is not an answer to the confusion about community. The notion of "team" expresses one feature of religious life: that people work together toward a common goal. But religious have to be for one another in a way far more real than members of a team have to. And religious service has to be rendered in a way that looks beyond immediate rewards and punishments. In this way it differs quite radically from teamwork.

Even the notion of "fraternity" has its shortcomings. The outstanding fault of this model is that a fraternity is something you join for what you can *get*, rather than for what you can contribute. Your needs measure the limit of your association with a fraternity, not its needs; and hence your membership may be ephemeral—tenuous. The fact that many religious today are inclined to view their commitment to the community in these terms is no justification of such a perspective. Quite the opposite; we may at least ask whether the bitter fruit is not revealing the nature of the tree which has borne it.

In my judgment the religious community is a unique reality, and one not understood adequately if portrayed as limited by any one model or image. What is vital to religious life is a shared life of prayer, work, play, meals, life-style. Community is *built* by free responses of persons to and with other persons in these areas. The argument, "I don't get anything out of community prayers (meals, etc.)," is irrelevant. Others do benefit from such an individual's presence, whether or not he is aware of the fact—or such, at any rate, has been my experience. And others have a right to expect that presence, for they did not come to a secular institute, much less to a corporation, but to a *religious order* or *congregation* which guaranteed them support in their search for God by their following of the gospel counsels.

A note of caution may be in order. The notion of "shared life" has to be different in larger communities (of, say, more than fifteen members) than in the more intimate groups. The commitment of every individual to every aspect of community life: work, prayer, meals, recreation, is impossible in the larger communities, and this is no cause for alarm. The size of such communities makes possible degrees of involvement and allows those whose perception of "sharing" differs from others' to grow. (Praying together once a day is regarded by many as generous, by some as minimal, by others as insignificant.) But the occasion for growth may also be an occasion for stagnation, and what has to be guarded against both on the part of individuals and on that of their overseers, is a patterning which eliminates over a length of time any sharing of prayer, work, play, or meals. If brotherhood means loving one another, and love means wanting to be present to each other, then brotherhoods that want to survive had better be together often.

*St. Julian Davis*

## The Call to Franciscan Life

Lawrence Landini, O.F.M.

I would like to do three things in this article. First, I want to say something about the meaning of vocation in general and Franciscan vocation in particular. Second, I shall present some of the theological underpinnings of vocation promotion. And finally, I intend to discuss the means of fostering vocations to Franciscan life on the basis of the responses coming from the vocation offices of the English Speaking provinces and custodies.

### The Meaning of Vocation

K. Rahner and H. Vorgrimler offer a definition of a vocation in their theological dictionary: "The recognition by an individual that a particular career (mode of life) corresponds to God's permissive or jussive will for him and is the life's work in which he can gain his eternal salvation."<sup>1</sup> This generic description of the word "vocation" could cover Christian life itself as well as any particular mode of living out one's baptismal commit-

ment or unique way of serving the Christian community. Whether we consider vocation in this generic way to apply to Christian life itself or to a particular style of life, we can distinguish some important aspects common to the notion of vocation itself.

There is, first of all, human judgment involved. A man or woman opts for the Christian life or any distinct way of living it, for example, as a celibate, a religious, a priest, a married person. The human judgment here touches on the believer's deepest hope, that the way he chooses to live out the rhythm of dying and rising with Christ corresponds to the will of the Father for him. Each of us hopes that we are led by the Spirit to live out our baptismal commitment in the particular mode, state of life, and/or career we have chosen.

The human judgment that is made, hopefully under divine inspiration, is, of course, subject to

<sup>1</sup> K. Rahner & H. Vorgrimler, *Theological Dictionary* (New York, 1965), p. 483.

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the critical eye of the Christian community. One of the principal purposes of the catechumenate in the early Church was to provide a context in which the personal conversion experience of a catechumen could be brought into focus and into public scrutiny. Only after the person exhibited signs of inner conversion, only after there was sufficient evidence that this person had mastered the faith activities of the Christian community and thus had already died with Christ, was he judged ready to celebrate baptism and his resurrection with Christ. The time of the catechumenate was above all a time of proving a vocation to the Christian life.

Implicit in our discussion of a Christian vocation is the role of the Spirit on which I have briefly touched. The call to inner conversion, the call to Christian vocation, is predicated above all else on the role of the Spirit of Jesus who alone draws a man to the Father. The scriptures abound with references to the truth that it is God who chooses, God who elects, God who invites: "Follow me" (Mk. 1: 17). "You have not chosen me, but I have chosen you" (Jn. 15:16).

Because of the human judgment involved in discerning whether or not I or another man is called by the Spirit, the Christian community is involved. The charism of a Christian vocation itself is to be tested. There are some other important aspects of a Christian vocation that we need mention so as

to shed light on the meaning of a Franciscan vocation; for indeed, a Franciscan life must be seen within the context of the vocation to Christian discipleship.

Karl Hermann Schelkle, in his book *Discipleship and Priesthood, A Biblical Interpretation*, offers the following earmarks of Christian discipleship:<sup>2</sup>

1. The call to discipleship depends completely on the vocation by God. The decisive element in the vocation and in the following is not the performance of the disciple, but God's preceding act of electing and creating.

2. To follow Jesus is to take on the fortunes and life of the master. Following Christ means following him in his suffering and to his cross. Whosoever declares himself for the Messiah ought to know that he is risking his life.

3. Jesus' followers are prophets, i.e., spokesmen for another, God himself. As Jesus himself based his authority only on the Father whom he revealed, so also his disciples renounce any objective establishment of their own authority. What is involved, moreover, is not a commitment to an outstanding platform but commitment to a person. The disciple always remains a disciple, as Jesus says, "for my sake" (Mt. 10:39).

4. Closely related to this last point is the characteristic of the true disciple which reflects the kenotic attitude of Christ Jesus. It is the attitude of not having any thought for one's own honor or

one's own good, but emptying oneself, as Christ did when he sacrificed himself, becoming obedient unto death. So important is this kenotic characteristic of Jesus and those who follow him that deep thinkers and scholars, like Raymond E. Brown, reflect upon the present identity problem among priests today in terms of it. Father Brown writes:

I mentioned that some of the "identity crisis" among priests today may be related to different conceptions of priestly activity; but on a deeper level I would think that the only identity crisis truly worthy of the name occurs when, amidst the legitimate differences in priestly work, the priest begins to forget that it is Jesus Christ to whom he is bearing witness.<sup>3</sup>

In other words, the kenotic attitude demands of the Christian disciple, whether he be priest, layman, or religious, that he always know that he is someone else's ambassador (2 Cor. 5:20), that he is a steward and minister of mysteries that are God's (1 Cor. 4:1).

There is at least one other aspect of Christian vocation that Schelkle draws from his New Testament studies: permanency of commitment.<sup>4</sup> Christian vocation is irrevocable: "No man putting his hand to the plough and looking back is fit for the kingdom of God" (Lk. 9:62). The disciple who follows Jesus leaves everything behind (Mk. 10:28). Following Jesus means a radical decision that does away with all other circumstances of a



man's life. The "following" no longer even allows one to go off to bury a dead father (Lk. 9:59-62).

Process is also involved in vocation. As a dynamic process, one's Christian vocation may be seen as a lifelong progressive developmental process in which a human being strives to integrate into the needs and demands of his everyday life the ideals of the gospel incarnated in Christ Jesus. In this process, he is helped with his vocation by other committed men. Together they respond to the demands of the changing space-time continuum in the light of the

<sup>2</sup> Karl Hermann Schelkle, *Discipleship and Priesthood: A Biblical Interpretation* (New York, 1965), pp. 9-32.

<sup>3</sup> Raymond E. Brown, *Priest and Bishop: Biblical Reflections* (New York, 1970), p. 45.

<sup>4</sup> Schelkle, pp. 18ff.

gospel and thus, together, maintain their identity, their unity, their continuity with the Christ who is yesterday, today, and forever.

Christian discipleship is integral to the Franciscan vocation. And this is only to be expected, since Franciscan life is a radical, literal following of the kenotic, obedient, and celibate Christ of the gospels; much of what has been said about Christian vocation therefore applies to Franciscan vocation. What remains to be seen, very briefly, is that Francis saw the connection and insisted upon these aspects of Christian vocation for his way of life. Rather than take each aspect of Christian vocation or discipleship, however, I would like to limit myself to two aspects: the call of the Spirit, and the permanency of commitment.

One of the overriding convictions of Francis' life was that no one showed him how to live "but the Most High Himself made it clear ... [to] live the life of the Gospel."<sup>5</sup> We learn from Celano that Francis was prepared to go the way of gospel life all alone after he heard the scriptures about how the disciples of the Lord went about without staff and cloak and preached the gospel from town to town.<sup>6</sup> But, Celano adds, the Lord had mercy on Francis and sent him

Bernard, because Francis needed a faithful friend.<sup>7</sup> Here and elsewhere, Francis frequently recalled that it was the Lord who sent him brothers.

The coming of many brothers into the new order is described in Celano as the work of the Spirit creating great wonder and joy among the people of God:

There was indeed at that time a great rejoicing and a singular joy among St. Francis and his brothers whenever one of the faithful, no matter who he might be or of what quality, rich or poor, noble or ignoble, despised or valued, prudent or simple, cleric or unlettered or lay, led on by the spirit of God, came to put on the habit of holy religion.<sup>8</sup>

The *legendae*, too, cite instances of Francis basing his acceptance or non-acceptance of men into the order on whether or not they were led by the Spirit of the Lord.<sup>9</sup> The importance of stressing the role of the Spirit in a Franciscan vocation should be obvious. It is the Spirit who gathers men into our brotherhood—not gimmicks or promotional techniques.

In the second chapter of our Rule we read, "It is absolutely forbidden to leave the Order, as his holiness the Pope has laid down. For the Gospel tells us, 'No one, having put his hand to the plough and look-

ing back, is fit for the kingdom of God'" (Lk. 9:62).<sup>10</sup> This irrevocable decision to live the gospel life in obedience, without property and in chastity was concretized in medieval society by Francis' insistence that those who came after him would have to divest themselves of all things. According to the holy gospel, "they shall go and sell all that belongs to them and endeavor to give it to the poor" (Mt. 19:21).<sup>11</sup> Again, in the Legend of the Three Companions, we hear Francis telling Brother John:

If you want to be of our company, it is necessary that you divest yourself of all belongings of yours that you can claim without scandal and give them to the poor ... according to the Holy Gospel and because that is what brothers of mine, who were able, have done.<sup>12</sup>

In the light of these two considerations: the call of the Spirit and permanency of commitment, Franciscan vocation is seen to be, like Christian vocation, a life-long process of progressive development in which a man constantly responds to the call of God. "Brothers," Francis would say, "let us begin to do good, for up to now we have done little." What a man tries to do under divine inspiration is continually to integrate into the needs and demands of his particular life situation the ideals, the values of Franciscan life. Hopefully, the ideals are incarnated in the fraternity where other men may be found striving to integrate Fran-

ciscan values or ideals into their personal lives, so that together the friars may have a sense of their identity, unity and continuity and an ever-deepening relationship with God.

Such a dynamic understanding of vocation presumes that there are core values or ideals possessed within the Franciscan fraternity which a friar can, with the help of the Spirit, integrate into his personal life with all its complexities. I submit that our order is in possession of such values and ideals. Among them are these:

1. The following of Christ and the gospel in joy and simplicity of heart.

2. A growing knowledge and deepening love of the gospel closely related to the ever-deepening understanding the Church gains of herself (a mystery) and of her mission to the world.

3. A commitment primarily to a way of life rather than to any particular work or apostolate—a gospel way of life lived in fraternity which is powered by faith, hope and charity and manifests itself by a permanent commitment to celibate love, a sharing of goods and an ordered fraternal cooperation.

4. A spirit of minority which manifests itself by seeking a lowly place in God's Church, preaching the gospel to the poor, accepting duties that are distasteful, and

<sup>5</sup> Saint Francis, *Testament*, in Placid Hermann & Benen Fahy, eds., *The Writings of St. Francis* (Chicago, 1964), p. 68.

<sup>6</sup> 1 Celano 22.

<sup>7</sup> 1 Celano 24.

<sup>8</sup> 1 Celano 31.

<sup>9</sup> For example, R. Brooke, ed. & tr., *The Writings of Leo, Rufino, and Angelo, Companions of St. Francis* (Oxford, 1970), n. 28, pp. 138ff.

<sup>10</sup> Saint Francis, *Rule of 1223*, Hermann & Fahy, p. 58.

<sup>11</sup> *Ibid.*

<sup>12</sup> Brooke, p. 121.

striving not for security but rather glorying in the insecurity that will bind us to the Lord and our brothers.

Fidelity to this Franciscan vocation, this process of integrating such ideals into our concrete lives, under the influence of the Spirit, is quite relative to the question of vocation promotion. It is quite relative to the maintenance of our own identity, unity and continuity in a rapidly changing world. Our awareness of this is reflected in the responses received from many provinces which said in so many words that the problem with vocations today is our lack of identity or the presence of many inauthentic friars in our brotherhood.

### Vocation Promotion

At this point I would like to take up the question of Vocation Promotion, rather than deal with the identity problem and the breakdown of continual metanoia in the lives of our brothers. This is something for each one of us to consider ourselves; let us be sure of our ideals and values; let us be sure of our effort, with God's help, to integrate these values into our contemporary situation in a way that enables us to maintain continuity with our past, unity in the present, and a sense of continuity as we go forward into the unknown.

To come to grips with the meaning of vocation promotion we would

have to take our cues once more from the gospel. What the gospel seems to tell us is this: Values and ideals are not imposed; men are invited to accept them.

Frequently the Gospels mention that Jesus spoke with authority. The authority with which he spoke is distinct from coercive power. His authority would be more like exhortation, the wisdom emanating from the bald and grey-haired senator of Rome during the classical period, rather than the fiery threats of a despotic emperor. Men are invited to accept the gospel: the good news; they are not constrained to follow Christ. The inner beauty of the ideal, of the value, especially as they are incarnated in the person proclaiming them, is meant to move, modify, direct, constrain and influence other men.

This approach is reflected in the New Apologetic described by Gregory Baum in his book, *Man Becoming*. Rather than an approach which says, "Listen, this is the message of the Gospel and here is the proof that it is of divine origin," we hear: "Listen, this is the message of the Gospel. It tells you the wonderful things that have happened in your life."<sup>13</sup> In contrast to the older or what Blondel called the apologetics of the threshold which implicitly threatens those who do not believe, we have in the newer apologetic an invitation to come and see... see if something doesn't ring true in

your own life and in the lives of other committed people.

If by vocational promotion one understands such promotion to be invitational, I doubt if anyone can have difficulty accepting the concept of promotion. If such an invitation may go forth from the Church to the world, why can it not go forth from a family within the Church? The problem is, however, whether or not we friars minor can utter a convincing invitation to the contemporary world.

If by vocational promotion, one understands an invitation which runs an honest competition to the values of the world (in the Johannine sense), I doubt if anyone can have difficulty accepting the concept of promotion. Even an invitation which competes with the beauty of Christian married life, as for example the beauty of celibate love in community, a love which reaches out to many, cannot be questioned. The real problem is, Can we utter a persuasive invitation to the life of the Friars Minor in the Modern World?

The persuasiveness of such an invitation depends, no doubt, on the correspondence between what is offered and what is possessed. We can give of ourselves only to the extent that we ourselves possess ourselves. We cannot share this life with others unless there is something beautiful in our lives which people see worth sharing with us.

Perhaps the invitation to join our way of life would be more convincing, more persuasive, if the values and ideals incarnated in the lives of friars were in sharp contrast to the phony values of modern society. Youth today, in increasing numbers, finds itself rebelling against a debased value system in a bankrupt society. Theodore Roszak, in his book, *The Making of a Counter Culture*, has drawn attention to Toynbee's insight that Christianity has proved itself most virile in its long history when it has been more concerned with absurdity rather than with relevancy; that is to say, when it has stood in sharp contrast to the corrupt society in which it found itself.<sup>14</sup>

At this point, I would not want to make the mistake of projecting vocational promotion problems on the whole Church: a tactic which gets us off the hook a bit too easily. There is certainly room for each one of us, each province, each friary in our order, to face the kind of questions which should put Franciscans in sharp contradiction to the society in which they find themselves. Are we collapsing under the weight of our own affluence? The soft life? The mediocre stand on racism, war? Are we perhaps ourselves violent men who can hate because of the color of another man's skin or the cut of his hair? Do the kinds of weaknesses we have individually and collectively raise the question as to

<sup>13</sup> Gregory Baum, *Man Becoming: God in Secular Language* (New York, 1970), pp. 19-20.

<sup>14</sup> Theodore Roszak, *The Making of a Counter Culture: Reflections on the Technocratic Society and Its Youthful Opposition* (Garden City, N.Y., 1968), pp. 42ff.





## Fostering Vocations

For the most part, I would generally indicate the present situation of vocation recruitment in the English Speaking Provinces. Then I would point out some of the difficulties encountered in vocation promotion. Finally, I would raise some questions about the future of fostering vocations to Franciscan life.

Five of six American provinces are operating a high school or minor seminary. The other province maintains something like a minor seminary. The English and Irish provinces do not have minor seminaries. This indicates, together with the other data submitted by the provinces, that a good bit of time, money, and manpower is spent on the recruitment of grammar-school boys for our way of life, particularly for the priesthood. Talks in schools, advertising, personal contacts by provincial and local vocation directors are the usual means of reaching these young men.

Nearly all the provinces indicated that they are actively pursuing candidates from the high school (13-18 years) and college (18-22) levels. But again, the *de facto* commitment to recruitment of young men at these levels in terms of manpower, money and time falls far short of the theoretical commitment to reach out for young men during their late teens and early twenties. In other words, while there is an increasing desire

among the American provinces to reach out to older young men which corresponds to an increasing skepticism with regard to the minor seminary, very little is being done to reach college-age men.

Nearly all the provinces, and especially those with highly developed provincial offices for vocation promotion, spoke of the need of involving friars from the grass roots in vocation promotion. I suspect, however, that the problems of vocation promotion and the means of fostering vocations go much deeper than personnel, whether at local or provincial levels, designated to recruit. Here are some of the deeper problems that surfaced quite often in the provincial responses to the questionnaire on vocation recruitment:

1. Identity and role problems with regard to Franciscan life and priestly ministry.

2. Lack of deep love and commitment of many friars for their way of life.

3. Growing skepticism with regard to the feasibility of continuing a high school or minor seminary.

4. Lack of confidence in the formation programs of the province on the part of men in the field.

5. General confusion, anomie, and ennui among the professed friars; internal dissension and dissatisfaction. These problems are related to those mentioned first above: identity and role problems with regard to life and apostolate, the loss of identity, sense of community, and continuity with the past.

A common denominator here seems to be the individual friar himself, rather than external features which might be remedied by some gimmick or promotion technique.

In my opinion, the future of fostering vocations to Franciscan life is contingent upon our grappling with some fundamental questions about ourselves and our way of life in the time of renewal. Some examples follow.

1. Are we, perhaps, the victims of our own virtues? In other words, in our quest for adaptation to the modern world, our desire for relevancy, our desire for authenticity or the correspondence of ideal and reality lacking a sober realism? Have we lost a sense of balance between doing nothing, copping out, freaking out, selling out, washing out—and, the other extreme, frantically trying to pull off the kingdom of God ourselves? Can we even talk about, laugh about ourselves caught somewhere between these two extremes?

2. How much plurality can we sustain before we lose our communal identity, unity, and sense of continuity? What are the core values, ideals, "givens" in our way of life which must be presupposed if we ever hope to bring about an integration of something or other in our lives? Are we discriminating about such values? Perhaps our values stem from a kind of classical rationalism which presumes a division between the world of reality and some higher order of the "really real." Or perhaps we have ditched all our values for

whether or not we should be baptized, let alone be in religious profession?

Perhaps our renewal thus far has been more organizational than personal. Perhaps we have been too concerned with big business techniques, management designs, better organization and structures to keep things running smoothly. Vatican II reminds us that "changes made on behalf of contemporary needs will fail of their purpose unless a renewal of spirit gives life to them."<sup>15</sup> We need not, of course, subject that question to endless debate; nor need we engage in prolonged breast-beating; for now is always the acceptable time to begin if, up to now, we have done little.

<sup>15</sup> Vatican Council II, *Perfectae Caritatis*, §2e (ed. Abbott-Gallagher, p. 469).

personal preference, the needs, feelings of now. Perhaps our values have been reduced to actual likings and enjoyments, with anything that here and now affords satisfaction.<sup>16</sup>

3. What kinds of new institutions are needed to free us for the task of affirming our core values and ideals and helping us in the process of integrating our ideals into the particular needs of our life? What these new institutions could do is provide us with a process to enable each of us to do the kind of integration that is called for. I think we need structures or means other than General Constitutions, encyclical letters of Father General, however helpful these things might be, to provide us with a model of how to go about the process of integrating our values and ideals into the contemporary situation of the English Speaking world.

It would be difficult, in this context, to overestimate the importance of communication. At this point in history, at least humanly speaking, there does not seem to be any other road leading to a full, human, Christian and Franciscan life than the way of active, ongoing participation in a genuinely shared enterprise.<sup>17</sup> Such a process of communication is needed within our provinces and among our provinces.

4. Perhaps what is needed is a common meeting ground to deal

with our vocation problems, our Franciscan life problems. Every province, for example, has experienced much anguish over the maintenance of seminaries. And yet it is in these seminaries and other formation centers that Franciscan ideals are kept alive and that the attempt to integrate these ideals into modern life goes on. At present, many of us are confused and uncertain. Isn't there some merit in closing ranks, in strength of number, in pooling together the resources we friars of the English Speaking provinces possess? I suggest earnestly that we think of pulling together, in terms of our buildings and manpower, at a time when there is much criticism (especially in America) of the large buildings, many of them half empty, that we still possess.

5. Finally, I would ask the very delicate question: To what age group should most of our time and talents be directed in the recruitment of vocations; and for what are we recruiting?

At present, in my province, a projected five to eight percent of all grammar school boys entering the minor seminary will reach ordination to the priesthood. At the same time, the number of post high school young men seeking our way of life as Brothers increases. This fact has forced us to give equal time to the recruitment of young men to the Franciscan way of life as Brothers.

The recruitment of young boys from grammar schools as well as of older men not yet through with college has meant for many provinces the maintenance of schools for educational and technical-skill purposes. Very often the mingling of Franciscan and priestly formation properly so called and such academic or technical education has meant much cost and heartache.

The presence of high school and college age young men in our internal schools raises the question: Are such internal schools themselves good means of fostering vocations to the Franciscan life? In other words, are we at all capable of providing such young men with an ambience in which they can achieve a sense of responsibility and a level of psycho-social de-

velopment demanded for today's world? Do we have the will to provide for such a development in these young men and make the sacrifices in time, cost, and manpower that such a commitment calls for today? And if so, shouldn't we be engaging in such a formidable venture with greater collaboration, at least at the college, novitiate, and post-novitiate levels?

The questions of vocation promotion and means of fostering vocations are very complex and involve nothing less than our own commitment to a way of life that possesses some sense of identity, cohesion, and continuity. If anything, the grappling with these problems demands a greater collaboration on the part of the English Speaking provinces.

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<sup>16</sup> Robert O. Johann, "Law, Order, and the Self-Renewing Community," *Continuum* 6:3 (1968), pp. 374-88.

<sup>17</sup> *Ibid.*

## Putting Faith into Focus

Robert J. Waywood, O.F.M.

Throughout Christianity's history many an individual has survived or succumbed to a personal crisis of faith. But today the crisis looks epidemic, and the institution seems to be shaken to its foundations. When times are critical, it is time for a critique. When issues grow crucial, we should get down to the crux of the matter. If wise men head for the cellar in a tornado, we religious must return to the basics of belief during today's theological turbulence. In this month's conference I propose to uncover and underscore what I consider the elemental facets of our faith. The result of my efforts will be a rough, skeleton outline, if you will, of what a Christian's creed is all about. Like all rough things my analysis will probably be ragged, but I hope it proves rugged as well. And if my approach to orthodoxy seems a bit unorthodox and, like a skeleton, weird, I can only counter that a little dose of the fantastic is the best remedy for that familiarity which breeds oblivion as well as contempt. A fresh and fundamental look at the subject reveals three paradoxical features

of Christian faith: faith is an encounter but one that exacts surrender; it implies confidence but along with precaution; and it seeks out the transcendent but only in the ordinary. (These headings hardly sound exciting or even enlightening, but they are the most accurate generalizations I could come up with.) Let us explore these paradoxes in an attempt to put our faith into focus and batten down our belief.

If some anthropoid from the Dog Star constellation were to collar a Christian and ask him what he believed, he would be barking up the wrong tree. It might be appropriate to ask a theosophist to air his airy tenets or to have a Hindu disclose his labyrinth of doctrines or to prod a Moham-medan into confessing the simple and healthy creed embodied in his Koran. But the only telling question to pose to a Christian is not "What?" but "Whom do you believe?"

Obviously, Jesus reiterated divine truths from the Old Testament and revealed new data about the supernatural. But real faith is more

than acknowledging and assenting to these truths; it is first and foremost meeting and receiving the person called Jesus. For Jesus was more of a toucher than a teacher, more of a redeemer than a reformer: "The Son of Man has come to serve, and to give his life as a ransom for many" (Mk. 10:45). If Jesus were essentially just a prophet delivering doctrines, his words are disappointingly brief: you could copy out his utterances from a red-letter edition of St. Mark's Gospel onto about ten sheets of notebook paper. Explicit revelations concerning the spiritual universe and the afterlife are few and figurative, most of them merely refinements of Old Testament theology. If Jesus were principally a reformer, his ethical exhortations, though richly suggestive, are exasperatingly meager in detail, especially in the light of what were ultimately to become burning moral issues such as racism, war, marital discord, birth control, usury, crime and punishment, drug abuse, clerical celibacy, and environmental pollution. The primary concern of his three public years and his three impassioned hours was to show us that he was a divine person who loved humanity to death. After they had undergone their freshman year in the Apostolic College, the final exam question Jesus posed to the Twelve was not, "How is Original Sin transmitted?" or even "Which is the greatest of the Commandments?" but, "Who do you say that I am?" The Samaritan woman did not run into town shouting doctrines about efficacious grace or

counsels on where to worship: she did spread the faith, though, by yelling, "Come and see a man who has told me all that I have ever done" (Jn. 4:29). Even when Jesus was professedly engaged in teaching, as when he commented upon the Scriptures in the synagogue, what really made the congregation sit up and take notice, evidently, was not his sublimation of the Law and the Prophets but his personal projection: "He taught them as one who has authority, and not as a scribe" (Mk. 1:22). The Master once and for all laid to rest the idea that faith is simply an intellectual nod to a theological notion when he raised Lazarus from the dead. His short but sweet debate with Martha before her brother was resurrected (Jn. 11:21-27) offers a marvelous insight into the uniquely personal character of Christian faith. Like a well trained Sabbath-School student, Martha had recited—and with conviction—an important tenet of her Jewish faith: "I know that he will rise at the resurrection, on the last day." But Jesus hastened to correct her: "I am the resurrection and the life; he who believes in me, even if he die, shall live; and whoever lives and believes in me shall never die. Do you believe this?" Instantly Martha became aware of this deeper dimension of faith; for instead of answering, "Yes, I'll assent to this new flourish to our eschatological doctrine," she blurted out, "Yes, Lord, I believe that you are the Christ, the Son of God, who has come into the world."

To concede that what Jesus de-

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clared about the things of God is true is important, but only secondarily; and to do so, supernaturally speaking, is possible only after one discovers that Jesus is the truth: "I am the way and the truth and the life" (Jn. 14:6). Now, some may object that all this talk about faith being an encounter with the person of Jesus is understandable as applied to his contemporaries but that we who are removed thousands of miles and years from the historical Christ have small occasion to bump into the object of our profession. Yet is it not possible, even on a natural level, to know someone well from afar? Most hero-worshippers would protest that they are intimately acquainted with their favorite though an actual encounter with him might give them heart-failure. One need not read many of the recorded words and deeds of the Savior to catch the core of his character. Furthermore, if you look closely at the definition of faith sculptured by the Fathers of the First Vatican Council—a definition that is not so cold and impersonal in the final analysis—you will see that anyone can come into a certain ontological contact with Jesus. They taught that faith is "a supernatural virtue whereby, with God inspiring and grace helping, we give assent to truths revealed by him... who can neither deceive nor be deceived." Jesus is alive and well, and sends his love in the form of illuminating and enlivening graces through the Holy Spirit: "But when the Advocate has come, the Spirit of truth who proceeds from the

Father, he will bear witness concerning me... And when he, the Spirit of truth, has come, he will teach you all the truth... he will glorify me because he will receive of what is mine and declare it to you" (Jn. 15:26; 16:13-14).

Through the agency of the Holy Spirit, the twentieth-century believer can advance from encounter to acquaintance to fast friendship with Jesus by the inner dialogue of prayer and meditation. So what does it matter if another authentic Gospel (like certain Epistles of St. Paul's) had been written but was lost? What does it matter if the Master's words were scanty, cumbered with Aramaic idioms, or conditioned by long-ago events in an inconsequential oriental country? To the believer Jesus is "the same yesterday, today, yes, and forever": a God-man whom prayer and grace render closer than one's spouse or alter ego. If I have dwelt long on this first facet of faith, it is because it is the most central, the most crucial, especially in these days of doctrinal crisis.

"Encounter" is a good word to designate this primary facet of faith since its first dictionary meaning is "to meet unexpectedly"; but since nobody can meet Jesus in faith and remain unchanged, "encounter" is just the right word, for its second dictionary meaning is "to meet in battle." To know Jesus, as opposed to knowing about him, is to fall beneath his spell, to be enthralled by him and made his vassal. Jesus demands nothing less than surrender. To put it more

graphically, the Lord does not simply ask of you, as would any mere moralist or reformer, that you run your life more on the straight and narrow; he bids you to put him in the driver's seat.

If you were to flip through the pages of the Synoptics, you would receive the distinct impression that Jesus "flipped" over just one situation—that is, that over this one situation his heartbeat quickened, his face flushed with joy, his life seemed worthwhile. And that was encountering a person at his wits' end, a desperate soul who seemed to have gravitated to the Master as a last resort. Think of the man whose epileptic youngster kept throwing himself into the fireplace every time his parents turned their back; the sinful woman who slinked into Simon's supper and gave Jesus' feet a rub-down with her lovely tresses; the blind men on the way to Jericho who practically burst their lungs shouting for the itinerant preacher to touch them; the Centurion, Jairus, the hemorrhaging woman, the importunate Samaritan lady. Their number is legion; the whole crowd of first-generation converts to Christianity, it would seem, were people in dire need, people with problems, people who were desperate. Jesus rejoiced to meet such as these because they were disposed to surrender themselves to his all-pervasive influence. And throughout the annals of Christendom the seed of faith has taken fastest root amid the debris of personal failure and watered with the tears of a crying need. Francis Thompson, for example,

remembering the days when as a penniless drug-addict he slept under newspapers in Hyde Park, poetically recorded the formula for faith:

*But when so sad, thou canst  
not sadder,  
Cry, and upon thy so-sore loss,  
Shall shine the traffic of  
Jacob's ladder  
Pitched betwixt Heaven and  
Charing Cross.*

*Yea, in the night, my soul,  
my daughter,  
Cry, clinging Heaven by the  
hems.  
And lo! Christ walking on the  
water,  
Not of Gennesareth but Thames.*

Many who admire Jesus but have not come to him with their own resources for coping with life exhausted have never gone "all the way" and have thus far only signed a truce with Christ the King. One of three obstacles may be blocking the way to the surrender implicit in genuine faith. The first and commonest is the fear that they will get hurt. Their reserved faith is like that of the Prince of Wales in the following episode. Back at the turn of the century, when George V of England was the Prince of Wales, he paid a visit to Canada while a famous French aerialist was performing there. When the Prince heard the high-wire artist claim that he could push a wheelbarrow across the Canadian Falls, he registered disbelief. But true to his boast, the Frenchman succeeded in inching the conveyance to the farther bank, where the Prince looked on in amazement. "Now do you believe

me?" queried the performer. "Quite!" replied the dignitary. "Then get into the wheelbarrow, and I'll push you back to the other side," challenged the aerialist. "But I don't believe you that much!" was the Prince's reply. So say many of the "faithful" to Jesus who would direct their lives.

Others "of little faith" feel squeamish about depending on another person so thoroughly. Imbued with the Western, particularly the Emersonian-American, attitude of self-reliance, they consider such wholehearted commitment as servile and pusillanimous or as foolish as infatuation. Their motto is, "I'd rather do it myself!" They do not yet understand the Scriptures which say, "My ways are not your ways." Still others with wavering faith regard themselves as too unworthy to invite the Lord all the way into their life and are more inclined to echo the response of the sweaty, swearing, swaggering trawler, "Sir, depart from me, for I am a sinful man." These forget that one trusts with Jesus on a come-as-you-are basis. As the Jesuit spiritual writer Fr. Bernard Basset demonstrates with copious quotes, the Lord constantly, almost embarrassingly, addressed the "heart" of his hearers and virtually closed every public sermon with the words, "Son, give me your heart." And the "heart" is the person at his core, not the ideal ego, not the public image one projects, not even the shifting construct of what one thinks he is, for better or for worse—but the pock-marked, piebald, gap-toothed soul that each

of us really is. This is what Jesus wants, what he can work with. It is this heart-of-heart tenement (with its basement and attic, slop-closets and suites) that Jesus desires to inhabit. Jesus, remember, grew really excited when he came across a self-confessed moral "slob"; for he forthwith laid hold of Peter: "Come follow me, and I will make you a fisher of men." These three obstacles—fear, self-reliance, and self-disgust—once removed, the encounter of faith can become a surrender for life.

The second feature of genuine faith, I say, is confidence and caution, but not in the sense of the words you probably assume I intend. For I do not mean to imply that the Christian's hope and optimism are qualified, conditional, or hedged. No, there are no confer footnotes in the Book called Good or retractions appended to the biography entitled The Good News. I will explain just what I mean by "caution" shortly, after enlarging on the categorical confidence that faith entails.

If our anthropoid from the Dog Star constellation were to scan the Gospels for the first time, he would probably react to them like a typical earthling, like, say, a Pharisee: "This Good News is too good to be true." Such a reaction would be entirely human, reasonable, and realistic—but wrong. The Gospels not only promise but applaud great expectations on the part of believers, individually and corporately. And even if you were not a believer but simply a philosopher who had reasoned to God's exist-

ence and labeled him "The Other," as philosophers have, might you not conclude that God's management of the future, your own and the world's, would unspeakably transcend human hopes? In the face of successive acts of the human tragedy that is history, in the knowledge of innumerable acts of self-disappointment, in the worldwide atmosphere of "business as usual," in the cold light of worldly wisdom that counsels survival of the fittest and the *quid-pro-quo* mentality, it is all but impossible to take a person like Jesus, with a pocketful of miracles, at his word. It is much easier to subscribe to the beatitude the Master did not coin "Blessed are those who expect nothing, for they shall not be disappointed." Before advancing in faith, we must all recognize and vigorously shake off this earth-bound attitude. Perhaps the man of the following anecdote is a caricature; even so, there is a bit of him in each of us.

A fellow was out driving one Sunday evening, when his rear tire blew out. He reached into the glove compartment for his flashlight but mused, "Oh, I forgot—Johnny took it on his camping trip." After lifting the spare tire from his trunk, he felt around for his auto-jack—but to no avail. "Son of a gun," he thought, "I lent it to Jones Saturday morning." It seemed to him he was in the middle of nowhere, but as he strolled a short way up the hill, he spied a farmhouse nearby. "Dollars to doughnuts, they don't own a jack," he mumbled under his breath. But catching a glimpse

of a fender on the further side of the house, he reasoned, "They'll probably charge this city-slicker a five-spot to rent the thing." By the time he reached the entrance walk, the house lights went out. "They'll be dead to the world in seconds," he thought. Finding no bell, he rapped on the door, little hoping to rouse the occupants from their second-storey bedrooms. A night-capped oldster leaned out from a second-floor window and called down, "Who is it?" "You can keep your galdarned jack!" shouted our hero, and he stomped off in disgust.



His outlook on life painfully lacked the uplook Jesus took great pains to inculcate. Permit me to paraphrase here Luke 11:11-13, to bring home the point. Jesus very likely was addressing dock-workers and fishermen near Lake Gennesareth and said to them: "If your kids ask you for a bun, do you give them a boulder? If they beg you for an egg, what do you do, hand them a scorpion? When they reach for a sardine, do you pass them a snake? Of course you don't. And if you, who are really nothing but a bunch of bozos, at least know how to give your kids a treat, don't you think that your Father in Heaven is going to give you the best gift you ever got in your life, the Good Spirit?" Just listen to the promises: rewards in good measure, shaken down (unlike a bag of potato chips), and brimming over; phenomenal growth that starts as small as a mustard seed which a sparrow could gobble up a dozen at a time and issues in a bush big enough for a flock to nest in; a new life not only initiated but also nurtured to abundant perfection by the Almighty's hand; all other things than God that you need—suits, hamburg, fuel—thrown into the bargain; dreams and visions whispered into your mind by the Holy Spirit who never speaks in jest; an indwelling voice of God that prays to God in your every good intention with unutterable groanings; bodies that will eventually shine like stars; citizenship in a bejeweled metropolis where every tear will be dried and every sigh assuaged; good things, in

short, that no mortal eye has ever beheld or human ear has ever heard.

The point though is, do we, in spite of temporal appearances, believe it all? Do we habitually behave as if we were heirs to a fortune, winners of a sweepstake, recipients of a windfall—children of God? Saint Francis of Assisi did. It is reported that his fellow friars could send him into an ecstasy almost at will just by whispering the word "Heaven" to the man. Pre-scinding from congenital sad dispositions or transitory bouts with the blues, and occasional moral aberrations, there is something radically amiss with the faith of that Christian who regards life pessimistically, glumly, negatively, cynically, skeptically, even realistically; for such an attitude belies the Good News.

Genuine faith is unconditionally confident, is sure; but it is not cocksure. It comes with no strings attached, but it is not all sewed up. A twofold precaution is called for: openness of soul so that God can work his will in us, and open-mindedness so that we can acknowledge his work in the souls of others.

A bird's eye view of Old Testament history reveals a certain dialectic of God's dealings with his Chosen People. At times he had to bring in his sheep lest they jump the fence and land amid the encircling polytheism. At others he was obliged to scatter the sheep inasmuch as they had turned tail to the Shepherd and gazed fixedly at one another in catatonic com-

placency. The constant threat to monotheism was simple and discernible: the periodic peril of institutionalism was subtle and insidious. The former may have misled the Israelites into worshipping strange gods; the latter certainly tended to replace worship with patriotism and the divinity with ritual. Whenever the Chosen People grew satisfied that they had adequately placated Yahweh and could get on with more serious matters, Yahweh pulled the rug from beneath them, usually in the form of a degrading exile. The institutional Christian faces a similar hazard. He can hide behind his neat creed, code, and cult from the living God and can rationalize away the intrusive promptings of the Holy Spirit. He can contribute to St. Peter's Pence and ignore a sick aunt. He can come to fist-cuffs in defense of the Mass and secularize his Sunday. He can recite the Lord's Prayer daily and throw a fit over his wife's car accident. But the man of faith is more imaginative and more flexible than that. He scrutinizes all misfortunes, from a coronary thrombosis to a pimple on the nose, and asks, "What is it God means by this visitation of his Providence?" He prays over his financial predicaments. Like Tobias he foregoes his supper occasionally to bury the dead—or a grudge. He cracks the family Bible with regularity, knowing that "all Scripture is inspired by God and useful for teaching, for reproving, for correcting, for instructing in justice" (2 Tim. 3:16). He is not greatly upset when

his plans are upset. He moves on to another vocation if prayer and Providence so dictate as expeditely as Saint Paul or Saint Francis shook the dust from their feet outside of fruitless mission fields. He makes a vigil, a retreat, a donation when some problems persistently bedevils him. He is alert to see the Lord's lesser brethren in drunks and drop-outs, in the helpless and the hopeless. In brief, he is, as far as his sanity will foreseeably allow, available to the Master. And his watchword is, "Speak, Lord, your servant hears." If God is to work miracles in our lives, we must not bind his hands or deny the ongoing dynamics of his providence and inspiration.

We must also cultivate open-mindedness in regard to the spirituality, though not the creed, of those outside the Church. Jesus and Saint Paul not only tolerated people of other persuasions, they also toasted every evidence of the Holy Spirit in them. When John boasted to Jesus that he had tried to stifle a non-Christian who was exorcising in the neighborhood, Jesus put down the "beloved" disciple thus: "Do not forbid him... for he who is not against you is for you." Jesus also reminded his followers that the "other sheep" not of the fold are, nevertheless, "his sheep." Saint Paul's finger-pointing apology for the Jews in Romans 11 and powerful appeal for forbearance towards those with partial faith in Romans 14 are too lengthy to analyze here; but these passages are a sure cure for triumphalism. In this connection, I

cannot help mentioning Saint Paul's treatment of the Athenians. To savor the episode fully, we must realize that Paul was anything but a flaming liberal or addle-headed relativist about the faith and that the then-present populace of Athens were philosophical dilettantes and notoriously unspiritual. Paul started his sermon with a joke about their scrupulous polytheism which, if it was no compliment to their religious sensitivity, was one to their sense of humor. Then he condescended to quote a Greek poet of their acquaintance and went so far as to concede to them—many of them dirty, old men—that God was not far off from any one of them. Surely, then, the faithful must be alert not to break the reed of another's crooked faith or to blow out the smoldering spark of spirituality in those outside the Church.

The third paradoxical feature of faith is that it seeks out the transcendental but only in the ordinary. It may be belaboring the obvious (as one tends to do in emphasizing basics), but the object of faith is invisible reality, that is, God and his grace, the soul and its immortal destiny: "Our hearts, O Lord, were made for thee and shall not rest until they rest in thee," Saint Augustine put it. Essentially, faith has nothing to do with many other noble values and constructive enterprises that terminate in man and on earth, such as public welfare, mental and physical health, or art and science. But, oddly enough, these uplifting endeavors, if they are not easily substituted

for the supernatural, are often made the measuring stick for the relevancy of religion. And so to put the believer at his ease on this score, I want to shed some scriptural light on these temporal matters.



If Jesus Christ were the superstar of the indigent masses, he certainly passed up golden opportunities to shine in their eyes. Precisely when the poor and hungry thought they had found a likely candidate for a king who would dole out bread and sermons, Jesus slipped behind the curtains. He repeatedly cautioned the populace about the snare of brimming barns, sumptuous feasts, and soft garments. He spoke of gaining a

world and losing a soul. He cured the sick, but not all of them, nor at one, fell swoop. His miracles were chaste and economical: all were calculated primarily to win faith in his divinity and entry to the soul. He deftly evaded political commentary by telling the Roman soldiers merely to refrain from plundering, making false accusation, and grumbling over their pay and by counselling the citizenry simply to pay their taxes and do their civic duty. He was little impressed with pagentry, found theological hair-splitting otiose, and exposed the arrogance and hypocrisy behind ceremonial decorum and upper-class etiquette. His interests, in short, were in the world but not of it.

Saint Paul, too, was not exactly afire to clear the slums, recommend diets, demolish depression, write plays, or further philosophy. His digression on charity in the first Epistle to the Corinthians should be studied for more than its eloquence. For in it he makes an unsettling revelation which forever distinguishes supernatural concern from even the most sacrificial altruism: "And if I distribute all my goods to feed the poor, and if I deliver my body to be burned, yet do not have charity, it profits me nothing" (1 Cor. 13:3). The tentmaker from Tarsus was hardly a hermit or Puritan in regard to the civilized world; but still he knew in his bones that the Crucified Christ he preached would always be a scandal to the politically ambitious and a stumbling block to sophisticates.

Health, welfare, and culture are not inconsequential affairs; but they are in the world and of it. This is not to say that they do not impinge upon religion. We live in an age of unprecedented problems, many of which we have a serious moral duty to address. The obligation rises variously: from the dictates of justice and charity to the demands of talents and destiny. Our society is neurotic and by turns paranoid and schizophrenic: hence the need for therapeutic personalism. Racial, economic, and environmental imbalances call for active involvement. Knowledge explosions and culture-shocks call for scientists and poets to harness and harmonize. However, none of these endeavors should be allowed to overshadow or encroach upon the pursuit of the supernatural, much less replace it. Not on bread or brotherhood, books or beauty alone does man live.

Though faith tells us to find the transcendent God, it also directs us to find him in our own backyard. In his day Jesus moved between roughly two religious factions—the Pharisees and the Sadducees. The former were traditionalists who divinized the past; the latter, liberals who either toyed with the latest spiritual fad or anticipated a new and shining Zion. For both camps his words must have fallen like a bombshell: "The Kingdom of God is in your midst." This is to say, the will of God and our sanctification lie not in the miracle-studded past or spectacular future, but under our nose. By his

every parable and prayer, his every sacrament and statute, Jesus apothéosized the near and the now, the common and the commonplace. His prophecies may have been couched in typically cosmic language, but his ascetics at all levels might be aptly labelled "Holiness in the Humdrum." Proximity to God, he measured in terms of a cup of cold water, a closeted prayer, a widow's mite, a visit to the sick, a lent cloak, a beggar's dole, a grace at table, an edified child, a leper's gratitude, a daily cross, and a memorial supper. Not only to the woman at the well, but to every believer and wherever he is "at," Jesus whispers: "If thou didst know the gift of God..."

To quest for God and the will of God elsewhere than under one's nose is to follow, at best, a disappointing and, at worst, a pernicious will-o'-the-wisp. Dabbling in the occult, the bizarre, the novel, and the sensational may be a harmless pastime. But all too many sophisticated and independent spirits have squandered heart and mind and body in the serious but futile hope of experiencing God in the extraordinary. They have pinned their faith on exotic trinities like LSD or ESP or UFO. They look for epiphanies in Zen, astrology, yoga, necromancy. They reach for preternatural powers in witchcraft,

demon-worship, psychocybernetics. To all of these anxious searchers, God shouts, "Be still, and know that I am God." But I would address a word of warning, too, to my fellow faithful who habitually hanker after the sensational and experimental in religion—with their soup-kitchens and soap-boxes, their sensitivity retreats and leavened Mass-bread, their chain novenas and bleeding statues: "Thou art busy about many things; one thing is necessary."

This, then, concludes my efforts at putting faith into focus. It should be obvious by now that I in no way attempted to outline or explain the articles of the Creed. My objective was simply to clear the air in regard to the general atmosphere of Christian faith, since I thought it did need clearing. Faith is the important virtue, and all nature conspires to teach its primacy. As Father John Bannister Tabb reflected during one night of insomnia while awaiting the dawn:

*In every seed, to breathe  
the flower,  
In every drop of dew—  
To reverence the cloistered star  
Within the distant blue;*

*To await the promise of the bow  
Despite the cloud between—  
Is faith, the fervid evidence  
Of loveliness unseen.*

## Compline: Responsory

*\*Faith is for the morning  
When all things wait to be revealed.  
Love is the name of noontide  
Striking fullness of the day.  
But hope belongs to nightfall  
When everything is done.*

*Lord, let me venture on the day  
With faith that waits for sure delight  
Somehow, some moment to appear  
And make Deific sense of all that is.*

*\*Faith is for the morning  
When all things wait to be revealed.*

*Break me Your strength to sweat at noon  
When love's a fire I will not flee  
For cooler places and remote  
That never knew a spendthrift's glee.*

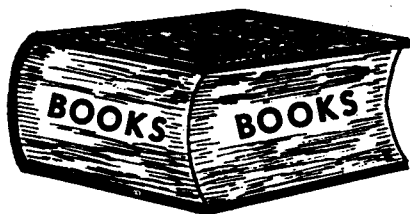
*\*\*Love is the name of noontide  
Striking fullness of the day.*

*But at the nightfall when the dark  
Exclaims in stars that light is far  
Past reach of realness, make blindfold  
Upon my heart my dearest thing.*

*\*\*\*But hope belongs to nightfall  
When everything is done.*

*\*Faith is for the morning  
When all things wait to be revealed  
And Glory be to Father is the tune.  
Love is the name of noontide  
Striking fullness of the Day  
With Glory be to Son in victory.  
But hope belongs to nightfall  
When everything is done  
And only Glory be to Spirit is.*





**New Dimensions in Religious Experience.** Edited by George Devine. New York: Alba House, 1971. Pp. xii-317. Paper, \$3.95.

*Reviewed by Sister M. Jane Kopas, O.S.F., a doctoral student in philosophical theology at the Graduate Theological Union in Berkeley, Calif., formerly engaged in formation work at St. Elizabeth Motherhouse, Allegheny, N.Y.*

The total appeal of a collection of articles, like a product of culinary skill, depends upon a number of factors: the work of the editor, the ingredients at hand, and the needs and tastes of the readers. So it is with this volume which comprises the proceedings of the College Theology Society for 1970.

The first section offers considerations on religious experience in relation to society, the Church, revelation, and theology. The second section presents articles on the religious dimensions of experience in eastern religions, Judaism, Christianity, and atheism. Together they provide an adequate presentation of the disciplines and religions through which one may view this topic. Because of this presentation and the consequent lack of philosophical emphasis, one senses the need for further dialogue between philosophy and theology. Whether articulated or not, a philosophical attitude or world-view is implied in any discipline. Attention to underlying attitudes can shed light on problems stemming from dualistic inheritances and can help to assess better the possibilities for an adequate metaphysics. Nevertheless, from the standpoint of viewing experience

in a variety of contexts, this volume covers much useful ground.

The last half, particularly the third section, weakens the book. The need for a radical examination of the "Catholic" experience through a grasp of the present situation is not met by the two articles on infallibility and three on Newman. Here lie possibilities for studies in liturgical experience and pentecostalism, to mention just two areas. The fourth section, uneven in its assessment of the student's experience, closes with a polemic requiring theology of all in the Catholic university or college, a stance that falls short of responding to students' present interest in the study of religion.

Reviewing a collection of articles such as this often involves venturing another cook's suggestion. It seems to this reviewer that fuller attention to philosophical considerations would have served to focus attention on more central problems of religious experience. But this is not the major shortcoming of the book. Failure to come to terms with the meaning of self-experience in the Catholic community of faith accents an aspect of Christian life that has been neglected for some time. The book does the Christian community a service by challenging theologians to apply the skill demonstrated in analytic articles toward the further nourishment of those for whom they labor, through understanding and practical concern.

**Aspects of the Thought of Teilhard de Chardin.** By Francis J. Klauder, S.D.B. North Quincy, Mass.: The Christopher Publishing House, 1971. Pp. 151. Cloth, \$4.95.

*Reviewed by Father Richard Weber, O.C.S.O., professed monk of the Abbey of Gethesemani, principal collaborator for the Bulletin de spiritualité monastique, and contributor to numerous periodicals, including Thought, Review for Religious, and Collectanea Cisterciensia.*

This interesting volume of essays on various aspects of the thought of Teilhard de Chardin had its origin in a series of seminars conducted by the author. A few of these have already appeared as articles in scholarly journals, but for the most part the material in this book is new and deals with Teilhard's nine major works. Arranged in no particular chronological order, each essay is a unit in itself.

The author has some interesting things to say about Teilhard's method in connection with that employed by Thomas Aquinas. He points out that the two are similar in over-all method, in approach, and in goal. This is not to suggest a coincidence of content between the writings of the two thinkers; and yet certain basic themes in Teilhard are closely allied with Thomistic thought. The outlook of both Aquinas and Teilhard simultaneously combine certainties derived from science, philosophy, and faith.

Klauder then develops the idea of a "world in evolution." This great insight of Teilhard builds upon the claim of Saint Thomas "that the world, though real (or "being"), is not pure being but changing being, which he explains through act and potency. Reality not only is; but it is active: it becomes. The more we come to know its capacity (potency) for change, the better we will understand it" (pp. 20-21).

In the chapter on "The Method of Teilhard," the author sums up his previous chapters on Teilhard's thought as it resembles the Thomistic school, the Franciscan school, and the modern schools of thought. It would seem that such a combination is possible, and springs from a method which has its roots in the well known Anselmian formula: *fides quaerens intellectum* (faith seeking understanding). Teilhard knew by faith that Christ is the Alpha and Omega, the very center of the universe, in whom all things hold together. Teilhard, moreover, accepted

a world in evolution—a universe moving forward. Cosmogogenesis was the first phase of evolution. The second phase or critical point of evolution was biogenesis. The next critical point was the greatest of all. Out of the quiet labyrinth of time came a self-reflecting being. To facilitate a better understanding of Teilhard's method, Klauder has woven a fine selection of citations from Teilhard's major works amid his own explanations and commentary.

For those who might be disconcerted by the special Teilhardian vocabulary, a "Glossary of Interrelated Terms" has been included (pp. 133-50), which presents some basic concepts of Teilhard in relation to other thinkers, especially Saint Thomas, and compares Teilhard's terms and views on solving basic philosophical problems with those of other thinkers. Disciples and admirers of Teilhard will find that Klauder has written a book comparable in value to de Lubac's and has provided a major source for a better understanding of the renowned Jesuit's thought.

**New Trends in Moral Theology.** By George M. Regan, C.M. New York: Newman Press, 1971. Pp. 213. Cloth, \$6.50; paper, \$3.75.

*Reviewed by Father Michael O'Callaghan, O.F.M., a former member of the faculty of Siena College, now serving as an assistant pastor at St. Francis Church, New York City.*

This is a textbook for a course in the fundamental principles of moral theology which the author offers at the Seminary of Our Lady of the Angels near Albany, New York.

Many years ago when I was a student in a similar course the professor discussed the following topics: Human Acts, Conscience, Law, Sin, and Virtue. While Father Regan's conclusions do not seem to be all that radical, it is certainly a radical book

he has written in its approach, because it places Jesus and His law of love in the first place as the root and source of everything else. This was our Lord's approach too, but we often treated love as one more item among many that we talk about in moral theology. In this treatment it is pivotal. *New Trends in Moral Theology* makes an excellent effort to give good reasons for the faith that is ours.

Since the older manuals were written for men who were to be confessors, it was natural that they would set the minimum standards a confessor could demand of a penitent. These manuals were not such that you would recommend them to the laity who might be interested in the moral life. Casuistry, necessary as it was for the confessor, was hardly healthy as an approach to one's own spiritual life.

"Moral theology studies in a scientific and organized fashion God's revelation of himself to man in Christ as an invitation which demands man's response by his free behavior" (p. 4). With such a definition of his purpose, it is clear the author is not going to be content with setting out minimum standards. He is embarked, evidently, on a much more positive endeavor to characterize the moral or spiritual life.

After an introductory study of the nature of moral theology there follows an historical survey of the field. The central chapters are those three entitled "Sons in the Son" (about following and imitating Christ), "God Calls—Man Responds" (on God's covenant with us), and "Free to Love." The other topics have more traditional names: "Virtues, Norms and the Great Commandment," "Natural Law in the Christian Life," "Christian Conscience," and "Christian Responsibility."

My own contemporaries have serious doubts about reducing everything in moral theology to love. In chapter

seven this very problem is analyzed at some length, and four different positions are presented illustrating the state of the argument at present. There is (1) pure act agapism, (2) modified act agapism, (3) pure rule agapism, and (4) a combination of act agapism and rule agapism. Regan writes, "Past tendencies in Catholic moral theology have led to an over-extension of such general rules... Current efforts [efforts?] to update moral theology, however, show reactive tendencies in the opposite direction, that is, toward pure act-agapism or summary rule-agapism. In this situation, a balanced approach is needed, but difficult to maintain" (p. 111).

I wish he had gone into more detail, given more examples possibly, to illustrate his teaching on the non-infallible teachings of the Church. "This second position envisions more readily than the obedience-centered approach the possibility of responsible dissent from official teachings of the papal or episcopal magisterium. Serious evidence evaluated by many honest and competent Christians may, by way of exception, found a contrary view. An obligation to follow one's personal conscience on the issue involved, rather than follow the official teaching, may obtain" (p. 141). The illustrative example for this is usually contraception. But does it apply if, e.g., in South Africa, many honest and competent Christians do not believe in civil rights for blacks? Who is competent? While the author does not discuss the outdated or defunct systems of probabilism, the question from that time still applies: who is competent? Does one have to study the question as much as the pope or a theologian to be competent... or does it mean many laymen are competent? This is new to many of us and I would have enjoyed seeing its application to some other moral issues.

Confessors should ponder well a statement: "The twinge of a guilty

conscience which men sometimes experience from supposedly sinful conduct actually stems at times from a pre-human level of instinct" (p. 146). Scrupulous people often seem to be certain of sinning because they say they knew what they were doing and they knew it was wrong and went ahead and did it nonetheless. I think this statement of Father Regan will suggest to the confessor that despite what they think, they are not guilty of sin.

The bibliography is especially helpful. At the end of each chapter there is a listing of books but even more helpful is the shorter list with specific page references, included right in the text itself. I found that following up these references was a great addition to the understanding of the book.

*New Trends in Moral Theology* requires some philosophical and biblical training to be read with profit. It was written for seminarians who have such a background, and I think it would be disastrous to use it as a text for high school or, possibly, a college course in theology. For priests, wanting to renew themselves, it will make profitable but possibly difficult reading. The three central chapters on Jesus and the Law of Love will change your thinking, your confessional work, and your preaching. They ought to be studied by every priest.

*Christianity and Evolution.* By Pierre Teilhard de Chardin, S.J. Foreword by N. M. Wildiers; trans. by René Hague. New York: Harcourt Brace Jovanovich, 1971. Pp. 255. Cloth, \$5.95.

*Reviewed by Father Robert Hale, O.S.B.Cam., Associate Editor of Vita Monastica, and a Doctoral Candidate in Theology at Fordham University.*

For the student of Teilhard, each new publication of his works in English translation is an occasion for joy. But this latest volume should

also attract the attention of every serious theologian, for it gathers together nineteen of Teilhard's essays on specifically theological topics, eighteen of which have not appeared before. The essays, dating from 1920 to 1953, treat of a wide range of theological issues, including particularly original sin, Christology, soteriology, and Christian cosmology.

Throughout these essays Teilhard is wrestling with key issues which very much confront Christian theologians today: how to construct models for Christology, for theological anthropology and cosmology, which fully respect the modern, evolutionary perspective of creation and yet which vindicate God's active presence in the world, Christ's central place to it. Teilhard argues, of course, for a universe that is organically unified, dynamically convergent; and this universe, he insists, is created in Christ, shaped for Christ. The parallels between Teilhard's vision and the great Franciscan, Scotist perspectives are very much in evidence in these essays.

Of course Teilhard's essays carry many implications not only for technical theology but also for Christian spirituality in general. And the faithful who are seeking insight into the ways of Christ's presence in a modern, technological world will find much to nourish the spiritual life in these pages.

*Christianity and Evolution* includes a thoughtful introductory essay by the Dutch theologian, N. M. Wildiers, who relates Teilhard's thought to the contemporary secularity discussions; Wildiers notes the very significant impact Teilhard has had on recent theology and lists the more important theological studies of his thought. The book is well translated by René Hague (although one should go to the French for more serious study of these essays) and includes a helpful index. It is certainly an indispensable volume for the theologian interested in Christology or Christian cosmology.

ogy, as well as for the Christian who finds Teilhard's vision a support for contemporary spiritual life.

**The Dreamer Not the Dream.** By Sebastian Moore & Kevin Maguire. New York: Newman Press, 1971. Pp. 159. Cloth, \$4.95.

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

This short, profound, and puzzling book is composed of twenty brief prose chapters by Father Moore, thirty-one numbered sentences and five "illustrations" (four poetic forms and one allegory) by Father Maguire. I see a thesis like this in the first section: changes in man's awareness of himself, particularly his discovery of the unconscious, together with the crumbling of structures in society which nourished the unconscious life and feelings of medieval man, make it necessary to embrace the concept of a bi-polar Church, a Church with visible and invisible elements, structured and unstructured reality. Vatican II is not to be looked on as making a demand, that the Church do a better job than the post-Tridentine Church did, but demanding something entirely different. In the concrete, the demand comes down to accepting as Church most of what I style avant-garde theological (sic!) thought, e.g., that the non-celibate counselor is priest, that Confession is more a matter of attitudes than of accounts of deviations from norms, that personal prayer is recognizing feelings and letting the unconscious work out a problem. Not that the author calls for the jettisoning of anything; he just feels that the new developments are the Spirit speaking, and that the uni-polar Church of yesterday is no longer a real possibil-

ity (or a real necessity) since the cultural reinforcements of faith have long since crumbled, and the "global village" in which we live is pluriform.

Father Moore states the thesis in his seventh sentence: "The Church is not an institution but a happening. It is not two things—sign and reality—but the flow of energy between these two poles" (p. 115). This flow of energy somehow unites conscious and unconscious in a man, and church and humanity, even church and universe, on a wider level. What this "flow of energy" is, isn't spelled out any more. I could hazard the guess that it is the Holy Spirit.

**The Dreamer Not the Dream** is a puzzling book. For a book about the Church it says precious little about Jesus; in fact it seems to suggest that the Church is just doing the same job that all religions are doing. The obvious canonization of the unconscious seems to neglect the wound of sin as the description of sin as an attempt at growth seems to deny the reality of personal sin. One might even get the impression that loyalty to the Eucharist is merely a personal option of the author rather than an essential of the Church. (In a "Church" embracing all churches, that stance is a logical one.)

I leave to the poetically inclined the evaluation of Father Maguire's poetry and the prose fable "Heliophant," which I feel may be saying something against what I love dearly as a gift of Christ, his visible Church (but I may be very wrong).

Mechanically, the book is well set and presentable. Although a variety of topics were covered, the brief chapters seemed underdeveloped. If I have read it right, **The Dreamer Not the Dream** is not only a pipe dream, but another instance of the pernicious reductionism of our day which makes theology identical with anthropology or psychology.

## BOOKS RECEIVED

Kennedy, Eugene C., **The New Sexuality: Myths, Fables, and Hangups.** Garden City, N.Y.: Doubleday, 1972. Pp. 212. Cloth, \$5.95.

McGinn, John T., C.S.P., ed., **Doctrines Do Grow: A Challenge to Believers.** Paramus, N.J.: Paulist Deus Books, 1972. Pp. v-118. Paper, \$1.45.

Nouwen, Henri J. M., **With Open Hands.** Photos by Ron P. van den Bosch and Theo Robert. Notre Dame, Ind.: Ave Maria Press, 1972. Pp. 160. Paper, \$1.95.

Padovano, Anthony, **Free to be Faithful.** Paramus, N.J.: Paulist Press Pastoral Educational Services, 1972. Pp. 95 (33 full or double page illustrations in color). Cloth, \$4.95 the single copy (quantity discounts available).

Runes, Dagobert D., **Handbook of Reason.** New York: Philosophical Library, 1972. Pp. 200. Cloth, \$6.00.

# the CORD

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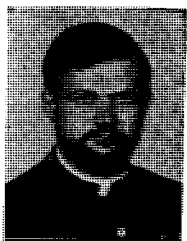
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## COVER AND ILLUSTRATION CREDITS

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

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## GUEST EDITORIAL

### What Was Will Be Again

Earlier last year, Oxford University Press announced that, in October, 1971, it would publish the *Compact Edition of the Oxford English Dictionary*—all thirteen volumes and all 16,400 pages—in a special micrographically reproduced edition comprising two volumes. The surprise and joy with which this announcement was received (by those of us who, while happy with the *Shorter Oxford English Dictionary*, nevertheless always dreamed about having all thirteen volumes of the *O.E.D.*, but knew that we could never afford it) together with subsequent sales, is certainly a sign that aspirations toward a better knowledge, appreciation and use of the English language “ain’t” a thing of the past... yearly additions to the grammatical chamber of horrors notwithstanding. And all this is, of course, very heartening.

A recent review of our Fraternity’s new *General Constitutions* (1967), together with a series of lectures and a lot of sharing on Franciscan themes at Holy Name College, Washington, D.C., this past January has sent me thinking along the same lines. I mean, I have been thinking about (shall we call it, for want of a better title?) “Franciscan Vocabulary.” And this especially regarding fraternity.

When Francis was first joined by men who were desirous of imitating his manner of living the Gospel, he called them “Friars Minor” (cf. the non-confirmed Rule, ch. 26). And as Kajetan Esser has especially remarked in many of his writings, but especially in *Love’s Reply*, these two words, Friar Minor, more than any others sum up the inner nature, the very spirit and the whole vocation of our Fraternity.

*Romano Stephen Almagno, O.F.M., is Research Scholar and Librarian at the Collegio S. Bonaventura, International Franciscan Research Centre, Rome.*

Francis meant us to be “Fratl,” “Friars,” that is “Brothers.” And we were to be “Brothers” who lived our life in a “Forma Minori,” a “Lesser Manner” or “Humble Way.” We were and are to be Friars Minor.

In direct contrast to the medieval (and contemporary) consciousness and desire for rank and order and power, Francis proclaimed that his followers (or, more exactly, Christ’s followers) had a common Father in God and that they were all Brothers. They were to spend their days in the light of this fact and therefore be humble (i.e., truthful) about the origin and nature of their witness.

Again, Kajetan Esser has stated (and he repeated it just the other evening at recreation) that at least until the Reformation, the Friars Minor always used the word “Friar” as their only title. Or better as a reminder of what they were in fact. Then, with the Reformation and in imitation of newer religious congregations and societies, the fraternity started to use the words “Father,” “Lay-brother,” “Superior” and all the rest of the words which have little place in a Franciscan vocabulary. The adoption of these terms and their common usage was another step in the further clericalization of our fraternity; and, I am convinced, a loss of some-

thing very special and precious in our very individual witness to the world and the Church.

Francis called all those who came to him “Brothers.” And, in fact, he regarded every man as his brother. There were in the fraternity no “Fathers,” no “Lay-brothers,” and no “Superiors.” When Francis does use the word “praelatus,” he means it in a very different sense from that which we currently give to the word. As Francis uses and understands it, in fact, it is very difficult to find an adequate English translation for the word. For by “praelatus” Francis does not mean “prelate” in the sense of a superior. Rather, he means someone who is lifted up from among the friars to shoulder the burdens of the fraternity... to tend to the needs (both material and spiritual) of all the friars. And so, this “praelatus” is (for a time) lifted up from the rest of the brothers to serve them in their every need.

Today we are fortunate enough to have a mass of literature which can help us in gaining a better understanding into the origins of our fraternity and the very intentions of Francis. Our new General Constitutions, also, allow that elasticity and freedom needed for experimentation. Consider, for example, article 47, which reads as follows:

All members of the Order are in fact and in name, brothers. This, however, does not exclude (in accord with the diversity of languages and customs) using words whereby is distinguished the work and/or office [of a friar]. And all this is as already established by the Rule and custom.

Obviously, then, we can continue with the use of words like "cleric," "lay brother," "superior," and so forth. Or, mindful of the fact that we are all brothers and therefore all equal, we can do away with these titles and distinctions. To be sure, one needs clear and unequivocal appellations for official documents and records. For such purposes, perhaps we might consider newer forms for the express sake of casting aside the honorific element so prized in an earlier age. Instead of "Father John Doe, O.F.M.," e.g., one might use "John Doe, friar-priest." But more important here is our day-to-day life where, at least in our own conversations, correspondence, and general dealings with one another we might once for all consider dropping all titles. In reality, membership in the Fraternity means that we are all friars, some of whom happen to be priests, and some of whom happen to be for a time "lifted up" for service of the others.

This concept is usually rather difficult to get across, for most of us entered the Fraternity because we wanted to be priests. We came from parishes or attended schools where there were friar-priests and when we felt called to the priesthood we entered the Fraternity. In reality—and this is the source of

some of our identity-crisis—we should enter the Fraternity first with the desire of being friars and assume the added office and duties of the priesthood within the larger context of our fundamental identity as friars.

Some may object that the dropping of certain titles and the adoption of others will not really change anything; for after all, a rose by any other name is still a rose. This writer feels that contention to be untrue. First, the application of the term "friar" to all members of the Fraternity will serve to remind us again and again of our special vocation and witness. It will lead us to the point, slowly but surely, where we will think no longer in terms of "the clerics," or "the brothers," or "the priests," but rather simply of "the friars," some of whom happen to be priests, or college presidents, or pastors, teachers, guardians, missionaries, provincials, or even Ministers General. It is interesting to note in this context that when the present Minister General of our Fraternity had cards printed in remembrance of his election they read "Fra Constantino Koser"—Friar Constantine Koser.

In the second place, as has been mentioned above, we would have no titles at all in private conversation and friary life. That is as it should be. The use of titles, even that of "friar" itself, for official registers, publications etc., may be seen as merely a concession to the fact that we need continually to remind ourselves and the world that we are brothers and that all

men are—that every man is—my brother. The titles will drop automatically and happily on that day when we no longer need to be reminded that we are brothers in fact as well as in name.

All this, somehow, brings me back to the O.E.D. The O.E.D. is important not simply because with it one can easily check again (for the thousandth time) whether to spell *Virgil* with one or two i's and whether *receive* is to be spelled with an *ei* or an *ie*—but rather, the *Oxford English Dictionary* helps us to attain a deeper knowledge, appreciation, and use of our language.

So it is with Franciscan literature and in particular with the Rule and Constitutions. These are not simply reference books—against which to check our lives. Oh, yes, they are that too—but they are far more than that. Rather the Rule, the Constitutions, the writings of Francis and his first followers, and the mass of high-quality Franciscan literature that is readily available should help us to attain a deeper knowledge and appreciation of our life. A knowledge which, quite in line with our Franciscan

traditions in theology and philosophy, will be carried into action.

We don't need titles, for we are brothers. And maybe more than anything else we need to tell ourselves and the world something about brotherhood. As American friars we can do something in this regard, especially in view of our special democratic heritage and especially in the light of that which still is the American Dream.

This author likes to think that soon this deeper insight into our life as friars will become a common understanding and all of us will simply be called "brothers." So it was in Francis' day and so it should be today. For as we read in Coheleth: "What was will be again; what has been done will be done again; and there is nothing new under the sun."

*R. A. Almagno  
Rome 5/16/72*

## Refreshment

soft, gentle breezes  
cooling this clay, moistening  
reminding me  
of Him  
who when fashioning you  
thought of forming me!

Sister Joyce, O.S.C.

## Discovering Someone . . .

## . . . Discovering Everyone

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

Marvelous are the discoveries of our technological age! Glorious are the revelations science daily offers us! Most wonderful of all, however, is the at-last disclosed wonder that we are all persons, each and everyone of us! Who would have thought of it! God did, of course, way back in the beginning, but we have done a grand job of glossing over the original scheme of things until we came to believe that we were merely rational animals (which seldom displayed their rationality).

Consequent on this "it" mentality was the reduction of personal religion to ritual. Happily Vatican II reminded us of our dignity and destiny, stressing at the same time that Christianity is not a thing but a Person. One of the most eloquent instruments the Church has chosen to train us up in our new awareness of personhood in religion is the renewed liturgical celebrations. Gone are the days when we were "present" at Mass, "made" so many Holy Communion, "went" to Confession once a month. Now we are urged to celebrate the Liturgy of Worship, share in the Sacred Meal of Love and seek re-

conciliation with the People of God. Although the language has changed, one wonders a bit sadly whether attitudes have really been affected at all. We witness more disaffection with the revisions than renewed affection in too many instances.

Discouraging as this may be we are bound to continue the struggle (begun in the synagogue of Capernaum) of somehow bringing people to a realization of the staggering realities we celebrate daily in the Church's liturgy. We must try to instruct the dismayed and doubtful, while curbing the iconoclasts who would push genuine theological principles to ridiculous extremes. Do you realize that the middle of the road is a favorite place for four-footed animals but seldom favored by the rational ones? The purpose of this paper-discussion is to explore the riches to be mined in a deep and genuine Eucharistic piety. These reflections are based in practice on the community experience of a vital Eucharistic life, as our Order dedicated to Perpetual Adoration has discovered it to be.

---

*Sister Mary Seraphim, P.C.P.A., whose perceptive discussions of religious life and spirituality have appeared in various Catholic periodicals, is a contemplative nun at Sancta Clara Monastery, Canton, Ohio.*

## Discovering "Him"

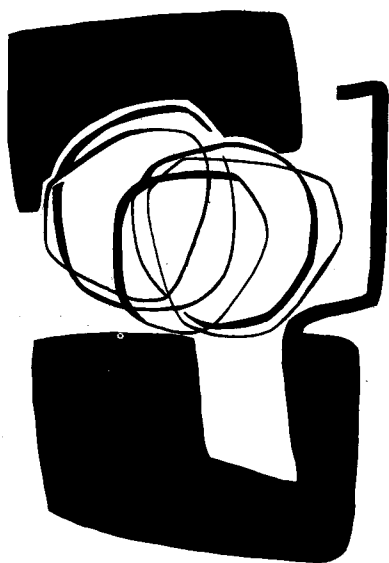
Discovering that the Blessed Sacrament is a "him" and not an "it" forms the ground from which all future Eucharistic devotion can spring. Living waters do not flow from a dead sea, nor does living love gush up from a static "thing." If Catholics are to escape the accusation of idolatry or stupidity, they must demonstrate that the center around which their religious life revolves is dynamic, is alive with love, is a Person transcending all limitations of time and space, yet marvelously inserted into the finite dimensions of here and now. We poor creatures have only the present fleeting moments in which to act and be alive. We can only personally meet someone who shares this same dimension with us in some real way. Therefore worship of the Transcendent Godhead must have some tangible share in our world, must actually take up room in our world so that we may be cognizant of its reality. This does not mean that the mystery of the Deity is to be boxed into the framework of finite space but only that it be here among us in a sufficiently touchable way that we can satisfy our sensible nature to some extent.

The Blessed Sacrament constitutes the most touchable and at the same time the most inexplicable answer to our needs. Only a God could have devised it! Throughout the history of the Church, piety has oscillated between knee-shaking awe and over-sweet pity for the "Prisoner of the Tabernacle." Although the official teach-

ings of the Church have ever clearly set forth the genuine attitude that her children should foster with regard to the Holy Eucharist, we rarely witness the achievement of a long-lasting balance between reverence and familiarity. We seem to be no closer today to attaining this happy state than we were during the Middle Ages when the Communion table was lamentably empty. We seem to have corrected to some extent the excess of awe which dominated the piety of those times—only to run an open risk, now, of complete desacralization.

Many well-meaning teachers and preachers on this mystery have pounced on Saint Thomas Aquinas' exposition of the purpose of the Blessed Sacrament as being connected in order "to be received" to minimize or completely discourage any sacramental piety outside of Mass time. They argue that Christ is present among us, not to dwell in a Tabernacle but to be received into human hearts. So he is. But is it justifiable to draw from this truth the conclusion that his sacramental Presence outside of Mass is irrelevant to Christian piety and so should be ignored?

If we actualize our belief that the Blessed Sacrament is a Person and not an "it," we may arrive at the thought that Jesus may be "received" in more than one manner. We are said to receive a person by welcoming him into our home and into our lives. This reception is not just a spatial one. It involves the openness of our minds and hearts to this person who knocks at our door. In fact, we could scarcely be



said to receive the person at all if the most we did were to give him a key to a room in the house and ignore any other manifestation of his presence. The application of this consideration to the Holy Eucharist is easily seen.

The physical reception of the Sacrament is only one dimension of the reality of Christ's communicating Presence. It is a fleeting one and one that is directed towards a more lasting reality. We receive the Sacramental Body of the Lord as a fresh spark of the divine fire which should enkindle still more the perpetual flame of love which lights our days and nights. We can also simply walk into the abiding sacramental Presence with a heart open to receive the spiritual communications of the Person who is there. This form of "reception" of the Sacrament in entirely valid and highly efficacious in forming

a well developed Christian piety. The unfathomable riches of love which the Holy Eucharist contains surpass all the limitations our finite intelligence imposes on it. It is a "many-splendored thing" which continually displays new facets alive with light and fire.

In a community which centers its life around the abiding sacramental Presence of the Lord, it is absolutely vital to maintain a correct attitude towards the Blessed Sacrament. We may not forget that the purpose of Christ's presence among us under the appearances of bread and wine is that he may be consumed. Yet we may not overlook the truth that, as a Person, he is always spiritually communicating himself to us through the radiant center of the Sacrament in order to live and abide with us.

This living of Christ in our persons is not an end in itself but reaches out to a higher and more ultimate fulfillment, that of the glory of the Father. Christ rejoices in the additional humanities through which he can extend himself and his influence into the world of men. Through these conjoined personalities he offers a homage to the Father which he could not offer in his single humanity, sinless and perfect as it was. In us Jesus can offer the Father the weaknesses of sin and selfishness, the waverings of faith and hope and love which afflict us on our pilgrimage through the valley. He can also extend a human voice deep with compassion to the erring ones and a human face alight with love to the discouraged.

The cultivation of his own attitudes of mind and heart within us is a work which Christ carries on, not only during the moments of his physical presence in our bodies but through all the times we open our minds and wills to his personal communications offered in the Spirit.

### Discovering "Them"

In discovering the Someone present in the consecrated Species, we discover everyone. We meet and communicate with every other member of Christ, especially with those who have gathered with us at this particular liturgical assembly. Genuine Christian fellowship derives from a shared sacramental celebration. Friendship within the community of the People of God acquires a different coloration from that which is formed on a purely natural basis. Reverence and unreserved acceptance of the other as a unique and precious individual distinguish this sacramental friendship.

The present preoccupation to establish an atmosphere in which this Christian fellowship can be expressed and flourished has need of some restricting influences. We may not think of the liturgical celebration on the same level as a convention or a party. In our eagerness to allow full human expression to our joy in the Lord, we have sometimes forgotten that the Mass is essentially a transcendent mystery which requires intense concentration as well as joyous affirmation. Let us beware that we do not make void the Sacrifice

through the use of gimmicks more appropriate to a purely secular celebration.

For a few moments let us leave the surface level of the liturgical event and plunge deeply into the heart of the sacramental mystery. Only when each participant in the Mass brings a wealth of personal knowledge of the Lord to the altar, will the finest effects of the Sacrifice be realized among us. We must recognize that we are created to know the Lord. This supreme knowledge is a gift vouchsafed to us only if we have humbly sought to prepare ourselves for it. It is a gift which touches the deepest recesses of our consciousness and cannot be acquired at will. One of the purposes of Christ's abiding sacramental Presence is to render the reception of this knowledge more easy.

One cannot remain long before the Tabernacle where our faith tells us that the Person of Christ is, without beginning to fathom to what lengths God's love for us has gone. The thoughts which are generated spontaneously in these faith-filled moments constitute the beginning of a more than rhetorical appreciation of the Person and mystery of Christ. Automatically one recognizes the need for silence in the face of this unspeakable mystery. Into the very heart of Christ one is plunged until every thought and movement of one's own heart comes into contact with those of his. With terrible clarity we perceive how different our love is from that of the Lord's. In him we find such overwhelming com-



passion and understanding for our failings that we are crushed by it. Never again can we consciously stand in judgment on our fellows whom Christ, our Brother, refuses to judge, even as he has refused to condemn us.

Genuine sacramental piety tends outwards towards others. We come to associate ourselves with Christ in the privacy of our own hearts and discover that he is ever going out from himself into others all around us. The individual reception of the Sacrament exalts our personal dignity but at the same time reminds us that every other person at the Banquet Table has been similarly gifted. We discover not only plenitude but also a multitude within the Sacramental Mystery. And for this multitude we conceive an inexpressible reverence and companionship which reaches far deeper than the level of words or gestures. It lies at the basis of the community gathered around the altar like a gentle upgraded plain which lifts us, individually and collectively, into a higher atmosphere of Christian love and friendship.

When we plan liturgical celebrations we should keep this necessity for intense spiritual perception in mind. The hymns, gestures and arrangements of the Sacrificial setting should be such that they do not so distract our sense from the real meaning of the celebration that it is impossible to penetrate beyond the surface appearances. Saint Paul, in his first Epistle to the Corinthians, declared that he deliberately re-

frained from employing rhetorical arts in his presentation of the Gospel message so as not to obscure the divine power of the Cross. He recognized that the "Word" has a power of its own which renders our human devices unnecessary except to the extent that they serve as an unnoticeable vehicle drawing the "Word" into closer contact with the faithful.

### Discovering Christianity

Exploring the relationships which exist in a group where the "Word" is operative reveals that they can differ markedly from the type of friendships engendered by an analogous situation in the secular sphere. When a group of persons gather for a festive occasion each one is intent on his own enjoyment, and only secondarily, on sharing that joy with others present. In the Christian assembly, where Christ is the Center Figure sharing his entire Person with each member of the group, mentalities are inversed. Each one present is intent on sharing the joy of His giving and only retroactively in procuring his own measure of private pleasure.

Friendships spring into being among the most diverse individuals who, under ordinary circumstances, would find that they had nothing in common to share. But within the sacramental context the riches which they possess together unites them far more deeply than the differences can separate. A strange and wondrous phenomenon is born. We call it "love" although it dif-

fers radically from the usual understanding of the term. Love ordinarily connotes strong affection or liking for another. Within the Christian ambit it means such utter reverence and care for the other that complete self-donation to the joy and well-being of the friend springs up spontaneously. Be the friend likable or not, he is recognized as wholly lovable. We would never consider using the other for our own self-aggrandizement, not even to the extent of seeking self-satisfaction in one's total dedication to the welfare of the other. An attitude of such love is beyond us, humanly speaking. We can never do it even in our desires. Only the Word of God, operative in our midst in Sacrament and Sacrifice, can begin to accomplish this complete re-orientation of our normal patterns of thought and behavior.

Such a revamping of our fundamental attitudes demands a real death. This death is made possible by the renewal of the death of Christ in our midst. Glorious though he is at this moment, Christ really and truly makes his passage through death actual in our midst at Mass. To obscure this mystery is to rob the Christian people of the possibility of sharing in the joy of the Resurrection. How can we expect to be overflowing with the Easter light if our inner dark-

ness has not been pierced through and irradiated by the salvific death of the Saviour? Love, love, love. We sing of it constantly; but where can we find the power to accomplish it within us if not on Calvary? Christ made of weakness the supreme moment of his triumph, the triumph of his love for the Father and for all men in the Father's way.

The Someone we discover in the Eucharistic celebration is a crucified Lord—to the Jews indeed a stumbling-block and to the Gentiles foolishness, but to those who are called, both Jews and Greeks, Christ, the power of God and the wisdom of God" (1 Cor. 1:24). The "everyone" we discover is the community of the redeemed who come to wash their robes in the blood of the Lamb and to present their bodies as a living sacrifice, holy and acceptable to God. Full and actual participation in the Sacrament demands that with greater and greater freedom we put our self-centered tendencies behind us and strive to put on the Heart of Christ—a heart of mercy, kindness, compassion, and ever-caring love. We shall one day discover that we have not only found that great One around whom the universe revolves, but have become one with him to the extent that we have become one with all those who are in him.

## A Time

A time—

*Sometime there is a time  
When Someone's soul has grown too big  
To stay within the bounded cell  
Of bone and Flesh  
And spills upon the world  
To burn and eat  
But to retreat and then  
to smoulder and to glow.*

A time—

*Sometime there is a time  
When Someone's Life becomes a Cross  
That bears upon its wooden shaft  
and bark  
The burdens of all earth  
And bends and creaks  
And then lays down to rest  
—and wait.*

A time—

*Sometime there is a time  
When Someone's Hand will stop the gun  
And one by one  
The cold steel will lie  
Upon the ground  
Guns do not fight alone  
Nor weapons beat their wrath  
When hands of man no longer  
grasp the killer's tool  
When hand clasps hand in peace!*

A time—

*Sometime there is a time  
When Someone's Love will light the way  
And hearts of men will warm again  
And bone and flesh  
And wooden shaft  
will grow and grow  
And will expand  
And will contain  
The tempered souls  
of men!*

Sister Mary Thaddine, O. S. F.

## MONTHLY CONFERENCE

### Amazing Communication

Robert J. Waywood, O.F.M.

Our subject for this month's conference is a real bag of worms. But worms are indispensable for cultivation—even of the seeds of faith. Yes, from every angle, prayer is paradoxical. As fragile and precarious as a calla lily, prayer is universally conceded to be the bedrock of the spiritual life. It is constantly recommended and generally avoided. What is delightful and attractive to begin with proves repulsive and excruciating to persevere in. And for the spiritual writer, prayer poses an unavoidable but almost elusive topic of analysis and exhortation. In any age it would be difficult but necessary to fathom prayer or advocate its practice. To do so nowadays is especially urgent and at the same time uniquely problematic. Before directly grappling with the subject, I would like to touch upon three peculiar attitudes that militate against understanding or appreciating prayer in the twentieth century: disenchantment, insensibility, and self-consciousness.

Glancing over my jottings, I confess that I could fill a whole book documenting today's disenchant-

ment. Our society is notoriously bankrupt in mystery, miracle, and majesty. Ellis (Albert) and Reubens have plucked Cupid's wings; Masters and Johnson have sterilized his arrow. Disneyland makes Fatima look bourgeois. Moonwalks have grown pedestrian. Jesus Christ now appears at best a befuddled radical, at worst the product of an LSD bumper. Lincoln seems to have been some admen's mosaic, not another Moses. Hollywood technicians can reproduce and divide a Red Sea, given a good location and a limitless budget. Little girls thwack electronic dolls. Little boys manhandle exquisite walkie-talkies. Drive-ins provide a production-line smorgasbord of exotic viands. Religious services here and there have taken on the look of fun and games. Elaborate happenings are mounted for the titillation of the well-to-do. Sports events and Broadway musicals are systematically manufactured, packaged, and sold like sausages for the less well-to-do. The old men's dreams are probably dirty dreams, and the young men's visions could easily be video-taped. Every person

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has a price; every product has a price-tag. We have grown mellow toward marvels; we wolf down wonders. The yawn and belch have replaced the gasp and sigh. This ennui, I contend, is not without its baneful effects on our understanding and evaluation of prayer. For prayer is a mysterious, miraculous form of communication with a Person of unspeakable majesty. If the telephone presents no cause for astonishment and admiration, putting in a direct call to God, which is what prayer essentially is, cannot be adequately estimated or properly esteemed. In due time, then, I will try to highlight the wonderful nature of prayer so as to countervail the disenchantment of the day.

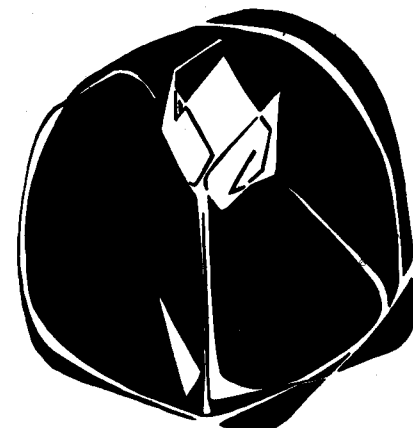
Oddly enough, contemporaneous with this ho-hum attitude is a ceaseless hub-bub that drives us to distraction... and, ultimately, to insensibility. Subjected long enough to communication overkill in the shape, say, of aid-appeals, confrontation-politics, and assault-advertising, our ears begin to snap, crackle, and pop; and subliminally conditioned, we scream, "Will somebody turn off the bubble machine!" We grow sick of hearing about sickle-cells. Sibilant slogans in behalf of muscular dystrophy and systic fibrosis victims hiss through our dreams. Multi-colored hands of Biafrans and Bengalis, of Flor-entines and Peruvians, outstretch and engulf us like an octopus. Save a child. Hire the handicapped. Give a damn. Girl Scout Cookies. Peter's Pence. Fair Share. Have a heart. From our own hearts we eventually

cry out, "Get off my back!" Then there are the spotlight-grabbers who in uninterrupted procession interrupt our lives: the yapping Yippies, the growling Panthers, the bellowing Birchites, the ad-libbing Women's Libbers, the palavering Playboys—and the whole boisterous of Neo-Nazi, Flower Children, Jesus Freaks, Serra Club, PYE, SNIC, SNAC, MOBE, GROPE, FLAB, FERN... kerplow!

But the grossest drubbing inflicted upon our sensibility has to come from the advertisement industry. They have turned our brains to jelly with an endless spate of nonsense words, like fixitives, additives, calmatives, whiteners, brighteners, free optionals, and beef by-products. They have reduced us to quivering hypochondriacs cautioning us about halitosis, houseitosis, pyorrhea, diarrhea, seborrhea, staph infection, and dental plaque. They have made soft drinks like Coke and Pepsi sound as important as sanctifying grace and pain-killers like Bayer's and Anacin as consoling as a good conscience. The upshot of all such communication overkill is that we are subtly conditioned to turn off exterior reality for sheer psychological survival. And this schizophrenic response to communication, I am sure, spills over into the communication called prayer. Our mental antennas become bent and corroded; we are rendered poor listeners for the Holy Spirit and impatient petitioners of the Divine Bounty. The very vocabulary, oral or mental, of our prayers is insidiously sapped of meaning and honesty. When words

are a glut on the market, inflation sets in even in the realm of supernatural commerce. Hence I intend to spell out the prerequisite conditions and the details of the process whereby we pray, for these involve tuning out and turning up.

The third prevailing attitude that vitiates our appreciation of prayer is self-consciousness, that is, contemporary man's preoccupation with man and the things of man. Naturally, we are all men and, in the words of Plautus, nothing human should be alien to us. But today even religion is shot through with anthropocentricity. The so-called horizontal approach to the Divine has all but ousted the traditional vertical access to God. As an oft-quoted adage of the day has it: "I sought my soul; my soul I could not see. I sought my God; my God eluded me. I sought my neighbor, and I found all three." So far, so good: the times are out of joint, and perhaps the ABC's of communication must be consciously mastered before we can communicate with God. But my question is, Where do we go from there, after we have "found all three"? Do we still squander time and energy that should be spent sequestering ourselves with God on T-groups, sensitivity sessions, and parapsychology communes? Do we go on substituting group discussion for meditation? Not on bread or brotherhood alone does man live. Rollo May is not an adequate substitute for Saint Paul. The I Ching is not the inspired Word of God. And losing yourself, not finding yourself, is the ultimate goal of



Christian asceticism. Many horizontal Christians would virtually have us reverse the order of the two Great Commandments. As long as self-knowledge and interpersonal experiments hold top priority in one's life, prayer will remain an irrelevant oddity of ambiguous value. Therefore I will have to stress, in the third part of the body of this conference, the unique importance of the transcendent communication that is prayer.

To recapitulate and project, I maintain that three present-day conditions prejudice our understanding and appreciation of prayer: namely, disenchantment, insensitivity, and self-consciousness. Furthermore, I believe that a careful consideration of the what, the how, and the why of prayer can dissipate these prejudices and contribute to our grasp and esteem of prayer. In my concluding paragraphs, I hope to delineate the milestones and obstacles in the life of prayer—to outline not only the

introduction to, but the plot and denouement of, the devout life.

To explain the wonderful nature of prayer, I would first illustrate and analyze communication in general and then spiritual communication in particular. Almost every form of communication is mysterious and miraculous when you stop to think about it. The point is, you must wonder about it a while to see how wonderful it is. Some years ago I witnessed a television show on which Dunninger, perhaps the most famous mind-reader of recent memory, from a studio in New York had Senator Taft, a man of probity if ever there was one, withdraw a book from an enormous bookshelf, turn to a random page, and mentally scan any paragraph. Dunninger immediately recited, almost verbatim, the passage Taft had chosen. The Senator stood in a studio located in Washington, D.C.! But is it any the less marvelous that the thoughts and words the Senator meditated had been mentally telegraphed to him across the Atlantic Ocean and four centuries from the mind of Sir Francis Bacon through the medium of the printed page? Even in 1972 it would, doubtless, evoke more than a whistle of admiration to behold a forty-year-old corpse sit up and start crooning "O sole mio." But is it much less awesome to resurrect just (!) the voice of Enrico Caruso by means of the phonograph? In the environs of every large city a Babel of disembodied voices divulge all the major events of the world not rarely, as in a seance, but every hour on the hour. To

divine these radio newscasts sometimes requires no more paraphernalia than a filled tooth.

Essentially, the process of communication consists of three elements: a sender, a medium, and a receiver. (There are other factors, obviously: for example, the message, that which is communicated, whether a verbalized fact, coded prognostication, gestured command, or indicated emotion.) The functions of the sender and receiver are self-evident; the medium renders the former present to the latter.

If you can perceive that the natural communication which brings General Hospital into a million particular parlors is astonishing, then you may be prepared to grant that any instance of supernatural communication is stupifying. Prayer struck me as being a stark prodigy one humdrum day when I was in my first year of Theology. The time was a wee, small hour in a lazy spring afternoon; the place, a dismal church attached to our monastery - parish - kindergarten complex in the dreary town of Butler, New Jersey. Some odd errand had brought me to the sacristy, whence I overheard the inconceivable communication. There in the unlit church knelt forty assorted kindergarten children piping the Our Father with one unfaltering voice, and I knew by faith that the Lord God of Hosts was captive in the playpen of the sanctuary. I saw in a flash that every pious ejaculation was a celestial postcard, every meditation was an audience with the Almighty, every

holy ambition was a coded cable to the Creator, every Rosary was a hot-line to Heaven.

Under analysis prayer proves to be one kind of communication that uses no medium, whether the message be the gesture of a good deed, the murmur of a formula, a cry of the heart, or a resolution of the mind. For God is ubiquitous; and if he is present to all of us at all times, then we are similarly present to him: "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father... God is spirit and they who worship him must worship in spirit and in truth" (Jn. 4:21, 24). To send God a message, we need only advert to him, only switch on our awareness of his proximity. So let us move on to consider the sender and receiver in supernatural communication.

The sender, of course, is a human being—or, as the yokel has it, a human bean. In the grand scheme of things, the yokel's designation seems the more accurate description. For any conglomerate of individuals doesn't amount to a hill of beans. Man is but a flyspeck on a city map, an atom in the cosmos. The most important of the species are just a few syllables in history's *Who's Who*, some milliseconds on a carbon-clock. Man is a fluctuating five-dollars' worth of chemicals, a sixteenth-note on a flute in a symphony concert, a little stir in the mud. And so the Psalmist asked, "What is man that thou art mindful of him, the son of man that thou visitest him?" Still, he is made to the image and

likeness of the Creator. The hairs on his head are divinely calculated; the contents within it constitute an inimitable galaxy of memories. His finger- and voice-prints are nonpareil. He is somebody's baby. And so Hamlet exclaimed, "What a piece of work is man! how noble in reason! how infinite in faculties!"

In prayer this "paragon of animals" makes contact with the Pure Spirit that puffed him to life. Unfortunately, the anthropomorphisms of the Iron Age and the electronic images of the Cybernetic Era have conditioned us to envision the receiver of our prayer as some fuss-budgety old man or a chrome-covered computer purring away out there. Hence the ooh and the ah have disappeared from our devotions. But a careful rereading of the yellowed Testaments can galvanize our conception of the Divine Majesty. The voice in the whirlwind confided to Job that the Leviathan was God's rubber ducky. In a vision Isaiah winced before a terrible Wizard of Oz. For the Psalmist the glob was God's footstool. And Christ is the King Kong of the Apocalypse. It is no small thing, then, to pray and thus bend the ear of God to earth. A few weeks ago I read an interview in the *New York Times Sunday Supplement* granted by exiled Ezra Pound. One would think that the writer had been given an audience by Shakespeare reincarnated, so agog was he over and after the interview. Is it any less awe-inspiring to visit God in his study by the prayer of faith? Pound him-

self conceded that his communications were so much baby's babble; but even God's throat-clearing carries the sound of many waters.

Both within and outside the hour of prayer, the wonderful receiver of our communication may turn sender. We communicate with God by prayer; he communicates with us by inspiration, that is, by actual graces. Never have I met a person who would deny that he has ex-

perienced interiorly some uncanny lucid interval or been surprised by some sudden surge of resolution to behave better. As torrents in summer, half dried in their courses, suddenly rise, so the illumination of old spiritual truths and the energizing of latent good intentions strike us, as it were, from out of the blue. This is God, the Holy Spirit, reciprocating our prayer.

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## Cultural Forces and Franciscan Life Today

Louis A. Vitale, O.F.M.

Emile Durkheim, the father of sociology, has given social science its basic premise that man constructs his world. Durkheim spoke of the social facts of which our world is composed. Culture is defined as the social traditions, customs and institutions expressing the ideas, beliefs, values, and sentiments of groups. Sociology, particularly the sociology of knowledge, today emphasizes the causal role of man in projecting and constructing his culture, his social world. Thomas Luckmann, Peter Berger, and other sociologists of knowledge note that man alone of living creatures has to construct his own world of meaning. He does not have innate programming as do other living creatures. Man projects a world that makes sense to him, that satisfies his needs. He develops a system of economy and various social forms by which he can live and find fulfillment, and a system of meaning. These are based on the conditions in which man finds himself and his awareness of the circumstances surrounding his life. Even if his model comes from revelation, it is man who is the actuator. Thus he builds a world much as a Shakespeare would de-

velop a play, with setting, roles, and meaning. Some of the circumstances of man's life and his awarenesses will change, and thus his ideas, beliefs, values, and institutions change. Others are more fixed by the created conditions of his life. Thus we find relativity of culture—culture changing as conditions—e.g., economic conditions—change, and other aspects that seem consistent to every time and experience of human living.

Berger, particularly, has highlighted the peculiar behavior of man whereby once he has projected his social world, he forgets that he is the creator. He then lives in what Sartre called "bad faith" and feels constrained and controlled by his own creation. Even though conditions may change, he feels powerless to make any changes in his world.

If man is aware of his role—as Berger calls upon man to be—then he can adjust his world as conditions and his awareness demand. Conditions will change. We may not accept the total determinism implied in the classic theory of Marx; but certainly there is great insight in his portrayal of the many social changes resulting from

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change in economic conditions. Hopefully man will be aware enough to initiate the changes in social forms, ideas, values, and sentiments that are necessary. If he is not, the changed conditions will force some adjustment, but most of all will leave him confused, powerless, anomic—that is, lost to a sense of meaning in his life.

These considerations are extremely meaningful to our contemporary situation. Technology, particularly, has drastically changed the conditions of man's existence. Man's awareness and resulting initiative in making adaptations in his social world have lagged terribly. The incredible rate of change alone would make it extremely difficult for man to "keep up." But this coupled with a lack of awareness of his vital role and ability to update his world leaves man terribly alienated from the very world that is his own product. Just to show a graphic case, man caught himself in a form called war—to address himself to the scarcity of goods and space; he thus set himself on a course that has resulted in the possibility of a nuclear holocaust that will destroy his own existence. And he seems to know no way out. He has become a frightened slave to his own creation.

All areas of man's life are affected by this social-making process; every area of his life will therefore need constant revising and revitalizing. Peter Berger, Robert Bellah and other sociologists of religion have emphasized the projective role of man even in the

area of man's search for ultimate meaning, which is the sociologist's conception of religion. Again revelation may be the guiding light, but man incarnates it in his construction of his social world. Therefore, as his insights change through new experiences and new, or renewed, revelation, even his religious ideas and behavior will change. Theology and forms of worship have to adjust. What might have been the forms and emphases of Christianity in an agrarian culture no longer fit in a highly industrialized society. We note the new emphasis on community in both worship and even our reading of scripture that respond to the alienation of man today. The inductive and experiential mode introduced by science has its counterpart in the anthropomorphic starting point that Rahner and other contemporary theologians base their theologies on today. Even our own efforts to weed out customs from a monastic culture in our Franciscan life-style and forms of prayer testify to this process of cultural updating.

The process of updating a culture is a dialectic. Man runs a dialog between his traditional insights—the wisdom of the ages, long experiences, and revelation—and contemporary conditions. We shall consider drastic changes in man's living conditions, and realize that perhaps never before has man been as severely challenged to enter this dialog between his traditional life and the world in which he finds himself, and openly and fearlessly to revive and revitalize

the ideas, beliefs, values, and institutions—in a word, the culture—of his society.

Dr. Robert Oppenheimer has characterized our times thus: "The world alters as we walk in it, so that the years of man's life measure not some small growth or rearrangement or moderation of what was learned in childhood, but a great upheaval."<sup>1</sup> Sociologist Warren Bennis notes that "the only constant is change" has become cliché and considers change the "godhead" term for our age as it has been for no other.<sup>2</sup> The Industrial Age, or the Age of Technology has been the dominant culture of our times. Man's ingenuity in inventing and producing has been the basic value of this culture. But man's success at development has turned into a whirlwind for him. The pace of change has been catastrophic, and now we are beginning to see that both this rate of change and much of the product are devastating. Alvin Toffler has struck a most responsive chord in American lives with his best-seller *Future Shock*.<sup>3</sup> He points to such "progress" as the fact that our cities double every 10 or 15 years, and we can't even plan for what already exists; in the past few years we have developed the ability to travel 18,000 m.p.h. through space, the distance and speed we see in astronaut travels seem to symbolize the whirling we

feel inside our heads. Not only is man inventing much "faster than ever before, but the new inventions are diffused through society at a startling rate—it took a century for the harvester to be in widespread use, but only three years for the transistor to take over. Knowledge also increases at a staggering rate, over a thousand new book titles appear throughout the world each day, scientific literature expands at the rate of sixty million pages a year. Last night's certainties become today's ludicrous nonsense. Less than a hundred years ago the British Parliament considered closing the Royal Patent Office as it seemed that everything had already been invented, and then . . . Is it any wonder that people feel "future shock"? Our whole society feels a sort of vertigo, a loss of equilibrium in a maelstrom of change. Modern man is always in motion: eating on the run, rushing to and from work or school or appointments, grabbing a phone to carry on the "art" of communication—and the whirl of the world is constantly before his eyes in a maze of newspapers, magazines, and TV. Modern man has to make more decisions per day than ever in the history of mankind. Obviously this has a psychic toll. Contemporary man cannot seem to cope with this overload. To do so he might try to "block it out," act as if there is no change.

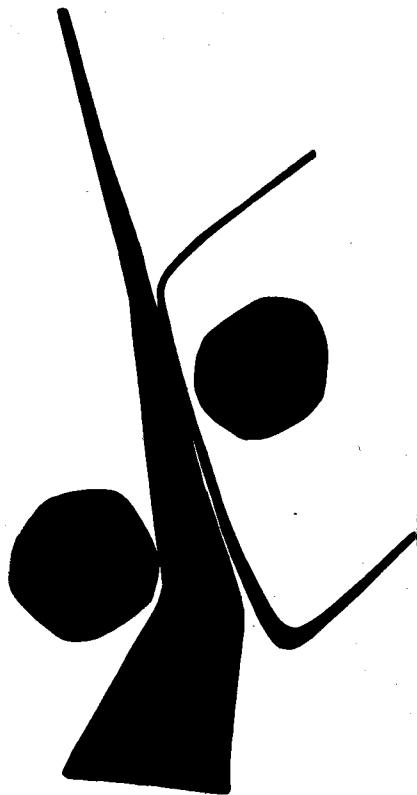
<sup>1</sup> J. R. Oppenheimer, "Prospects in the Arts and Sciences," *Perspectives*, U.S.A., 1965, pp. 10-11.

<sup>2</sup> Warren G. Bennis and Philip Slater, *The Temporary Society* (New York: Harper & Row, 1968), p. 99.

<sup>3</sup> New York: Random House, 1970.

Or he tends to lose himself in his own special field or hobby. Some try to revert to old patterns that worked once. But nothing can get man through this cataclysmic pressure except to face the question of change squarely. To make matters even more difficult not only must man adjust to the change, but he has to initiate some additional change to correct for change, such as the crisis in the cities, highways, atmosphere.

In addition to the whirlwind pace, there are some values of the



technological culture that need to be considered. Since product is the goal, materialism is the god. We live in a basically consumptive society, and some of the best minds of the day are busy attempting to increase in man a sense of need for new products. No longer is industry designed to meet felt needs, but to create needs. Accompanying materialism is a sentiment of scarcity. Man acts as if his needs are scarce and he must fight, even kill, in order to fulfill them. This leads to violence and war, the never-ending spectre lurking over our lives.

In his recent work, *The Pursuit of Loneliness*,<sup>4</sup> the noted sociologist Philip Slater contends that this myth of scarcity accounts for most of the evils of American life today—the violence, myopic nationalism, destruction of community, and stifling of human growth.

Secularism is the guiding philosophy of the scientific-technological age. Man believes he has the potential to solve all his problems, and he organizes to do so. Max Weber developed the brilliant thesis that every advance in human history has come through a charismatic intervention, but that this charisma becomes routinized or bureaucratized, stifling that initiating spirit. The bureaucratization that accompanies our life today stifles human spirit, the creative ideas that have led to human and spiritual growth and development. Everyone has his assigned role to play and outlined procedures

through which to play it. He senses he is in a role-prison. He feels powerless to make any changes. He is alienated from his work, often not even knowing or wanting what he is creating, while feeling himself oppressed by the system of which he is a part. The "new industrial state" described by John Kenneth Galbraith seems to control everyone.<sup>5</sup> All feel powerless. Some feel oppressed because they do not receive a real share of the product, living in poverty under the promise of affluence. But all feel that they are really incapable of making change. There is a sense of a loss of transcendence. Man cannot even transcend the machine, let alone this world. And so the feeling of being a product, a robot or an IBM card leads to spiritual death. The Church Historian Martin Marty reflects the attitude of his University of Chicago students—and so many others today—when he observes that "the world is intolerable, many rebel in search of human existence."<sup>6</sup>

Youth particularly are searching for new values—for a new culture. As Charles Reich in his popular *The Greening of America* points out,<sup>7</sup> the push towards change is the product of two interacting forces: the promise of life made to young Americans by affluence,

technology, education, and ideals; and the threat to that promise by everything from neon ugliness and boring jobs to the Vietnam war and the threat of nuclear holocaust. The popularity of Reich's somewhat unsophisticated book as it appeared in the *New Yorker* and the \$8.00 hardback indicates that he is correct in assuming that many older Americans also feel the pinch of modern society and are anxious for a more human world.

What are these advocates of change looking for? "Life Affirmation," they say. A new set of values that places man over the machine and human values over material ones. There is no scarcity of the real human needs. Alienated, people desperately reach out for interpersonal relationships, brotherhood, love, fellowship with their fellow man whatever his color or national origin. As Thomas O'Dea notes, social change and social disorganization result in a loss of cultural consensus and group solidarity, and set men upon a "quest for community," that is, for new values to which they can adhere and new groups to which they can belong.<sup>8</sup> They want to explore and come to understand their own personalities. Creativity has become the new asceticism. They call for liberation, the freedom to choose

<sup>5</sup> John Kenneth Galbraith, *The New Industrial State* (Boston: Houghton Mifflin, 1967).

<sup>6</sup> Martin Marty, "The City of the Future," lecture given at Canon City, Colo., September, 1968.

<sup>7</sup> Charles A. Reich, *The Greening of America* (New York: Random House, 1970), p. 218.

<sup>8</sup> Thomas O'Dea, *Sociology of Religion* (Englewood Cliffs, N.J.: Prentice Hall, 1966), p. 60.

<sup>4</sup> Boston: Beacon Press, 1970.

their own life-style, values, and to be able to celebrate. Theirs is a quest for naturalness in life in opposition to the artificiality they find in their culture. They want to identify with and enjoy nature, themselves, and one another. They want autonomy, self-whirling, and a break from the binding forces of artificial tradition and of dogmatisms imposed in authoritarian fashion. They seek meaningful work and involvement in the issues that concern them. They yearn to transcend the material culture, and perhaps one of the strongest contemporary waves is the urge to transcend the world. They seek mysticism, ecstasy, spiritual awareness (two days in a row, recently, I was given the writings of spiritual writers to read from young men I met casually in an unrelated context). And they are beginning to believe that such transcendence is possible. They see the "soul" of the blacks and the free ways of some of their peers. Much of their search, it must be admitted, is hedonistic, but perhaps it says something about a loss of pleasure in living. Much is "ego-tripping," an almost narcissistic concern with self and a tendency to see the individual as absolute. Much of it reflects a search for a genuine human existence, however; and certainly this concern with human issues, whether for fulfilling lives for themselves or for improved conditions for disadvantaged persons, is commendable.

Paul Goodman, in an excellent article entitled "The New Reformation," points out much of the myopic vision and narcissism of today's youth.<sup>9</sup> But the noted educator and social critic contends that their disturbance may be a turning point in history. He does not find great fruit in their unsophisticated politics, crude philosophy, morality, or vaunted common sense (as he once contended), but he does see great strength in the religious significance of this movement. He likens it to the Reformation. Everywhere there is protest, revolution, and attack upon the Establishment. The thrust is toward purging, humanizing, and changing the priorities of the scientific, technological, and civil institutions. Goodman claims that the young have finally made this protest religious, for they feel threatened by meaninglessness in their lives. He notes that this is resulting in a new proliferation of sects (and his article was written before the rise of the "Jesus freaks" and the surge of the Pentecostal movement). He points out that the young are "hotly metaphysical." He notes that even college chaplains of traditional churches find these new waves, but points to their tendency to relate the movement with social and secular concerns and their reticence to explore the new dimensions where God may be found very much alive. The noted sociologist Robert Bellah concurs that religion is not being replaced

but is moving to the center of man's life.<sup>10</sup> He particularly notes this in his students at Berkeley, some of the leaders of the "new generation."

Surely there is ferment in today's world. There is much ripe seed. Man may stand on the threshold of self-destruction, but perhaps never before have fields been so ripe for the harvest. There is much chaff, but the human and spiritual strivings felt in today's society provide much grain for human growth.

How does one, or a society, meet this new wave? Charismatic movement is one of the classical forms of social change. Max Weber wrote that charisma rises when "hardened institutional fabrics disintegrate and routine forms of life prove insufficient for maintaining a growing state of tension, stress or suffering."<sup>11</sup> There is much of charisma in the contemporary movements: youth, peace, welfare recipients, women's lib, and in the search of blacks, Chicanos, and Indians for self-identity and self-determination. The Church, too, from the spirit of John, is straining to revive its charismatic origin. The frantic change and the growing movements pound against bureaucratic walls. Those of us interested in progress toward a more deeply human, spiritual society must join this motion. Naturally,

not all change is good; we should avoid faddism, but we must avoid all the more the paralyzing effect of a rigid, frozen response to change. We hesitate, for we do not know where to go. We do not want to lose what we have. We know that there is much in our traditions that is of value. Still, the call seems to be to openness: we must enter this vital dialog between traditional culture and contemporary conditions and movements.

The Church is in a double culture-lag. It was barely straining to catch up with the industrial-technological society (note the call to the "secular city" on the part of the "new breed" of a few years ago), when it is now called to meet the post-industrial age. And many other institutions of our society share this plight. Alfred North Whitehead wrote: "The art of the free society consists first in the maintaining of the symbolic code and secondly in the fearlessness of revision. Those societies which cannot combine reverence to their symbols with freedom of revision must decay."<sup>12</sup>

Warren Bennis and Philip Slater highlight the importance of the democratic spirit for the survival of modern society.<sup>13</sup> Overwhelming change in the environment creates an experiential gap between generations and between groups. Full openness of communication, gen-

<sup>9</sup> Paul Goodman, "The New Reformation," *The New York Times Magazine*, September 19, 1969, 1969, p. 58.

<sup>10</sup> Robert Bellah, *Beyond Belief: Essays on Religion in a Post-Industrial World* (New York: Harper & Row, 1970), p. 246.

<sup>11</sup> Hans Gerth and C. W. Mills, *From Max Weber* (New York: Oxford University Press—Galaxy Books, 1958).

<sup>12</sup> Alfred North Whitehead, quoted in Bennis and Slater, *op. cit.*, p. 70.

<sup>13</sup> *Ibid.*, ch. I.



genuine collaboration, a willingness to deal with conflict and tensions, a leader that is a coordinator (Bennis calls for an "agricultural model of leadership," one that cultivates growth), and a striving toward genuine consensus is necessary. Each group or organization must allow for the full array of initiative and imagination of its members, drawing on their perceptive contact with aspects of the evolving culture. At the same time a search must go on to revitalize the group's traditional sense of identity. This double process—reaffirming traditional symbols, and revitalizing through full openness to contemporary motion—must be fused together through real collaboration for genuine renewal. This is perhaps an organization's greatest challenge, to integrate individual needs and insights with organizational goals. The group must then with a self-conscious collective sense of identity move to plan its own evolution, or it will not meet its potential.

To achieve this, members of the group (and the group itself) must learn how to learn. They must learn to process the data presented and analyze feedback. Learn to act on contingent matters. Build a tolerance for ambiguity. Above all, individuals and groups must learn to take responsibility for their own destinies, to self-direct their lives, accept the futuristic concept of "self-whirl." A greater amount of autonomy of the individual is necessary to be creative—to respond to one's insights, to the Spirit. But the individual cannot go out total-

ly alone. Collective action is called for. Furthermore the individual must have a base. Bennis and Slater have stressed the need for fidelity to someone or something, a group, family, church. All agree that there must be solidarity in the individual's life, the more so if he is to be self-initiating in the world. Man has a need for dependence. Contemporary man is a marginal man, caught between two cultures. He feels all the discontinuity, rootlessness, and insecurity of the classic marginal people. Therefore he desperately needs the security of significant others.

The group, organization, or institution, that will be relevant to a changing world will have this double-aspect character—a solid base built around a sense of identity rooted in its common values (and it may have to search its tradition to have clear consensus on its revitalized identity), and a freedom for its individuals to be responsive to the world as they encounter it. In this manner they can be genuinely creative in providing new vision, new alternatives for a dated and decadent society.

The relevance of all this to Franciscan life is obvious. We too are an organization caught in the maelstrom of change. We are going to be affected by that change. Those we recruit are products of the technological age. They were, for the most part, "born under the bomb." They suffer the effect of the forces described in the preceding pages. And we ourselves feel the effects of cataclysmic change and the stultification of our tech-

nological culture. Furthermore, we are meant to lead. We cannot be content simply to adjust sufficiently to survive, but we must be part of the charismatic leadership that works towards man's temporal and eternal salvation. We must provide a vision and models for the new society.

Fortunately, we have a model most appropriate for our time. Martin Marty has noted that young people—potential world-builders—search the past for heroes and creatively use them as models, for models are essential for building.<sup>14</sup> One hero of the past with particular appeal to the new generation is Francis of Assisi. Francis had in a genuine sense so many of the qualities sought by the "now generation." He was fully human: a unique individual, uninhibited, freely expressive, creative even in his very life-style. He was "authentic," genuine and honest in his relationship to the entire creation. Francis was egalitarian: no one was excluded from his concern be he far-away heathen or close-at-hand oddity. Francis lived the simple life. His eye was on the poor—those left-outs who arouse much concern today. Francis gave himself totally; his was a full involvement, engagement, commitment. The little brother was a model of non-violence, the patron of peace, the leader of one of the few really pacifistic movements. His biographer Celano tells us that "peace was so loved by Francis and his brethren that his order might be

called a delegation of peace."<sup>15</sup>

Francis was the charismatic man. Above all—and perhaps this is the basic source of his appeal—he transcended the world in which he lived, he was a mystic. Francis was the new man of a new age. He came at a turning point in culture, the end of Feudalism, often pointed to as the last time there was as significant a cultural transformation as we are experiencing today). Francis responded to this transition. He moved the Church from the monastery to the new urban society. In doing so he opened the gates of the Church, and thus of society, to a whole new class—the merchants of the day. What a model for a society that has a new underclass hammering at its door! An interesting account of the appeal of Francis was given to me recently by a college teacher of medieval philosophy. She said that she, an ex-nun, maybe atheist or agnostic, was flooded by the desire of her young students to become Franciscans after studying Francis in class. They implored her to teach them more and to pray and meditate with them.

In our presentation earlier of an organizational model relevant to a changing society we noted that there must first be a revitalization of that society's tradition. Certainly we must get in touch with the charism of Francis. That charism is so vital today. It is perhaps a sad commentary that while Francis is held up so often by contemporary writers as an ideal they fail

<sup>14</sup> Martin Marty, loc. cit.

<sup>15</sup> I Celano 23-24.

to see his charism in the organization that survived him. Max Weber would explain the inevitability of that for any organization that continues after its founder, but he would be quick to hope for a breakthrough anew of that underlying charisma. Once we can renew our roots, bring to life through study, meditation and reflection the spirit of the Poverello, then we must be fearless in our openness to revision. We must carry on open dialog between our tradition and cultural trends, and much of this will mean listening to our youth who are part and product of the changing society. We will have to tolerate a great deal of autonomy, of individual initiative, encouraging diversity of response to the many challenges and insights of the day. We must encourage our people to be creative, reaching out to the movement rippling through our society. But to enable our members to reach out we must provide solidarity at home. We must strengthen the base that gives an individual security as he ventures forth into a whirlpool of change. Francis gave us a model for that "home" that meets, almost incredibly, our highly mobile society. He said that the home of the friar must be the love of the brothers. We need to pull together. We must, as any movement, develop our *esprit de corps*—that feeling of close association based on common values and symbolized through ceremony—and our collec-

tive morale, the belief in the sacredness of our mission and its promise of success.

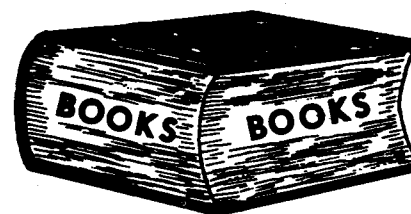
We have a special call to serve. Our participation in the struggles of men, particularly those who are disadvantaged and poor and in the struggle for peace must lead us even beyond the sense of concern in the present culture if we are to be true to our founding charism. There is an even greater obligation for us to revitalize ourselves and to involve ourselves in the societal effort.

Above all if we are to be relevant to a world that is trying to transcend its technology, we must be men of the spirit, attuned to the transcendent. Perhaps if anything is needed today it is a new Franciscan spirituality, a new mysticism. Men are anxious to soar.

The prophets had a vision of the way God meant the world to be and went all out to bring this vision to reality. The world today is in search of vision. Our heritage, the gospel values and the spirit handed to us by Francis is, I suggest, a vision most saleable to contemporary seekers. Francis again needs to be a live man of the "new age."

I would conclude with an observation made by the Fathers of the Second Vatican Council: "We can justly consider that the future of humanity lies in the hands of those who are strong enough to provide coming generations with reasons for living and hoping."<sup>16</sup>

<sup>16</sup> Vatican II, Constitution on The Church in the Modern World, ¶32.



**Psychological Dynamics in Religious Living.** By Charles A. Curran. New York: Herder and Herder, 1971. Pp. 228. Cloth, \$6.95.

*Reviewed by Father Maury Smith, O.F.M., D. Min., Program Director at Alverna Retreat House, Indianapolis.*

Charles Curran writes in his introduction that the aim of his book is "to set forth the basic conditions that would seem necessary for man to redeem himself in some measure from his alienated state" (pp. 9-10). From his book I would gather that the conditions are creative community, authentic communication, convalidating community, creative listeners, prayer, faith in oneself and others and God, and being a friend to oneself.

There are several themes in the book which I think are very important, and so I am very happy that Curran discusses them. His emphasis throughout is on person, community, communication, and valuing oneself. One constant theme is that Christian community and friendship are where we have the opportunity to convalidate one another. That is to say, it is in community that we are supported, encouraged, and given the acceptance that helps us to grow. A very important basic condition is the creative listener. Most today have some familiarity with Carl Rogers, so that they already understand the importance of listening. Another theme I thought well developed was that of "loving first," to which the author devotes two sections. The redemptive community is to love first.

The person of faith is called to love others and God first. Finally, the constant theme of valuing oneself and seeing one's worth is very important for many people, who come out of a background of being taught to mistrust themselves.

I personally found the book to be a mixture of Saint Thomas, Freud, and Carl Rogers. I usually ask myself two questions when reviewing a book: "What does the book do for me?" and "How can I use the book?" In this case, I feel that I have found a colleague who has many thoughts and beliefs the same as mine. But even more interesting, he has many thoughts and beliefs that I have not reflected on. His constant reference to the death-instinct, for example, seemed to me to be overemphasized. I think that I would enjoy a dialogue with Charles Curran. As I thought about what use I might make of this book, I thought primarily of those of us who were brought up in the pre-Vatican II days. Curran has in many ways, in this book, closed the gap between older and modern spiritual theology—between Freud and Rogers—by choosing the best in both. Some liberals may frown on the book because of the many references to Saint Thomas and to Freud. I find more in the book that I like than that I dislike, and would recommend it to your reading.

**In the Spirit, in the Flesh.** By Eugene C. Kennedy. Garden City, N. Y.: Doubleday, 1971. Pp. 168. Cloth, \$4.95.

*Reviewed by Father Julian A. Davies, O.F.M., Assistant Professor of Philosophy at Siena College, and Associate Editor of this Review.*

Eugene Kennedy, priest, psychology professor, and author, sees the real import of the Gospels in an acceptance of the Incarnational principle. Human growth, growth in Christ, comes about through the ex-

periencing of the life, death, and resurrection of Christ in one's own personal experience, in relating to oneself and to others. Internalized faith—as opposed to external faith which merely conforms to rules and beliefs—is authentic humanness. The crumbling of ecclesiastical structures such as celibacy and Mass attendance reveals the birth pangs of the Spirit opening the way for a fully human Church. Too long has the Church separated divine and human, and viewed the human as “merely human” and apart from the divine. Where God is at, where Jesus is at, is in the depths of man.

We get to the divine in the human by loving and forgiving, by being faithful, genuine, open, unafraid of our humanity. And none of this is easy. Loving is far from a moment of feeling at a week-end sensitivity session, forgiving means forgetting, and genuineness and openness are not the pathological honesty and sick aggressiveness of the humans who have just found out that they have feelings. Pain and suffering are essential to growth and it is illusory to think growth will happen without them.

I have mixed thoughts (and feelings too) about this excellently written book. I think most of what the author says about man is true, but most of what he says about the Church is nonsense. When he writes about the Church as losing an understanding of her acceptance of man as man (only to rediscover it in the early 1960's!) or the Church letting go of man for him to be himself, he sounds like a panegyrist of the present. His central thesis appears to be an original extending of psychological theory to the Gospels analogous to the efforts of Bishop Robinson and the Harvey Cox of *The Secular City*; but his extension suffers from the same failure to acknowledge transcendence, to perceive the peculiar modality of Christian experience: that through faith one is able to enter into a deeply personal relationship with Jesus Christ.

In my own experience—an experience of whose psychological dimensions Father Kennedy is well aware—the really key issue is the sustenance and growth of personal commitment to, and awareness of, the Person of Jesus. I don't think that I—or any aspiring Christian—need to be so reflective, to beat through so much psychological underbrush to get to Christ. Rather I think and feel it is only through the experience of Jesus that I can get anything like an honest appraisal of myself and my relations to others.

**The Church and the Secular Order in Reformation Thought.** By John Tonkin. New York: Columbia University Press, 1971. Pp. 219. Cloth, \$8.00.

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

John Tonkin has made a contributive study on one of the most critical issues in Reformation controversy: the doctrine of the Church or ecclesiology. This work has analogous significance for our own time of crisis theology in which institutional religion is subjected to searching and radical criticism.

The author's thesis is that this Reformation problem was a struggle between two opposing understandings of the Church. The dialectic was between Augustine's “eschatological” definition of the Church which became the common inheritance of the Protestant Reformers, and an “immanent” understanding of the Church which was the heart of the central tradition of medieval ecclesiology.

The medieval Papacy regarded itself and its institutional structures as the immanent embodiment and perfect earthly image of a superna-

tural reality. This tendency to absolutize the institution was supported by Thomas Aquinas who based his understanding of the Church on Aristotelian ontological categories—the timeless and fixed essentialism of corporeality and structure.

The Reformers, however (and Tonkin examines and compares the ecclesiology of Luther, Calvin, and Menno Simons), rejected medieval ecclesiology, not so much by a step forward as by a large stride backward with a reappropriation of Pauline and Augustinian ecclesiology.

Rather than the essentialistic mode of thought of the Church as visible and complete, something which is, the eschatological perspective of the Reformers clearly marked the existential nature of the invisible, incomplete, and transcendent Church as something which is coming to be as the pattern of history unfolds.

Tonkin examines five dominant themes and tendencies in the Reformation heritage: (1) Personal: no longer is the Church understood primarily as an impersonal organization, an hierarchical structure dispensing divine substance to man through the sacramental system, but it is seen rather as a personal community. (2) Historical: the Church is not the perfect, earthly image of a heavenly reality, but is seen instead as an historical reality within the realm of ambiguity and imperfection. (3) Secular: while not espousing secularism the work of the Reformers implied a new and positive understanding of the secular order that broke sharply with the medieval sacred conception of the world. In their acknowledgment of the transcendence of God, the Reformers freed secular life from an immanent framework and at the same time from naked secularism. (4) Iconoclastic: the Reformers took an iconoclastic posture the equivalent of what the author calls “radical monótheism” in which there was opposition to all divinization of symbolic events and institutions as well as of man himself. (5)

Transcendent: in contrast to the medieval position that the holy was immanent in the visible institution as a possession, the Reformers held that the holy is not a possession but a transcendent norm over against the institution, holding it up to judgment. Tonkin suggests that the theme of transcendence was seen not as preoccupation with the world beyond or encountering man as an abstraction but as an understanding in historical terms of an event and relationship in which man found himself.

All of this is expounded by the author in a very lucid style. He mistakenly ranks Luther as an iconoclast, however; and he unfortunately misuses the word idolatry to mean any immanent reference, including even the Protestant use of the Bible. This work suffers from a remarkable oversimplification of the development of ecclesiology, the antecedent influences on Protestant ecclesiology, and the very nature of eschatology itself.

First, Tonkin does not explain that ecclesiology as a formal theological discipline was born in the sixteenth century as a direct result of the Reformation, though all the tracts had the common defect of being polemical. The Fathers of the Church may have written on the idea of the Church and supplied insights, but they never presented a systematic or formal ecclesiology. Surprisingly neither did Aquinas, who did not include a treatise on the Church in his classical division of theology and dealt with the Church only briefly in his *Summa Theologica* as an appendage to his Christology. Clearly, ecclesiology itself was and is in the making.

Secondly, the author's presentation of medieval ecclesiology is so sparse that it provides little in the way of causal antecedents for the Reformation development. The fact is that medieval ecclesiology drew its strength from an underlying metaphysical premise and priority of the One over the Many. Moreover, the general be-

belief that the ultimate unity, the Ganzheit of the universe was informed by the divine contemplation and the exemplars or patterns which God followed was also held by Augustine (De Ideis, 2).

From the metaphysic of Ideas the objectivist medieval mentality made the Church the one metaphysical bond necessarily linking man to God. Papacy and episcopacy were the main structural elements of authenticity. Tonkin does not mention that episcopacy was acceptable to Luther, Calvin, and even John Knox—there were historical, not doctrinal, reasons that accounted for its absence with the early Reformers.

The challenge to this metaphysical premise behind medieval ecclesiology came from the voluntarist-nominalist thought of William of Ockham and Gabriel Biel. (Tonkin mentions Ockham but once on conciliarism, and Biel not at all).

It was the nominalist-voluntarist school which undercut the idea that creation was informed with a metaphysical unity and bond between things which was deduced a priori. To vindicate and protect the freedom and omnipotence of God, this school denied the Aristotelian identification of reality, intelligibility and necessity, not only in things, but first and above all in God. If the Scholastic rationalism restricted God to metaphysical necessitarianism and the Church to a timeless ideality, the free and omnipotent God of Ockham now confronted the world without any necessary intermediaries, his creation being a multiplicity of singular existents isolated in the absoluteness of their existence. In banishing the metaphysic of essences, the nominalists set God in somber contradistinction to his creatures, and they stripped the world of its ultimate intelligibility.

This theoretical development had a corresponding influence on the way in which men conceived of the Church.

With the restoration of God to his transcendent role, the sacrality of the institutional Church's immanent and participatory role in salvation is de-emphasized and secularized by the Reformers. It was the denial of ontological essentialism and the affirmation of empirical existentialism which cleared the way for a relativistic and pluralistic conception of the Church.

In no way questioning the immense importance of the consequence of Reformation thought, I do not think it unreasonable to suggest that Tonkin have viewed the ecclesiological upheaval of the Reformers a little more in terms of late medieval antecedents. Even beyond this theoretical premise, the author does not suggest Reformation ecclesiology as a practical necessity since all the religious groups now failed to command a universal allegiance.

Lastly, Tonkin fails to explain that Paul's and Augustine's eschatological understanding of the Church was due to their historical perspective within which the parousia was imminent. Contrariwise, the conception of the Church as complete did not have to await scholastic rationalism which Tonkin treats as an aberration. For both Origen and Eusebius viewed the Incarnation as a nodal point in history within the Greek idea of perfection. Eusebius combined this with his historical view that the unification of the world was already achieved, the pax romana being identified with the pax messianica.

Tonkin's deductions are relevant because few today identify Church history as the history of salvation, and an eschatological ecclesiology fits nicely into existential and evolutionary perspectives. The very great depths inherent in eschatological thought escape the author, however, for the mystery of the eschaton is that it is both initiated and realized, existential and yet complete. In this sense the preaching of the Church has always been eschatological.

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# the CORD

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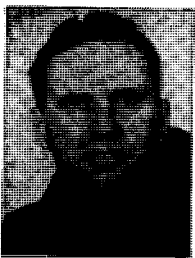
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## COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the May issue of THE CORD were drawn by Sister Mary Regina, P.C.P.A., a contemplative at Sancta Clara Monastery, Canton, Ohio.

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## EDITORIAL

### Why the Habit?

Rumor has it that in the hands of our religious superiors and bishops (as we go to press toward the end of March) is a Roman document demanding that religious wear the approved habit of their order or congregation. Whether the promulgation of this decree will provoke a *Humanae vitae* reaction, or just fall on deaf ears, remains to be seen. We hope we can open a few minds to the eminently valuable demand that religious wear a distinct religious garb.

The religious habit (and the same goes, *mutatis mutandis*, for clerical dress) is a sign to the world of the presence of God, of one's own personal dedication to God, and of membership in a brotherhood. In these days when the importance of symbol is receiving so much attention, it is ironic that the sign value of a special kind of clothing has been decreasingly valued. The atmosphere of secularity and atheism in which Christians have to live offers precious little by way of pointers to Transcendence (to use Peter Berger's evocative image), and religious garb is just such a "pointer"—it reminds the faithful to whom they owe their all, and it offers non-believers a chance to ask themselves about their unbelief. That a warm, honest, and generous heart is the most excellent sign of the reality of God for all, does not mean that a physical sign like clothing (or crucifixes, or billboards, or church buildings) is not a good sign. Let us learn from our enemies: persecutors have always gone first after the externals.

Our religious habit is a sign of our personal dedication to God, a dedication which is unique and different from the profession made by Christians at baptism, for it is based on a free promise—something counseled rather than enjoined by Christ. To recognize the real difference in oneself by wearing a habit is not arrogantly to claim to be better than any-

one else; but it is merely to incarnate something real which has and is happening to you. The increasing use of rings with the seal of the order by Franciscan men (often, ironically enough, accompanied by laying aside the habit) confirms and expresses the need we all have to show what we are and hope to be.

The religious habit is, let us not forget, a sign for all of our membership in a brotherhood. Pins, jackets, ensigns, uniforms, are universal signs of belonging to a group; and to opt out on the question of wearing clothing identifying you with your group is, it seems to us, a manifestation of some deep-seated urge to opt out of the human race. While the bonds of unity forged by love are incomparably superior to a bond fostered by similar outerwear, moreover, the fact remains that the common clothing does connote and give witness to the more profound, internal unity.

The religious habit is an important sign of one's accessibility to others, and (if the experience of wearers is to count equally with that of non-wearers) an effective sign. The real confidence, trust, and respect we have all experienced more than compensate for the few nuisances we have to put up with. If we religious want to be for others, it would seem only natural that we want this resolve, this stance, *known* in a visible way, a way that signals the warmth and openness of religion even when we are preoccupied with our own thoughts or don't feel like smiling.

Two more things remain to be said about the religious habit. First, it does assert unequivocally one's unavailability (either temporarily or permanently) as a sexual partner. In our society this assertion is not only necessary to prevent useless embarrassment or even harm, but is also required out of fairness to those among whom we move. Obviously the inner—the fundamental, the real—unavailability because of convinced consecration is essential; but how can anyone maintain logically on that basis, that the visible expression of one's consecration is undesirable?

Secondly, Saint Francis did write into his Rule the provision for a habit, and before he had his order, he did mark a *Tau* on his hermit's garb to indicate to the whole world his special consecration to God and his separation from the world's finery that he was to forbid his followers to condemn in others. The common habit he prescribed for his brethren, we can add, did not and never has stopped the friars from expressing their own unique selves.

We welcome, then, a call for return to the religious habit. Whatever caused the overreaction to the summons to *aggiornamento* (what nostalgic optimism John's term now evokes!)—whether the blame is to be laid at the feet of misguided apostolic verve, of confusion about the finality of commitment, of ill understood and much exaggerated personalism, or what have you—the effect has clearly been one more symptom of a rather general breakdown in the *common* life so essential to religious life. (Note that the sensitivity of religious themselves to the wound to common life which secular dress can inflict, may eliminate that life-style more quickly than Roman decrees or editorials in THE CORD!).

A return to the common habit may, perhaps, be the harbinger of the renewed community life which we need to persevere, and which our aspirants need to see in order to entrust themselves to us.

*J. Julian Davis*

## A Close-up on Long Distance

Robert J. Waywood, O.F.M.

If prayer may be regarded as a sort of direct line to God ("Hello, Central, give me Heaven."), then I believe the telephone regulations that occasionally preface the Directory can shed some light on the prerequisites of prayer. If memory serves me, one set of rules for telephone etiquette went like this. "The caller will please speak to the other party promptly and listen attentively for the duration of the call. He will please address the other party in moderate tones and polite terms. He will take the other party seriously and not regard the communication as a joke. He will put through calls only as often and as long as they are necessary." These are not bad directives for dialing the Divinity.

When we talk vocally or mentally to God we should be sincere, not disguising our voice and making out we are Winston Churchill nor pretending it is an emergency when we are just killing time. If we are half-hearted in devotion and doubtful in our declaration, at least we can be decisive and forthright in confessing this fact to God. The other Party expects neither formalized posturing nor self-induced feverishness. Don't play the phoney when you telephone God.

Fear ye not, and let it all hang out.

To quote an old pun, you can't tell-a-phone from a street-car. To be attentive in prayer, we must go "aside and rest awhile." If we find difficulty conversing with God, nine times out of ten it is due to the strident voices, street noises, and kaleidoscopic chaos surrounding us. Just as it is easier to get a clear connection on a long-distance line in the cool, cool, cool of the evening, so we can make contact with God in prayer only after we have withdrawn from the madding crowd, forgotten wordly concerns, and calmed our harried souls. Even to entertain the conviction of God's existence necessitates creeping into our heart of hearts: "Be still, and know that I am God." It was simplistic of me, I know, to heed the Gospel summons literally when I was a teenager and to actually crouch in my clothes closet to pray; but I am inclined to believe that my communication with God at that point in my life was a lot less distracted than ever after.

If a telephone call calls for certain civilities, prayer no less demands a proper politeness. And the only polite stance for us human beans is one of humility. God, we are told, resists the proud and gives

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grace to the humble. Hardly ever did Jesus fail to reward an admission of unworthiness with a word of praise, an instant miracle, or a spiritual boon. Thus he apostolized Peter upon a confession of sinfulness; he cured from afar the daughter of the Canaanite woman who reckoned herself a dog; and he lauded the paradigm Publican at the back of the Temple. But our prayer must also be bold and confident, even as we are generally not deceived in trusting that the other party on our local line is there and listening sympathetically. The clever quip echoed by many a preacher contradicts the Gospel: "God answers every prayer; sometimes the answer is No." Jesus' version has no such quibble: "Whatsoever you ask in prayer, believing, you shall receive." God will not yawn or cover the ear-piece. So ring him up anytime and order anything: ask, knock, seek; and it will be given pressed down and overflowing. The only string attached is that we must be prepared to live with what we have procured in prayer.

The final condition for spiritual communication is frequency. The typical paterfamilias, if he can afford it, is forced to provide his little princess with a princess telephone because she practically has the family line in shreds. College dormers, despite the generation gap, do more than their share to raise the value of AT&T stock by calling home every week. So, if God is our Father and we were made to know, love, and serve him, the proverb **Out of sight is out of mind** should not obtain in our prayer life. Rath-

er, it should be a case of absence making the heart grow fonder; and we should ring him up at least once a day. Sometimes a real gab session is in order. Remember, even in prayer the overtime rates go down; and at any rate, God picks up the charges. The Bell System must take a back seat to the celestial system, too, inasmuch as your call will never keep another party waiting nor ever be impeded because "the lion is busy."

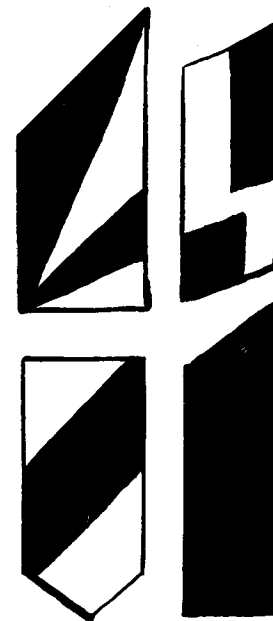
As to the question of why we must pray, there is a simple and a subtle answer. Let us begin with the more obvious motives. In all honesty it would seem that a person need not communicate with God if... If he has never fallen short of the glory of God, if he has never sinned. But if he has faltered and does falter, he must pray: for love means having to say "I'm sorry" (Sorry about that, Eric Segal). If he stands in need of nothing, he can avoid God. But if he has crying needs and unfulfilled dreams, if he is "blessed" like Daniel the "man of desires" (Dan. 10:11), he must pray: for to take one giant step forward very often God stipulates that we say, "May I?" If he is conscious of no gratuitous endowments like good health or literacy, he can hold his peace. Otherwise, he must pray: for no further gum-drops will be dropped into his lap without his simple "Thank you." If he is blind to God's grandeur in the seasons or unimpressed with his innocence as revealed in his saints, he may be spiritually mum. Otherwise, he must pray: for prayer or worship

(A.S. "worth-ship") is but the heart instinctively crying out "Holy Mackerel!"

Of course, the most compelling reason for praying is a subtle one. It defies articulation not because it is vague and flimsy like a cobweb, but because it is many-faceted and impenetrable like a diamond. Not even Shakespeare could pinpoint the attraction of prayer, for some moments of spiritual communication offer a foretaste of what eye has not seen or ear heard. For those who have never experienced this visitation, no explanation is possible; for those who have experienced it, no explanation is necessary: "Taste and see that the Lord is sweet" (Ps. 33:9). But the most worldly of us, before we have advanced far in life, can come to the realization that "the eye is not filled with seeing and the ear is not filled with hearing" (Coh. 1:8). It is but a short step from there to learn that "our hearts, O Lord, were made for thee." We were made to see God face to face in Heaven. Is it surprising that the soul should thrill to glimpse his face here below as through a lattice in a moment of meditation? Much of the activity and endeavor connected with church and religion is necessary work, but it is mere busy-work in comparison to searching for God in prayer; finding him, and this alone, validates all the rest of our hustling homage. Without renewed communication with the Lord, we will soon find ourselves only going through the motions of devotions. But the temptation to observe every religi-

ous obligation except prayer can grow irresistibly strong. This eventuality usually arises when we have been spiritually weaned in meditation and induced to seek the God of consolations instead of the consolations of God. And so the discussion of the ultimate motive for prayer takes us to the final consideration of this conference—the spiritual odyssey that is the life of prayer.

Actually, we have been considering prayer as an act. It is quite another and far more difficult thing to explain the life of prayer; for it is almost as complex, variegated, and personalized as a life itself. What I shall say here is based partly on many spirituality books I have read since my novitiate and partly upon personal experience with prayer. It is impos-





sible for me to trace more precisely than this the sources of my observations on the life of prayer.

Usually one begins the devout life by getting absorbed in and drawing unction from vocal prayers and church services. He starts to prolong his private "devotions" and likes to "drop into" a church at an odd moment as well as to arrange "quiet times" for himself in the privacy of his room. Next, with the help of spiritual literature or a sensitive confessor, he proposes and pursues some form of regular meditation period. After an initial term of difficulty—the trouble implicit in overcoming the inertia hindering the formation of any good habit—meditation becomes consistently profitable and satisfying, though not always gratifying. Then anywhere between six months and two years after one has become proficient in meditation, something snaps. Quite abruptly God seems to "pull a Houdini" on the suppliant who means business. He not only seems to disappear, but he also seems to it that the moments of discursive prayer become unaccountably and unnaturally painful. At this juncture, if a person has sufficient pretext—in the form of a welter of other obvious obligations, such as study or service—he will leave off meditating with great relief. If he is of an heroic bent and unshakably convinced of the absolute value of mental prayer, he will apply himself to his spiritual reading and meditation hour with spartan determination. But both devout souls, the weakling and the hero, will probably find

themselves drawn or impelled to make random, satisfying contact with the Almighty at various intervals for the next fifteen or twenty years. In the meantime they may resort to all sorts of devotions, long or short, frequently or by fits and starts, such as Rosaries, Stations, ejaculations, uplifting literature, shared-prayers, Bible vigils, five-minute reflections, chapel visits, or conference-writing—all this in an attempt to substitute for mental prayer, now a long-lost art. During the next and last phase of the devout life (after twenty years, it is said), even all forms of spiritual busy-work grow distasteful; and the one-time friend of God seriously considers himself an outcast from the Lord. Jesus seems like a dim wraith from the past; his first sweet summons to the devout life all but rings like a heckle through the corridors of memory. Let it be said, however, that all through this prayer-life-time and apart from exceptional lapses that may occur here and there, the person is careful to avoid deliberately offending God, is seriously devoted to the duties of his state in life, frequents the sacraments, and has a vague but all-pervasive dissatisfaction with creatures (not excluding his confreres and community, if his is a professed religious). Many prayer adepts are at this juncture called to meet their Maker—and this without much delay, since they have spent their Purgatory on earth. A few are visited with exceptional lights and consolations in rare moments of infused contemplation,

which is an indescribable direct experiencing of God. But both the ordinary and the extraordinary perseverer in prayer may be characterized in this final phase of their prayer-life as suffering an enduring heartache for God.

Actually, and wonderful to tell, the several roadblocks in the course of prayer—whatever their precise label, aridity, or night of the senses, desolation or night of the spirit—constitute milestones and are to be secretly relished, not lamented. To change the metaphor for a minute, if the prayer-life were likened to a canoe ride up the river, one might make strenuous efforts to paddle against the current and make no headway, the scenery on the banks remaining monotonously the same. But the mere fact that the environment does not alter argues to the fact that the praying oarsman is performing manfully. And God, at his own sweet time and in his own incalculable way, can wonderfully transform the scenery on the banks in the twinkling of an eye.

Obviously and admittedly, I cannot vouch for every item in the itinerary of the soul to God, but I do have a few simple convictions on the subject of prayer-life; and with them I shall conclude this rather long and serpentine sermon. I do believe that prayer is the whole ball of wax in the spiritual life and that often it proves as jejune and sticky and pliant as a ball of wax. Of prayer, I say what Hamlet said: "The readiness is all"; that is, one must be disposed to pray even if

the disposition of things make conscious prayer seemingly and humanly speaking impossible. In the last analysis, to want to pray, to sincerely wish to pray, is prayer—perhaps the subtlest, sinewiest, most unsatisfying (but most satisfactory) kind of prayer. Underlying our every spasmodic and sporadic effort to contact God, the essential virtue of Hope is operative, and the Holy Spirit "pleads within us with unutterable groanings" (Rom. 8:26). The one roadblock that does indeed block the journey of the soul to God through prayer is despair. To put it another way, prayer is not the lifting up of the mind and heart to God, as the old catechism would have it; prayer is the lifting up of the mind and/or heart to God. The only obstacle to this rarified *sursum corda* is genuine discouragement. So, in whatever way, at whatever times, with whatever apparent effect, let us not cease to attempt to maintain contact with God in spiritual communication.

The most miraculous feature of prayer, finally, is that, to this day, it is the only form of communication that is simultaneously a form of transportation: the direct line to God is also an elevator cable. Or so Saint Paul would lead us to believe: "Mind the things that are above, not the things that are on earth. For you have died and your life is hidden with Christ in God. When Christ, your life, shall appear, then you will appear with him in glory" (Col. 3:3-4).

# Faith as Life, Light, and Power in the Service of the Word

Alexander A. Di Lella, O.F.M.

The need for faith in the life of the Christian needs no proof. Without faith, Christian life would be meaningless. I would like to explore the implications of faith as a source of life, light, and power in our service of the Word of God made flesh and made language in Scripture.

Faith in God and in our Lord Jesus Christ involves accepting the reality of God in one's life and committing oneself with confidence and trust to God and to his revelation of himself through his Son. Such faith embraces one's entire personality—mind and will, affections and intentions. Hope and love are essentials of faith, because without them faith would be devoid of ultimate meaning. This concept of faith is best exemplified in the life of Abraham who is called by Saint Paul the father of all who have faith (Rom. 4:11). You recall his response in faith to God's command to leave his homeland for the land which God would show him (Gen. 12). You also remember his outstanding faith in trusting God when he was commanded to sacrifice his son Isaac as a holocaust (Gen. 22). Faith requires one to hope against hope as Abraham

did, and to stop calculating whether or not God's demands follow human logic. They don't.

In John's Gospel we find many sayings to the effect that the one who has faith in Jesus has life, everlasting life, and has passed from death to life (5:24), and will not be judged (3:18). Jn. 5:24 is typical: "I solemnly assure you, the man who hears my word and has faith in him who sent me possesses eternal life. He does not come under condemnation, but has passed from death to life." It is interesting to note that in John the result or effect of faith is not righteousness *δικαιοσύνη*, as it is in St. Paul, but rather life: *ζωή*. John insists on this point because what the world calls life is not really life at all, but only an appearance of life. The world then as now wanted instant salvation and life, and without personal response and reformation. The Jews in Saint John's Gospel represent the world or that segment of society which is not receptive to the activity of God. The Jews would accept Jesus as the Son of God if only he would demonstrate dramatically that he is credible. Jn. 6:30: "So that we can put faith in you, what sign

are you going to perform for us to see?" The world would believe in Jesus if only he would speak in a way that it could understand, i.e., if only Jesus would accept its standard of what is true. Jn. 10:24: "The Jews gathered around [Jesus] and said, 'How long are you going to keep us in suspense? If you really are the Messiah, tell us so in plain words.'" What Jesus says is for the world a riddle; it is clear speech only for those who believe (16:25, 29). He cannot put his teaching in a way the world would understand; for if he did, it would be something different.

In Jn. 5:39-40, Jesus says to the Jews: "Search the Scriptures in which you think you have eternal life—they also testify on my behalf. Yet you are unwilling to come to me to possess that life." Thus the world does not know what salvation or true life really is. The world needs to turn from falsehood to truth; it needs to set aside all its previous standards and judgments. Renunciation of the world and of reliance on oneself and one's resources is the primary meaning of faith. Faith is man's self-surrender, his turning to the invisible, the transcendent, the sovereign.

Men cannot believe because as Jesus says to the Jews: "How can people like you believe, when you accept praise from one another yet do not seek the glory that comes from the One God?" Men seek

security and salvation and life by consensus, by mutual acceptance of one another's values rather than God's. Such unbelief is legitimated by the life-style and conversation of other unbelievers.

The greatest scandal to the Jews is that God's Son became man. The Jews thought they knew this man Jesus as well as his parents and background (Jn. 6:42; 7:27, 41). Trouble is, Jesus does not correspond at all to what messianic expectations require (Jn. 7:27, 41). He breaks the Mosaic Law when the higher rights of God are at issue; he claims to be equal to God (Jn. 5:17-19). He will build a new temple in three days (Jn. 2:20). He says he is greater than Abraham (Jn. 8:58), and that his word preserves one from death and confers eternal life. He eats and drinks with sinners like the hated tax-collector Zacchaeus. Who does this Jesus think he is, anyhow (Jn. 8:53)?

Jesus was fully aware of the feelings and thoughts of the Jews, and yet he refused to give any real empirical or convincing proof of his claims. In effect, Jesus said to them exactly what the Gospel proclaims to us today: viz., that the truth of the Word of God made flesh can be known only in faith. Even the signs that Jesus worked are not unequivocal proof that can be tested scientifically or philosophically. In fact, Jesus' signs are for the most part misunderstood or else cause offense and finally

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brings him to an unceremonious end on a cross.

Faith, therefore, like unbelief, is a decision. And as Karl Rahner astutely remarks,

I do not consider non-Christians to be people with less wit or less good will than I have. But were I to subside into hollow, cowardly skepticism because there are many different views of the world, would I stand a better chance of reaching the truth than if I remained a Christian? No, for skepticism and agnosticism are themselves only opinions among other opinions, and the hollowest and most cowardly of opinions at that. This is no escape from the multitude of world views. Even refraining from any decision about them is a decision—the worst decision.<sup>1</sup>

The decision to believe is a free act. Jesus absolutely refuses to coerce our will to accept him. True, Faith is a gift of God; but it is a gift that must be accepted only in full awareness and freedom. Jesus works no signs or wonders to force us to believe. Faith in him requires of us the high price of total dedication; hence, faith must be a matter of deliberate and clear choice. For if we did not accept Christ of our own free will, our commitment would be less than complete. Half-hearted commitment to the Faith is nauseating to Christ our Lord, as is clear from the words addressed to Laodicea in Rev. 3:15-16: "I know your deeds; I know you are neither hot nor cold. How I wish you were one or the other—hot or cold! But because you are lukewarm, neither hot nor

cold, I will spew you out of my mouth!"

Even before the Incarnation, Christ our Lord was, as the Prologue to John's Gospel reminds us, "life for the light of men" (1:4). The life and light of Christ, however, can be experienced by us only in faith. 1 Jn. puts it this way:

This is what we proclaim to you: what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our hands have touched—we speak of the word of life. This life became visible; we have seen and bear witness to it, and we proclaim to you the eternal life that was present to the Father and became visible to us. What we have seen and heard we proclaim in turn to you so that you may share life with us. This fellowship of ours is with the Father and with his Son, Jesus Christ. Indeed, our purpose in writing you this is that our joy may be complete" (1:1-4).

As believers we already have life. John says (3:36): "Whoever believes in the Son has life eternal. Whoever disobeys the Son will not see life, but must endure the wrath of God." And Jn. 6:40: "This is the will of my Father, that everyone who looks upon the Son and believes in him shall have eternal life. Him I will raise up on the last day."

The life we experience through faith in Christ is not something that happens only at the resurrection on the last day, although to be sure, the fullness of life becomes ours only then; but rather is some-

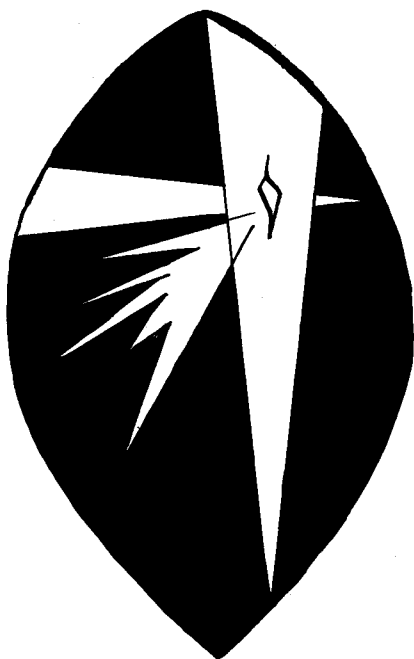
thing we possess right now. It is real, pulsating, and dynamic life too, not just a shadow or a sham. Often you may be tempted to feel that real life is to be found in swinging with the jet set or enjoying a lost weekend with that cute girl you met at the last CCD meeting. Not, of course, that the religious is in a position to consider such activities as an immediate, direct possibility—what William James would call a genuine (living, forced, momentous) option. But it would be the worst sort of unrealism—a disastrous mistake—to consider oneself immune from the allure involved. Even you, the religious, will at any rate meet jet-set swingers or weekend fornicators soon enough, if you have not already done so, in the course of your work. You'll find out that what these people are looking for in their swinging and titillating of one another's glands is genuine life and meaning which can't be found where they're looking.

What we experience once we have accepted Christ our Lord in total faith is the power to live fully and authentically, humanly and humanely, freely and responsibly; the power to live with a clear sense of purpose and dedication, of meaning and fulfillment; the power to accept ourselves as we really are and not as we wish we were, because in faith we know for sure that God loves us precisely as we are with our strengths and our weaknesses, our assets and our liabilities, our virtues and our vices, our charm and obnoxiousness. If God loves us and cares as Scripture

teaches, then we are indeed lovable, no matter who we are or what our past biography has been. There are many voices today that tell us we are no good. The Gospel shouts back that we are good, and even lovable, because God cares. Accepting Christ our Lord in total faith doesn't give us all the answers, but it does give us a positive sense of direction so that we know what we are doing and why. Such a way of life in Christ is truly liberating and exhilarating and eminently worth living and sharing. This is what the Good News we call the Gospel is all about. Trouble is, we seldom accept the Gospel as Good or as News. It's almost too good to be true. But it is true, for Jesus who is today very much alive and well and sends his love, says to us as he said to the Jews: "I am the light of the world. No follower of mine shall ever walk in darkness; no, he shall possess the light of life" (Jn. 8:14). "While you have the light, keep faith in the light; thus you will become sons of light" (Jn. 12:36). "I have come to the world as its light, to keep anyone who believes in me from remaining in the dark" (Jn. 12:46).

Thus Christian faith is what enables us to become fully human and alive, so that we may realize however, we hear this statement our full potential as men. Often, the other way around: viz., that one must be fully human in order to be truly Christian. But the New Testament insists emphatically that acceptance of Christ in faith is the precondition of true and real life as a human being. Jn. 10:10: "I

<sup>1</sup> Karl Rahner, S.J., *Do You Believe in God*, cited in *Guide*, 12/70, p. 6.



came that they might have life and have it to the full."

For an understanding of faith as an experience of the power of God in our life and ministry, we turn to Saint Paul, who lived the apostolic life to the fullest. In 2 Cor. 13:4, Paul writes: "It is true [Jesus] was crucified out of weakness, but he lives by the power of God. We too are weak in him, but we live with him by God's power in us." The ignominious death of Christ our Lord on the cross seemed to be a triumph for Satan and the powers of darkness; it seemed to imply total defeat and utter impotence. When Jesus rose from the dead, however, the power of God was triumphantly manifested. Rom. 1:4 puts it this way: "[Jesus Christ

our Lord] was declared Son of God in power according to the spirit of holiness, by his resurrection from the dead." The power of God is concealed under the flesh in weakness and mortality, but in time the power of God makes itself known. This is the principle Saint Paul refers to when he says, "God's folly is wiser than men, and his weakness more powerful than men" (1 Cor. 1:25).

Paul lived out his life in the light of this Christian principle. Phil. 4:13: "In him who is the source of my strength I have strength for everything." He suffered severe physical afflictions and human limitations which greatly hindered him in his apostolic work. He begged God to deliver him from them. God's answer is most significant because it is an unambiguous restatement of this Christian principle of strength in weakness. 1 Cor. 12:9-10:

[The Lord] said to me, 'My grace is enough for you, for in weakness, power reaches perfection.' And so I willingly boast of my weaknesses instead, that the power of Christ may rest upon me. Therefore I am content with weakness, with mistreatment, with distress, with persecutions and difficulties for the sake of Christ; for when I am powerless, it is then that I am strong.

Like Saint Paul, we today must recognize this law in our apostolate. 2 Cor. 4:6-7: "For God, who said, 'Let light shine out of darkness,' has shone in our hearts, that we in turn might make known the glory of God shining on the face of Christ. This treasure we possess in

earthen vessels to make it clear that its surpassing power comes from God and not from us." Like Paul, we must experience the fact that the weakness of human existence and the limitations of our personal talents are the necessary presuppositions for the operation of God's power which is made perfect and manifest precisely in this weakness and these limitations of ours. When we are weak, Christ the Lord is present with his power. Our weakness gives us the absolute assurance of the presence of Christ's power at work in us. Hence, like Paul, we can boast of our weakness. It is in weakness that we can find the necessary freedom from self and total reliance on Christ which must be the hallmarks of the

man of faith who is apostle and minister of the Word. 2 Cor. 6:4-10:

In all that we do we strive to present ourselves as ministers of God, acting with patient endurance amid trials, difficulties, distresses, beatings, imprisonments, and riots; as men familiar with hard work, sleepless nights, and fastings; conducting ourselves with innocence, knowledge, and patience, in the Holy Spirit, in sincere love as men with the message of truth and the power of God; wielding the weapons of righteousness with right hand and left, whether honored or dishonored, spoken of well or ill. We are called imposters, yet we are truthful; nobodies who in fact are well known; dead, yet here we are alive; punished, but not put to death; sorrowful, though we are always rejoicing; poor, yet we enrich many. We seem to have nothing, yet everything is ours!

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# The Professional Training of Friars

Brendan Sullivan, O. F. M.

To set out the content and the intent of this presentation will help to keep it within modest limits. The content, as the title suggests, looks to the present professional training of our friars in formation. The intent of this presentation is to cull from the various reports submitted by the different provinces and custodies, the data relative to this important aspect of the young friar's life. This information will, hopefully, be of help to all readers directly involved in formation work as well as other readers—most religious being vitally concerned with the direction taken by religious life as it moves into the future.

The major areas discussed in the following pages are these: (1) the kinds of professional schools now being maintained by the provinces and custodies for friars in formation, (2) the professional opportunities open to these young men, (3) the relationship between these opportunities and the existing apostolates in the provinces, (4) long-range provincial planning and its effect on formation and vocation promotion, and (5) problems emerging from formation centers

where professional training takes place together with Franciscan formation.

The main direction in the reports made available to the participants in the Oak Brook Conference, seems to be toward the actual structure of our formation process. But a closer study of those reports helps bring out some of the thinking in the provinces and custodies regarding professional training. In all religious groups today, the question of the "hyphenated" religious is paramount. Since our general chapter in 1967 the provinces and custodies have been concerned with the professional training of the young friars to a much greater degree than formerly, when their training was looked upon only as a preparation for assuming already well defined roles in the provincial apostolates.

## I.

Our first area is that of the schools already operated by the friars for professional training. It is immediately evident from the reports that the question revolves around internal and external schools. By far the vast majority

of the provinces and custodies are training their young friars in external schools, or coalitions or consortiums. This is done for two reasons: the dwindling number of young men in formation, and the question of finances. As far as could be determined, only the Province of St. John the Baptist still maintains a completely internal school system. That Province, however, also belongs to the Consortium of Catholic Colleges, and it allows the young friars to take elective courses. The Immaculate Conception Province of England also maintains its own internal schools. The Sacred Heart Province is a member of the Chicago Theological Union. The Irish Province sends its students to the University of Galway and to the Antonianum. The young friars from the St. Joseph Province study at the University of Montreal and those of the St. Barbara Province study near the Berkeley campus. The Assumption Province's young friars study with the Dominicans at the Aquinas Institute in Dubuque, Iowa. The theological students from the Immaculate Conception Province in the States study with the archdiocesan seminarians in St. John's Seminary, Brighton, Mass. Holy Name Province, after this year, will have philosophy at Siena College, Loudonville, N.Y., and currently is a charter member of the Washington Theological Coalition.

The professional training of Brothers, to quote from the report of the Irish Province, is at best and in general "haphazard." I

think this reflects very well the thinking on the part of most of the provinces and custodies at least as evidenced in their reports; and the situation seems due mainly to two factors: the lack of trained personnel to implement the thrust given by the General Constitutions regarding the Brothers, and the fact that we are in a period of transition.

There are, incidentally, about 280 young friars in temporary vows in the English circumscription.

## II.

I would like to take the second and third points together: viz., the relation of professional opportunities open to young men in formation and the existing apostolates of the province, and the professional opportunities open to young friars in formation. These are basically the same point. The Provinces of St. Joseph in Canada and the Immaculate Conception of England seem to have summed up very well the reports on opportunities open to the young friars in our provinces and custodies today. "No decent work is excluded a priori," according to the St. Joseph Province's report. "Consequently the friars may work in any field, pastoral, professional, technical or domestic. The candidate in collaboration with his community and the responsible committee will choose his professional or vocational field of work taking into account his talents and aptitudes and the needs of society, the Church, and the Order."

And from the Immaculate Conception Province in England: "In

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order to train someone for an apostolate one must have some idea of that apostolate. At present this province like many other provinces is undergoing a period of reappraisal which is taking the shape of a search for new apostolates. Experimental communities are being set up. There is some disenchantment with the old form of the parochial apostolate. All this makes it impossible for those responsible for training to prepare a candidate for an apostolate as over and against the apostolate."

### III.

There was little explicit information in the reports, on long-range planning of provincial apostolates and its effect on formation programs and vocation promotion. I would like to observe, however, that the long range planning of provincial apostolates certainly bears heavily on the final area to be considered here: that of the problems facing the people in formation. There were many such problems mentioned in the reports, but I have tried to classify them into two main groups: problems emerging from the formation centers on the part of those actively engaged in formation, and problems on the part of those being educated as friars. The first group includes (1) lack of personnel, (2) lack of training, (3) faculty non-cooperation, (4) lack of personalism, and (5) lack of adequate preparation of brothers.

The various reports evidence the lack of personnel as one of the

main problems. To put it bluntly, not many friars want to work in formation, and it has become very difficult to find adequate personnel. Most reports mentioned specifically the lack of interest among the friars and attributed it to the demands made on formation personnel for the sacrifice of personal desires. Further analysis revealed that the main element involved in this demand for sacrifice is time. In the past the master of clerics and the master of brothers, together with their assistants generally spent most of their time either teaching or preparing work-lists and conferences. The only time that many of the young friars spoke with the master, other than in passing the time of day, was when the young friar had a problem relative to his vocation. Today those in formation want to dialogue more with those responsible for that formation. They want to drop by and tell you "where they are at." And I believe very strongly that unless we are available and ready to listen to "where they are at," we shall not contribute much to their formation.

The second problem emerging from formation on the part of those actively engaged in the work is lack of training. I believe that most provincials will admit that they try to find someone who is more or less regular in his life style, who is more or less easy to get along with, who is more or less available to be put in formation and is immediately sent into the formation process. This is not

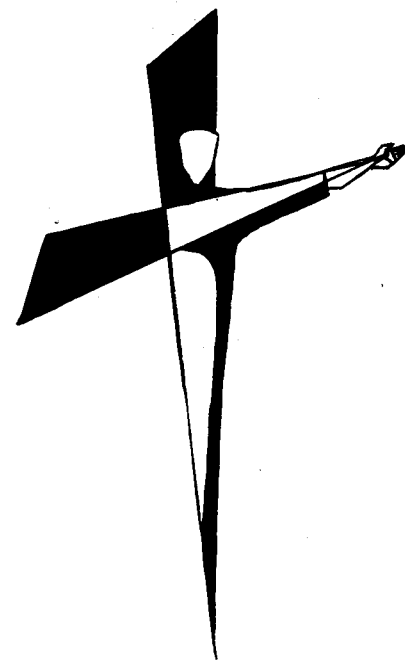
meant as a criticism—it is simply a statement of fact. Many of the people in formation are quite cognizant of the fact that they lack proper training.

In the third place, we have noted the problem of faculty non-cooperation. The General Constitutions provide for two types of formation entities: the *coetus* in the strict sense, and the *coetus* in the wide sense. There is a danger involved in this distinction, which bears most directly upon the latter entity. The members of the community in the formation house are given the responsibility of voting on those in formation. One of the chief complaints heard from the younger friars in formation is that they are being voted upon—their future is being decided on—by people who do not really know them. This is due to the fact that everybody in the formation community in the wide sense is also concerned with outside work, either teaching or parochial work. Because of the scheduling of work in the house they are unable to come into close contact with the young friars. Also, the *coetus* in the wide sense includes academic faculty members whose entire work is concerned with the classroom. This is found to be a faulty relationship with the young friar, mainly because it is strictly an academic relationship of the professor-student type.

Because of the lack of personnel in the formation program we come to a very important problem (still concentrating our attention on

those actively engaged in formation), which is that many friars in formation simply do not have the time to spend with the young friars and thus maintain a relationship with the latter on an excessively impersonal level. The larger the community, the more acute this problem becomes. That "personalism" is almost a cliché by now does not alter the fact that it represents a crucially significant dimension of our life which cannot (as it once could) be ignored.

The fifth and last problem under this heading is the adequate preparation of brothers for formation work. When our new Constitutions of 1967 started the trend toward the declericalization of the Order, it was left to the provinces to unify



the formation programs adequately. In some instances brothers were proposed as members of the definitorium. In other instances brothers were put in various positions in the province to which brothers had not formerly been assigned. But if we look at the list of participants at this Oak Brook Conference, we see that we have only one brother who is a novice master, and two other brothers who are involved in vocation recruitment.

The second main group of problems emerging from the formation process concerns those who are being formed. The first of these is related to the sense of responsibility to the province over against individual development. There seems to be present among younger friars today an abhorrence for "slot-filling." It is not a question of a lack of obedience, but rather a fear of being something used, instead of someone who is being developed.

Many young friars today are aware of the debt they owe to the other members of the province. The young friar of today is also aware, however, that he has an individual, talented contribution to make to the life of the province and the church. There should be serious attention given to this tension—a natural enough condition—which exists between the demands of the actual provincial apostolates and the desires of young friars who may have other ideas about their future.

A second problem is the gap existing between the house of forma-

tion and the other houses of the province. In some of the reports it was shown that this was not too much of a problem, because during vacations the young friars are allowed to visit or work in parishes or other apostolates of the province. Two of the provinces mentioned a communications gap among the houses. One report suggested that a summary report and evaluation be sent not only to the provincial but to all the other houses of the province and tell them just what is being done in the house of formation. It is simply a question of opening lines of communication regarding the formation program among other members of the province. Otherwise this gap will continue to exist and the friars in formation will continue in the role of defenders of what they are doing.

Adequate preparation for a life of prayer is a paramount problem found in all of our formation programs. This, I believe, is intimately connected with the problem mentioned above about personalism. Young people today say they want to pray. The older people in formation should be able to teach them how, and they cannot do so simply by delivering conferences on prayer. There must be personal conversation, example, and a systematic teaching of what it means to pray. Exhortations to prayer will no longer suffice. We cannot be satisfied any longer with expecting the young friar to show up for prayer. We have got to understand him, to know exactly what he is thinking

and what are the difficulties he has in prayer.

A few of the reports mentioned that the large size of the formation community posed a problem. Fortunately this is a rare problem for most of us. Two of the larger formation communities have adopted the group system to try to alleviate some of the problems stemming from the large number of young men being put together in one formation program.

A fifth problem concerning those being formed has to do with the changing times. There is no doubt that the young people today are the recipients of a vast barrage of information from the communications media. Once a thing has happened, it has already become old! So there is unconsciously bred within the young friar a sort of rootlessness or lack of sense of stability—and many times this is shown by the members of the formation team: the young friar sees the member of the formation team reacting to things rather than actively leading him.

The difference of interpretation among those who are actively engaged in formation is another problem from the viewpoint of the young friar in formation. It is not just a question of difference of interpretation between the formation people and the other people in the province, but rather among the very people working together in the formation program. This situation causes no end of confusion to the younger friar and also leads him to believe that private inter-

pretation is the answer to his own development as a friar.

Some further observations may not be out of place, at this point, on the Brothers' education and the coalitions or consortia to which we belong. We have already seen the statement of the Irish Province on professional training of Brothers, and we have noted that it is not merely haphazard at best, but also interwoven with the distinct problem of unifying the formation programs. There is the question of the non-academic Brother and that of the academic Brother, both of whom we put under the misnomer of "non-clerical."

The declericalization of the Order is very much in a state of flux at present, but it seems clear that if the Order is to survive as a fraternity we must do away with any artificial divisions among the friars. One of the main obstacles to this goal, however, is the absolute requirement that if one of the friars wishes to become a priest he must follow a specific academic program designed to immerse him in a theological context. His brothers of the same age group who do not choose to become ordained, are then put in a position of either going with him and living in a formation community orientated to a theological context, or else going to another house of formation. This situation is mentioned as a really vexed dilemma, for which no solution is here offered, but which deserves the careful attention of those involved.

As I mentioned earlier, the ade-



quate preparation of younger Brothers for active formation work is an immediate and pressing necessity. There is undeniable an acute problem of directing young Brothers in their professional training to the needs of the province, and one of our paramount needs is formation personnel.

"It is recommended," according to the General Constitutions, "that in each Province, or in several Provinces together, Congresses [Workshops?] be convened to examine and study problems relating

to the life and activities of the Province." The experience of this Conference at Oak Brook has made these words take on new and vital meaning for me, as I learn how similar are the problems we all face and yet how difficult they are of solution. We should not, perhaps, take Francis' words literally, that "up to now we've done nothing." But it certainly is no exaggeration to say, as we survey such problems as I have summarized in this paper, that we have just started.

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## Penetration

kissed by the sunlight  
penetrating through stillness  
reminding me  
of Him  
whose radiant light  
scatters our deepest shadows.

## Attitudes

spirit-mother bring  
to birth  
that sacred life within  
protect its fragile bud!

Sister Joyce, O.S.C.

## "The Minister Provincial"—Some Reflections

Richard Penaskovic, O.F.M. Conv.

The way I see it, the Provincial should have as his main function that of serving as the focal-point of unity in the Province. His chief duty consists in reconciling the diverse groups and factions within the Province: the young and the old, the liberals and the conservatives. The Provincial should be aware that the polarity existing between, say, the liberals and the conservatives in the Province is a false one and, for that reason, ought to be transcended. He should tell the friars personally and through such means of communication as letters, to emphasize those elements which unite us—Franciscanism, love, joy—rather than those aspects which keep us apart. I will now try to show, by the use of three "theses," that the polarity existing between two approaches to reality needs to be overcome.

**A. There is a baneful spirit of criticism present in the Church today.** A Provincial might comment somewhat as follows: "We have nothing against rocking the boat, but it must be for a purpose. We aren't against criticism as such, unless it springs from a bitter and vindictive disposition. This spirit mistakes agitation for moving life, and takes the latest slogan for a new thought. We aren't thinking

of certain specific individuals when we mention this point. This spirit exists everywhere. None of us is, most likely, exempt from it entirely; but precisely because of this insidious nature of the thing, each of us ought to make a special effort to be aware of our own weakness in this matter."

**B. There is a woeful spirit of inertia in the Church today.** This spirit mistakes the questions of yesterday for those of today. This spirit forgets the fact that criticism, no matter how hard, usually springs from some source of concern, even from love. It is important, then, to give dissent a forum. What is open cannot hurt as much as what is hidden and cancerous. Again we're speaking of types. We have no specific individuals in mind—but beyond that, we mean this "type" to be taken not as resident in only a certain kind of person, but rather as a sort of psychological "archetype" which lurks to some degree in each one of us and emerges when we see our pet projects and viewpoints threatened.

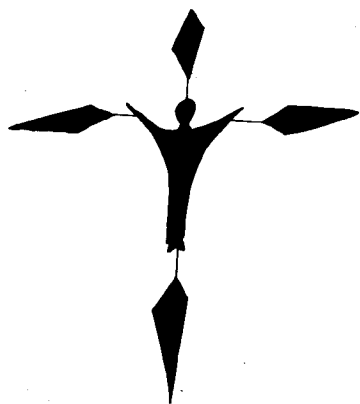
**C. No one in the Church today fully understands everything that is going on.** The intellectual, social, and psychological forces clashing around us have been building up for more than a century both inside and outside the Church. These

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forces flow as much from political and social conditions as they do from theological research and Church practice. Since no one fully understands all that is going on in the world today, this leads to uncertainty. It remains for us candidly to admit this uncertainty and to live according to our limited lights. Progressives and conservatives should give one another credit, then, for a modicum of intelligence, sincerity, and good will; and each should guard against absolutizing his own position as the solution.



If the Provincial is to serve as a unifying force in the Province, it follows almost as a corollary that he cannot afford to identify himself with any one group or groups within the Province. He should transcend its various factions.

How does the Provincial act as a force of unity in the Province? I would say by personal friendships with the friars, for one thing. This means that the burden of the administrative chores falls on the Vicar Provincial. The Provincial

would then have time to get to really know the men, their feelings, their thinking. To lead others, I first have to know them—their wishes, their desires. I think it is all too easy for us to become too job-oriented, overly preoccupied with X-slot or position. The far more important and fundamental problem which faces us is, on the contrary, that of getting along together. The Provincial more than anyone else, seems to me to be charged with the duty of working for this unity within the Province. Surely a reference to the Lord's work and words for unity at the Last Supper is not inappropriate here. One may wonder, in truth, whether real unity, ideological and otherwise, is possible for human beings apart from the breaking of the bread—and the Bread—and our participation in it.

The Provincial ought to be a sensitive listener. When someone is in psychological distress and the Provincial really listens hard, without condemning or passing judgment, that person feels good. Genuine listening permits the other to bring out the guilt, the frightened feelings, and the confusion. When the other is genuinely listened to, he becomes capable of perceiving the world in a new way. He is enabled to go on, to continue. Feelings which were utterly terrible—literally terrifying—become bearable when someone listens.

There are certain obstacles to good listening. The Provincial may not listen because he "knows" in advance what the other is going to say. There's also the pitfall of twist-

ing what the other says, so that one hears what one desires to hear. This can be a rather subtle procedure. By distorting the other's meaning, just a fraction, one can make it appear that the other is saying what one wants to hear, on the one hand, or, on the other, something that one cannot reasonably be expected to accept. How much more difficult, but how much more helpful, just, fair, brotherly—to make the real effort needed to discern just what the other person is actually saying!

It is important, also, that the Provincial try to realize what is going on inside himself. Really to know what one is experiencing at any given time is a life-long task. No one is able to be comfortably close to all that is going on in his own experience. The Provincial should realize that there is basically nothing to be afraid of when he presents himself to others as he is, non-defensively, without armor. This calls for a genuine acceptance of himself. The Provincial can be much more real with others when he accepts the fact that he has many deficiencies, faults—has prejudices when he should be open-minded, and is ignorant when he should be knowledgeable. The Provincial can achieve greater rapport with people when he wears no armor and lets himself be. The one who is vulnerable to others brings forth real feeling from others with whom he is in communication.

There cannot be too much dialogue within the Province; i.e., as much dialogue should take place as needed. It happens these days

before such exercises as "convocations," "workshop-retreats," etc., that one hears all around him comments like "Not again," "Who needs more talk, talk, talk?" "If it hasn't happened since Vatican II, it's not going to at this late date," etc. Very often, these same individuals can be heard after the event in question, commenting to the effect that he had never expected things to "break" that beautifully—we ought to do this more often, etc. The point is, it's a hard, sometimes drawn-out task to make ourselves (1) able to communicate at the level needed, and (2) aware that things get done differently—with less efficiency, yes, but with more enduring effectiveness—when action results from collaboration than when it is simply the discharge of an individual's decree.

Dialogue is needed, then, before decisions are taken; the greater the decision, the more discussion ought to precede it. If the friars at the grass-root level take part in making the decision, you can bet they'll want very much to implement the decision they helped make. If dialogue precedes the decision, the friars will be part of the decision-making process and won't look upon the decision as the decree of the Provincial Office imposed, as it were, remotely from above.

It seems to me that, in the final analysis, dialogue is not a mere discussion about objective realities, but is self-communication. This self-communication has as its goal reciprocal and loving acceptance. An open dialogue has meaning even

where there is non-agreement on some issue or course of action, for which the difference in opinion is only a secondary expression.

It might be well for the Provincial to have a man doing full-time research in regard to the following areas.

**First, What is the Province trying to achieve? What are the objectives? Is the formation of community the primary aim of the Province, or is it the accomplishment of apostolic tasks?**

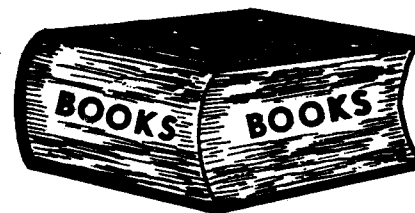
**Second, How is the Franciscan ideal understood here and now? The leaders in the Province should not be in a fog in regard to Franciscanism. I am not speaking of a merely conceptual definition of Franciscanism, but of an operational, concrete, practical understanding brought to the life and work of the members of the Province.**

**Third, What specific policies need to be formulated at a given time? The formulation of policies should be an on-going process, constantly open to revisions, additions, etc., in all the vital areas of the Province's life: governance, community life, formation, apostolates, finances, and spirituality.**

**Fourth, How can we best determine and integrate all the factors bearing on our planning process? These factors fall into three major areas, all of which need careful attention: (a) the objectives of the Province, (b) the policies of the Province, and (c) the resources (personnel and finances) of the Province.**

I would suggest that the researcher work hand in hand with the Vicar Provincial, and even at the risk of appearing condescending, I would like to spell out steps involved in this sort of practical research because I believe that at times one or the other of these steps (all of which are important) has been given inadequate attention, with effects prejudicial to the issue at hand. They are (a) defining the problem, (b) analyzing it, (c) developing alternative solutions, (d) deciding upon the best solution, and (e) converting the decision into effective action.

I would like to offer, in conclusion, three further suggestions which I believe would prove fruitful. The Provincial should allow the friars to choose a personnel director who would develop the assessment of personnel. This goes far in appointing people to positions; there would be a better chance of selecting superiors, too, from qualified (non-destructive, genuinely democratic) candidates. Secondly, I would circulate position papers on religious life, celibacy, and such questions. And finally, would strongly recommend that all individuals avail themselves of the opportunity which is often provided for advanced study. The courses taken could serve for updating one's theology, acquiring counseling techniques, and various other purposes. The individual who "gets ahead," either in the world's sense or in the sense of better serving the Lord in religion, is the one who continually updates himself.



**The Once and Future Church: A Communion of Freedom.** Edited by James A. Coriden. New York: Alba House, 1971. Pp. xvi-310. Paper, \$3.95.

*Reviewed by Eleanor V. Lewis, Ph.D. (Theology, Fordham University), Chairman of the Department of Religious Studies, Siena College.*

A more appropriate title for this book would be hard to imagine. The seven essays contained in it offer both an historic overview of the collegial structure of the Church, and a projection of the needs and possibilities for that structure in the years to come. In its content and style the book is not only thorough and scholarly, but also exciting in the challenge it poses to those who are concerned about the Church.

The collection comes as the result of a symposium sponsored by the Canon Law Society of America in September, 1969. It was intended as a preparation for the bishops' synod which would shortly be held in Rome, and the participants crowned their deliberations with a position paper directed to the bishops. The subsequent history of the bishops' synods

in Rome heightens the regret one feels that this collection has not reached the market sooner. One can only hope that it will quickly become part of that growing public forum calling for a broader exercise of the principles of subsidiarity in church government laid down by Vatican II and since then continually urged by groups like the Canon Law Society.

The book opens with a capable and succinct presentation by Richard P. McBrien of the present state of the question of collegiality in the Church. He skillfully and critically summarizes the position of theologians like Rahner, Congar, Daniélou and Küng on this delicate and still open question. Significantly, McBrien points out that collegiality is not a single question, but a cluster of questions, the most important of which concerns the relationship between the papal primacy and the episcopacy.

This is the thesis which provides continuity for all seven essays. Francis Dvornik, with his usual meticulous documentation, traces episcopal synods from their origins in the pre-Constantinian period down to their gradual disappearance in the tenth and eleventh centuries when the Roman Curia, aided by the pseudo-Isidorian Decretals, intensified the centralization of church government. Several of Dvornik's conclusions are worth quoting here:

...the administration of the early Church was based on the synodical system. The bishops assembled in collegiality in either provincial or national syn-

ods, together with their Metropolitan, possessed equal rights in the discussions and decisions on problems that had arisen in their churches. Their common faith united them with the bishops of Rome whose primacy in the Church was reverently respected by them. In matters of faith, the bishops looked to Rome for guidance, regarding her as the highest tribunal of appeal.

...the almost complete disappearance of the primitive system of episcopal synodical rule in ecclesiastical affairs has not been of advantage to the Church as the present crisis in the Roman Catholic manifests (pp. 55-56).

John E. Lynch, in his essay, covers basically the same period of history, from the primitive apostolic Church to the late middle ages. His concern is specifically the relationship of papal to episcopal and synodal government. This theme is then given practical application by Robert E. McNally in the famous case of Martin Luther. McNally describes that case which

arose from the initiative of a bishop who was too anxious to shift his responsibility to Rome and from the zeal of the Curia which was too willing to assume this burden... What commenced on a diocesan level terminated in the Roman Court; what could have been resolved in Germany spread throughout the Empire... What had commenced as a protest against abuse in a local church terminated in protest against the authority of the whole Church (pp. 111-13).

McNally's essay makes an incisive commentary on a period of church history which, unfortunately, provided the pattern for church government in the centuries which followed. The result of increased control of the

Church by the Roman Curia with the concomitant weakening of episcopal authority has, in the words of William W. Bassett, "placed bishops in to a position where their role is largely that of administrators and ceremonial functionaries" (p. 215). But Bassett argues that this need not be the case in the Church of the future. Vatican II has offered ample support for a restoration of subsidiarity in church order, and Bassett proposes some three dozen specific principles on which this subsidiarity could be based.

Frederick McManus approaches the subject from the standpoint of the scope of authority of episcopal conferences in fact and in theory. He pays particular attention to the American experience, as does James Hennessey in his analysis of papal diplomacy in the contemporary Church.

All the articles are brought together, as it were, in the final position paper where there are put forth practical proposals for the relationship between the Holy See and national conferences. The symposium urges the restoration to local churches of responsibility for liturgical, devotional, and ascetical practices of the faithful; resolution of marriage cases; administration of ecclesiastical goods and properties, and procedures for electing bishops.

The *Once and Future Church* is an important contribution to the reform of church order proposed by Vatican II. The implementation of this reform will be decisive, not only for the internal life of the Catholic Church, but for its reunion with the other Christian bodies. In the last analysis, ecumenism must come to grips with the question of authority in the Church. This book offers valuable materials for the resolution of the problem.

**Peace: Person to Person.** By Florence Wedge. Pulaski, Wis.: Franciscan Publishers, 1971. Pp. 190. Cloth, \$3.00; paper, \$2.00.

*Reviewed by Father Daniel A. Hurley, O.F.M., M.A., (Phil., St. Bonaventure University), Dean of Men at St. Bonaventure University.*

Here is a little book that should have a strong appeal to all Franciscans. It is a commentary, a meditation, a reflection, on the Franciscan Way. "It is a book," the author says in her Preface, "for those who want to share the peace of Christ with others on a person-to-person basis." The plan of the book is a series of reflections on what has come to be called the Peace Prayer of Saint Francis. Each of the thirteen chapters has for its subject matter one of the thirteen lines of the prayer attributed to Saint Francis of Assisi, the prayer beginning with the words, "Lord, make me an instrument of your peace."

The author, Florence Wedge, is a native of and a resident of Canada. For several years she has been writing pamphlets, magazine articles, and books on things Franciscan. These "Wedgeworks" have been published by the Franciscan Publishers of Pulaski, Wisconsin. In this book, Miss Wedge presents her personal outlook on life and especially on the way of life of a Christian following in the Way of Saint Francis. Recognizing the fact that the Christian layman has been presented a challenge by the Second Vatican Council to "accomplish the task of constructing for all men everywhere a world more genuinely human," Miss Wedge reminds the reader, in the words of the Vatican Council, that this challenge cannot be met "unless each person devotes himself with renewed determination to the reality of peace" (*Gaudium et Spes*).

In each chapter there is a running commentary on the human condition with its various ups and downs and on the possibilities offered to the individual Christian to do his part in a "person to person service." The chapter headings indicate that the



way the individual can become an "instrument of peace" is by attempting to acquire and put into practice the various Christian virtues which he asks for when he recites the Prayer of Saint Francis. For example, the chapter entitled "Heart power versus hate power" encourages the reader to "love the sinner, hate the sin," and citing various people of history, from the Good Samaritan to Saint Francis to Cardinal Cushing, the author shows that love must always hold sway over hate and discord. In the chapter "Give us a forgiving spirit," Miss Wedge time and again makes use of examples of people who have been strong enough to imitate the example of Christ on the Cross who pleaded with his Father: "Father, forgive them, they know not what they do." She emphasizes this forgiving spirit by referring to the words of Saint Francis in his Canticle of Brother Sun: "Be praised, my Lord, through those who pardon give for love of you, and bear infirmity and tribulation; blessed they who suffer it in peace, for of you, Most High, they shall be crowned." And so, on through the book, Miss Wedge encourages the reader not

only to reflect prayerfully on the content of this prayer, but especially to learn how to put into practice the many virtues that lead to peace: faith, hope, joy, compassion, understanding, love, selflessness, forgiveness. The words and example of Christ are supplemented in all these chapters by the example of the words and actions of Francis.

These reflections of the author are meant to lead one to understand better Francis' spirit and to appreciate more fully the potential each individual has to become a better Christian himself and to help other people to do the same. The author shows an awareness of the needs of the people of today as well as a deep appreciation of the wealth of possibilities each one has of sharing his portion of God's gifts with others. This "person to person service" is meant to become the Christian's way of fulfilling the charge he has accepted in becoming a Christian.

This reviewer recognizes in this book no great theological treatise nor a masterpiece of spiritual reading, but a practical guide for the layman of today to engage in what used to be called the "apostolate of the laity," and is now called "bearing Christian witness." There are many spiritual insights that the author manifests in these pages, insights that illustrate her wealth of spiritual understanding and her admiration for Saint Francis of Assisi and his Way of life. This is a "bedside book"; it is recommended as a good book for spiritual reading not only for all Franciscans but also for all sincere Christians.

**On the Nature and Origin of Life.** By Hilde S. Hein. New York: McGraw-Hill Book Co., 1971. Pp. i-180. Cloth, \$5.95.

*Reviewed by Father Robert J. Waywood, O.F.M., Assistant Professor of English at Siena College, Loudonville, N.Y.*

The book under consideration is one of (so far) five volumes in the McGraw-Hill series on the History of Science, of which Daniel A. Greenberg is consulting editor. If Dr. Hein's work fairly represents the Series, I would be only too eager to peruse the four other contributions. I am nearly at a loss for words to extol adequately the author's not being at a loss for words. For Dr. Hein, a well-credentialed woman who is now associate professor of philosophy at Holy Cross College in Massachusetts, has succeeded not only in distilling all the important literature on biogenesis, from Democritus to A. I. Oparin, but also in communicating all the relevant scientific data and philosophical stances with a clarity and emphasis that make her book eminently readable from cover to cover.

The reader will doubtless be grateful that Dr. Hein does not simply start at the chronological beginning of the problem about the origin of life and grind out a blow-by-blow chronicle through the centuries—as, I suppose, an historian would do. Instead, she lures the reader into a mystery story, as it were, by inviting him to philosophize with her over the concept of life in her Introduction, thus whetting his appetite for the upcoming "solutions" as to what constitutes life and how life arises.

Chapter One succinctly summarizes how life has been analyzed through the years. Chapter Two aligns and explores all the theories of biogenesis that maintain a qualitative difference between the organic and the inorganic—that is, the vitalistic theories. Chapters Three and Four are devoted to the opposing camp: the mechanists, who insist on minimizing the distinction between the inorganic and the organic, the latter chapter dealing with a much more sophisticated, modern version of mechanism. Chapter Five recapitulates very briefly what the Bible, the philosophers, and the scientists have said about the

specific question of how life originated and speculates on the ancillary issue of the eternity of life. Chapter Six elaborates the contemporary view of spontaneous generation, which rests upon some bold hypothesizing and painstaking experiments by the Russian scientist A. I. Oparin as well as on an extension of the principles of Darwinian evolution to the realm of atomic structure. The seventh and last chapter pin-points the philosophical issues involved in the neo-mechanistic hypothesis of spontaneous generation. It also leaves the reader in a kind of suspended animation—that is, it leaves him with no ultimate solution to the problem of biogenesis but with considerable clarity of mind over what the issues are. It leaves him, in other words, in possession of the philosopher's desideratum: learned ignorance.

I am not being derogatory when I say that the book is directed to the lay reader, for such a reader may not lie down on the job as he makes his way through this closely reasoned, compact compendium on biogenesis. But it is an enjoyable work to read and re-read, thanks to the author's keeping the scientific terminology and philosophical jargon down to a minimum and in virtue of her continual illustration of abstract concepts by homely analogies drawn from the kitchen, the farm, and the playing field. In tone the book strikes a happy medium between the dogmatic lecture and *Readers' Digest's* condescending pabulum.

My recommendation of the work cannot go without a few words of caution to the prospective reader. Dr. Hein does seem to give rather short shrift to creationism as an explanation of the phenomenon of life; but perhaps she has to do so, for otherwise the origin of life would pose no problem to the philosopher or scientist. She also seems to side too easily with the avant-garde mechanists, who I think are no closer to an adequate

explanation of life's origins than the vitalists. For example, she begins Chapter Six, which presents a sympathetic view of spontaneous generation, thus: "It has been said that pulling a rabbit out of a hat slowly is no less a feat of magic than pulling one out rapidly. Nonetheless, we generally feel that if we can explain an occurrence as the completion of a sequence of steps rather than as a sudden coming to be, then we have relieved it of its mystery and achieved an understanding of it. To some extent, this is what modern biologists have done with spontaneous generation. It continues to be regarded as an arising of life out of nonliving matter, but the process is a de-mystified, wholly naturalistic, and very gradual phenomenon" (p. 129). After carefully reading Chapter Six, which, in the final analysis, subdivides and projects the mystery into innumerable evolutionary stages of atomic and molecular sophistication shrouded in the mists of earth's prehistory—I am all for the molasses-like magic of the aforementioned analogy. But then, I also prefer to regard a snowfall as a piece of awesome white magic rather than de-mystify (?) the phenomenon by resorting to the trinity of evaporation, condensation, and refrigeration to explain it. I fear the mechanists, Dr. Hein included, have, similarly, all but explained away the mystery of the origin of life.

## Record Review

**The Holy Sacrifice of the Mass: Sung Entirely in Latin—as We Remember It.** Sung by the Columbians—Knights of Columbus Chorus, Indianapolis—under the direction of Edward F. Krieger. Indianapolis: Human Industries, Inc. (Parish Records 857-E-6307), 1971. 12-inch LP, \$5.95.

*Reviewed by Thomas Kornacki, a senior in the formation program of Holy Name Province, at Siena College, Loudonville, N.Y.*

Have you ever, after a long absence, gone back to one of your favorite childhood haunts, filled with memories and expectations—only to be disappointed? "Wasn't it much bigger?" you ask yourself. Where is the magic of its nooks and crannies, mystery and beauty in which you took so much joy? Like such a trip back, this record by the Columbians must for all the eager expectations it arouses, be adjudged a disappointment.

I'm sure that the record has a special significance for those who performed, or those who were involved in the celebration for which it was recorded. But it should never have been produced for general publication. Even those of the most tolerant disposition would feel cheated, and those having an esteem for the Latin liturgy and its legacy of truly great music would be shocked by both the choice of selections and their rendition.

The weekly Latin liturgy "as we remember it," and as it is now presented to us by such professional groups as the Pro Musica or the Benedictines of Solesmes, has become enshrined in our memory, caressed and beclouded by the pastels of time and elevated in esteem to the point where we forget that, although great music did exist, most choirs seemed to prefer the later romantic works of 19th-century composers (except perhaps for Holy Week liturgies), which possessed neither the clarity and evocative lyricism of Renaissance polyphony, nor the simplicity and mysticism of Gregorian chant, nor the depth and contrast of Russian harmony.

The music presented on this disc is, I think, neither memorable nor, with a few exceptions, representative of our great tradition. What might have been the greatest jewel and pride of the album, that enchanting and enduring Sicilian tune "O Sanctissima," has here been robbed of its greatest possession: its lyric simplicity. The chorus demonstrates its great ability for vocal gymnastics and an uncanny perception in following their director; yet the effect of all this melody juggling and dynamics exercising really violates the piece's integrity. In the last analysis, it leaves one questioning the taste of the director and arranger.

The "Tu Es Petrus" (the recessional) comes off as the best rendition. Unfortunately it is not even listed on the jacket. Another piece that seemed to have great potential was the offertory motet, "O Quam Suavis Est"; yet as soon as the harmony commenced, it was vitiated by a most unnatural sort of shouting. This, regardless of one's taste in music, must be deemed unacceptable. In dealing with the lesser masters of this period, at any rate, one should always exert extreme caution lest that which was meant at its best to be sweet, not become by over-interpretation and excessive dynamism, saccharine.

As already mentioned, and as evidenced by the oration, epistle and even the bells at the Consecration, is quite a nice memory of an anniversary—a fine tribute to a priest and pastor. It is something that should be brought out with the photos from time to time. One might also say, depending on one's musical taste, that it is a valiant (if unprofessional) attempt at ecclesiastical nostalgia. By no means, however, does it represent the best of the Latin legacy, nor (hopefully) the liturgy "as we remember it."

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## COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the June issue of THE CORD were drawn by John Lennon, a Junior in the Franciscan Formation Program for Holy Name Province at Siena College, Loudonville, New York.

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## The Voice Echoes Faintly

A few rich nations once were clothed in purple and feasted sumptuously every day. And there were many poor countries that lay at their gate, covered with sores, wishing they could be fed with the crumbs that fell from the table of the rich nations. But the scraps were seldom dropped. Dogs even came and licked the sores. As time went on, things got worse: the gap between rich and poor widened, and finally all the poor citizens died and were carried by the angels to Abraham's bosom. But the wealthy also died (perhaps for lack of the poor?) and found their abode in hell.

In their suffering below, they lifted up their eyes and saw Abraham afar off, and the populace of the poor countries in his bosom. They said, with a loud cry, "Send one of the poor to dip the tip of his finger in water and cool our tongues: we are tormented in flame." But Abraham replied, "My sons, remember that you received good fortune in your lifetime; and the poor countries, ill fortune. Now they are in comfort; you in torment. Furthermore, a great gulf is fixed between them and you, so that there is no passing from our side to yours."

Whereupon, the rich said, "Father, we pray you, send someone to our brethren to warn them, so *they* may not come into this place of suffering." Abraham replied, "They have Jesus and the Apostles; let them listen to these." But, having the last word, the rich citizens chided: "Father, the voice of Christ and his disciples sometimes echoes so faintly in the Church today that no one can hear it."

If the Church in the rich nations does not speak forcefully about their responsibility for the poor nations, it well may require the resurrection of the Apostles—or, as the original gospel text has it, the prophets. For upon the succor of the third world may hinge the salvation of the "haves"—the richer nations of the world. These fortunate peoples are surrounded by countries "covered," as it were, "with sores." The former comprise less than ten percent of the human race, consume more than fifty percent of the

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world's resources, and produce ninety percent of the pollution that threatens to extinguish the biosphere. How can the Church remain silent—or even speak softly—about such an imbalance?

Like the enslaved Israelites, the poor people of God today are crying to heaven for justice. The poor nations are in bondage to latter-day Egyptians, the rich nations. The oppression is more subtle, of course—complicated and "justified" by economic policy. It is an oppression that often masks as charity, in the loans and so-called foreign aid that keep people dependent and lead them deeper into servitude.<sup>1</sup>

The solution is not simply to give people a larger dole. It involves a conscientious, radical modification of the existing system so that all men come in fact to be treated more nearly as brothers—brothers who will *share* their wealth, as well as their misery.

The great test will doubtless be whether those in the rich nations will consider the overwhelming problem of hunger and poverty in other parts of the globe as their own. Not just "as a problem"—that sort of recognition exists already, and even where short-sighted bureaucrats have managed to lessen the amount of foreign aid, the aid still exists as a testimony to the realization that there is a problem. On the contrary, as already indicated, this problem has to appear to the people of the rich nations as ultimately *their own problem*.

The gap grows greater every day. While those in the rich nations struggle with the decision whether or not to buy a third car or a water bed, the poor nations get poorer, and their sores fester. It may be true that we live in an age in which those charged with civil, material, or military responsibility are no longer Christians. True or not, however, such an appraisal does not entail the transformation of essentially religious and moral questions into secular, political ones. Granted (for the sake of argument, at least) that government officials are neo-pagan. Granted again for discussion's sake, that their values and their outlook need to be Christianized anew, one need not look far to discern upon whom the burden falls.

The excuse of the "rich citizens" must be emptied of its justification:—"The voice of Christ... echoes so faintly in the Church today that no one can hear it..."

*Paschal Gallagher, O.F.M.*

<sup>1</sup> See the excellent discussion by Gary MacEoin, "Latin America: Where Foreign Aid Makes the Poor Poorer," *St. Anthony Messenger*, 4/72, pp. 23-30.

# The Charismatic Aspect of the Franciscan Vocation

Richard Penaskovic, O. F. M. Conv.

The Franciscan vocation may be studied from various angles: the witness value of the Franciscan life, e.g., the eschatological sign-value, or even the notion of community may be given prominence. One may also speak of the Franciscan vocation as a special gift or charism.

Part I of this article considers the notion of charism in the writings of Saint Paul. Part II deals with Saint Francis as a charismatic individual, while Part III treats the charismatic nature of the Franciscan community.

It is difficult to speak about realities which are both complex and dear to everyone's heart. This

holds true in regard to the Franciscan vocation. Perhaps we should simply be silent together along the lines of Wittgenstein's maxim: "What we cannot speak about we must pass over in silence."

And yet there is a sort of discursive speech which is inoffensive because non-argumentative. There is a speech which consists in invitation rather than in demonstration; and in the case of these realities that are so dear to our hearts, we may say that such speech aims indeed at silence. But the silence is not the vacuous sort that is indistinguishable from stubborn ignorance. It is a full and pregnant silence—that of the community united by the Spirit of Love.

## Charisms in the New Testament

Saint Paul does not theorize about the reality of charisms and spiritual gifts in the various early Christian communities. Rather, he confesses and bears witness to them (2 Cor. 3:6; Eph. 4:7). Paul treats charisms thematically in 1 Cor. 12-14. At the outset of this extended discussion he tries to do justice to the complex reality of

charisms by making use of four terms, all of which refer to the same phenomenon:

1. In 1 Cor. 12:1, Paul speaks of the "gifts of the Spirit." This term implies that these gifts are a manifestation of the Spirit (1 Cor. 12:7). Paul also speaks of a charismatic person, that is, one who has a spiritual type of understanding.

The term may include all Christians (1 Cor. 2:13), or it may refer to the Apostles and to the teachers in the community (1 Cor. 12:28).

2. In 1 Cor. 12:6, these manifestations are termed the "doings" or "workings" of God, because God is the one who brings them about. In Phil. 2:13, Paul expresses it this way: "God is the one who works in you," his power (Eph. 3:20), his Spirit (1 Cor. 12:11).

3. Paul labels such activities a "service." One finds this usage in Rom. 15:31 and in 2 Cor. 9:12. This word service is employed by Paul to express the fact that all these gifts serve the community.

4. Finally, Paul uses the term "gifts of grace" or "charisms" as in 1 Cor. 12:4 or in Rom. 12:6, to do justice to the complex phenomena known as charisms. In using these four terms: "gifts of the Spirit," "workings of God," "services in the community," and "gifts of grace," Paul is aware of the slight shades of difference between these terms, but he stresses that which these terms have in common. Paul perceived both a common source and a common goal implied in the use of all four terms.

## The Source of Charisms

First of all, the Spirit (1 Cor. 11:4) shows himself in these gifts. The Spirit gives these gifts (1 Cor. 12:8-9) and works in and through them (12:11). These gifts are "services" for the Lord (12:5), whose body they build up (12:4-30). In the final analysis, these gifts

have their source in God (12:28) who works "all in all" (12:6), and who distributes them in the form of grace (1:7). Paul's encounter with Christ at Damascus helped him recognize the risen Lord as the source of these spiritual gifts. Two things should be kept in mind:

1. The spiritual gifts of grace were looked upon in the early Church as a "new experience" (Gal. 6:15; Eph. 2:15), as something completely novel (2 Cor. 5:17), as eschatological phenomena. The primitive Church saw the eschatological action of God in the "pouring out of the Spirit." The early Christians knew that they were living in the last days (Ac. 2:17-21) because the Spirit was "poured out," and, according to Joel 3:1, he was to manifest himself in the various gifts of grace. Paul understood that this was true of the New Testament services: the Law was no longer to be written on mere stone tablets, as under the Old Covenant, but in the heart of man, with the Spirit of the Living God (2 Cor. 3:3).

2. Paul's awareness of the spiritual gifts of grace and his notion of service came from his own personal experience of God's revelation at Damascus. The Damascus experience was crucial in the life of Paul; it made him at once a believer in Christ and an Apostle (1 Cor. 9:1, Gal. 1:1; Phil. 3:7-11). The experience at Damascus was, for Paul, a "grace" (Gal. 1:9), a "gift" (Eph. 4:9), the incomparable charism (1 Cor. 12:28-29). It would seem to be true that no apostolate can exist without a prior "mission" (Rom. 10:15).

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The apostolate is not, then, so to speak any old gift of grace, but it is the quintessence of everything implied in the words **mission** and **gift** in the New Covenant. In short, Paul, because of his experience at Damascus, understood not only the extraordinary manifestations of the Spirit as "spiritual gifts of grace," but also his own apostolate and other lasting roles of "service" in the community as a manifestation of the Spirit (1 Cor. 12:28-29; Rom. 12:1-13).

### The Goal of Charisms

Since the "spiritual gifts of grace" in the Body of Christ are an ordered whole, Paul compares them to the functioning of a human body. The "spiritual gifts of grace" are an ordered whole, just as the Body of Christ itself is an ordered whole, precisely because of the activity of the Spirit. "Just as a human body, though it is made up of many parts, is a single unit because all these parts, though many, make one body, so it is with Christ. In the one Spirit we were all baptized, Jews as well as Greeks, slaves

as well as citizens, and one Spirit was given to us all to drink" (1 Cor. 12:12-13).

The love of God is poured forth into the heart of the believer through the Holy Spirit (Rom. 5:5). Love is the charism of charisms. Hence Paul remarks that every member of the Body of Christ has his own spiritual gift or charism which must be used wisely (1 Cor. 12:31). The unity of all the various charisms is a unity in multiplicity. Paul again uses the analogy of the body to illustrate this unity in diversity: "The body is not one member, but many members" (12:4). God desires this diversity—i.e., God wants each individual to be himself (1 Cor. 7:7; Rom. 12:3; Eph. 4:7). This is especially true of those who possess lesser charisms (1 Cor. 12:21-26).

To sum up, then: love is the fundamental charism, the fruit of which is unity: the unity of Christ's body with its richness of diversity among the members. And all other charisms contribute to the achievement of this fundamental goal that is the oneness of all the members in Christ.

### The Charism of Saint Francis

It is my contention that Saint Francis of Assisi was one of the all time great charismatic figures to hit the Church in her entire two-thousand-year history. Besides establishing his "First Order" for men and "Second Order" for women, he even went so far as to initiate a Third Order for laymen.

The Holy Spirit filled Francis

with an extraordinary charism, one that could be institutionalized only with the greatest difficulty, as the history of the Order glaringly attests. Saint Francis did not intend to establish an Order at all, in fact, but when this occurred, the extraordinary charism of the Poverello was institutionalized. To repeat this another way, then, even



at the risk of belaboring the point, the institutionalization of Francis' extraordinary charism is known today as "the Franciscan Order."

Is it possible to pinpoint the charism of Francis with any degree of precision or accuracy? This is a difficult question. The following four points may be viewed as a succinct summary of Francis' charism:

1. The Primacy of the Word of God. There are no ideas unique to Saint Francis, ideas which one might not expect to find in the Gospels. Francis was unique by not being unique. For him the Gospel was everything. He merely took out and emphasized certain features of the Gospel which particularly appealed to him. He was an actor intent on dramatizing the Gospel message.

The Word of God directed the entire life of Saint Francis. He consulted the Scriptures any time he was in doubt as to the course of action he should take *hic et nunc*. He was so taken up with the Scriptures that he even spoke in biblical terms. Far from being abstract and heady, the language of Francis was

biblical—which is to say that it was concrete, plastic, alive.

2. The Imitation of Christ. Francis was taken up with the idea of imitating Christ, particularly in his humanity. For this reason Saint Francis was especially attracted to those mysteries which flow from the Incarnation—such mysteries as the Lord's birth in the manger, his death on the cross, and his sacramental presence in the Eucharist. Francis found that by imitating Christ in his humanity, one becomes, himself, more human. The Order's success in its pioneer days may be traced to the fact that its Founder was so human in his dealings with others. He knew how to treat other people.

3. Brotherhood. Chapter Six of the Second Rule says, in effect, that if a mother loves and cherishes her son in the flesh, how much more should we love our brother in the spirit! Saint Francis and the early friars took these words to heart. The early Franciscan community had a supernatural principle underlying its whole structure. That principle was **agape**. Francis loved other people out of supernatural motives and it was on that account that he could embrace even a leper.

4. Joy. The Fioretti of Saint Francis may not fare too well when placed under the microscope of historical criticism. But they do capture something of Francis' spirit. They are correct in singling out seraphic joy as a characteristic of the Poverello—and they deftly reveal that joy as something pro-

foundly rooted in Christian reality—something having nothing to do with silly back-slapping. For Francis' joy meant rolling with the punches of misunderstanding.

Through all the very real tribulations he had to undergo, Francis always came out grinning. He was a fool, of course for the sake of Christ.

### The Charismatic Nature of the Franciscan Community

It may be said that the Franciscan community is charismatic in the measure that it remains faithful to the charism of Saint Francis. One way of approaching the charismatic aspect of the Franciscan community would be to apply the aforementioned four aspects of Francis' own charism to the Order today. But another and perhaps a more interesting approach, which I would like to take now, is to shed light on the Franciscan vocation by considering the notion of "dimension."

There is no "last word" when speaking about the charismatic nature of the Franciscan vocation. A wag may retort that there is not even a "first word." The Franciscan vocation is ineffable. It cannot be expressed in coldly logical terms. To speak of the Franciscan vocation is to speak of a mystery.

The Franciscan charism seems to exist in a "dimension" of its own. That is why it is so difficult to explain our life-style to others. In this context the word *dimension* should be understood in the sense of "insight," "outlook," "blik," or "world view." "Dimension" is something a group can share in.

An example might help to clarify matters. From the outside the windows of a Gothic cathedral look

grey and drab. Once inside the cathedral, however, one sees the beautiful colors in the windows. The Franciscan charism as perceived from the outside—i.e., the order of reason or cold, rational reflection, does not perhaps "add up." It may not, for example, make any rational sense to give up any claim to wealth and riches, etc. But once "inside"—once within the order of faith, the individual is able to see how the Franciscan way of life takes on meaning.

To be understood, the Franciscan charism must be encountered in its proper "dimension"—viz., that of Saint Francis. Once inside that "dimension," the friar, or nun, or tertiary, sees the world with new eyes. It really looks "new." It takes on its proper theophanic beauty. It becomes a rung in the ladder to the Transcendent.

The Franciscan community is charismatic in the measure that the friars enter into the "dimension" of Saint Francis. This is the reason why the early friars got together and formed a community. Just as artists and philosophers who have a similar vision form a school, so did the friars who had a similar vision of Francis get together to form a community. This is also the *raison d'être* of the Franciscan community today.

### And Yet So New

Romano S. Almagno, O.F.M.

Bishop Jacques de Vitry (1160?-1240), one of the keenest observers and best chroniclers of the early days of the Franciscan Fraternity, when describing the life and work of our first brothers, wrote as follows:

As for their mode of life, it is that of the primitive Church, where, as the Scripture says, the multitude of believers had but one heart and soul. During the day they are to be found in the cities and villages preaching or working. At night they return to their hermitages or retire into a solitary spot to pray.<sup>1</sup>

"Primitive Church," "Scripture," "One heart and soul," "Preaching," "Working," "Praying," these are

descriptive words, telling us about the life of our predecessors. They are also inviting words which have been, through the more than seven hundred years of our existence, food for meditation, prayer, and research for many a friar. And they are haunting words which, especially after the Council, have urged not a few friars to action.

Today, many friars (and not all of them are youthful enthusiasts), tired of living an existence which was, in fact, more monastic than Franciscan, have opted to respond anew to the eternal challenge of Franciscanism. They have, simply, decided to live anew (and as if for the first time) the Gospel-Francis-

<sup>1</sup> Cf. Omer Englebert, O.F.M., *St. Francis of Assisi* (Chicago: Franciscan Herald Press, 1965), p. 204.

<sup>2</sup> Eucharistic Prayer III.

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MAY WE NOT LOOK UPON THE DIFFICULTIES AND, YES, EVEN THE FAILURES AS BIRTH PANGS, RATHER THAN SIGNS OF DEATH IN THAT EVOLUTIONARY ORGANISM WHICH IS THE PILGRIM CHURCH?

can ideal. To live it in a youthful embrace. To live it in a holy radicalism, by breaking the fetters of those traditional forms which (let's be honest) have levelled the standards of religious life. And, in a word, they have opted for a return to the originality, freshness, and evangelical simplicity which are at the very heart of our Franciscan witness.<sup>2</sup>

At this very moment, within the very heart of our Fraternity, there are in Argentina, Australia, Austria, Brasil, France, Germany, Italy, and the United States wonderful signs of rebirth and new life. In these and other countries, there have arisen what is now popularly known as either "experimental communities" or (as the French prefer to call them) "petites fraternités." We prefer, for reasons that we hope will be evident, to call these groups "petites fraternités" rather than "experimental communities." For the latter term not only carries with it something of the esoteric and (in the post-conciliar climate) strange, but something which seems to have only the half-hearted approval, or wait-and-see

attitude of so many. More than experimental, these small fraternities are, in my opinion, signs of that which Cardinal Newman liked to call a "second springtime" within the Church.

The December, 1971, issue of *Fraternitas*, an "inter nos" review issued from our General Curia in Rome, furnishes (on pp. 31-59) a lengthy report and, insofar as possible, given their evolutionary nature and development, an in-depth analysis of the "petites fraternités" within our Family. In general, each of these fraternities endeavors in its own way—and in conformity to places, cultures, and necessities—to live in a fundamental, radical, and twentieth-century manner, that which is the Franciscan Witness. Naturally none of this has been accomplished (or is being accomplished) without difficulties, strain, and even failure. But might we not look upon the difficulties and, yes, even the failures as birth pangs, rather than signs of death in that evolutionary organism which is the "pilgrim Church"?<sup>3</sup>

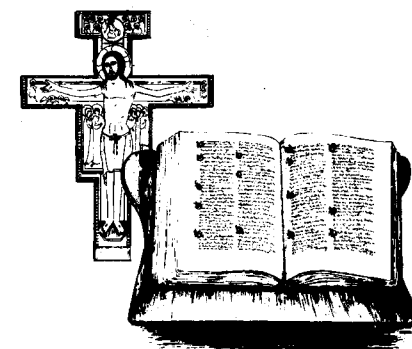
In the United States, there have been a number of attempts and a

number of failures. And not a few friars have capitalized on the failures to condemn all that which the "petites fraternités" hope to be. Last summer I assisted at a Liturgy during which the celebrant and homilist went to great lengths to warn the friars present about the dangers, futility, and even folly of the "petites fraternités." Why, I ask, all this gloom and pessimism? As Teilhard remarked at the end of *The Divine Milieu*:

Men of little faith, why then do you fear or repudiate the progress of the world? Why foolishly multiply your warnings and your prohibitions? 'Don't venture... Don't try... everything is known: the earth is empty and old: there is nothing more to be discovered.' We must try everything for Christ; we must hope everything for Christ. *Nihil intentatum*. That on the contrary is the true Christian attitude...<sup>4</sup>

Setting aside the failures, therefore—not because they should not be discussed, but rather, precisely because they have been discussed and battered to death—ad nauseam let me share with you something regarding the "Tabor Community"—the "petite fraternité" of the Immaculate Conception Province.

Early last year, four friar-priests of that Province requested and obtained permission from the Minister Provincial and his Definito-



rium to establish a small fraternity within the Province. In one of their communications with the Provincial and the Definitorium prior to starting the Tabor Fraternity, they wrote as follows:

This we affirm clearly and without hesitation: we will be a community of common life. We cherish more than simple words can convey, the values of common prayer, common meals, common recreation—a truly shared life.<sup>5</sup>

Today, after almost a year of existence, it is gratifying to report (at least in the opinion of this writer who has been in close contact through visits and letters with the friars of the Tabor Fraternity) that they are not only doing well, but they are truly a success in the Gospel-Franciscan understanding of that word.

Let me describe some aspects of this fraternity's life.

<sup>4</sup> Pierre Teilhard de Chardin, *The Divine Milieu*, tr. Bernard Wall (New York: Harper & Row, 1960), p. 138.

<sup>5</sup> Cf. *Comment* (Bulletin of the Franciscan Province of the Immaculate Conception) for November 1971, p. 3.

<sup>2</sup> Cf. Philotheus Boehner, O.F.M., *Conferences for Franciscan Religious* (St. Bonaventure, N.Y.: The Franciscan Institute, 1966), pp. 13-14.

Prayer. They have evolved a fairly regular schedule of prayer together. In the mornings they meet at 7:30 either for Morning Prayer (Lauds) or for spontaneous prayer; and in the evenings they come together for night prayers, which as they themselves write, "usually take the form of grateful prayers for the blessings we have experienced during the day."<sup>6</sup> The time for the daily Eucharist remains flexible, so that they may celebrate each day at a time when all four friar-priests are present. Generally this is either shortly after morning prayers or late in the afternoon, before dinner.

Common Life. The friars share housekeeping, cooking, washing, etc. And one has to be there for recreation to recapture the meaning of how good it is for brothers to live together in unity.

Ministries. Each of the friar-priests retains a strong commitment to the parochial apostolate. All of them take regular Sunday calls: Victor Cesario to St. James Parish in Carmel, N. Y.; Kevin Flaherty to St. Columba Parish, Hopewell Junction, N. Y.; and Charles Soto with Andre Cirino to Our Lady of Pity Parish in the Bronx. In addition Charles Soto and Victor Cesario are teaching several days each week at the Greenhaven State Prison, a maximum security institution with more than two thousand inmates, while

Andre Cirino and Kevin Flaherty are working each week—one day each—in a Bronx Poverty Program.

The Fraternity is deeply involved in spiritual renewal programs such as retreats, days of recollection, and the like. Thus, each month there is a day of recollection for Sisters, a day of prayer and discussions for the friars of the Province, and (the second weekend of each month) a "Teen Encounters Christ" (TEC) retreat at the New York Archdiocesan CYO Lodge in nearby Putnam Valley, N.Y.

The response received by the Tabor Fraternity from other friars of the Province as well as from the many visitors who have spent varying lengths of time with them, is a sign that they "have something." Maybe the secret of their "something" lies in the name these men selected for this small fraternity: Tabor. Stressing the primacy of prayer as the source for Gospel-Franciscan action, they and their visitors know that it is "good to be there."

All this, then, is something one may view as another example of the second springtime of our Fraternity. New forms, new methods, new attempts—all so that we may penetrate more deeply and live more fully that which is at the heart of Franciscanism: the Gospel life. Something which is always so old—and yet, in every generation, always so new.

## Christian Zen and Franciscan Spirituality

Sister Lucia of the Trinity

The practice of Zen aims at fostering detachment as a preparation for an openness to Reality. The atmosphere is one of poverty, emptiness, and void—both interiorly and exteriorly. The Zen Hall is spacious and clean, while utter simplicity is stressed in regard to food and clothing. An attitude of dignity and reverence is maintained, along with a stress on good posture, mantram, koan, and obedience to a master.

In the life of Francis detachment and poverty are not only a means, but an expression of an inner experience. Thus when Francis was filled with the sweetness of God, no longer enjoying the company and diversions of his former friends and trying to hide the "feasts" prepared for him by the Lord, he could not do so. It was obvious to them that he now lived in a different world. He had reached a different level of consciousness with a whole new set of values and appreciations. This level of awareness is where Franciscan Spirituality "is." Anyone who maintains that it is on the level of

the superficial joys of the "natural man," in an identification with the natural man's values and mentality, has not begun to look at the man Francis.

What Franciscan Spirituality would hold up before the eyes of the common or "natural" man is something he would at times rather not look at: his basic poverty and simplicity before God. If the Franciscan himself runs from this poverty and simplicity, however, where is his gift to mankind—where is his service? If he is defensive in the sight of the poor and the simple, if he equates his poverty with the economy of common sense, why become a Franciscan at all? It seems to me that the Spirituality of Zen has an answer for all of these questions raised by the renewal of religious life. Without any intention of furnishing a systematic or thorough study of the matter, I would like in this short article to offer the reader some observations along these lines.

With our present openness to everything, including other reli-

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<sup>6</sup> Ibid., p. 3.



gions, it seems that we might make good use of the values inherent in Zen, to attain a deeper renewal of our own life—in particular, to envisage and deepen our identification with the Interior Experience of our own Founder, Saint Francis. Vatican II urged us to get to the “spirit of our founder.” No doubt this facet of our renewal has taken longest of all because it is the most difficult among the tasks proposed to us by the Council. By comparison, adaptation is much easier; but how does one get at the spirit of a man who was especially gifted in prayer—a mystic? To say that the task is beyond us is merely to admit that we do not feel up to the Franciscan Message and Way of Life.

It is the poor, detached man who is in need of God and who is taken by Bonaventure on a spiritual journey to the summit of mystical love. Here, in its final stage, the “Transitus” looks very much like a maxim from a Zen Master. “Let us die, then, passing over into darkness, silencing every care, passing from this world to the next in the Spir-

it.” Hungry and restless for the Infinite, the pilgrim reaches new levels of consciousness through purification.

Bonaventure’s “Journey of the Mind to God,” John of the Cross’ Journey, and the Stages of Zen form a clear parallel; but for our purpose we can restrict our considerations to a comparison of the Three Movements in Zen and Bonaventure. They are, according to Bonaventure, outward, inward, and upward or above. The first of these may be described, in other words, as a movement toward the world in extroversion; Zen describes the person at this stage as “restless”—he does not want to “sit.” Community “sitting” is a great advantage at this point. The next, second, movement is “introversion,” and forms a striking parallel to “Zen Sickness.” Here all the person wants to do is sit! The third movement, termed “upward” or “above” by Bonaventure, is not really quite that restricted. It is not, so to speak, unidirectional at all, but is much more comprehensive than that. It is all three “movements” synthesized, as it were, and more besides. It is total liberation. For the person who has attained this stage of the spiritual life, it suffices to say that Reality simply Is (one is reminded of Francis’ “My God and My All”).

This total liberation takes place on the final “day” of Bonaventure’s “Journey,” which he parallels with the Days of Creation. Travelling in the vehicle of Zen, we undergo half the Journey and meet Bonaventure during his fifth “day” in

the gift of intelligence. The detour has allowed us to by-pass sense, imagination, reason, and understanding. For the first time there is a sense of unity. Oneness is experienced with a light so pure that it seems to be “nothing.” The Christian mystic calls his “nothing” God. This is perhaps the experience of Francis misunderstood by his boyhood friends, who understood not. Nothing but “Nothing” could satisfy him now. Bonaventure urges us onward, implying that man is not totally human until he experiences his creation on the sixth day in the image of the Trinity. The attitude here is typically Buddhist. It is one of gratitude. One has returned “Home” and now “looks with the eyes of God” on all He has made and sees that it is all good, especially his own creation in the Trinity. This gives us a clue to the perfect joy of Saint Francis both in his love for suffering and in his love for creation.

The “Let us die then” of the Transitus reminds us of the greatest Christian Koan, the Cross. Extolled by Bonaventure in his Triple Way, it is both mystery and absurdity—the highest Wisdom. Like Christ, Francis was a Koan in the Church and in the world. His life presented a very real “problem” for all. We can think of our Father as a very wise Master who put this problem before us at just the right time, not to be figured out through much reasoning, but to be looked at until we grasp its inner meaning through intuition. The life of Francis, like that of Jesus, is more

to be lived in simplicity than to be figured out. Simplicity, more than poverty, is said to be the mark of a true Franciscan. The lives of Christ and Francis are sources of inspiration which never run dry. Here we can identify, as the Buddhist does, in Spirit, with our face before we were born.

When God rested on the Seventh Day, he saw that everything he made was good, most of all man made in his image. God put into the heart of Francis, the man most like his Son, a joy which he shared with all of creation; and on his own “Seventh Day” Francis rested in mystical love where he met all creatures at their center. Identified in prayer with centering, mysticism is at the core of Francis’ love for creatures. He called everyone and everything his brothers and sisters because the same Spirit animates and unites all, just as blood does the members of one family. Thus united, the Franciscans should ideally live “inside” nature, as it were, instead of pushing nature around in the spirit of much contemporary technology. He identifies with his brothers and sisters, rather than manipulating them toward his own ends. In the Trinity he stands with all creation in the Son toward the Father. This life is dynamic yet stable; rooted in God’s own inner life, yet always reaching toward that Life.

Identifying this closely with the inner life of Francis brings us to another question: that of symbolism. All peoples doubtless choose those symbols which best express whatever meaning they would like

their life to convey. Our capacity for Koan and Symbolism, on which all religious life depends, is not in-born (though certain temperaments may arrive at it more quickly and easily than others). In Zen this awareness is born through technique, while in Christianity it is instilled and fostered in love. If we have thrown off all that we cannot figure out and explain in scientific terms, perhaps we ought to question both our technique and our capacity to love. When love is present things become highly symbolic. A natural feeling for the sensitivities of others quickly led Francis to read into the meaning hidden in nature, the scriptures, and the cross. As the man who comes to the discovery of one Koan will find meaning in many more, the Franciscan who patterns his life on the sensitivity of Francis will find himself feeling with the mystery hidden everywhere. He will want to express in symbols what he cannot express in scientific language. His exterior will have to conform to his interior "feast" with the Lord.

One of the deepest concerns, then, of every Franciscan who gives himself deeply to the life of prayer, is that all his brothers and sisters will, like Francis himself, come to know the Lord in a way they will be unable to hide. And while we pray thus, it is necessary to open ourselves to the mystery of the Cross, even as the Spirit we long for in solitude and in the slums is being formed in us. It is not enough for us to become highly intellectual, although this surely

is a part of the "good" seen on the Final Day of Creation. What Francis had that is often missing in our modern world was a sense of paradox.

Chesterton said of Francis that you could not threaten to starve a man who was ever striving to fast; you could not ruin him and reduce him to beggary, for he was already a beggar. He considered indignity his greatest dignity; to put his head in a halter was to risk putting it into a halo. Bonaventure expresses his attitude in the *Hymn to the Cross*: It was ever to seek the nails, to seek the wounds, to seek his open side, until at last the body of Francis became the external symbol of this interior attitude.

This seems to be Koan and mission in the world for Franciscans: to be a people who rejoice in their poverty and are not ashamed to find symbols to express this joy. As in the case of Francis, it is not at all the normal thing to do, except for those who share a much greater richness.

Again, Bonaventure gives us a clue as to how to achieve this kind of richness when he says that interior wisdom is achieved by consulting grace, not doctrine; desiring, not understanding; prayerful groaning, not studious reading; turning toward the Spouse, not the teacher; God, not man; darkness, not clarity; Fire that completely inflames rather than light. It is a hope and prayer that communities who have the feeling, "Now what?" will find an answer in this eloquent statement of the Seraphic Doctor.

It does express, at any rate, the whole spirituality of Zen—and surely it must contain for Franciscans the clue to real, thoroughgoing renewal.

A common enough mistake in the endeavor to renew our life is to think that one, seen as "higher" than others, rules out those others. Such is not the attitude of the Buddhist saint any more than it is the attitude of Francis or of Jesus himself. It is, rather, a sign of our own insecurity and defensiveness. As the Buddhist saint, the Bodhisatva, is totally open to his brother, Francis founded a new Order precisely because he wanted the zeal of the apostles, the virtue of the monks, and the contempla-

tion of the hermits all witnessing together in one brotherhood. In the practice of Christian Zen the desire to remain "in the cloud of unknowing" does not destroy the value of sound theology. It is a question of unity and inclusion, rather than division and exclusion. A sense of unity is what we seek—a sense that we have not achieved, but toward which the Spirit of Francis is leading us. He would surely enjoy our present emphasis on all that is truly human.

At the same time, I see Francis pointing a joyful finger at our Brother Buddhist, reminding us that we have something to learn here: that the deepest human experience is not beyond our reach.

## Wedding

Jesus, bless their wedding band  
That grace may ever be on hand.  
Fill their souls from thy Holy Grail  
That vintage love may never fail.

Mary, have their honey-moon  
Shine through lifetime's afternoon.  
Virgin, their love make resolute;  
Mother, bring their love to fruit.

Father God, now give the bride;  
Bring this Eve to Adam's side.  
Join them both in hand and heart,  
Till death alone draw them apart.

Robert J. Waywood, O. F. M.

## The Ouch Vow

Robert J. Waywood, O. F. M.

The topic of this month's conference is the vow of chastity. For several years now I've been hankering to give "a local habitation and a name" to my position on this currently unpopular commitment. Recent best-sellers and rock musicals have brazenly propounded an amatory Christ. We are still witnessing a minor exodus from the priesthood and the religious life. A deluge of publications directed to the Sensuous Man, Woman, and Child threatens. But none of these has sufficiently piqued me into attempting this long overdue apology for the celibate life. No, it was a sentiment casually voiced last Christmas, when over the vacation I attended a reunion with some of my dearest high school chums. As we sipped coffee and nibbled Stella d'Oro cookies, my one-time girl friend—now a happily married mother of three and still devout daughter of the Church (and still a visual "knockout," I might add)—maintained it was self-evident that priests ought to marry. This was the last straw! In a flash there swam into my mind

fond images of Fr. Gifford, the cultured pastor; Fr. Cornell, the trouble-shooter; Fr. Daniels, the jolly old soul; and Fr. Wren, the priests' priest—each of whom had sweetly and indelibly nurtured the faith of four of us at that table, thanks largely to their lives of vowed celibacy. I resolved then and there sometime soon to "tell it like it is" about chastity once and for all.

And I confess that it takes considerable resolve to write sympathetically about chastity, for it is a delicate and elusive subject that few have adequately explained. The reason for the customary reticence or inevitable vagueness on the matter is twofold. On the one hand, the classical (and facile) definition of the vow of chastity is couched in negative terms exclusively, whereas the virtue is every bit as positive as charity, which is hardly summed up as a series of "Thou shalt not's." On the other hand, the positive value of chastity—though very real, rich, and rational—is as subjective, subtle, and sublime as one's reasons for choos-

ing a particular life-partner in marriage, which motives are not exactly exhausted by the formula, "He (she) doesn't drink, smoke, or run around." In short, it is almost as impossible and as embarrassing for me to put down in cold print what this vow means to me as it would be for a husband to publicly articulate all of his wife's unique charms. But I feel that the life of consecrated celibacy is under fire; and, if only for the enlightenment of my old flame, I'm impelled to present the case for chastity as best I can. This product of my lucubrations will fall into three sections: an exposition of what the vow entails (for this month's conference), and (for next month's) a review of how Jesus practiced and counselled chastity as well as a rationale of why chastity may not, like love, make the world go round but does help it spiral upwards.

Good exposition moves from the more familiar to the less familiar. Unfortunately for the apologist, what is most obvious about the vow of chastity is also what is most objectionable, most negative. The vow explicitly enjoins abstention in two precise areas and implicitly prescribes caution in two wider realms. When a person professes the vow of chastity, he makes a solemn and life-long promise to God not to marry and not to indulge in any sexual pleasure. To the end of keeping this promise, he likewise obliges himself to avoid dangerous and exclusive involvements with persons of the opposite sex as well as to maintain control over all his sensual appetites. Ad-

mitedly, this regimen, especially as expressed in such legal and latinate generalities (the last, I hope, of this conference) sounds positively gruesome. Upon closer inspection and fleshed out with illustration, it proves not so awfully inhuman. So let us examine one by one these four provisions of the vow of chastity.

Occasionally I have eavesdropped on lobbyists for a connubial clergy, and now and then played captive audience to some lovely young thing lecturing on the evils of bachelorhood. All have given me the distinct impression that (1) the priest or religious belongs to a peculiar and medieval minority and (2) the rest of the human race is advancing by leaps and bounds in wisdom, age, and grace as an unfailing consequence of matrimonial beatitude. But a little reflection will show that the unusual minority is neither very exotic nor exactly minute. Many unmonkish professionals such as Beethoven and Alec Guinness have opted for celibacy; many uncloistered career women from Jane Austen to Margaret Mead have preferred to remain unattached for life. Thousands of unprofessed brothers and sisters with all their emotional "marbles" and with their eyes wide open have foregone marriage to care for incapacitated parents. Millions of "parents without partners" are bravely making a go of it living in virtual celibacy. And perhaps a billion souls are leading normal, healthy lives minus the marital counterpart they have either lost or not yet found. Final-

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Iy, granting that the Good Book is more reliable than Bobby Burns's love lyrics, it must be conceded that the citizens of the New Jerusalem very likely are not given to celebrating wedding anniversaries (Lk. 20:35). Look at the other side of the coin. A glance at the vital statistics or a smattering of marriage-counselling experience will show that the rest of the race hardly presents an object lesson in self-fulfillment. In the United States three out of ten marriages end in divorce; and another three reach a stage, it would seem, that can literally be termed a stalemate. Regrettably, the institution is presently under such constant assault from all quarters that it ill behooves a complacent cleric to add his two cents' worth. I will simply say that, prescinding from a vocation to the state and the grace of the sacrament, Francis Bacon's witticism rings ten times truer in the reign of Elizabeth II: "He who hath a wife and children hath delivered hostages to Fortune." I little expect that these unromantic animadversions will send legions scurrying to the convent, thanks to the perennial marksmanship of Dan Cupid. But I do hope they will deter a few faint hearts from inching toward the monastery exit, drawn by the siren song of "pop" theologians.

What C. J. Martindale calls "The Difficult Commandment" ordinarily comes no easier to us mortals under vows. It is also difficult, I find, to write appreciatively about the second stipulation of the vow of chastity—abstention from all

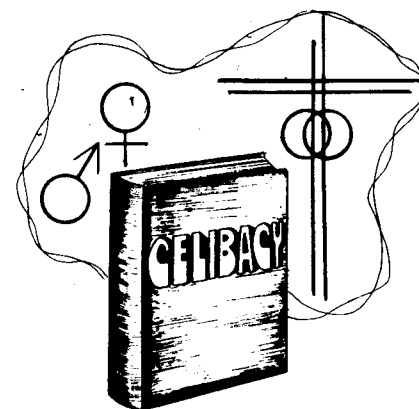
sexual pleasure. Sexuality is a mysterious and many-faceted subject, one which I barely fathom and certainly cannot adequately explore here. Yet I would like to address a few remarks to those who tend to exaggerate, minimize, or scruple over this biological iceberg (hot ice, if you will).

Admittedly, there was a time when chicken breasts and legs had to be re-christened light meat and dark meat, and when God-fearing physicians were routinely invoked to attest to the ravages attendant upon sexual experimentation. But it is equally undeniable that this period of militant prudery was closed with a vengeance and followed by three decades wherein pan-sexuality ruled the counselor's roost, psychoanalysis became a national parlor game, and psychiatry and religion plainly grew polarized. Even today, unmitigated Freudianism lingers on among noted psychiatrists such as Albert Ellis and paperback profiteers like Dr. Reubens (despite the substantial amendments of Jung, Adler, and Reike as well as the successful non-libidinal approaches taken to psychological problems by Rogers, Bettelheim, and Lorenz). The vowed religious must still be circumspect in seeking psychiatric help, lest he be assured that sexual abstinence, unquestionably, is harmful if not immoral or impossible. These neo-Freudians are deceived not only in locating all of man's hangups somewhere below the belt but also in pinning his affections to the erogenous zones.

Do not mistake my drift. I am

not challenging the elemental importance of sex: fifty million Frenchmen—and three billion Earthmen—can't be wrong. But I do insist that there isn't a shred of evidence that the prolonged practice of abstinence (on the part of an emotionally sound religious) has ever proven fatal, that priests are not jettisoning their vows (if we may believe Andrew Greeley) because of the impossibility of continence, and that sexual appetite (despite its obvious urgency) is a "sometime thing," as sporadic and finite as the need to fill one's stomach. Chastity is not the root of all evil.

To judge from certain ascetical manuals and occasional rec-room post-mortems, there are also some lingering myths that grossly belittle the enormous sacrifice implicit in practicing sexual abstention. Some spiritual counsellors still would have it that the less fussing over this particular vow, the better; that with the taking of the vow temptations will abate; and that "the pilot light" will unquestionably go out if one perseveres till middle-age. These offer as a solution at once to cold feet and ardent urges simply a cold shower; and they caution in vague, minor tones about the insidious man-trap of "particular friendships." In the light of this simplistic view, not-so-charitable survivors of the exodus opine that so-and-so left because he had "hot pants" or never could "keep his hands to himself" or always "wore his heart on his sleeve." All such modern-day Pelagians must be re-



apprised of the radical holocaust chastity entails and made to own up to the need of completely revolutionizing religious and clerical life-styles to render that sacrifice physically possible as well as psychologically profitable. As in all worthwhile revolutions, the revitalization will be a revival: a revival of the genuine camaraderie of the Apostles and pioneer religious groups, a revival of low-stress routine (special priority being given to spiritual recuperation), a revival of conscientious recreation in common, and a revival of down-to-earth, home-grown, unfeigned openness between subjects and superiors and among one's peers. All the help that reputable psychology and psychiatry can proffer, too, should be sought and sampled without hesitation. It takes a heap of living to keep a convent or rectory from becoming a neurotics' ward.

Then there are those for whom the vow of chastity may become temporarily or periodically a needless but serious cause for alarm.



Some of these harried souls are still nursing or have lately resurrected adolescent scrupulosity in regard to mental sins of impurity. If preoccupation with sexual fantasies borders on the compulsive or the guilt over entertaining them is out of all proportion with real culpability, the case is one for the psychiatrist. Otherwise, a little clarification should go a long way towards restoring a correctly informed conscience, and a measure of peace, to the scruple-ridden. First, the Devil is not lightly to be adduced as the inspirer of one's lascivious mental movies. Second, having "bad thoughts" is neither tantamount to entertaining them nor indicative of a condition any more serious than that of being "alive and kicking." And third, if one has not by word or act beforehand prompted or afterwards fulfilled these fantasies, he is very likely free of serious guilt. Finally, our Lord's warning about "lusting after a woman" in one's heart and thereby committing virtual adultery is to be construed as implying as strong and clear an evil intention as that of the bankrobber (of the paradigm) who is baffled in his execution only by the sudden appearance of unforeseen guards on the premises. As for those other beleaguered individuals who occasionally or for a longer stretch habitually give in to temptation and commit a sin of impurity, particularly a solitary sin, they should not be utterly shaken nor readily reach for their walking papers. On the one hand, the profession of vows does not render the sacra-

ment of Penance for all practical purposes irrelevant or make the Holy Sacrifice of the Mass, dominated as it is with sin and redemption themes, personally pointless. And just as divorce is not the only logical alternative to the flawless marriage, so too partial infidelity to the vow of chastity hardly renders a vocation null and void or necessarily spells a decree of dispensation. On the other hand, constant bouts with temptations to impurity may very likely be regarded as symptomatic. They may telegraph to a priest or religious that something radical is amiss about his present apostolate or regimen of life; for such temptations arise almost inevitably from the fatigue and frustration that follow stressful irregularity and uncongenial employment, not to mention dangerous intimacy with the opposite sex. Before a monk begins monkeying with his vows, he had better calmly and coolly reason out his scruples and safely and sanely recapture his integrity.

Regarding the two implicit obligations stemming from the vow of chastity, I may be permitted to be short and sweet. For their import, though broad, is clear; and their importance, though clear, is indirect. From personal experience, I readily concede that living in an all-male community for any length of time has its psychic liabilities, and I suppose the same is true for a sister sequestered in her one-sex milieu. Men without women tend to grow shaggy of appearance and gruff of manner—ursine, in short. Women without men, I submit, are

prone to formalism, indecision, and intrigue. But it is important to realize that these are liabilities: they are not fatalities in either of the two senses of the word. That is, these handicaps are not fated necessarily to materialize; and even if they do, they should not prove fatal to one's psyche. Nowadays most people in vows, by dint of their active apostolate or at least through liberal contact with family, in all likelihood have more than sufficient dealings with the opposite sex to prevent psychological starvation, emotional imbalance, or gender-confusion. Then again, there is no lack of opportunity for intellectual and vicarious commerce with the opposite sex, thanks to the availability of literature and the mass media.

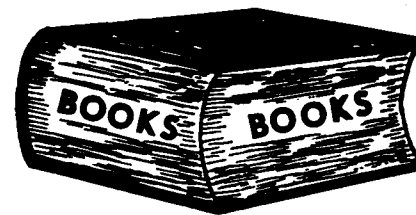
Some avant garde commentators on the religious scene, after exaggerating the aforementioned liabilities, have zealously propounded a solution they term the Third Way. This Third Way, according to them, lies somewhere between the path the married tread and the road those vowed to celibacy have traditionally traversed: to experience all the agonies and the ecstasies of deep, meaningful relationships with one (or a few) of the opposite sex to every extent short of romance and love-making. In my opinion, this middle path leads abruptly to a will-o'-the-wisp. For one thing, it seems to me that such demanding and fulfilling existential relationships, not mere biological satisfactions, are quintessentially what one sacrifices by taking the vow of celibacy. For another,

I am personally convinced—having savored the joys and the jealousies of falling in love in my pre-seminary days—that sharing soul-secrets and sighs with one's opposite number can be as mind-blowing and as lethal as a dose of uncut heroin. I, for one, would eternally hesitate to be the guinea pig that had to prove the feasibility of the Third Way. I used to claim that if Elsa Maxwell and Pope John were locked up in the same cabin for two weeks, they would end up pitching woo. Since then the case history of every defecting priest I have known has only strengthened my conviction on the matter.

Coming to the fourth and final stipulation of the vow, I have only this to remark in a general way about practicing mortification: what the world invariably applauds in the secular realm raises its darkest suspicions in the religious sphere. Call the phenomenon a paradox, if you will; I deem it a downright contradiction. What I mean is, people instinctively whistle in admiration at the sight of a gorgeous feminine physique such as that of Raquel Welch, the product, to a great extent, of spartan calisthenics by the seashore, but murmur in indignation upon learning of the rigorous schedule of the Poor Clares, whose pulchritude evokes the admiration of heavenly hosts. Moderns rankle to hear that fasting and the discipline cord have in some monasteries survived the thumb-screw and rack of the Middle Ages, but cheer to the echo the hard-won prowess of a Hank

Aaron or the calloused stamina of a Johnny Unitas. Myopic mortals despise as lick-spittle and unmanly the self-effacement and blind obedience of Trappist monks, but glow with pride over the discipline and teamwork of their Olympics representatives. In short everyone approves and admires mortification of the hand, heart, and head; but only a few are willing to endorse and commend such self-control when undertaken for supernatural motives. This double-standard outlook regarding abnegation probably arises from the fact that deep down in their hearts many nominal believers do not believe that this world and its glory are passing away, nor that eye has not seen and ear has not heard what good things God has prepared for those who love him with all their mind and heart and soul. They do not realize at gut-level, at any rate, that this earth is a training ground and that those vowed to self-denial in all its forms are merely cramming for their finals. Having ears, they do not hear that some have made themselves eunuchs for the sake of the Kingdom of Heaven.

These, then, are my musings about what the vow of celibacy entails. My subject matter has dictated the negative approach, since the four provisos are prohibitions—forbidding legitimate marriage, sexual indulgence, exclusive attachment, and self-gratification. In the next conference I propose to explore Jesus Christ's attitude toward chastity and the positive dimensions of that virtue. For now I will close with a passage from the explanatory introduction from John Blofield's very popular paperback edition of the *I Ching*—the three-thousand-year-old "Book of Changes," which is hardly derivative from the Rule of Saint Benedict or *The Imitation of Christ*: "To the latter [a native of the Far East] extramarital sexual relations are culpable only if they cause suffering either to one of the persons concerned or to others: chastity becomes a moral duty only when a man undertakes to devote his entire energies to achieving the supreme goal—Enlightenment, Absorption in the Tao or whatever he may have learnt to call it" (p. 37).



**Communes: Their Goals, Hopes, Problems.** By George R. Fitzgerald. New York: Paulist Press, 1971. Pp. v-214. Paper, \$1.95.

*Reviewed by Father Julian A. Davies, O.F.M., Assistant Professor of Philosophy at Siena College and Associate Editor of this Review.*

The sub-title of this thorough work is most apt. Father Fitzgerald has researched extensively the contemporary movement for community, intimacy, and escape from the rat-race which has sent thousands of people all over the world into life together in communes. The author traces the history of shared lives from the time of the early Christians through the monks of the desert, the religious orders of the medieval period, to the boom in 19th-century utopian communities here in America, and the kibbutz in Israel and commune in Chicago.

The analysis of today's American communes—which like anything else today change rapidly—shows them facing problems of leadership, of domination, by youth, and of outside pressures. American communes, interestingly enough, are marked by awareness of the importance of some kind of liturgy as both bond and sign

of unity. Sex, contrary to rumor, does not appear to be the be-all and end-all of communal life. In fact the few communes which have tried to incorporate group marriage as an ideal to be striven for, have found it unrealizable.

The average life span of a commune being a year or two leaves one wondering whether they are really the wave of the future. Regardless, the author feels that the communal movement has pointed clearly to our desperate need for a "compassionate and caring society" (p. 200).

This modestly-sized and moderately priced work is well written and calmly informative. It is a book worth reading and keeping (or perhaps giving to that starry-eyed youth who needs a balanced account of what he plans to get into). For it is indeed an unbiased explanation of a lifestyle whose popularity is unquestioned but whose successes and failures revolve about the very factors that make families grow together: warmth, hard work, and a sense of fairness.

**Holiness and Mental Health.** Edited by Alfred R. Joyce and E. Mark Stern. New York: Paulist Press, 1972. Pp. 135. Paper, \$1.25.

*Reviewed by Father Maury Smith, O.F.M., D. Min., Program Director of the Alverna Retreat House, Indianapolis, a service of the Sacred Heart Province.*

Joyce and Stern have selected nine articles from the *Journal of Pastoral Counseling* which discuss issues con-

cerning holiness and mental health. For the sake of brevity, the authors and articles may simply be listed before any comment is ventured: "The Varieties of Health" by Andrew Hoekstra, "Charity Really Does Begin at Home—with Oneself" by Joan Bel Ulanov, "Conformity—Healthy or Neurotic?" by Sister Elizabeth O'Hare, "Normal Religion, Neurotic Religion" by George F. Flanagan, "The Search for Reconciliation" by Albert Sobol, "Praying to Each Other" by E. Mark Stern, "Emotional Engagement in Counseling" by Alfred R. Joyce, "Crucial Counselor Responses" by Charles A. Curran, and "The Grace to Be Well," by Gregory Baum.

This potpourri of monographs covers so many areas that one would have to write a book to respond. This fact says to me that the book is stimulating to read. There were three articles of particular interest to me: Ulanov's description of her personal journey in coming to accept, trust and love herself, Stern on Christian and counselor praying to one another, and Baum's discussion of the difficulty we North Americans have in receiving love and our consequent need to reorder our ascetical tradition concerning the sacrifices of love. As an edited work, the book lacks cohesive unity. To me this is a reflection of where we are as regards the integration of spiritual theology and psychology. Many individuals have made the integration for themselves and share that within their circles but as yet there has not been a broad sharing and dialogue of a comprehensive and cohesive theology and psychology of the spiritual life as lived by contemporary people. Hopefully, this book is one step towards such a dialogue.

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**Knowing the Unknown God.** By William Joseph Hill, O.P. New York: Philosophical Library, 1971. Pp. iii-304. Cloth, \$12.00.

*Reviewed by Margaret Monahan Hogan, M.A. (Fordham University, Philosophy), a free lance writer and mother of three who resides in Green Bay, Wisconsin.*

Anyone who begins a work of theological epistemology with a treatment of the process of conceptualization as elaborated by Cajetan puts a pretty large stumbling block in the path of his readers. Professor Hill's study, *Knowing the Unknown God*, starts in just that fashion. A sizable segment of potential readers will probably never get past that obstacle.

The problem Hill focuses upon is that of the value—the objective validity—of our concepts of God. No matter whether God is sought in fact (in an intellectual system) or in meaning (in experiential salvation history), a knower is involved. The encounter of the knower with the experience or the fact yields concepts. Do these concepts have any value or content when they are applied to God?

After setting up the limits of the problem Hill examines the epistemologies operating in various theological systems: conceptualist and intuitionist. The conceptualist theologies are designated either representational realism or symbolic relativism. The Thomistic tradition as dominated by Cajetan is presented as the example of representational realism. The theologies of Maimonides, Sertilanges, Modernism, Barth, Brunner, Bonhöffer, Bultmann, and Tillich serve as specimens of symbolic relativism. The spokesmen for theological intuitionism are Maréchal, Rahner, Lonergan, Schillebeeckx, and Dewart.

The treatment of representational realism describes first the intricate epistemology of Cajetan and then his development of the notion of analogy. The emphasis here is upon the dynamic nature of conceptualization, the intuition and judgment of being, and analogy. The notion of analogy of proportionality is found to be not

sufficiently cognizant of the disproportion between participated and uncreated perfection. This renders the possibility of an adequate notion of God that is not merely negative or merely relative somewhat doubtful.

Hill then moves on to symbolic relativism, which seems not to be concerned with validating the human concepts of God. Following the initial recognition of the inability of the human mind to designate God in any positive way, the emphasis is placed upon existential self-understanding. God remains undisclosed in truth but sought in authenticating experience. This somewhat brief treatment of symbolic relativism seems to disclose the intellectualist bias of the author.

The intuitionist theologies whose epistemologies were formed in the presence of the Kantian critique shift the emphasis in knowing onto the subject. This shift calls forth a reconceptualization of knowledge of God. No matter whether the cognitive act is characterized as a projecting or positing affirmation or as a dynamic receptivity or as merely a naming process, the conclusions arrived at are somewhat similar as to the possibility of the cognitive act yielding objective knowledge. The affirmation of God is necessitated as the Unconditioned or the Ground of the possibility of all being. But the objective value of the conception of God is not representational. God is signified or encountered or tended towards or pointed to or intellectually located or, at farthest remove, designated a reality beyond being.

Hill then examines the philosophy of Saint Thomas, giving particular attention to the manner in which being comes to be grasped by the intellect and to the possibility of analogy as a tool for knowing God. Hill maintains that Aquinas opted for analogy of attribution rather than analogy of proportionality. Analogy of attribution belongs to the order of naming and knowing. The naming and knowing are dependent

upon and consequent to and grounded in the real world which has a participational structure. Yet even this leaves us with an affirmation of and signification of God that is, again, non-representational—a noetic tending-towards.

There follows a treatment of the source (acute awareness of radical contingency) of our language about God and a call for a reconceptualization, that will be dynamic and developmental, of knowledge of God. The final chapter attempts just such a reconceptualization in terms of the theory of abstractive intuition and the theory of analogy both previously delineated. It begins with an examination of the being of God and then moves on to consider various attributes: immanence, transcendence, immutability, eternity, and finally a consideration of the Trinity. This attempt seems more a traditional restatement than an advance in theological epistemology.

It seems to this reviewer that even though concepts are not able to apprehend God, they have some value. It is possible, for example, to speak of both the immanence and the transcendence of God, but there comes a point where speaking further of immanence poses a threat to transcendence and vice versa. A model from mathematics, the asymptote, may be helpful here. The asymptotic curve (our concepts) always approaches the straight line (God) on both sides (e.g., immanence or transcendence), but it never touches or intersects the straight line. The curve is tangential to the straight line only at infinity which remains undefined. So too, our concepts approach but never reach God. Our concepts remain, in this life, asymptotic to a proper notion of the divine Being.

The book is a scholarly work that merits attention. Hill adds to his treatment of the various epistemologies both his own critical commentary and other significant critical

commentary. These bring some of the difficulties and inadequacies of the examined epistemologies (as they are directed to natural and supernatural ends) into sharper focus. But the work is not without its failings. The title is uninteresting, and the table of contents is inadequate. Turning to the back of the book more than five hundred times in some two hundred pages of text is, moreover, rather irksome; the explanatory notes should be incorporated into the text, and contributory notes of importance should be on the same page as the text. Finally, the difficulty of the subject matter, coupled with what seems to be intentionally difficult language, seems unnecessarily to compound the problematic.

**The Jesus Myth.** By Andrew M. Greeley. Garden City, N.Y.: Doubleday, 1971. Pp. 215. Cloth, \$5.95.

*Reviewed by Father Robert Gavin, O.F.M., M.S.Ed. (Iona College, Pastoral Counseling), Assistant Pastor assigned to the Franciscan Youth Apostolate, St. Francis of Assisi Church, New York City.*

New Testament scholars have provided marvelous insights about Jesus, and this book is primarily the result of Andrew Greeley's enthusiasm for their findings. One of the scholars, Ernest Kasemann, in his own book, *Jesus Means Freedom* (Fortress Press), quotes Adolf Schlatter's key question which really is the theme of Greeley's book: "Do we know Jesus?"

To answer this question confidently in the affirmative is the thrust of this book; but before we can do that, we must clear away our fear of the word "myth" in connection with religion in general and Jesus in particular. So Greeley draws upon another area of current scholarship—the sociology of religion—to help clear up the typical equation of myth with "story" understood as excluding lit-

eral truth. He draws upon the writings of Clifford Geertz and Alan Watts to encourage us "to get over [our] fear of the word and appreciate how important a tool it can be for understanding the context of [our] faith" (p. 11, note). From Watts he borrows the definition of myth as a symbolic story which demonstrates the inner meaning of the universe and of human life. So when one speaks of the Resurrection as a symbol or myth, he does not mean a fable or story or legend but an event that represents a greater event. And from Paul Ricoeur Greeley borrows a distinction between first and second naïveté, first being equivalent to naïve faith "no longer possible for an increasing number of us" (p. 213), and second being a more sensitive and profound understanding of the meaning of Jesus, his life and message—with the result that it has even more power for us than it did before.

Greeley's book, then, is somewhere between this first and second naïveté and is aimed for all of us wherever we are on this spectrum. It is an attempt to "explain" Jesus and a challenge: what do we do about Him? It is not a scientific biography or theological treatise, but a sharing of the author's "reflections from the religious symbolism of Jesus" (p. 13), written "to clarify and deepen my own understanding of the meaning and of the life and teaching of the Founder of our firm [this phrase captures the style of the author]... and for all those like me, who are trying to deepen their understanding of the faith to which they are committed in this disturbing era of change and confusion" (p. 25).

From this background provided by contemporary exegetes and sociologists, Greeley proceeds to explore standard areas of theological and spiritual interest such as Christology, the Kingdom of God, Hope, Eschatology, Political Theology, and the Spiritual Life. What is the picture of Jesus that emerges? Greeley thinks

that "nothing much has changed" (p. 36), that just as Jesus was irrelevant in his own day to the philosophers, cultists, and authority figures, so he is irrelevant to their counterparts today: "It was cynicism, pessimism, and despair" which defeated Jesus, and continue to defeat him (p. 51). The author points out, however, the deceptive simplicity of Jesus' message and of God's "insanely generous love for us" (p. 49). Jesus was disconcerting not only in refusing to answer questions people thought were relevant but in refusing to put a label on himself that would enable them to pigeonhole him in categories of their own religious thought; and also by introducing a completely new set of categories—startling, shocking, blasphemous-sounding—e.g., "Abba"—Daddy dear (cf. pp. 90-91).

Jesus was a man with "serene confidence in the nature of his mission and of absolutely uncompromising integrity in its execution" (p. 92), and his whole ministry was an effort to persuade men that they could find security nowhere else save in God. According to Greeley, the fundamental issue is not whether men happen in the present to deem the message relevant, but whether it is a true message. The really important thing about a Christian is that his confidence and joy transform everything he does, that he dares "to go gaily in the dark" (Chesterton—cf. p. 57), because the Christian message provides greater assurance and deeper confidence that response to the "Really Real" is not a vain one (p. 48). Greeley reminds that religious growth and personality development go hand in hand, that the fundamental ethical challenge was and is to accept the Kingdom, to choose decisively in favor of it, to become a part of it now before it is too late, and that "indecisiveness is ultimately a rejection of the message of Jesus" (p. 75).

Those who are familiar with Greeley's writings know that he hits hard. According to him, e.g., there never

have been nor are now very many real Christians: "The average Christian is every bit as gloomy and sober as his non-Christian neighbor" (p. 51). He has no pity for the considerable number of priests, religious and laity who have discovered that their commitment to the Kingdom is weak, if it exists at all. He claims that "it is not that [they] have suddenly lost their cool, rather that they never had the cool in the first place and that the collapse of the structures of external conformity simply makes the deficiency obvious" (pp. 60-61). Moreover, such people really do not know Jesus at all. In response to Jesus' challenging message, they evade by falling back on the defensive patterns of their childhood: silence, aggressiveness, manipulation and disruption (cf. p. 71).

Greeley goes on to describe many of us as having incarcerated Jesus' claims into "harmless, trite formulations which though frequently repeated have no concrete impact on our lives"; who wish that Jesus had compromised just a bit, had "pulled his punches just a bit," and had "only backed down just a bit" (pp. 91-93). Finally, he states that "the world has not yet been remade not because the Sermon on the Mount is inadequate or too lofty as an ideal, but because the commitment to faith which it presupposes has not been made completely and totally enough by very many people" (p. 118). He warns that "the decision for or against the kingdom... will be much more difficult to evade in the years ahead" (p. 135).

**The Jesus Myth**, then, attempts to confront the average Christian whether apathetic, troubled or fervent, with the dynamism of Jesus and his message. Greeley encourages us to try to "understand the core of [our] faith more deeply and to think about the implications of that faith for our particular segment of time and space" (p. 26). I would readily recommend this book both for those who wish to

do so and, especially, for those who (as a fine Catholic layman put it so poignantly) "find our faith has faded."

### The Shape of Religious Instruction.

By James Michael Lee. Dayton: Pflaum, 1971. Pp. 330. Paper, \$4.95.

*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.*

Those who are familiar with the previous writings of Dr. James Michael Lee will quickly perceive that he is presenting once more his oft-defended thesis that religious education, or more precisely, religious instruction, is a social science and not a form of theology. (Cf. the review of the earlier work he helped edit: *Towards a Future for Religious Education*, in *THE CORD* 21 [1971], 126-128.) It has long been Dr. Lee's contention that religious instruction is basically a mode of the teaching-learning process rather than an outgrowth of theology, and that the central task of religious instruction is to consciously and deliberately facilitate specific behavioral goals in the student, rather than simply to impart knowledge about religious truths. The task of the religion teacher, then is not to announce the good news or proclaim the message, but deliberately to plan, structure, and implement the learning situation so that the desired learning outcomes are induced in the student.

Lee believes that unless his thesis is understood, appreciated, and accepted by religious educators, catechetics will not survive as an effective enterprise in the Church. This is because in his judgment only a social-science approach can properly achieve adequate teacher training, insure the appointment of properly qualified religious education administrators, and in the actual instruc-

tion, go beyond a mere implanting of theoretical knowledge in the student to the point of efficaciously inducing a whole set of learned religious behaviors.

After setting forth the major contentions of his book, Lee seeks to demonstrate them by the following line of argument. The purpose of religious instruction is to induce "religious living" in the student. Religious knowledge, feelings, and practices are to be the learned outcomes of the religious instruction, with knowledge "at the lowest level of importance" (p. 13). But the whole range of Christian behaviors is best learned not by verbal communication, which has been the leading method in traditional religious instruction, but by personal, first-hand religious experience which is to take place in the religion class where it is not merely a gimmick or a motivational device, but "the very heart of the religious instruction enterprise" (p. 17). The classroom, therefore, is to be "a laboratory and a workshop for Christian living where students learn Christian living in the here and now learning situation" (p. 19). It is the teacher's task to "so structure the learning situation" that the learner is "provided with that pedagogical guidance so necessary to bring him to higher and deeper levels of Christian living" (p. 16). Since the religion class is to be a lived religious experience, religious instruction becomes relevant to the here and now and is not just a preparation for later on. Religious attitudes, values, and practices become a part of the student's present personal fulfillment and social integration. In fact, the religion class as a microcosm of society should ultimately be able to play a prophetic and reconstructionist role in the larger Christian community.

In answer to the question asked by every religion teacher, "What is the teacher to do?" Lee declares that the basic task in religious instruction is to facilitate the modification of

the learner's behavior along desired religious lines, both by "operationalizing" religious concepts, which means translating religious concepts into specific behavioral activities, and by shaping the learning environment and structuring the learning situation within the environment so as to effectively facilitate behavioral modifications in the student. Lee does not say specifically how all this is to be done, except that the structuring and shaping is to be rooted in the learner's phenomenal field.

As a consequence of these reflections, Lee observes that religious instruction is not an academic discipline or profession in its own right but incorporates the insights and activities of several disciplines. Nevertheless, he maintains that religious instruction must assume the methodology of social science, and it is the defense of this view that occupies the remaining two thirds of the book.

In several chapters that follow logically one after the other, Lee describes, first, the work of theology, then the work of social science, and then the conclusion that religious instruction obviously pertains to the latter. This leads to some thoughts on the true role of theology in religious instruction and on the relation which theology has to social science, which, he finds, parallels in many ways the relation between the supernatural and the natural.

Both friendly and hostile critics of Professor Lee's basic contentions in this book generally agree that his review of the nature and method of theology is in fact inadequate. It is not likely, however, that a better appreciation than Lee has of the existential dimensions of the theological enterprise would lead him to alter his views that religious instruction is a mode of social science. On the other hand, his chapter on the work and method of social science reads like an undergraduate textbook, as Lee himself admits. Of course there is always need for good undergraduate textbooks, and Lee's summary of the

social science method, although basic, should be informative to the beginning student.

But the important issue in the whole book comes to a head in the next two chapters where Lee takes the position that the theologian and the theological method are simply inept to achieve religious instruction, and that the religious educator must be a practitioner of the social sciences. This position is based on his belief that theology can proceed only in a speculative way from a priori affirmations about human nature based on faith or revelation or magisterium, whereas effective religion teaching must be based on empirically verified knowledge of human behavior. Only the social science method of controlled observation and empirical testing of the phenomena can properly determine such important questions as curriculum planning, pedagogical methods and strategies, theories of learning, the prediction of teaching and learning outcomes, and the like.

It is too bad that at this point Dr. Lee does not concentrate on the positive role that social science can and must play in religious education, both in its ability to challenge the many unproven assumptions regarding religion teaching that he rightly observes have been inherited from the past (when the nature and task of social science was unknown), and in its ability to shed light on the perennial problem of content vs. method in religious instruction. Dr. Lee has something important to say about the fusion of content and method in the total teaching-learning experience, but in this present book, because of his very theoretical and abstract language, he does not really move us beyond the now common dictum that "the medium is the message."

It is also too bad that Lee takes up so much time beating theology and theologians with a stick, as if the past failures to employ enlightened scientific theory and practice

in the religion classroom was the result of a giant conspiracy by theologian-imperialists. It should be admitted that much traditional educational practice in religion has been based on untested speculative assumptions and even to some extent on irrelevant religious convictions. It should be recognized that religion teachers ought to make full use of all the principles and techniques that are generally accepted by professional educators, but there is little profit and much harm in stirring up as much negative criticism of theology as Lee does in his book. In several published reviews of this book one can sense a polarization and defensiveness between theologian and social scientist reviewers. This puts the discussion in the wrong place and is clouding the truly important issues that Lee has raised. The simple fact of the matter is that most religion teachers are neither professional theologians nor social scientists and are looking to both for help.

The real issues in this book are twofold. Will the kind of teaching activity Lee recommends become so manipulative of the student as to be akin to brain washing? Lee claims not, but since he never explains what "structuring and shaping" the learning situation actually means in concrete language, the teaching methods and techniques that he has in mind cannot be fairly evaluated. Secondly, will all intellectual reflection on theological data in religious education simply get lost in the shuffle? Almost everyone today ac-

cepts the implications of the researches of Piaget that the level and degree of theoretical content in education must vary according to the student's age, and that in the earlier years there should be no abstract content at all.

Relative to this question, Lee makes the interesting suggestion that the content in religious education plays a role and has a relationship to method which very much parallels the role of grace to nature. Whether this is a valid or useful analogy deserves to be studied, and Lee is certainly correct in identifying this relationship as an important and pressing issue.

In summary, Lee's book is too wordy and somewhat repetitious, and the very technical language and discussion will distress many readers. The shabby treatment of theology is neither fair nor useful, and tends to confuse the positive contributions of the book. These are, first of all, the insistence that the tried and proven principles and methods of social science must be brought to bear in religious instruction, especially in assessing traditional catechetical premises and strategies; and secondly, that some integration of content and method must take place in a total teaching-learning enterprise. In his preface, Lee promises that this book will be followed by two more volumes on the same topic. Hopefully we will yet hear some concrete recommendations to those who are still asking: But what is the religion teacher really supposed to be doing?

## BOOKS RECEIVED

Küng, Hans, *Why Priests? A Proposal for a New Church Ministry*, New York: Doubleday, 1972. Pp. 118. Cloth, \$5.95.

Turro, James, *Reflections: Path to Prayer*. Paramus, N.J.: Paulist Press Pastoral Educational Services, 1972. Pp. 96 (8½x11, profusely illustrated). Cloth, \$4.95; quantity discounts available.

# the CORD

July, 1972

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## COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the July issue of THE CORD were drawn by Thomas Kornacki, who will be received next month as a novice of Holy Name Province.

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## Mary, the Unique Woman

Let us put together several names: Nazareth, Bethlehem, the Temple in Jerusalem, Cana in Galilee, Calvary, the Upper Room, the Book of Revelation. Then let us ask the question: How are these words related? What do they have in common?

The answer is: They relate to the Virgin Mary in a unique way biblically, theologically and spiritually. Mary was the maid of Nazareth who received the message from heaven that she would be the Mother of God. She gave birth to that Son in the village of Bethlehem. When at the age of twelve he was lost, she found him in the Temple teaching the doctors and wise men. She was present at Cana for the wedding feast, as was he. When the vintage ran short she turned to him: "They have no wine." It was a woman's concern for an important part of a nuptial feast. Then she spoke to the head waiter: "Do whatever he tells you."

On Calvary Mary stood by the cross when her Son was crucified. She suffered and died in spirit with him. If he is the "master-martyr" for all the world, she is the mother of all martyrs who gave their lives for God and religion. She is the first member of the Church, not in time but in holiness and excellence; she is the Mother of the Church. She received the Holy Spirit in a special way in the Upper Room at Pentecost.

Mary is the "great sign" which appeared in the heavens as the Book of Revelation tells us—"a woman clothed with the sun." Some hold that this passage does not refer to Mary but only to the Church. We think it does refer to Mary, the Mother of God and the Mother of the Church.

The role of Mary in the life of mankind is supported by the words of Scripture. We have historical facts, but they are not merely details of history; they reveal our Lady's character and her part in the salvation of men. She is a common Mother for all men because she is the Mother of the divine Redeemer who died for all men.

Pope John XXIII was fond of speaking of this dual motherhood of Mary. Thus he stated:

The Mother of Jesus who is our Mother too—oh, how I love to associate these two titles!—is one of the richest sources of our consolation, the richest after Jesus, who is of his very nature light and life. She is rich in comfort and joy and encouragement for all the children of Eve who have become her children through the redemptive sacrifice and will of Christ. This explains the whole world's devotion to the Virgin whom her saintly cousin Elizabeth truly hailed as "blessed" in reply to Mary's confession of humility in the **Magnificat**, which remains the everlasting canticle of mankind redeemed, the song of the past, the present, and the future.

Father Paul James Francis, S.A., who founded the Society of the Atonement at Graymoor, Garrison, New York, was fond of stressing Mary's role in salvation history. He called her "Our Lady of the Atonement" to emphasize her part in the mystery of salvation. Then he added that she is Our Lady of the "At-one-ment," of Unity and Reconciliation. She is the perfect model of man's relationship with God. She prays for the unity of the entire human family after the example of Jesus, who prayed and gave his life "that all may be one."

Father Paul liked to quote the words of Scripture, "What God has joined together let no man put asunder," and apply them to Christ and His Mother. We understand Christ better by knowing and loving Mary. That is all part of the divine plan. Jesus and Mary are inseparable in the theology of the Church and in its spirituality.

The Constitution on the Liturgy from Vatican II sums it up very well in this way:

In celebrating the annual cycle of Christ's mysteries holy Church honors with special love the Blessed Mary, Mother of God, who is joined by an inseparable bond to the saving work of her Son. In her the Church holds up and admires the most excellent fruit of the redemption and joyfully contemplates as in a faultless model, that which she herself wholly desires and hopes to be.

Mary is united to Jesus and his redeeming activity. She is the Mother of all men as well as the Mother of God. Though Father Paul established the Feast of Our Lady of the Atonement for July 9, we should always think of Mary in her role of salvation and of unity. She is unique as the Mother of Jesus. She is unique, too, as the Mother of men, constantly interceding for their welfare in heaven. Her great prayer is for the unity of all men in Christ.

*Titus Cranny, S.A.*



## Theophany of Love

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

Defining God in terms of love dates back to the declining years of the Beloved Disciple. Saint John, as his physical powers failed, leaned again in memory upon the breast of his Master and spoke the unimaginably few words which summed up all he had ever learned from the Lord: "Little children, love one another. God is love."

Twenty centuries later we are still wrestling with the meaning these words are intended to convey. Like John's own disciples we are tempted to complain that we hear of "Luv, luv, luv" all day long and the refrain is beginning to bore us. The perversion of love which we encounter everywhere we go discourages us from even mentioning the word. But because we cannot deny that Christianity is essentially a religion of love, we must make the effort to separate an all too human conception of love from evangelical **agape**.

Today especially the confusion is compounded because we are moving out of an era that dallied with a purely spiritual concept of charity into an age which believes that every human desire or passion can be equated with the gospel commandment of universal charity. Perhaps this latter development is closer to the truth, but it is still only a faint approximation of the love which Christians are expected to pour out on their fellow man and to return to their Lord. Our love is meant to be like Christ's love. "A new commandment I give you, that you love one another as **I have loved you**" (Jn. 13:34).

Christ's love for us was a love which led to life for all who accepted it. Although it was (and is) a truly human love, it does not share in the "law of sin and death" (Rom. 8:3) which rules in all love that is merely carnal—fleshly. For Christ has delivered us from the

Love gives naught but itself and takes naught but from itself. Love possesses not nor would it be possessed; for love is sufficient unto love.

(Kahlil Gibran)

slavery to our lower nature which holds all of us captive. He does this, not by removing us from the flesh but by removing from flesh itself its inclination to evil.

There is therefore no condemnation for those who are in Christ Jesus, who do not walk according to the flesh. For the law of the Spirit of the life in Christ Jesus has delivered me from the law of sin and death... By sending his Son in the likeness of sinful flesh, as a sin-offering, he [God] has condemned sin in the flesh, in order that the requirements of the law [of love] might be fulfilled in us, who walk not according to the flesh but according to the Spirit (Rom. 8:1-4).

If we are to take what Saint Paul tells us and apply it to the idea of Christian love, we learn that although our love must partake of our fleshly nature, yet that nature is intended to share in the freedom from evil which Christ has won for us. To the extent, then, that the Risen Christ has penetrated our bodily frame, our love will be pure and worthy of the name of Christian. Most of us can-

not claim that our humanity has been irradiated so thoroughly with the Easter light that we can follow its desires without any "fear of condemnation." Much, too much, of what we like to call love bears such an admixture of earthly elements that compared to Christ's love, it appears almost entirely as undisguised selfishness.

We need to permit Christ to deliver us from the law of our own selfishness if we are to exercise the ministry of Christian charity in our world. And we **must** exercise it. It is the one commandment of the Lord and the one true sign by which other men will know that we are Christ's followers. Therefore we must engage in a thorough bit of sifting and sorting of motives and try, with the help of the Holy Spirit, to bring our love into greater conformity with the Love with which Christ has loved us.

The love which Christ bears for us is the very same as the love which the Father bears for him. For if we understand what revelation tells us of the inner life of

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God, the mutual love of the Father and Son is one single Person, the Holy Spirit. When that Spirit of inexpressible love brooded over the chaos at the beginning of time, an incredible idea governed his activity. Out of nothingness, he was to produce a mirror of God. From void and emptiness, he was to draw forth an image of the unknowable Godhead refracted in multitudinous beings. What characterizes this Personified Love of God is his total "givenness."

We too are gift, given by the Son through redemption back to the Father. We are meant to be, in some small way, an image of the Love which the Father and the Son share. We will fulfill this incredible destiny only if we allow all that is earthly (sin-prone) in us to be consumed and taken up into the resurrected spirit-life which Christ won for us on Calvary.

Now they who are according to the flesh, mind the things of the flesh, but they who are according to the spirit mind the things of the spirit. For the inclination of the flesh is death, but the inclination of the spirit, life and peace. For the wisdom of the flesh is hostile to God, for it is not subject to the law of God, nor can it be (Rom. 8:5-7).

As Christians then we are to be "according to the Spirit." Our love must be "spiritual" in the sense that it is Spirit-informed. Such love springs only from the depths of the person who has opened himself in prayer to the living God. All of us, in our deepest center, are in constant communication with God; but only those who bring this unconscious reality into their

awareness can operate in a truly Spirit-informed manner. The love which they display bears a sharp distinction from a love which arises from solely natural good will or kindness.

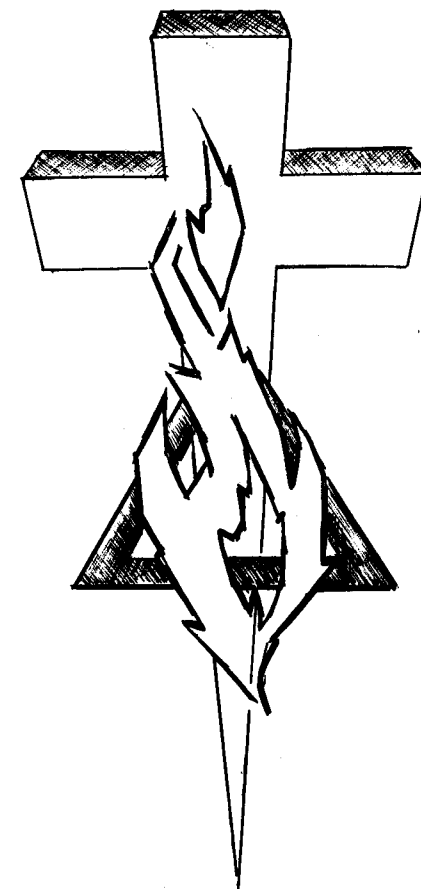
A true Christian lover never seeks to possess the object of his charity, for he instinctively regards the recipient of his affection not as an object but as a person of inviolable rights and dignity. His attitude is one of "looking up to," for he is intimately aware that the Lord himself is within his own deepest center looking out and upward towards his creation. The mystery of divinely inspired loving emanating from his own human heart creates a profound humility in the person who experiences it. He knows his own shallowness, for he is aware of its being transcended by a love of such might and strength that he, in all truth, does not know to what limits it will take him. In fact, he fearfully surmises that it will take him to death... on a Cross... which is where it took his Master.

Although we are counseled to look at the Sermon on the Mount as the charter of Christian love, we will fail to grasp its full significance if we do not also correlate our study of its message with how our Lord lived what he taught. He said, "Give to everyone who asks of you, and from him who takes away your goods, ask no return" (Lk. 6:30). What were the men of his day asking of Jesus? In their deepest desires, they were seeking life, light, happiness. These things he was willing to give them in full-

lest measure, but (and this is noteworthy) he did not—in fact **could not**—bestow them on the terms laid down by his contemporaries. No earthly paradise was to be established for those whom the Lord gifted. He would not lift his followers out of poverty, prejudice, or pogroms. He would give to each who asked him life—yes, undying life—but only at the price of a daily death to selfishness. He would give them light which would conduct them through the dark valley of death, but which would not exempt them from experiencing the fearful gloom which shrouds the sad history of the human race. He promised happiness that would never disappoint, but only if they would forget all about their quest for pleasure and consider first the joy of their fellow man.

This, then, is Christ's "way" of loving. It is a way that far transcends our inevitably carnal understanding of love. Jesus alone lived love. The rest of us are barred from doing so by our radical insufficiency and need which makes us graspingly selfish to our last breath. Our only hope lies in this, that Christ consents to come and live his own life of love in anyone who will receive him. That is the glory of the saints. Christ lived so wonderfully in them that he overflowed their native smallness to such a degree that they became as large as the universe in affection and activity.

Their love became so permeated with the Spirit that the limitations of the flesh no longer checked its coursing to fulfillment. To in-



vite the boundary-breaking Christ to step into our lives requires radical courage but not blind foolhardiness. We can know, at least in outline, what we are bargaining for if we attentively read the Gospels. God does not abuse our human intelligence and free will when he asks us to open our lives to him.

Christ's message of love cannot be summed up merely in peace and brotherhood, although many today write and act as if that was all

there is to the mystery of Christianity. Brotherhood among men implies the Fatherhood of God. Without it universal fraternity is a myth. But what do we know of the Father? Christ walked onto the face of the earth to give us one glorious piece of news: "The Father himself loves you! More than that, he wills that you share in his own happiness." The way to that beatitude is shown to us by the Son of his love.

Christ was, and still is, willing to give it to anyone who asks it of him; but, as we have noted before, he will do so only on his own terms. When Jesus said that if someone takes our goods or even presses our person into his service, we are to ask for no return. He didn't. His message was taken from him and distorted. His miracles were attributed to Satan. His goodness was abused, and his body was unjustly condemned to scourging and crucifixion. At the last his pitifully few personal possessions passed to other men at the roll of dice, and he died robbed of his reputation and the right to an honorable burial. He asked for none of these things back. Why? Because he had given them for us. This is what love means when Jesus speaks of it.

Love which is merely of the earth cannot comprehend this dimension of divine charity. But we who claim to be Christians and to love as Christ loves—dare we also claim ignorance? "You, however, are not carnal but spiritual, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of

Christ, he does not belong to Christ" (Rom. 8:9-10). These can be frightening words if by them we mean that if we do not love (or at least strive to do so) as Christ does, we do not even belong to him. His Spirit and ours know not communion. We have nothing in common!

For whoever are led by the Spirit of God, they are the sons of God. . . . The Spirit himself gives testimony to our spirit that we are the sons of God. But if we are sons, we are heirs also; heirs indeed of God and joint heirs with Christ, provided, however, we suffer with him that we may also be glorified with him (Rom. 8:14-17).

To be the kind of lovers Christ envisaged that we would be, we must be continually acting under the influence of the Spirit. This means that all our desires and apostolic works are thoroughly "Spirit-ualized." The supernatural radiance which will then permeate our endeavors will not be apparent to us, but it will be unmistakably so to those who come into our orbit. They will experience the liberating effects of being loved without being possessed. Whether they verbalize their experience or not, they will become aware that love is sufficient unto love. They will see us seeking with such eager joy someone to whom we may give our love that they will not doubt that love is a stronger force than all the hate and evil in the world.

We know that spirit supersedes matter in its power to penetrate and act. Love which has its roots in the Spirit-life within a baptized soul surpasses any other kind of

love in its life-giving efficacy. With God, love is synonymous with life. For God "to be" is to be love. By the gradual revelation made to man through centuries of wondering contemplation, we have come to know something of the secret life of the Trinity. We have learned that the Father, in beholding himself, pours out such an ecstatic Word of Love that it becomes a Person like unto Himself. This Word, so much like the Father that only his Sonship distinguishes him, exults in this life-giving love to such an extent that the reciprocal joy of Father and Son breathes forth Love Personified. The circle is complete. Love has given totally of itself, has been received utterly, and has been expressed to perfection in a self-creating life of Three Persons.

We who call ourselves Christian have been inserted into this Mystery in such a way that it breaks out of itself into the world through us. We wonder how such a mighty power can be so inexpressibly gentle that our fragile humanity is not shattered by it. This is the mystery of the divine "respectfulness." God so esteems the freedom which he himself gave to us that he will not overwhelm us with even his own loveliness! He leaves with us the power to decide when and to what degree his love will be operative and redemptive in our own lives and in the lives of others. The universe is a cosmic pageant written on the motif of life-giving love, but we are free to refuse to sing in harmony with the divine score and can prevent the breath of the

Spirit from playing upon our instrument. He will draw glorious melodies from our soul only if we invite him.

We may ask ourselves, "What is this thing, still so new on earth, which we call love?" It is that which emanates from the secret recesses of the Godhead and upholds all things "mightily yet sweetly." It is that which animates every atom of creation causing it to hold together, to increase and multiply. Everything good, holy or noble springs from it as from its native element. Love is that immense power which never goes down in defeat for, the good it inspires survives every catastrophe. When the world comes to its crashing end, love will leap from the avenging fires to purify and reanimate all things in beauty, splendor and peace.

Love partakes of the attributes of God. It is eternal, undying, knows all things, performs all deeds leading to life, creates, sustains and ennoble every human person in the world.

The solution to all the world's problems is so simple. Saint John wrote it many centuries ago: "Little children, love one another." The solution is so simple because it is so radical. It will come about when and only when Christians begin to live the love which is their inheritance. "Now you have not received a spirit of bondage so as to be again in fear, but you have received a spirit of adoption as sons, by virtue of which we cry 'Abba! Father!'" (Rom. 8:15).

## The Charms of Chastity

Robert J. Waywood, O.F.M.

As we saw in last month's conference, the vow of chastity is a subject involving notions that are largely legal and negative—ideas that are quite objective, limited, and more or less traditional. The virtue of chastity, which the vow assumes, protects, and fosters, is a more poetic and positive matter—one so rich and subtle that it allows of only partial and personal treatment. Now, a person doesn't have to be a marksman to take a shot in the dark. So however ineffable the subject or inadequate the writer, I would like to try to analyze the charms of the virtue of chastity. First, I propose to examine the life of Jesus to show how he practiced and preached chastity in its highest degree; and then I would like to probe the essence of the virtue that underlies and rises from the vow.

According to immemorial traditions in the Church—traditions that the New Testament implicitly supports and in no way impugns—

Jesus was born of a perpetual virgin (Mary), reared by a life-long virgin (Joseph), and baptized by a professed virgin (John). Jesus entrusted his Virgin Mother (who had no other children to care for her) to an Apostle (John) who is reputed to have been a life-long virgin and who recorded a vision of the Lamb of God leading about a train of male virgins in heaven (Rev. 14). Furthermore, Jesus was slavishly imitated, in life and in death, by an Apostle who was a self-confessed virgin (1 Cor. 7). Throughout his public life Jesus moved freely among women<sup>1</sup> and was readily approached by women of ill repute. Nevertheless, the Master's enemies, who accused the man of irreverence and intemperance, never so much as hinted a charge against Jesus of sexual immorality. The Galahad from Galilee could hardly have induced the self-righteous vigilantes to drop their stones if he were living in a glass house.

<sup>1</sup> See Robert J. Waywood, O.F.M., "The Women in His Life," *THE CORD* 21 (1971), 214-17.

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Nor can we, by an odd twist, fault Jesus for not preaching what he practiced. First, the Lord was adamant in his teaching about marital chastity. He astounded his disciples by transcending even the well known precept of Shemmal, the conservative moralist who allowed divorce only on the grounds of adultery, and by insisting upon the absolute indissolubility of marriage (Mt. 19:3-10; 1 Cor. 7:8-9). He forbade lascivious desires and rigorously cautioned custody of the senses (Mt. 5:27-30). Then again, Jesus championed the innocence of children when he sternly threatened their would-be seducers (Mt. 18:6); he flatly rebuked the Apostles for shooing away these prototypes of celestial citizenry (Mt. 19:14). And on a number of occasions Jesus spoke in defense of fallen women who had regained their innocence by heartfelt repentance. Finally, our Lord invited anyone who by special vocation was so inclined, to pursue the Kingdom of God by foregoing the support and satisfaction not only of his present family (Mk. 10:29-31), but also of his potential family (Mt. 19:12). Jesus had himself become "a eunuch for the sake of the Kingdom of Heaven" and was a living testimony to the eschatological doctrine he later enunciated: "For at the resurrection they will neither mar-

ry nor be given in marriage, but will be as angels of God in heaven" (Mt. 22:30).

The unprecedented chastity Jesus propounded by his words and works to "an unbelieving and adulterous generation" is inextricably bound up with three fundamental features of his sacred mission in the world: his loving availability, his prayerful apart-ness, and his life-germinating death. The Son of Man had no place to lay his head... or his heart. His whole public life was merely a succession of visits, a series of guest appearances, a sequence of encounters: at Cana, Capharnaum, Sichem, Gerasa, Bethsaida, Jericho, Bethany, Jerusalem, and Emmaus. From sun-up till well into the night Jesus was available to the sick and the seeker; he was all things to all men. Without domestic roots and free from familial ties, Jesus could make his mission an endless itinerary. Transient though he was, he left in his wake a chain of spiritual bonds among those who, having heard and performed the will of the Father in Heaven, had become by supernatural adoption Christ's brother, sister, and mother.

In spite of the nearly killing pace of the apostolate, not once did the Master appear in public emotionally harried, mentally distraught,

or even physically depleted. No doubt his uncanny stamina and aplomb were due in great measure to the intervals, long or brief, that Jesus regularly devoted to solitary prayer, wherein he recouped spiritual and even bodily strength by partaking of that incorporeal bread to which he occasionally alluded. But such composure amid the hurly-burly of his public life was patently abetted by the personal detachment inherent in his celibate status, as were his very opportunities for prayerful retreat. Like the sacraments Jesus instituted, his virginity both signalled and effected the sacred apart-ness, the unprofane otherness of the Anointed. Accordingly, he who was all things to all men, was simultaneously in the world and not of it.

Neither the advocates nor the opponents of virginity will deny that the renunciation of sexual fulfillment in marriage is at least a minor crucifixion—a morbid and masochistic one in the eyes of some, to be sure. Now, from the prophecy of Simeon onward, the shadow of the Cross loomed across our Lord's life. The aforementioned visits of Jesus were all only watering stops in his march toward Calvary. Before the Man of Sorrows actually foretold his Passion and Death, he had projected the Crucifixion every time he summoned men to conversion and discipleship with the unusual idiom: "Take up your cross, and follow me." At times he expressed the formula for salvation paradoxically: "He who will lose his life for my sake shall

find it." His most graphic, most cogent appeal to mortification—one that again anticipates his Crucifixion—is couched in a metaphor of vegetative reproduction: "Unless the grain of wheat falls into the ground and dies, it remains alone. But if it dies, it brings forth much fruit" (Jn. 12:24-25). Thus we can see in view of our Lord's understanding of renunciation, especially that existential denial involved in complete chastity, his life was filled with not only the foreknowledge but also the foretaste of his redeeming Death. Biologically sterile (for the sake of the Kingdom), Jesus became the mystical Seed that was planted in the earth for three days and sprang up as the living Vine on Easter morning. This Vine has mounted to heaven and will ultimately provide passage, to alter the figure a bit, for every man-jack of us who will ascend to the Father's mansions. In life-germinating death alone do we see the full significance of the virtue of chastity so prominent in the biography of Jesus.

Down through the centuries *anno domini*, thousands upon thousands have successfully imitated Jesus in his fruitful renunciation of marriage and sexual satisfaction: parish priests, contemplative nuns, tireless missionaries, teaching sisters, diligent monks, inconspicuous lay-brothers, telephone operators in lay institutes, nurses in private vows, and myriads of devout sons and daughters and parents-without partners who have resigned themselves to serving their parents and children in virtual virginity. Their

lives have not been negative and unproductive. A power has gone out from them. Of each of them it can be claimed, as Tennyson said of Sir Galahad: "His strength is as the strength of ten because his heart is pure." And it remains for us to see what essentially constitutes this beneficent and positive virtue of chastity. To my mind, chastity is a composite virtue, an organic blend of three interrelated qualities of soul: viz., compassion, innocence, and idealism. To my way of thinking, moreover, each of these three qualities has two distinct, shining facets.

To show the intimate connection between chastity and compassion, I would first like to collate two passages of Scripture. In delineating the Suffering Servant, Isaiah wrote: "If he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord shall be prosperous in his hand. Because his soul has labored, he shall see and be filled. By his knowledge shall this my just servant justify many, and shall bear their iniquities" (Is. 53:10-11). The author of the Epistle to the Hebrews obviously had this description in mind when he remembered the Redeemer who had been both High Priest and Victim: "For we have not a High Priest who cannot have compassion on our infirmities, but one tried as we are in all things except sin. Let us therefore draw near with confidence to the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4:15-16). As we have already seen,

by virtue of his virginity, Jesus had a constant reminder and foretaste of his Passion. His habitual compassion—manifested to the point of open weeping on the occasion of the funeral of a widow's only son, the bereavement of Martha and Mary, and the preview of Jerusalem's destruction—not only issued in his Crucifixion but also sprang from the forepangs of that crucifixion involved in his practice of chastity. Only a fellow sufferer can genuinely sympathize with the suffering; all others are to a certain extent simply Job's counselors. The tender-heartedness of the chaste is almost proverbial. It explains why the doleful race of Irish hasten to take their problems to the local dominee, even if he be addicted to "the crayture." It explains why priest-chaplains can strike peace into a panicky fox-hole. It explains why religious sisters are such a welcome sight at the graveside of "an athlete dying young." It explains why stipends for Gregorian Masses are regularly dispatched to Benedictine and Trappist monks. It explains, finally, why Catholics and many non-Catholics instinctively head for the nearest convent or rectory when smarting from "the slings and arrows of outrageous fortune and the thousand natural shocks that flesh is heir to."

If one studies this fire-tried compassion at work in each of the two sexes, he will discover that it assumes two distinct complexions. For want of a more accurate word, I would call male compassion tenderness tinged with chivalry, which

the dictionary defines as "the qualities of a knight, such as courage, nobility, fairness, courtesy, respect of women, protection of the poor, etc." What Lacordaire so eloquently said of the priest's vocation (which applies, *mutatis mutandis*, to lay brothers) is redolent of the galant's code of life:

To live in the midst of the world without wishing its pleasures; to be a member of each family, yet belonging to none; to share all sufferings; to penetrate all secrets; to heal all wounds; to go from men to God and offer Him their prayers; to return from God to men to bring pardon and hope; to have a heart of fire for charity and a heart of bronze for chastity; to teach and to pardon, console and bless always—what a glorious life!

Speaking for myself, and from over twelve years of experience in the priesthood, I can affirm that many people with problems, especially ladies in distress, regard men under vows as knights errant to whom they may have recourse anytime and anywhere in almost any emergency. My unofficial ministry has brought me into homes for unwed mothers, women's prisons, swanky apartments, flop-houses, store-front churches, and A. A. meeting places. My gallantry has cost me here and there a wrist-watch, some collect-call expenses, many hours of chauffeuring, two transistor radios, bus fares, hotel expenses, many hours of counseling, and some sleep-robbled nights—the list is not exhaustive. Sometimes "What a glorious life" has an ironic ring for me and my fellow friars. Compassion in women

religious, on the other hand, is mingled with what I can only call motherliness. Naturally, the apostolates of many sisters call for and in fact evoke maternal compassion: kindergartens, orphanages, old-age homes, hospitals, asylums for the mentally ill or retarded, clinics, leprosariums, parochial schools, colleges, catechism classes, and social work (all still vivid evidence, in her post-conciliar age, of one of the four marks of the Church—holiness). But over and above these obvious exercises in motherliness, there are many subtler and more informal instances of maternal concern on the part of women in vows, such as among Poor Clares and other contemplatives who day and night avert God's righteous indignation from his sinful children and among all the big-hearted "good sisters" to whom relatives and acquaintances, particularly the menfolk, turn for prayers and consolation in "impossible cases."

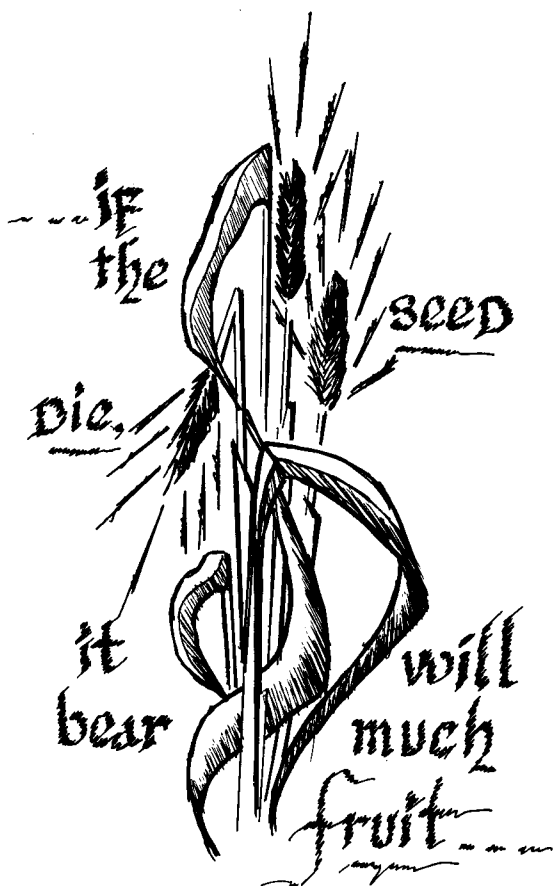
Innocence is the next component of chastity to be considered. Now, just as the virtue of chastity is something more than the absence of lust, so too is innocence, in my opinion, more substantial than a lack of guilt, as the first dictionary meaning would have it. We all loosely concede that when children metamorphose into adults, they generally lose something; and I contend that one cannot speak of losing a lack of something without considerable violence to the language and the mind. And so, assuming a rather self-evident relatedness between innocence and chastity, I prefer to explore first

another dictionary meaning of the term and then to elaborate an original but reasonable explanation of the nature of innocence.

If ever movies were eternally worthy of a GP rating, surely such are *Snow White and the Seven Dwarfs*, *Pinocchio*, and *The Wizard of Oz*. Whenever these masterpieces are re-released, flocks of families press to the box offices as if on a pilgrimage. Parents are in hopes, I suspect, not only of reliving with their children an experience of innocent enjoyment but also of inculcating in them and recapturing for themselves the distinct joy of innocence. But what is this innocence? Certainly it is not ignorance of evil. For no more grisly villains or macabre ogres could be imagined than the wicked queen who bade her henchman bring back Snow White's heart in a casket or the fiendish marionette (Stromboli) and man-eating whale (Monstro) or the wicked Witch of the North and her winged apes. The precise moral and the decided strength of these productions is that in them the world's most patent and potent evil agencies are consigned to their rightfully inferior places and viewed in true perspective against the backdrop of benignity and blessedness. In this respect, innocence consists not so much of freedom from contagion with evil as of a conviction that evil shall not vanquish good, that sin is a temporary aberration, that vice and virtue are plainly opposed, that the former eventually only serves to exercise the latter, that the heart may rise above eve-

ry sordid circumstance, and that the whole menacing Mystery of Iniquity may be ultimately reduced to a sniveling bogeyman. These are the certainties of an artless mind, an incorruptible, single-eyed outlook that sees God standing in the wings of the universal stage. It is also the mind of the pure of heart and the vowed virgin. As children bask in the sunshine of the assurance that their parents are around to protect them even through thunder and lightning, so the pure of heart see the world, the flesh, and the devil against the background of a smiling God; and their perfect chastity, even as perfect charity, "casts out fear" (1 Jn. 5:18). In innocence thus conceived I think we have the justification of the moralist's dictum that one cannot scandalize either the hardened sinner or the confirmed saint.

Looked at from another angle, innocence as a positive quality is akin to an aesthetic aptitude, a sense of beauty. A person who is endowed with an ear for music or an eye for design or a taste for propriety, a person, in short, who has artistic sensibilities, universal or special as it may be, is usually seen to wince or cringe before phenomena grosser constitutions hardly notice, such as cacophonous "music," garish apparel, or mawkish movies. Innocence, I contend, is a sense of moral beauty that makes a person instinctively recoil from the sight of another's sin or the thought of his own surrender to temptation, as if from something deformed and ugly. He



glimpses in a flash the disorder and turpitude of, say, physical brutality, sexual license, political corruption, racial inequity, environmental mayhem, or commercial dishonesty; and he is nauseated, though not overwhelmed, at the sight. In the case of Maria Goretti, it was precisely this penchant for the ethically aesthetic, and revulsion from the morally misshapen that infused a martyr's valor into a teenager's heart and eventually ravished the repentant soul of her

erstwhile seducer. Conversely, innocence conditions one to relish the spiritual splendor of heroes and heroines great, like the Curé of Ars or Thérèse of Lisieux, and small, like devout old folks ("As a white candle in a holy place / Such is the beauty of an aged face") or unspoiled youths ("A berry red, a guileless look, a still word—strings of sand! / And yet they made my wild, wild heart fly down to her little hand").

The third (and most elusive) in-

gredient of the virtue of chastity is idealism. What I hope to nail down here are two transcendent attitudes that underlie, however subliminally, the profession and practice of chastity. One is the particular vision of romantic love; the other is the universal dream of perfection; both almost defy description. To illustrate this first degree of idealism, let me divulge that, although I am a confirmed bachelor and am amorously detached from every specimen of the fairer sex, I'm head over heels in love with the love-and-marriage ideal and romantically cherish just about the whole of womankind.

To express these sentiments more graphically, I'd like to publicly confess (for the first time in my life) that I broke down and cried when I saw the wind-up of the movie *Marty*, wherein young love blossoms for a balding butcher and a wall-flower schoolmarm. I've been "all choked up" each time I officiated at the wedding of cousins and schoolmates. I own five distinct recordings of *The Desert Song*, an operetta of the twenties that offers a musical commentary on the text: "What therefore God has joined together, let no man put asunder" (Mt. 19:6). And though on occasion (after over-exposure at a Rosary Society Communion Breakfast, or at the fringe of a domestic gab-fest) I could exclaim with Browning, "And straight was a path of gold for the sun / And the need of a world of men for me," every day is Ladies' Day with me. In young or old, I love their

daintiness, their attention to good grooming, their affectivity, their (apparent) helplessness, their personal loyalty, their unmuscularity, their intuition, their persistence, their non-rationality, their idealism—in short, their femininity. I look fondly on the svelte and curvaceous maidens bobbing along the sidewalk; I gaze wistfully at stoop-shouldered and dumpy matrons shuffling out of the supermarket. Mine are the bitter-sweet reflections of the singing hay in this Roumanian poem by the Bard of Dimbovitza: "Yesterday's flowers that are yet in me / must needs make way for all tomorrow's flowers. / The maidens, too, that sang me to my death / Must even so make way for all the maids that are to come. / And as my soul, so too their soul will be / Laden with fragrance of days gone by." Finally I see the beautiful thing that has grown between my mother, all woman, and my father, every inch a man, after almost fifty years of give-and-take, which is the story of, the glory of, romantic love. I see. I approve. I marvel. But I also see through and beyond. In my heart of hearts I know that this beautiful thing only participates in and but dimly mirrors that "Beauty ever ancient, ever new" which, thanks to the light of grace, I realize may be straightway pursued and oh-so-shortly attained. Almighty God, eventually, is the Sweet Mystery of Life.

We come, at length, to idealism in general. Whatever one thinks of the vow of chastity and the virtue

that prompts and protects it, he must admit that those who try to practice perfect chastity do so from idealistic motives—misguided as some see it—and that they are living exponents of a supernatural destiny—however illusory. The practicing idealist may ultimately be proven a fool. But if he is, half of the important words of the language are nonsense, our sweetest lyrics are lies, and every value and virtue and goal is in the long run pointless; for as Browning argued, "A man's reach should exceed his grasp, else what's a Heaven for?"

Implicit in the life of everyone who has willingly chosen perfect chastity is this motive and message: there is a heaven. The very endeavor to reach for the stars in leading a virginal life validates the world's whole lexicon of noble notions: happiness, gladness, ecstasy, fulfillment, harmony, freedom,

comfort, peace, fellowship, victory, permanence, certainty, strength, light, life, hope, fidelity, honor, justice, loyalty, mercy, forgiveness, retribution, direction, meaning, significance, purpose, and goal. Because of every living and breathing man and woman of God vowed to chastity, all mankind may be assured in their sometimes faltering convictions about the Kingdom of Heaven, which is variously adumbrated by dozens of their most poignant songs. There is a long, long trail a-winding, east of the sun and west of the moon, that leads beyond the blue horizon and somewhere over the rainbow, to that land of romance, that cabin in the sky, that castle in the air, and the everlasting toyland that is the New Jerusalem. Thanks to a host of dedicated, full-time followers of the Virgin's Son, our young men will dream dreams and our old men will see visions until all things are made new.

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# Legislation Concerning Formation

Dismas Bonner, O.F.M.

The purpose of this presentation is to examine the juridical norms that pertain to our formation program. In particular, the paper deals with existing restrictive legislation regarding the novitiate and other phases of formation, and with the evaluation of candidates for profession and orders.

## I. Restrictive Norms of Law

### A. Recent Legislation on Formation

To place this topic of restrictive legislation in proper perspective, a summary review of recent legislative action will be helpful.

1. The General Chapter of 1967 voted the following norms in the area of formation:

- a. The time of probation shall last generally for six years, unless in a special case the minister provincial with his definitorium deem otherwise (Art. 172, §2).
- b. At the beginning or during the period of probation there is to

be a whole year of novitiate, which need not, however, be continuous... (Art. 183, §1).

- c. After consulting the faculty, the minister provincial with his definitorium is to determine when during the period of probation the novitiate is to take place (Art. 183, §2).

- d. The minister provincial with his definitorium shall designate the house or houses of novitiate for his province. In a particular case the minister provincial, if he judges it more convenient for grave reasons, may permit the novitiate to be spent in another house (Art. 183, §3).

2. When, by Decree of February 27, 1969, the minister general promulgated many of the laws enacted by the General Chapter of 1967, the above mentioned norms and the other enactments on formation contained in Articles 172-86 were excluded from the express promulgation. The reason for this exclusion was that, on January 6, 1969, the Sacred Congregation for Religious and Secular Institutes had

issued the Instruction, *Renovationis causam*, on the adaptation and renewal of religious formation. This Instruction set down certain new norms on religious formation and, at the same time, derogated from certain norms of the common law in force up until then.

Some indication of the trend of this Instruction can be gained by looking at its effects on the norms of the Chapter of 1967 which were mentioned previously.

The Chapter had voted for a six-year period of probation, a time period that, according to the judgment of the provincial, was somewhat flexible and adaptable to individual circumstances. This period was to include a novitiate year which could be broken up according to need and timed in relation to the individual's situation. *Renovationis causam* states: "Religious life begins with the novitiate" (§13, §1). §21 of the Instruction speaks of twelve months of presence in the novitiate house as a requirement for validity. While the Instruction, in §23, §1, does permit periods of absence from the novitiate house for experiences in line with the purpose of the institute, it also prescribes that such periods spent by a novice outside the house of novitiate "be added to the twelve

months of presence required by §21 for the validity of the novitiate, but in such a way that the total duration of the novitiate thus expanded does not exceed two years" (§24, §1). Moreover, the Instruction places further limitations when it prescribes that these "formative apostolic periods may not begin until after a minimum of three months in the novitiate and will be distributed in such a way that the novice will spend at least six continuous months in the novitiate and return to the novitiate for at least one month prior to first vows or temporary commitment" (§24, §2).

The General Chapter had likewise voted to place in the competence of the minister provincial the erection of the novitiate house or houses, and the granting of permission to make the novitiate in another house. *Renovationis causam* places these matters and similar ones in the hands of the superior general with the consent of his council.

3. Certain faculties in *Renovationis causam* were reserved to general chapters in such a manner that, if the general chapter had already been held and the convoking of a new general chapter, in the judgment of the general su-

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perior and his council, was thought to be too difficult, then all or some of the faculties might be put into effect if the major superiors and their councils were consulted and two-thirds of them consented, after consulting the religious in perpetual vows. This process was initiated in the Franciscan Order, and, in accordance with the vote taken, all the faculties reserved to the general chapter by *Renovationis causam* were put into effect. This was accomplished by the promulgation, on September 17, 1969, of a new redaction of Articles 172-86 of the General Constitutions. This new redaction contained the above mentioned faculties which are reserved to the general chapter, other norms of *Renovationis causam* itself, and finally those laws enacted by the General Chapter of 1967 which could be reconciled with *Renovationis causam*. This redaction is to remain in force experimentally until the next ordinary chapter of the Order in 1973. The laws of the old Constitutions from the Chapter of 1951 which treat the same subject are abrogated and suppressed.

## B. The Spirit of the Instruction "Renovationis Causam"

*Renovationis causam* is evidently somewhat more restrictive in its outlook than our General Chapter of 1967. Still, in comparison with the past policy of the Congregation for Religious and the past attitude of canon law, it is surely a broadening of outlook. The document stipulates a formation that takes

place progressively in a graded manner at each stage (cf. ¶¶4, 5, 6, 15, 25, 31), a formation that is more integrated in the sense that all the elements of the religious life as lived in the Institute after the period of formation are to be found at all stages of formation, although there may be an area of concentration in each of the stages (cf. ¶¶4, 5, 15, 18, 29, 35, 36). Formation as conceived by the Instruction must be adapted to individual persons and places (cf. ¶¶1, 4, 19, 23, 24) as well as to the life of each institute (cf. ¶¶1, 14, 15, 23, 33), and conformable to the modern mentality, modern living conditions, and the needs of the apostolate (cf. Introduction and ¶¶4, 7, 18, and 25). It is a document which is founded on the realization that sound experimentation is needed, "carried out on a sufficiently vast scale and over a sufficiently long period of time to make it possible to arrive at an objective judgment based on facts" (cf. Introduction).

Negatively, the Instruction has been criticized for giving a too sacral and static notion of religious profession and for emphasizing too strongly the objective perfection of religious life. The emphasis on the role and importance of the community is weak in spots. For example, much importance is placed on the community of the novices and their Master as a sort of ideal community; this is not thoroughly realistic, since there is need to point up the importance of the more healthy interaction of

the young with older members of the community. More stress is needed too on the idea that profession is not just a matter between the person and God, but is very much an affair that involves the whole community in preparation for profession, the decision to make profession and the achieving of stability in religious life. Moreover, the expression of the psychological experience of unity is poor when the Instruction downplays the emotional aspects of personal commitment:

Young religious must be taught that this unity so eagerly sought and toward which all life tends in order to find its full development, cannot be obtained on the level of activity alone, or even be psychologically experienced, for it resides in that divine love which is the bond of perfection and which surpasses all understanding (¶5).

Commenting on this passage, Father Kevin O'Rourke, O.P., remarks,

One of the chief aims of the formation program should be to integrate the person's character in such a way that he does experience a unity between his awareness of himself as an individual human being, and the way he thinks as a religious. In other words, he can and should feel at home and at ease as he lives his everyday religious life and strives to attain its ideals (Report of the Convention of the Canon Law Society of America, 1969, p. 108).

Knowledge of these circumstances of the Instruction, a grasp of its purpose and some insight into the mind of the legislator are essential if we are realistically and effectively to interpret and imple-

ment *Renovationis causam*. (Cf. Canon 18). Even apart from the implementation of the Instruction itself, such knowledge is vital for the future of our formation programs themselves, since it enables us to see how the framers of the law are thinking, what course future developments in the law might take, and what we must do now to ensure that we will not be hindered by unrealistic future legislation from carrying out what we consider essential. We need to work towards the establishment of a structure that will enable us to assess our situation and adapt formation programs more readily, unfettered by norms that do not fit our situation.

*Renovationis causam* is an official document of the Holy See, and its prescriptions are binding in the same way as other documents coming from Roman Congregations which act in virtue of the authority given them by the Pope. It is to be noted, however, that *Renovationis causam* does not so much impose legislation as it permits a broadening of or derogation from presently existing canon law (cf. Introduction). As the document itself states: "The prescriptions of common law remain in force except in so far as this present Instruction may derogate therefrom." (III, Application of the Special Norms, I). Moreover, it is true to say that the derogations and innovations of *Renovationis causam* flow from a new and changed theological attitude, different from the mentality which gave rise to former prescriptions.

In view of this, it must be borne in mind that, while some of the older legislation remains in force legally, it must nevertheless be interpreted and applied in the spirit of the new document. Keeping all of this in mind, we may conclude that the legislation concerning religious formation, whether this be the older norms of the Code or the norms of the Instruction, is to be interpreted broadly in the context of the present climate of the Church. What is prescribed as necessary for validity both in the Instruction and in other sources of law is to be strictly observed. What is not explicitly prescribed as necessary for validity should be applied in practice, unless in a particular case there should be proportionately serious reasons persuading the contrary. And the smaller the deviation from the literal norms of the law, the less grave the reasons would need to be for departure from the norm in particular cases.

The responses to the questionnaire indicate that, in the view of some, the Instruction lays down too many detailed and restrictive prescriptions, particularly in regard to the novitiate. There is a feeling that it would have been better had the decree simply insisted on the need for a good solid novitiate, and then left the details to be solved not on the general, but the provincial level. However, in the conditions of confusion and uncertainty that are present in many quarters today, it was decided that a substantial amount of guidance is still necessary; at the same time,

it likewise appears that there was a genuine attempt to escape from the hothouse approach to formation, and specifically in the area of the novitiate. Hence, a middle course was chosen. The document is experimental and in a progressive vein, with the promise of greater progress in the future. According to Father Heston, a characteristic of *Renovationis causam* is that it opens doors, and cannot be considered the last word. (Cf. Canadian Religious Conference, Bureau of Religious Affairs, Report n. III, "Renovationis causam," p. 40). Shortly after the publication of the Instruction, a commentary on its juridical nature was published in *l'Osservatore Romano*, a commentary which emphasized the provisional aspects of the Instruction's norms (Mar. 13. 1969).

This experimental and provisional character indicates that the Congregation is open to suggestions on how to improve the general legislation, especially if suggestions or requests are based on actual valid experiments. If laws are to be made that are binding on all religious, it is most desirable that religious themselves take proper measures to see that the laws made are truly helpful to the proper development and training of the members of each institute. What a mistake it would be to adhere too closely to a strict interpretation of presently existing norms, to forget that they are not ends in themselves but only means to facilitate progress towards the end of the institute. Religious must not be afraid to take the initiative by ex-

perimenting with creative interpretations of *Renovationis causam* and other norms pertaining to formation, such as our own Constitutions. Such creativity in practice today can prepare the way for more realistic and forward looking legislation tomorrow.

### C. Restrictive Norms Concerning the Novitiate

Most of the criticisms of restrictive legislation in *Renovationis causam* dealt with the document's norms for the novitiate. Although some provinces stated that they did not consider the norms too restrictive, there were those who felt that the possibility of a non-continuous novitiate at any point in the probation period, as outlined by the General Chapter of 1967, should not have been taken away from the Order. Other criticisms relative to the timing and continuity of the novitiate were directed against the requirement of twelve months' presence in the novitiate house as a condition for validity, as well as the rigid determination of the various stages of the novitiate and the total maximum length of two years.

The total length of the periods spent by a novice outside the novitiate will be added to the twelve months of presence required by Art. 21 for the validity of the novitiate, but in such a way that the total duration of the novitiate thus expanded does not exceed two years (*Renovationis causam*, §24, §1).

In order to be valid, the novitiate as described above must last twelve months (*Ibid.*, §21).

Absences from the novitiate group and house which, either at intervals or continuously, exceed three months render the novitiate invalid (*Ibid.*, §22, §1).

As for absences lasting less than three months, it pertains to the major superiors, after consultation with the Novice Master, to decide in each individual case, taking into account the reasons for the absence, whether this absence should be made up by demanding an extension of the novitiate, and to determine the length of the eventual prolongation. The Constitutions of the institute may also provide directives on this point (*Ibid.*, §22, §2).

When we consider that §21 of *Renovationis causam* demands twelve months' presence for a valid novitiate, while §22, §2 allows absences which add up to less than three months when there are good reasons, it is legitimate to conclude that, unless we admit a contradiction between the two articles, strictly speaking only nine months of presence are necessary for a valid novitiate. Why, indeed, can we not use this three months' latitude to place some apostolic experiences during the time allowed for absences according to the judgment of the major superior? After all, the allowable time of absence from the novitiate house was tripled by *Renovationis causam*. Liberty is left to major superiors regarding the necessity of making up this time "taking into account the reasons for the absence." It would seem that one such reason might be further apostolic experience. However, it is also stated that the Constitutions may provide further

directives on the matter. Article 178, §2 of our General Constitutions states:

The length of time devoted to formative activity outside the house of novitiate can be divided into several stages. However, the total time which the novices spend outside the house of novitiate for such formation must, for the validity of the novitiate, be added to the twelve months prescribed for the novitiate...

There is a subtle change here from the language of *Renovationis causam*. ¶24, §1 of the Instruction has: "tempus... additur duodecim mensibus, qui, tenore n. 21, ad validitatem novitiatus requiruntur," while Article 178, §2 of the Constitutions has: "Temporis spatium... ad validitatem novitiatus addatur duodecim mensibus pro novitiatu praescriptis." The Constitutions seem to state that, in any case, time spent outside the novitiate house for the purpose of apostolic formation must be added to complete the full twelve months of presence, and that the minister provincial cannot consider apostolic experience as a reason for allowing an absence of up to three months. Also pertinent are the first two paragraphs of Article 182:

§1. The novitiate is interrupted and must therefore be started anew and completed: if a novice is absent from the group and house of novitiate for more than three months, continuously or at intervals, except in the case of an absence for formative activity (cf. Art. 178); if on being dismissed by the superior he takes leave; or if he leaves the house without the latter's permission with the intention of not returning.

§2. If the period of absence from the house of novitiate mentioned in §1 does not exceed three months, it is up to the major superior, after consulting the novice master, to decide whether the deficiency of time has to be made up or not and, in case of prorogation, to determine the length of time.

Here too there is a slight change from the wording of *Renovationis causam*. In the case of absences of less than three months, ¶22 of the Instruction permits the major superior to determine whether the time need be made up "taking into account the reasons for the absence"; Article 182, §2 of the Constitutions permits him to make this decision in the case of "the period of absence mentioned in §1," scil., "except in the case of an absence for formative activity."

Does the change in wording first mentioned above mean that it is indeed the intention of the Constitutions to set up an invalidating law where *Renovationis causam* did not have one? Does the apparent exclusion of absences for formative activity from Article 182 amount to a statement that the authority granted in this Article cannot be validly applied to such instances? Or is the main intent of Article 182, §1 simply to indicate that absences of more than three months invalidate the novitiate, except in the case of the formative absences mentioned in Article 178; and Article 182, §2, then, would simply indicate that such absence of less than three months would not invalidate the novitiate, without any explicit exclusion of the major superior's right in regard to periods of time spent in formative

activity? Relying solely on the wording of the Constitutions, perhaps some case can be made for the view that, if the provincial uses the authority of Article 182, §2, in regard to absences for formative activity, he does so invalidly. However, the norms of *Renovationis causam* are already a restriction of the enactments of the General Chapter of 1967; it would not, therefore, be sound interpretation to settle the question raised by the change in wording with an explanation that is even more restrictive than *Renovationis causam* itself. Moreover, it is no secret that, in some provinces, it is the practical interpretation and implementation not to add the time spent in apostolic experiences to round out the full twelve months of presence in the novitiate. It would seem that, for good reasons, this practice can be lawfully followed. Indeed, still further apostolic experience can be obtained even during the presence within the novitiate house; after all, there is nothing to prevent apostolic experience during part of the day without in any way interrupting the legal "time of presence in the novitiate." This likewise is the practice in some provinces.

Regarding the continuity of presence in the novitiate, it may first seem that the prescriptions of ¶24, §2 of the Instruction and Article 178, §2 of the Constitutions are too rigid and detailed regarding the times that must be spent continuously in the novitiate house. However, there may well be less difficulty in striving to fulfill these

prescriptions than one might imagine. After all, some of these periods can well overlap; a certain amount of apostolic and intellectual endeavor is possible while living in the novitiate; the times prescribed for continuous residence are not necessary for validity; absences of less than three months may be permitted in certain circumstances. All of these factors indicate a great amount of latitude which can be used creatively in structuring the novitiate program.

Duration of the novitiate is the subject of further restrictive legislation. According to ¶24, §1 of the Instruction and Article 178, §2 of the Constitutions, the novitiate must not exceed two years' duration. Again, it is not explicitly stated that this limitation pertains to the validity of the novitiate. Moreover, the faculty granted in canon 571, §2 to prolong the novitiate for six months can still be used. Another possibility: If it should seem good to extend the novitiate even further, why not have the novice make promises which, while they technically end the novitiate period, would still not rule out a desired prolongation of the type of formation being carried out in the novitiate stage?

Another criticism of *Renovationis causam* is the seeming violation of the principle of subsidiarity. The authority for the designation of the place of the novitiate is put into the hands of the general superior instead of the provincial (Instruction, ¶¶16-19; Constitutions, Article 176). Moreover, the faculties granted by the Instruction may

not in any way be delegated (III, Application of the Special Norms, II). It does, however, stand to reason that the provincial and his definitorium together with the local formation personnel are in a much better position to judge local needs and conditions than those in the General Curia. For the present, a practical way to correct this poor application of the principle of subsidiarity is for the Minister General and his Council to provide easily for local needs by readily approving the requests that come from the various provinces.

Hopefully, the future will see the removal of many of these cumbersome restrictions. One particularly incisive observation emerges from the questionnaires: "Should not the very notion of validity be dropped in the case of the novitiate? After all, what really counts is not that the novitiate be valid, but that it permit the attainment of certain objectives. A valid novitiate offers no guarantee that one has attained the objectives desired, whereas one can well attain these objectives without the novitiate's being valid. Whether the novitiate be valid or not signifies absolutely nothing from the point of view of objectives to be attained" (Report of the St. Joseph Province, p. 16). There are better ways to achieve the purpose of the novitiate than by retaining the sanction of invalidating laws, and this amid circumstances where the attainment of their purpose is questionable at any rate. Perhaps the future will see some improvement in this regard.

## II. Evaluation of Candidates

Several Articles of the Constitutions touch upon this question of the evaluation of candidates for profession. Articles 174, 175, 179, and 185 sketch in broad terms the characteristics which must be considered in the process of evaluation, prescribe certain reports on the candidates that are to be sent to the major superior, and call for "due severity of judgment in sorting out the candidates" (cf. Art. 185, §2). According to Article 173, §4,

The minister provincial for his own province . . . may:

- a. admit candidates after sufficient investigation to preliminary probation and, after a favorable vote by at least two-thirds of the definitors . . . to the novitiate;
- b. admit to a promise or to temporary and solemn profession of vows, after a consultive vote of all the solemnly professed friars of the house of formation.

In regard to the matter of admittance to Orders, the Constitutions contain only the very general norm of Article 189:

§1. The friars who aspire to Orders are to be trained through the necessary curricula and by an opportune probation, both spiritual and pastoral, in compliance with the requirements of the law.

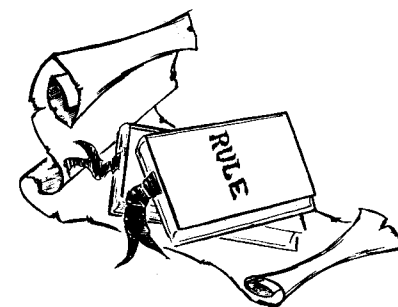
§2. The study curricula, the requisites for Holy Orders and the probation period are to be determined by particular statutes of both the Order and the provinces, with due regard for the local circumstances and the laws enacted by the episcopal conferences.

These norms of the Constitutions leave a great deal of latitude for

the individual provinces to develop evaluation and vocation procedures for both profession and ordination. It is evident from the responses to n. 6 of the questionnaire that this latitude has been applied in practice; moreover, the question of evaluation and means of arriving at a vocational decision is still the object of much study and experimentation.

An important source of light on this subject are the programs for priestly formation drafted and approved by the bishops of various nations in accordance with the Decree on Priestly Formation of Vatican II and the *Ratio fundamentalis institutionis sacerdotalis* issued by the Sacred Congregation for Catholic Education. For example, the document of the Bishops of the United States, "The Program of Priestly Formation," contains the following pertinent ideas:

1. Administration and faculty will necessarily retain the major role of evaluating students for promotion, especially to Holy Orders, yet consultative votes of the students about their peers can be helpful (#219).
2. Since education and growth are gradual processes, continuing evaluation of student development is needed. Such evaluation is the responsibility first of the seminary faculty. This responsibility should be shared progressively with others who are involved in the work of formation, including the candidate himself. Personality testing and counseling should be employed wherever warranted. The substance of the periodic review by the faculty should be communicated to the student in a constructive way (#236).



3. The advantages of peer evaluation should be explored. A student's acceptance by the seminary community is a hopeful sign for his future priesthood (#237).

4. See #238 on the role of properly supervised leaves of absence and deferral of ordination as a means of progressing in maturity.

5. Reports about the seminarian's performance in apostolic activities and the deacon internship will prove invaluable in measuring progress as the seminarian advances (#239).

6. See #240 about the prerogative of the Ordinary to make the final judgment on a student's fitness for Orders and the role of the seminary in furnishing him with regular evaluative reports. This article also contains a listing of basic qualities in a candidate for Orders.

7. The Ordinary should weigh the opinions of the People of God about an individual candidate, noting the qualities they judge essential for effective ministry today. He will establish a suitable structure to elicit such evaluation (#241).

8. See #242 and 243 on the exercise of the diaconate in the parochial ministry or other apostolic work. Careful attention should be paid to reports from all forms of supervised pastoral activities, e.g., the evaluation of the Director of Field Education (#104-13), the reports of auxiliary pastoral supervisors (#114-15), and the e-

valuation of the supervisor in the program of Clinical Pastoral Education recommended by #116.

These and similar ideas can be of invaluable assistance in helping to make the process of vocational decision a meaningful project of the entire community. Such informed and enlightened procedures can go far towards eliminating the fear and mistrust of evaluation and vocation procedures that were expressed in some responses to the questionnaire.

This presentation has examined two areas of concern to us as we work to implement an effective program of formation. Other areas too might require further study, e.g., the effects of substituting

promises for temporary vows, the use to be made of the time of immediate preparation for solemn profession. But in all these matters, and in any dispositions that may be made by the forthcoming General Chapter, it is well to emphasize the right and responsibility of each province to engage in creative application of the general norms of formation to its own situation. Let us hope that, through such implementation of present legal norms, we can hasten the day when the norms will be more closely in touch with the needs and circumstances of religious life, more aware of the problems to be faced and solved by individual institutes and provinces.

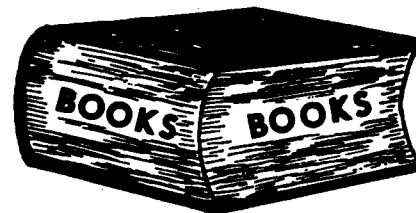
## NEEDED

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*With Open Hands.* By Henri J. M. Nouwen. Notre Dame, Ind.: Ave Maria Press, 1972. Pp. 160. Paper, \$1.95.

*Reviewed by Father Raymond Hirt, O.F.M., S.T.L. (Catholic University of America), Moderator of the Franciscan Formation Program at Holy Name College, Washington, D.C.*

This is a book on prayer which grew out of the shared prayer experience of the author and twenty-five theology students. It expresses the reality of prayer through the medium of words and photographs. The central thesis of the book is that prayer demands a relationship in which one allows the other to enter into the very center of one's person. Such a demand calls for detachment, for letting go, for putting fear aside. The very title of the book images this basic attitude of the person who wishes to pray. Interesting enough, the concluding portion of the book bears this same title whereas the Introduction bears the inscription "With Clenched Fists."

It is Nouwen's conviction that prayer has something to do with silence, acceptance, hope, compassion, and revolution. Each of these items form a separate chapter. The chapters on Hope and Compassion are especially good and are more developed than the other three. Prayer is the expression of hope which expects everything from God without binding him in any way. It is only in the light of hope that prayer of petition can be properly understood and appreciated.

Compassion is another way of saying that we cannot pray alone but

only with our brothers and sisters. Prayer has meaning only if it is both necessary and indispensable in our lives. The crucial question is not when or how to pray but whether we should pray always and whether prayer is necessary. Prayer must be rooted in our very lives as human beings and as Christians. It is at this juncture that prayer becomes demanding and makes us uncomfortable.

The value of this little book is not so much in its depth, erudition or profundity, but rather in its ring of real-ness, honesty, and hope which flow from the personal lives and experience of other people very much like ourselves. Many of the insights are briefly stated without being developed at any length. The rationale (certainly the advantage) of this approach is perhaps twofold: only the reader can develop these insights once they strike a resonance in his own person and experience; and only the reader can accept or reject the challenge which they present. The price and layout of the book make it a worthy gift to be given and to be received.

*The Power in Penance.* By Michael Scanlan, T.O.R. Notre Dame, Ind.: Ave Maria Press, 1972. Pp. 62. Paper, \$0.60.

*Reviewed by Father Richard Leo Heppler, O.F.M., an experienced spiritual director, and chaplain to the Immaculate Conception Sisters at Tombrock College, West Paterson, New Jersey.*

A "brown-out" is a modern summer annoyance caused by the lowering of electrical voltage to prevent a total power failure. For a certain period of time during the day the "juice" is cut down so that lights, elevators, TV sets, kitchen appliances, power tools—everything run on electricity—lurches haltingly along.

For priests and penitents who feel they are suffering from a spiritual

"brown-out" when it comes to confession, Father Michael Scanlan, T.O.R., offers a method for "up-ing" the voltage in *The Power in Penance*.

This short booklet, one in the series of "Charismatic Renewal Books," is designed to open up the sacrament more to the Holy Spirit, to the POWER of the Sanctifier to heal, to deliver and to strengthen in addition to reconciling.

Most of us, I presume, are accustomed to praying to the Holy Spirit before confession and, possibly, to thanking him afterwards. Father Scanlan's approach is that of spontaneous prayer during the confession and again after the absolution. The spontaneous prayer may be by the priest, by the penitent, or by both.

Does it work? The author has been using this method for over two years, and he cites a few of the many results he has achieved. True, this is not for everyone—any more than charismatic prayer is. But for those who are inclined towards the charismatic renewal, this approach should unlock some of the vast power contained in the sacrament of penance.

Some may fear this method is a rejection of the approved manner of going to confession, but Father Scanlan reminds us of Article 72 of the Constitution on the Sacred Liturgy, which recommends revision of the rite and formula of the sacrament of penance so as to give more luminous expression to both the nature and the effect of the sacrament.

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**A Passion for the Possible.** By William Toohey, C.S.C. Notre Dame, Ind.: Ave Maria Press, 1972. Pp. 112. Paper, \$1.35.

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

Father Toohey, Director of Campus Ministry and Assistant Professor of Theology at Notre Dame, has done it again. Drawing on his wealth of

personal experience, he has produced an eminently readable book worthy to succeed his *Rebuilding Faith* and so uncannily relevant to the issues of today's America that it often becomes impossible to remain in one's chair and continue, passively, to absorb what he has to say.

The style is appealing direct, and it exudes an infectious optimism. There is a good deal of food for serious thought, as e.g., in Father Toohey's development of the notion of sin as failure to do, as lack of action rather than doing the wrong thing (pp. 26-28). Seeming obiter dicta often jolt one into salutary reflection as when the author points out that there is no official prayer to the Christ-Child (p. 63) because there is no Christ-Child—the point being, of course, that prayer is not a sentimental reverie.

What may not sit well with most older readers, but will probably be really provocative to most younger ones, is Father Toohey's radical, uncompromising stance vis-à-vis the Lord's injunction to poverty ("It has to be impossible for a rich man to enter the kingdom of heaven. For if a man is to gain eternal life he must love his neighbor, and when you do that you don't have riches left over"—p. 107) and vis-à-vis the war in Viet Nam. Regarding this latter subject, I have said what I want to say in an article on the subject (*THE CORD*, Jan., 1970), and I see no reason, over two years later, to change a word of that. I know that the article has had some good effect, and I pray that Father Toohey's fine vignette of "Our Schizophrenic Nation" (pp. 96-101) will do some more of the same.

The book is packaged very attractively, each of its nine short chapters prefaced by a full-page, interesting photograph illustrative of the theme. I recommend the book unequivocally to all readers seeking to take the Christian message seriously, concretely, and literally.

## BOOKS RECEIVED

Carroll, James, *Contemplation*. New York: Paulist Press, 1972. Pp. 94. Paper, \$1.25.

Eterovich, Francis H., *Approaches to Natural Law from Plato to Kant*. Jericho, N.Y.: Exposition Press, 1972. Pp. 194. Cloth, \$6.50.

Latourelle, René, S.J., *Christ and the Church: Signs of Salvation*. Tr. Sister Dominic Parker; New York: Alba House, 1972. Pp. viii-324. Cloth, \$9.50.

Ryan, John Julian, *The Humanization of Man*. New York: Newman Press, 1972. Pp. viii-246. Paper, \$4.50.

Whelan, Joseph P., S.J., *Benjamin: Essays in Prayer*. New York: Newman Press, 1972. Pp. 122. Cloth, \$4.95.

# the CORD

August, 1972

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## COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the August issue of THE CORD were drawn by Sister Mary Regina, P.C.P.A., a contemplative at Sancta Clara Monastery, Canton, Ohio.

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## EDITORIAL

### Experiments

That renewal of religious life calls for creative and imaginative experimentation is unquestionable. That such experimentation be intelligently and honestly evaluated is as certainly mandated by Vatican II. We have all seen some and experienced some experimenting; fewer of us have seen and experienced the evaluating. New forms of prayer, changed schedules, different dress, plurality of life-styles, inner-city apostolates, etc., have more or less invaded most communities. The persistence of some of these modes, we suspect, is to be traced to inertia rather than success. We live with the new not because we have found it to be better than the old, but because after being new for a time, it is now old.

The obvious standard to judge experiments by is their results—"by their fruits you shall know them." To apply this standard, however, one has to have a clear knowledge of the aims and goals both of the experiment in question and of religious life in general, and your particular institute in particular. Unfortunately, it is just this clarity about religious life which is lacking at all levels, most crucially at the levels charged with evaluating. Superiors who "don't know where religious life will be ten years from now" are obviously incapable of criticizing intelligently an experiment, and ought to resign immediately. Only those who have steeped themselves prayerfully in the very real and vital religious tradition of the Catholic Church and their founder's spirit and their order's history can have the depth not to "run scared" at the situation in religious life in the post-Vatican II Church and assess that life objectively.

Even among those who do know what religious life is all about (and their number is not inconsiderable) certain *a priori* positions seem to hinder genuine evaluation of experimentation. 1. "We can never go back." 2. "It is always worth the risk." 3. "We have no choice."

To take the last point first, we suggest that the pell-mell rush into experimentation that typified some communities and the more reluctant innovating that occurred in many more did not and does not have to be. Why can we not learn from the successes and failures of other communities? Do we all have to make the same mistakes? If the diaspora of seminaries has led to a dismemberment of a Province, oughtn't that give us much hesitation about inaugurating such a program here? If unstructured community life has emptied convent after convent, what is the sense of keeping that novelty in a place called an apartment? We cannot simply yield to popular pressure for experiment—even well meant pressure—when we know from the experience of others that chance of success is minimal.

Although the causes of egress from religion are multifarious and complex, it can safely be stated that experimentation is not *always* worth the risk. It is certainly better to be behind the times than not to be at all. One wonders whether much of what passes for innovation is being used as an easy substitute for vigorous exercise of authority. And one wonders too whether some experiments are *honest* risks, or rather desperate attempts to keep intense but self-willed religious in the community.

The oft-repeated "we can never go back" is a half-truth which we contend interferes with honest evaluation of experiments in religious life. Granted Vatican II, Carl Rogers, touchy-feely, and personalism have happened, adjusting of prayer life, schedules, life-styles, and dress has not in fact always produced a more vital, profound, or wider religious life. It has, on the contrary, frequently contributed toward the disintegration of religious life. It is time, therefore, to adjust the adjusting, even if this means going back to older forms whose rationale as community builders and preservers now appears more evident, perhaps, than before. Customs come down through the ages not just from sheer inertia, but (one would hope) also from recognized value and success. The experimental process honestly evaluated should enable us to "retain what is good," and such a retention is far from a simplistic, indiscriminate "going back."

In addition to the fundamental criteria of successful service to God and man, each experiment would properly be judged also by criteria peculiar to itself. Experiments in poverty, e.g., ought not be costly; efforts to foster communal living (such as group discussions and affective communi-

cation) ought to help community; innovative prayer should foster prayer. Any experiment, however, must also be judged on its relation to the *common* good. What is a success for one individual or small group can, let's face it, be hurtful in a larger perspective and so have to be adjudged a failure. The contrary can also be the case: an experiment may have unforeseen good fruits which justify, say, its lack of financial success. But the thing is, judgment of just *what is the common good* has to be left to those charged with responsibility for the common good—the superiors.

*J. Julian Davis*



who is she, who  
like the dawn  
ascends the heavens  
and shines  
like a star,  
resplendent as the sun?

## MONTHLY CONFERENCE

### *Merciful Heavens!*

Robert J. Waywood, O.F.M.

A little reflection on our moral vocabulary will show that there is only a hair's-breath difference between "godly" and "snobby" in the popular mind. Take the word "moral" itself. The adjective derived from it—"moralistic"—is fraught with supercilious overtones. And while piety may still pass as a noble quality of soul, most of us would rather cross the street than run into a pietistic soul. To be always in the right and to be righteous are horses that are sometimes of indistinguishable hue. Most people would no more wish to be accused of sanctity than they would of being sanctimonious. Anyone who is noticeably pure stands in danger of being tagged as puritanic. Accordingly, most people are actually bragging when they confess, "I'm no saint." They are inclined to shoot holes through a reputation of holiness and to mistake a halo for a high hat. Instinctively they feel that even an obviously good man is not all he's "cracked up to be."

On the other hand, the populace are just as eager to "give the devil his due." I mean, we have only to scan the plots of pulp literature (and even those of a good deal of gilt-edged fiction) to see the popularity of the vulnerable protagonist or the less-than-lily-white heroine. The gallery of literature is crowded with kindly rogues and winsome wenches. From Henry Fielding to Graham Greene, from Moll Flanders to Suzie Wong, hosts of clay-footed characters have marched through our native fiction: the prostitute with a heart of gold, the alcoholic doctor or pastor with tear-drenched shoulders, the mother-loving mobster, the prince charming who goes from pillow to pillow in search of his abducted fiancée, the dance-hall doxy who is putting her brother through medical school, and the racketeer who puts rum-dum ex-boxers on the payroll.

The tendency to see every white thing as a whited sepulchre is simplistic and prejudicial beyond

*Father Robert J. Waywood, O.F.M., is an Assistant Professor of English at Siena College and a member of the Executive Committee of the New York State Speech Teachers Association.*

a doubt. And the penchant to believe that the devil is not so black as he is painted is subject to maudlin exaggeration. Prescinding from excesses, there is, nevertheless, something healthy and elemental underlying these two ethical attitudes. By the end of this conference I hope to have spelled out what that something is. Be that as it may, at face value it seems scandalous to maintain that saints are villains and sinners are heroes. But then, there was in history a religious founder who taught almost as much and as a result became a scandal to the Jews and a stumbling-block to the gentiles. If there had been a tabloid newspaper in the days of Jesus of Nazareth, say, *The Jerusalem Journal* (with "all the news that's fit to print"... and then some), the headlines would have read in large, lurid lines: **HARLOTS FLOCK TO NEW PREACHER-MAN** or **RABBI ROOMS WITH ROBBERS** or **CARPENTER PUTS DOWN HIGH-PRIEST**. Christ's outlook on matters sacred and profane may ultimately have proven healthy and elemental, but in his day it was definitely unsettling and sensational. Let us now take a long look at the Master's treatment of sinners in general and in particular.

We know full well what the general mission of the God-man was in this world. We know it on his own admission: "It is not the healthy who need a physician, but they who are sick. I have not come to call not the just, but sinners, to repentance" (Lk. 5:31-32). A swift

survey of his works and words will demonstrate that he earned the "mission accomplished" medal. Immediately after Peter dropped his chin to his chest and warned Jesus not to risk his reputation associating with a wharf-rat like himself, the Lord drafted the fisherman into service aboard his spiritual barque. Jesus fished for his own kind of soul-food at a well side and gently "hooked" a prize catch, the town trollop. He healed body and soul of both the young paralytic let down through the roof and the old paralytic stretched out beside the pool. He publicly defended and privately pardoned a wife who had been caught in the act of making love with her boyfriend. He condoned and apologized for his disciples who out of human weakness had picked and eaten some ears of wheat in violation of strict Sabbath observance. He acknowledged and saluted the repentance of a woman of ill repute who had slipped into Simon the Pharisee's banquet. And finally, he invited a thief, turned honest to God, to accompany him into Paradise. This is a mere summary of the Master's treatment of sinners as actually recorded in the Scriptures. Doubtless the full chronicle of the God-man who would not quench the smoldering wick or break the bruised reed would include many further feats of forgiveness. But we have here enough evidence to see the general pattern of the Savior's behavior: he not only rubs out the record for self-confessed sinners; in doing so, he

often "rubs it in" for self-proclaimed saints.

If this kind of conduct drew a raised eyebrow from the professional holy men of the day, the Master's parables fairly set their ears ringing. The analogies involving a strayed sheep or a lost silver piece were bad enough—headlining as they did God's delight over the evildoer's conversion. The chiaroscuro cameo that contrasts the arrogant Pharisee and the humbled publican was worse—after all, wasn't the disciple of Moses doing all the right things? But the detailed narrative of the Prodigal Son... that was the last straw! This upstart Rabbi was being unconscionable. In this short story not only does a wiseacre young whippersnapper turn out to be the hero (co-featured with his merciful father); but also the older son, a God-fearing pillar of the community who always toed the mark and kept his nose to the grindstone, comes close to evolving into a whimpering self-righteous villain of the piece. From a purely natural point of view this eventuality seems a bit much. If the parable savors of the melodramatic, maybe that was the only way Jesus could dramatize the mercy of God.

His adversaries little dreamed what a compliment they were handing Jesus, or what a mouthful they were saying, when they charged him with being a friend of sinners: "Behold a man who is a glutton and a wine-drinker, a friend of publicans and sinners! (Lk. 7:34). Let us see in particular

if what they said was true—if Jesus really did befriend, sweetly convert, and exquisitely employ people with noticeable human frailties. To be systematic about it, let us recall and apply the catalogue of vices known as the seven capital sins: pride, greed, lust, anger, envy, gluttony, and sloth. We can easily find a victim of each of these vices in the Lord's circle of friends.

None of the Apostles seems at the start to have been absolutely free of self-importance and vanity. But for the deep-seated arrogance of soul that we call intellectual pride, perhaps there was no better contender than Thomas, the doubting Apostle. Oblivious of the many predictions Jesus had made regarding his resurrection and scoffing at the testimony of ten eye-witnesses, Thomas stubbornly stood his ground and refused to assent to the Lord's revivification. Jesus in turn not only let the man off with a gentle chiding, he also acceded to the skeptic's wishes and actually pulled the disciples finger and hand into the wound-marks to establish a faith that would withstand martyrdom. If we may construe greed to imply simply a great ambition for acquiring this world's wealth, friend Zacchaeus evidently was a greedy mortal. In all likelihood, after Jesus had sojourned with the enterprising midget and converted the whole well-heeled household, Zacchaeus doubled his already generous contributions to charity. Although the other Mary was in more than one sense a shady lady and not per-



fectly identifiable, it is she, whoever she is, who qualifies as the representative of lust, having loved not wisely but too well. Her chastened ardor made her the first Christian contemplative. Saul of Tarsus, a posthumous friend of Jesus, was the soul of anger—a hot-headed member of the posse breathing threats of slaughter against the disciples of the Lord. His aggressive personality proved tailor-made for his role of pioneer of the Gospel of Peace and the Law of Love. Two Apostles equally qualify as exponents of envy—the brothers James and John. For they were the

ones who silenced the lone-wolf exorcist and, at their mother's instigation, jockeyed for the highest thrones in Heaven. Jesus gently set them aright in the first matter and purified their ambition by challenging them to emulate his heroic sufferings. As for gluttony or, in its widest sense, intemperance, none of the Apostles was exactly ascetical as regards creature comforts; they all regularly were preoccupied with food and drink at certain crucial times. But maybe Matthew, who was given to the good life and had a reputation for setting a groaning board, will do

for an example of this capital sin. The tireless preacher and author of the first Gospel came to learn that man did not live on bread alone. Finally, there is Peter—Peter who fell asleep thrice in the Garden of Gethsemani and only dreamed of deeds of derring-do for the Master, Peter who talked a big “line” but took his ease by the fire while Jesus was being scourged. His sloth would one day be converted to an unfaltering zeal that would drive him to the other end of the civilized world and to crucifixion upside-down. Jesus was indeed the friend of sinners, but most of them were really saints in the rough.

To fully fathom our Lord's predilection for moral “losers,” we must analyze the workings of divine mercy. One of the best object-lessons in divine mercy occurs, one might have guessed, in Saint Luke's humane biography of Jesus: Chapter 7, the latter half of which is devoted to the penitent woman who stole into the house of Simon the Pharisee. There is a critical sentence in the account that has always puzzled the translator. Apart from the English version of the Jerusalem Bible, originally a French translation of the Scriptures, I know of no rendering of that sentence that avoids the obscurity. Traditionally the passage reads, “Wherefore I say to thee, her sins, many as they are, shall

be forgiven her, because she has loved much” (Lk. 7:47). If the notion of “loved much” is understood as meaning “shown much penitence” or “shown ardent penance (and such would be a very loose interpretation), the sentence makes a little sense; but it is hardly an earth-shaking revelation. Without so free a translation the sentence, especially in context, has a ludicrous and almost blasphemous implication: “This woman has loved every Tom, Dick, and Harry, so she will get off lightly.” On the other hand, the reading taken from the Jerusalem Bible is both unambiguous and staggering: “Many sins must have been forgiven this woman, for she shows much love.” That this is the true meaning of the observation is borne out by the maxim Jesus appends to the episode: “He who is forgiven little, loves little” (Lk. 7: 48)—a dictum that delivers quite a comeuppance to a law-abiding, legalistic, self-esteeming Pharisee. Many sins must have been forgiven this woman, for she shows much love; he who is forgiven little, loves little. At first blush, this stance might sound to some like a licensed charter for flinging caution to the winds and painting the town red. Others may see in the passage a substantiation of an age-old heresy, to the effect that innocent people are somehow inhuman, drab, and shallow, while the man or

woman "of the world" is empathetic, interesting, and mature. Both camps of facile interpreters miss the delicate and daring point of Christ's words. The gist of the passage is this: that we all stand beholden to God; that God loves us superabundantly and unconditionally; that God's mercy is simply this love confronting our sins; and that the one who has experienced God's mercy has more experiential grounds than the guiltless for reciprocating God's loving mercy with loving gratitude. Or, to put it another way, granting genuine sorrow, even one's serious sins might prove a blessing in disguise, for they can lead to a more profound awareness of God's love and a warmer gratitude for his mercy. Thus, excluding very holy individuals who may have spiritually touched the living God in prayer or contemplation, forgiven sinners stand a better chance of intuiting and responding to the God of revelation than do those mortals who are without offense but familiar only with a remote First Cause or an invisible Taskmaster. Saint Augustine, whose life provides eloquent testimony to this phenomenon, expressed the paradoxical value of guilt in these graphic words: "God writes straight with crooked lines—even sins."

The mechanics of mercy bear looking into more closely; after all, reference to the mercy of God is made in Sacred Scripture over five hundred times! Theodicy, the natural science of God, teaches that God exists, that he is the

Creator of all things, that he endows all things with ontological goodness and truth and beauty, and that he maintains all things existing. It can also reason to the personhood of God. But not until the revelations of the Old and New Testament could man see or dare to acknowledge that God has historically entered into a person-to-person, bilateral relationship with his intelligent creatures. Again and again in the Old Testament, God is identified with his fidelity to a contract, a testament, a promise of great things made to his chosen people. In the New Testament that promise is crystallized into a pledge of God's indwelling in the souls of men here below and of the Beatific Vision through everlasting life hereafter; and in the New Testament God is identified with love. Now, on the one hand, almost every reference made in the Old Testament to God's fidelity mentions God's mercy along with it—as well it may, considering the continual infidelity on the part of the chosen people. (See, e.g., 3 K. 8:23; 2 Pa. 6:14; 2 Es. 1:5 and 9:32, wherein God is called the one "who keeps covenant and mercy.") On the other hand, the God who is love in the New Testament must inevitably be the God who is mercy; for, as we have seen, personal love in confronting sin is transformed to mercy (just as personal love confronting the offended turns to repentance and gratitude). If this scriptural analysis does not underline the intimate connection—no, the relationship of identity—be-

tween love and mercy, consider the following deductions from revelation.

Theologians reason that to propound a natural destiny, a human paradise, for man is a purely speculative exercise; for God has actually, and from the very start of the world, programmed man for a supernatural end: namely, to share God's blessed life for all eternity in Heaven. Obviously, no mortal—or angel, for that matter—can merit such a transcendent destiny. God must stoop to lift him. And that stooping is a mercy. If God, moreover, has given men and angels the radical gift, the sanctifying grace, to barter for eternal rewards, he has done so only in view of the redeeming life and death of his divine Son. All grace flows from the Cross, and the Cross is clearly an instrument of mercy. All those, too, who refrain from sinning do so in virtue of efficacious actual graces which are likewise the by-product of the merciful Redemption of the Savior. Even the sinless Virgin Mother and the unfallen angels needed the Savior and were subjects of God's mercy. God is love. But from our creatural standpoint that love is mercy. And it is probably the realization of this essential identity between God and love and between love and mercy that underlies mankind's instinctive delight over a story of conversion or that lures the novelist to toy with the notion of the admirable rogue.

If God is mercy, the corollary is inescapable: man becomes like God

by being merciful. Ultimately, the thermometer of a person's goodness is not any number of other moral standards such as self-fulfillment, self-knowledge, self-mastery, devotion to duty, or hewing to some code. Ultimately (and this is a truism of Christianity) it is love of neighbor. But the "hot point" of that love—in man's sub-lunar existence, at least—will be pardoning love, that is, mercy. In the final analysis, granting the radical grace God gives us in his mercy, we will all grow like to God and thereby deserve to dwell with him forever when and only when we forgive each other from our heart: "Do not judge, and you shall not be judged; do not condemn, and you shall not be condemned. Forgive, and you shall be forgiven" (Lk. 6:37). If a man knows God only in the Almighty's manifestations of power and justice, he does not know God. To know God as he truly is requires that one be recipient or at least spectator of his mercy. To see the face of God is to see his mercy: "The Lord show his face to thee and have mercy on thee" (Num. 6:25). And men become like the God of revelation not so much by the exercise of their power and justice as by their practice of mercy.

But mercy is above this sceptred sway;  
It is enthroned in the hearts of kings;  
It is an attribute of God himself;  
And earthly power doth then show likest God's  
When mercy seasons justice.

(The Merchant of Venice, IV.1.193-96)

## Recent Trends in Religious Formation

Placid Stroik, O.F.M., and Roch Niemier, O.F.M.

This paper is an attempt to synthesize, from the provincial reports submitted for discussion at Oak Brook last year, an understanding of religious formation. In a second presentation, to follow next month, we shall deal with what the reports said about the four specific levels of formation and, in conclusion, with two areas of particular concern: unified programs for clerics and brothers, and small community living.

The present endeavor to get at the concept or nature of formation in general involves a consideration of the agents of formation, the unified approach to formation, and formation along the pattern of values and attitudes. The one over-all impression that emerges from reading the various provincial reports, is that formation is a very complex matter, varying widely from one province to another. The complexity is further compounded by the coexistence, in some cases, of multiple forms with-

in a single province. Still, the hope is that in the course of these two papers we shall derive a certain wholeness and integral understanding without sacrificing the harmonious contrast of particular patterns.

### Determining Agents

Previously the chief determining agents in formation were the structure and environment, mainly under the control of one man, the Master of Formation. Now there is evidence of a shift in the sense that there are other factors which are determining agents. The following trends seem to be involved.

First, self-formation. The primary agent is the self, which is allowed to respond freely to direction and leadership. Each individual is responsible for making his own life, for shaping his own environment. To say it differently: The student is the "director" of formation. The director has a permanent part—he tries to get the

student to be responsible, or be the primary director. He gives direction and leadership, and then stands aside and allows the student to grow. This brings on a new attitude and a new kind of relationship between the student and director, involving, e.g., co-responsibility and subsidiarity.

In describing the role of formation, the Holy Name Province says:

Primary responsibility of interiorizing values rests, of course, with the individual in formation. Nonetheless, the moderators of formation fail if they do not indicate to the individual those areas of his life—human, spiritual, apostolic, and academic—wherein he is failing to grow or refusing to take responsibility for his growth.

Elsewhere: "Concisely stated, the purpose of the high school seminary program is to help young men mature to be self-reliant, academically capable Franciscans."

The more immediate objectives [of college-level clerics] are: to help each candidate reach his full human potential; to determine if the young man has the personality, strength, and faith commitment to live as a celibate religious in community; to develop in each individual a sense of personal and communal responsibility.

On the high school level, the Assumption Province states, "the ultimate goals are those of self-determination, self-motivation, and increase of self worth and self-confidence." Their college program aims at helping young men to "set goals (and achieve them) that are compatible with a Christian life style, and are reflections of their individuality, and in this way help them develop capacities for responsible action."

St. Joseph Province, in Canada, states that "the committee of reception and initiation has the responsibility of assuring each candidate conditions that will allow him to be initiated to the Franciscan life and to progress towards the final commitment according to a personal rhythm that will take into consideration his aptitudes, difficulties, etc. In fact there are as many programs as there are candidates, even though the reference structures are the same for all."

The English Province, finally, stresses quite strongly that formation is geared to the level of spiritual and psychological maturity of each candidate, because of which

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the principle of graduality must be carefully observed.

Secondly, community as a formative factor. Concerning this idea, two different points of view seem to appear: (1) the peer group becomes a formative factor in the sense that the group is to develop community, or form community; (2) the community-at-large is the formative factor in the sense that

the student is taken up into the full life of the community which has an important part in shaping him. There is (3) also another level which seems to combine the other two.

In relation to the first, the Assumption Province and the English Province are clear:

The development of community, with an integrated human and Christian orientation, is the primary means for growth in personal maturity at this level (pre-novitiate, college). This includes definite experience and demands in community living [Assumption Province].

The novitiate is seen as the first step in forming community life, and we think it necessary that, with the guidance of the Master, the novices be encouraged to form community. Thus there is as much discussion about the forms of their life as is feasible. At the moment we do not think it good from this point of view to introduce the novice into an already formed community where he has no more to do than "adapt himself" [English Province].

In relation to the second, Holy Name Province (here in specific connection with its Brothers' Formation) and St. Joseph Province are equally clear:

We believe that the chief formative agent is the living in and participating in Franciscan fraternity... from the beginning a man should be made to feel that he is a full participant in communal life [Holy Name Province].

The basic training to the Franciscan life must be given in communities where a continuous effort is made towards living an authentic religious life... the realization of [our] objective supposes a thor-

ough integration into the life of the community: sharing the responsibilities, living the life of prayer, and generally taking part in all that makes up the everyday life of a community [St. Joseph Province].

Immaculate Conception Province, in New York, is reflective of the third view: "An important spiritual formative influence is the 'community' itself, both professed and novices. In ways that are sometimes obvious but more often intangible, each man acts on the other, conveying encouragement, sharing convictions, sparking enthusiasm, and so on."

The third trend envisaged here has to do with directors. In addition to the opportunity for private spiritual counseling, the role of a director is seen as the following.

(1) to create an atmosphere and situations in which personal, academic and spiritual growth are possible. Immaculate Conception Province states:

More important than academics—however successful efforts may be in this area—is providing the environment, example, counsel, and positive direction to enable the students to experience growth as individuals and as brothers in Christ and in St. Francis.

And at the post-novitiate level, that Province's *coetus educatorum* has adopted the attitude, at least experimentally, that "Franciscanism is caught, not taught." According to the St. John the Baptist Province major importance is to be accorded the "atmosphere of trust and openness among the formation

team and those in formation." The formation program is seen as "creating the atmosphere in which... students come to know Franciscan values."

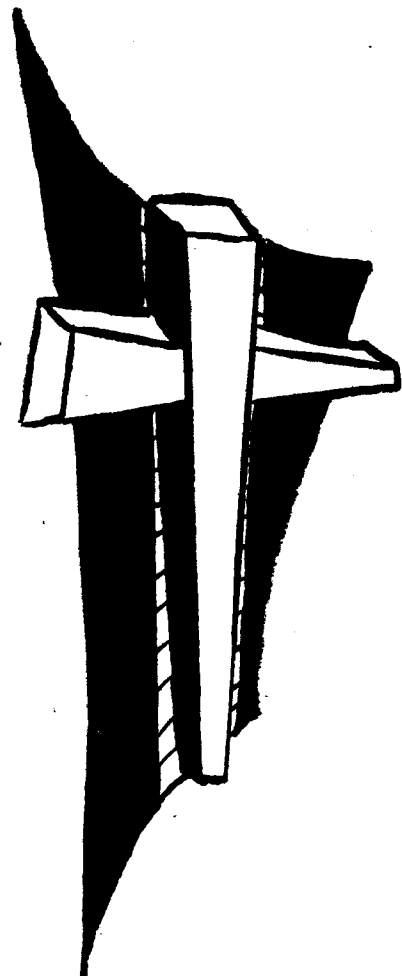
(2) to help the student relate on an adult level by helping him learn to confront and be confronted by other people, as Holy Name Province puts it.

(3) to provide opportunities for the young men to mature in their humanity and Christianity... by also helping them set goals which, according to the Assumption Province report "aid them in developing capacities for responsible action." Holy Name Province expresses this as follows: "To give the candidate that freedom necessary for a real sense of responsibility to increase his awareness of his own self concept and the demands of community living."

(4) to screen, i.e., eliminate those candidates who do not possess the emotional health, intellectual ability, moral character and faith commitment to become contributing members of the Province.

(5) sharing a common life—according to the Holy Name Province Brothers' Program: "We believe that the most effective way for the directors of formation—the formation team—to influence the attitudes of the young is to share a common life in praying together, recreating together and working together."

In view of the foregoing data, we may say that there is a shift taking place in responsibility and accountability from the group to



the individual. Previously the group gave a passport to life; now one must grow as an individual; each one must internalize values for himself. From one viewpoint, the group cannot do this for the individual; and correlatively, the individual can no longer "get lost" in the group.

The second general feature evident in what has preceded, is a search for meaningful structures: "All formation has as its primary task to offer a meaningful structure which allows for a creative use of the student's energies." This is a principle on which all guidelines for formation must rest. Our problems today are not related to the fact that we are too modern, too liberal, or too progressive. They flow, rather, from the fact that we do not have as yet the meaningful structures through which we can help the student give form to his many as yet undirected and unfocused potentialities.

Finally, we may point to the re-emphasis of the insight that individuation occurs by means of the common life. In a house of formation one's self concept flows almost totally from intra-community factors: recognition by authority, acceptance to the next level of training, emergence of the individual through attempts at self-expression in a non-threatening environment, the perception of growth through learning, etc. Because of the only limited apostolates possible for trainees, the "feedback" that is supportive of one's own worth and relevance is derived al-

most completely from the common life.

### Unified Approach

There is an evident attempt to effect a unification in formation at the various levels. This means that there are not necessarily different objectives from one level to the next, but rather a deepening and intensifying of the objectives begun in pre-novitiate and continued on into post-novitiate. In a sense, objectives are brought together, simplified, made one.

The Holy Name Province, e.g., states that to foster the interiorization of communal and apostolic values, the formation process envisions for the individual a human, spiritual, academic, and apostolic growth which is both gradual and unified. In the same report we read that the novitiate year should follow logically on the training received thus far and prepare the young man for subsequent training and the life he will lead in the province in future years. It is not a year of different aims and values, but one different only in its intensifying of these same aims and values.

The Immaculate Conception Province (New York) provides a clear expression of this point running through all levels. The **minor seminary's** objectives emphasize **growth in manhood**, training in Christian leadership, peer-group experience, and academic formation, as well as spiritual and moral development. The goal of the **college seminary**, as of all formation,

is to help young men develop fully as possible as human beings by fostering a due degree of human and Christian maturity. **Novitiate** experience should be sequential: Proper articulation of the whole formation program will reinforce rather than reject experiences along the way, especially at the novitiate level. Educational personnel, without advocating deadly uniformity, should realize the need for unity in essential matters affecting the students' and friars' lives and vocations in the Order and the Church. **Post novitiate:** We hope to aid them to achieve **human, Christian and Franciscan maturity** according to the ideals of the gospel and the example and teachings of Saint Francis.

The Holy Savior Custody likewise insists that "the objectives of post-novitiate are the same as those of our pre-novitiate program," and the English Province recognizes an underlying principle in formation: that of "graduality," which is governed by the spiritual and psychological maturity of the candidate, particularly with reference to the areas of prayer, work, and community life, the intensity of which is determined by the person's psychological and spiritual maturity. The candidate is gradually introduced into these areas in the novitiate; a fuller stature of these are expected in post-novitiate. And the Irish Province adds a final support, saying, "The post-novitiate program for brothers is to consolidate and deepen what had been learned in pre-novitiate."

### Attitudes and Values

Formation happens not because a candidate is fitting into a fixed structure and into a worked-out molded program, but because the structure is helping him develop attitudes and values which he internalizes.

On the minor seminary level, says Immaculate Conception in New York, the emphasis has shifted from molding into a fixed pattern to forming attitude and fulfillment.

Regarding objectives in the Assumption Province's college program, emphasis is on the following: the internalization of values, particularly the gradual integration of gospel principles; a positive approach to life, as manifested by such qualities as joy in living, co-operation; a deepening sense of being at ease with oneself and others; a sense of happiness and well-being, a sense of trust, thus contributing to the general overall atmosphere of the life style.

The concept of formation that thus emerges from the various provincial reports on the subject is, then, that of a process freely accomplished by the individual himself with the help of his community and especially the trained personnel assigned to foster that process. It is, like every truly progressive reality, a gradual thing—a development quite literally organic in nature, wherein values, attitudes, and ideals are assimilated and implemented precisely to the extent that they are unified, gradually deepened and perfected, and freely accepted and esteemed.



## In Fear and Trembling

"Serve the Lord with fear;  
rejoice before Him in trembling."

Because I fear  
I might not hear  
Your whispered: "Daughter,  
Walk upon the water!"  
I shall serve you, Lord,  
In leaning on Your word.

And fear be all my grace.  
My gaiety—Your Face  
Hid in remotest bliss  
Penetrated by my kiss.

The high romance  
Of hope's bright dance  
Needs elevation  
Past my station.

Except by practised tremble  
I find the vast ensemble  
Of cosmic dance is grace  
Shaken by Your Face.

So shall I serve you, Lord,  
Who laughed; and there was Word.

Mother Mary Francis, P.C.C.

## Dance, Franciscan, Dance!

Sister Jane Frances Omlor, O.S.F.

My widowed mother sarcastically says as we both walk around our spacious beautiful Motherhouse grounds: "Man, I wish I had the vow of poverty."

An Ursuline friend writes a disturbing letter, reacting to professionalism among Sisters: "Yes, oh yes, I would believe the beautiful wardrobes of poverty nuns! Convents with wall-to-wall carpeting, color TV, deep-freezers stocked to bursting point, etc., etc.... that may well explain the rich, plush, extravagant career women vowed to poverty."

And I, a Franciscan of all things, cringe... ashamed of these accusations based on just plain visibility. What can you say when you see! I see thousands of white elephants glaring at me, and then I see me—identified with it all.

Yet I see something else. I see a burdened people, lumbering along with the weight of too many pos-

sessions and worldly worries. Our structures which are threatened with extinction are forcing us to make a decision. Not so much a decision as to whether these white elephants should die or dance, but whether or not we are going to die or dance. What direction are we going to take?

Francis makes it quite clear. How many more theologians will we have to hire to tell us what Jesus meant when he said, "Sell all you have, and give it to the poor, then come, follow me"? How long will it take us to understand and joyfully accept the YES of Francis?

The YES of Francis was strongly seen at Wheaton, Illinois, last November. Two hundred and twenty Franciscan men and women gathered for a week of prayer and search. After a week of constant creative tension, serious thinking, and self-confrontation, one sensed that the general realization was

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that we would have to die first—then we could dance.

Now, there were some dancers with us whose presence moved hearts, touched minds, and disturbed bodies.

What a joy it would be to be as free, serene, and trusting a dancer as Dorothy! Dorothy Day, co-founder of the Catholic Worker Movement and 75 years old, blessed us all with her presence. Sister José Hobday, a Milwaukee Franciscan now preparing to be with the American Indians, brought a flare that was as radical as "I would love to call for a decision that would say, I'll get rid of the name if I don't want to live it. I think the whole Franciscan world would renew a lot more deeply if we'd make genuine choices, such as saying that we're a real Christian community but don't want that Franciscan handle."

Bob, Paul, Warren and Mel—Franciscan priests and brothers who live in Chicago's uptown—have truly become friars minor. In the presence of the poor it all makes so much more sense. The scholar and servant, Father Sergius Wroblewski, who lived in institutions for twenty-five years and finally got the chance to live the life as he saw it, inspired us to another way. He's living that way in a small community in the presence of the poor of Chicago.

These dancers died—in more realistic terms, they became poor.

But how? And do you have to? Is there another way? But I have to live this way, because of my job; because of the people I'm with....

Most of us were thinking that maybe we could still more or less continue as we had been, but as the week progressed it became clearer and clearer that the Franciscan way is more narrow than we'd thought. There is a Franciscan priority—to live as freely as possible from the goods of this world. The Third Order Rule states it this way: "At a time when men were so taken up with the pursuit of the goods of this world and so torn by civil strife, God raised up a man who showed another way." Talk about Situation 1972! Our society today needs to see an alternative way of living. Life itself calls for a more limited, disciplined, integrated direction. Franciscans must be people willing to live this way.

Dorothy Day shows us another way. She is a humble servant. She is worthy of the hard saying of Vincent de Paul: "You have to love me very much to make me forgive the bread you gave me," as daily, hundreds of people are nourished at the hospitality house in New York.

Her gentle ways were interrupted when she repeatedly warned us of involvement with the government. "We should not serve the State but think in terms of personal responsibility. Do as much as you can on your own, God will provide the rest. If you don't, you'll set up a pattern—taking more and more from Caesars. The less you have of Caesars, the less you have to render to Caesar."

We are trying to get out of the bind we're in, yet trying at the

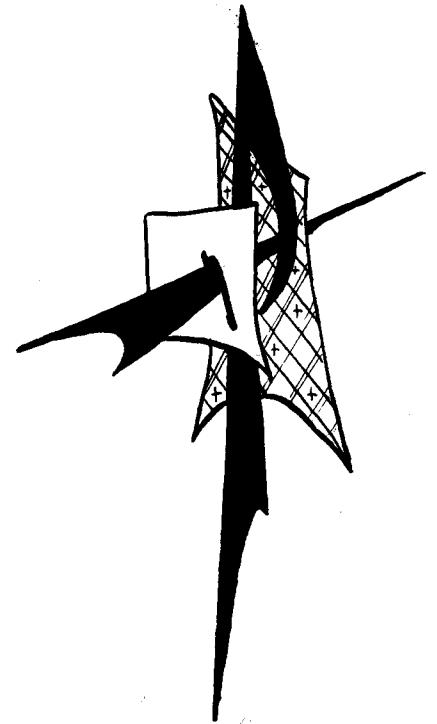
same time to get government money for our schools and hospitals. Dorothy indeed thinks that this present financial crisis is a great blessing. And indeed this can be true, if we depend more on God and each other, rather than our institutions and the security of insurance, retirement programs, government funding, and the other ways of the world.

Father Sergius warned us of the dangers of consumerism, the evils of capitalism—systems that the Church and our Order have conformed to much too readily. He explained that capitalism is alienating the middle class and transforming them into consumers so that their whole point of view is one-dimensional. "Middle America is really becoming atheist of the market place; they are so preoccupied with things. The whole system of advertising is doing this to them. By being prophets, we have to be critics by our life style and say what it is that makes life truly human. Capitalism simply splinters community. What they do is run after profit—move into a better community, live more elegantly, and look down upon the rest. This is what the economic system does to them. We must show brotherhood."

Jesus saw this factor of competition, exploitation, in his own day, and he introduced a new principle for building community and society—servanthood, humble service. Yet the Christian community has always tended to divide up into classes: the dominant and the

dominated, the rich and the poor, the superior and the subject. Yet God raised up a man who showed another way. Francis appeared on the human scene at the time of feudalism and took a prophetic stance against lordship by the espousal of servanthood.

And here we are—living in the midst of exploitation, grave injustice, and ecological crisis. Are we a threat to this society? Do we even make anyone uncomfortable? On the whole, we have conformed, we are consumers, we have kept right up with the Joneses, the Notre Dames of Indiana, the Immaculate Conceptions of Washington, the St. Patricks of New York,



the St. Marys of San Francisco. Sergius bluntly exclaims to this: "If in the concrete, we have lands and buildings and comfort, then we have power and capital and status, and we are on the side of the rich and the powerful who exploit."

It's very easy to blame those institutions and very difficult to start where it is. What about the useless luxuries in my life; how do I give in to this consumerism? Father Alan McCoy says that "just as you cannot expect the gospel to be accepted wholly by people with empty stomachs, so also you can't really preach the gospel if you are the person who took the food and made this hunger." Can our brothers in Latin America see Christ in us when they have had their raw materials taken away from them by us for our luxury?

Father Bob Powell believes that voluntary poverty should be preached and asked to be vowed not only by us who are religious, but by every man, woman, and child on the face of this earth, simply from a sheer ecological point of view. "Yet how can we ask this world to limit their consumption of we ourselves are sitting on such high piles of wealth? If our word is to be credible, it has to be embodied in our option of where we live and how we live."

Dorothy makes it very simple when she says: "When you go to the market place, look at all the things that you can do without."

All the things that we can do without. Get rid of all those things, and then go to the Lord and be

filled. Talk and excuses about spiritual poverty must seriously be tested by your fruits. Sister José strikes close when she says, "If I have spiritual poverty and spend all my time protecting the reasons why I keep everything; if I have spiritual poverty and worry and worry in my conversation and decision about what I eat, what I drink, and what I put on my back. ... 'By your fruits you shall know them', says the Lord." Sister challenged us to test our poverty against the have-nots, and to look at it also in the areas of prestige, security, possession, comfort, and disposability. A little further, then: live close enough to people who do live with all of this. "Go to the poor because you need to learn how to be poor, how to wait."

Why all this stress on poverty? Brother Warren brought to mind that there always has been a fight in our Order on how poor we should be. Shouldn't we pick on something else for a change? Sister José, in her many experiences with Franciscans throughout the country finds that so often poverty is at the heart of what keeps the joy and freedom from being expressed. "My own experience is that prayer seems to flourish more profoundly, people seem to live together in a different kind of charity, when they are living with the poor. Where there is more lack I often find more life, more prayer, more joy."

Yet Father Paul La Chance warns, "Material poverty chosen for itself leads to hardness, ignorance, and thinking how poor we are." Father

Bob believes that Franciscan poverty is possible only in a love community. This brings us to the deeper dimensions of prayer and community.

Poverty chosen for its own sake can take a Franciscan on a real ego trip. Great pleasure and satisfaction can come from being grubby to the point of attracting attention. Attracting attention is being a sign, but you have to emit something more than your own petty grubbiness. This is where the communal dimension of poverty is of value. Individually, you must internalize your expression of poverty and be responsible for it. Communally, you must be willing to be purified by the community—by others with other viewpoints, who will test you. Community must discern with you. There is a real cross in this conflict, but also a real lasting growth—especially when you know that your community loves you, trusts you, supports you, and also challenges you.

According to Father Bob, community determines the degree of your poverty, your detachment. People have a need for some kind of security and when that security does not come from other people, man finds it in things or in situations. "You have to be in a community that enables you to let go of these things. When you know you are loved, then you can gradually let go."

Creating a real community is a risk, a giant undertaking. You have to lay your life open, right on the line. Father Stephen Mannie puts

it this way: "Our eggshell might be cracked, but you can't go along being a good egg forever. Either you hatch or rot."

Hatching is hard and takes faith. Father Nicholas Lohkamp reminded us of this with a call to faith. Faith as a way of life. Faith that is evident and visible—we are believers. "If Franciscan community is to come about, it has to be in a prayer community. Insofar as we are engaged in community life, giving visible witness to faith within us, permeated in a prayerful atmosphere, we would be able to answer, or say something at least, to the deepest needs of people. What's it all about, is that all there is?"

Father Bob echoes this by exclaiming, "I couldn't live it without prayer. I didn't give my life only to help people get out of the ditch, but to bring them to something much wider than any political or social redistribution of wealth could bring them." Bob is convinced that you must take the miseries and frustrations of the people to the Lord. Where else can you gain the strength? Bob expresses the stance of his community when he says, "Our poverty, our powerlessness, our minority has its root first before God. We are all beggars... I find it almost impossible to live in the midst of the poor without the contemplative as a strong and consistent element." That's why the topic sentence for the Rule in their house is: "But above all else we should seek to have the spirit of the Lord at work

within us as we pray to him unceasingly." Again Sister José, "...where there is more lack I often find more prayer."

Empty yourself and then go and be filled.

Our dancers have created for us a marvelous dance of life; hands and hearts linked together, they have formed a chain. Community deeply rooted in faith, nurtured in an atmosphere of prayer, then blossoming into a sign of simplicity, powerlessness, and minority.

Our dancers are all different people who wear different shoes, who take different steps; but they all dance to the same song—a uniquely Franciscan song. Francis sang it straight, and he sang it from the cross. Sister José sings extravagantly, "As Franciscans something has to come off strong and sharp and clear with us about our call. Francis saw his call as one to live Jesus Christ as thoroughly

and totally as he could discern him and to be purified..." In the midst of power, Francis was powerless. In the midst of wealth, he was poor. In the midst of status, he was little. Francis was free, and he danced.

The dance of many Franciscans has become top-heavy, and we're beginning to get exhausted. We've been running into too many build-ings, too many possessions, too many silly obstacles. We've lost our balance, and you can't dance without balance. There are too few of us, dancing with the least, the oppressed, the poor. We're identified in so many ways with the have's and super-have's. It's fine to dance there—if we dance as Franciscans, God's poor ones—but first we have to gain our balance.

Or I should say, first we have to die; we have to become poor, then

dance, Franciscan, dance!

Francis lived eternity in the present moment. He wasn't concerned with his looks, the habit he wore, or the dusty sandals; he could have cared less about the horses, or the fasts, or the rules themselves, few as they were in those days, as long as the life of the Spirit of any living thing was in distress and needed NOW, at this precise moment, an innovation or extravagant splash of the rare ointment of human understanding recorded only in the little book of the Gospels which he understood so well.

—Frederick McKeever, O.F.M.  
in a Chapter Homily

## Affirmation of Franciscans

Gathered at Wheaton, November 1971

The Lord revealed to me  
that he wished me to be... a new kind of fool...  
the likes of which the world has never seen before.

As a body of men and women who profess Jesus Christ as their Lord,  
and who claim Francis as their brother,  
we declare, in hope,  
that these words are meant to become realized in us  
this day

as we search for a WAY to become GOOD NEWS TO ALL MEN.

We acknowledge that the WAY is an Exodus, in a world oppressed  
by the sin of men

who tend to lord it over one another,  
whose guilt we admit in ourselves,  
whose crying need for redemption we share,  
whose plight has moved the heart of a merciful God  
who came as one of us  
promising a life where all men are as brothers  
and leaving us a power, completely beyond our powers,  
to help make this future possible.

While we know that God is present everywhere,  
nevertheless, by the pattern of His comings,  
we seek Him

like Francis before us,  
especially among the poor.

We recognize as God's poor all those  
who suffer brokenness  
of heart, mind, body, dignity, and relationships.

To all these suffering their powerlessness,  
be it social or moral,  
we are convinced we dare not go, except  
as men and women who have nothing to lose,  
who seek to gain nothing,  
and who expect to receive more than we offer,  
though it be our all.

It must be clear that the power we offer comes from God through Jesus.  
Through this power we see the world  
even in its ambiguities  
and behold its truth, goodness and beauty.

Ever watching for signs of the New Creation,  
we affirm, with our Creator:  
Yes, indeed, IT IS GOOD!

We believe that this transforming power  
inheres in the lived sign of fraternity  
which expresses the truth of being a people,  
forgiven and forgiving,  
reconciling, ministering and celebrating their gifts with joy.

In this disarming simplicity of life,  
and careful to let the Word of God test us daily,  
we intend to wield the two-edged sword  
of unconditional love  
and a cutting challenge  
to the world's values and the dominance of the powerful.

In so doing,  
we attempt to run the WAY of Francis.  
We recognize in him a man divested of illusions of grandeur.

Being totally over-taken by a God  
who became one of us,  
Francis purposely sought occasions to draw closer to the out-  
[cast,  
believing that there, above all, he would find his God.

In this way he served them with genuine conviction of his own identity  
as a lesser brother,  
whose privilege it was to be among them.  
This too, is the call we hear.  
We believe it is what Francis called "the better WAY."

In the image of God's Son,  
we earnestly strive to grow into the poverty  
born of love  
which heals the world.

In the mystery of this call we commit ourselves  
to that continuing change of heart  
which is inspired by the self-emptying of Jesus  
and which is heard in the cry of the afflicted.

By continuing growth in awareness and inner freedom  
we hope to become His Body,  
given as bread to a starving world,  
ready to be broken,  
to be shared,  
to be consumed.

We acknowledge that this WAY unfolds  
through the power of an unceasing call  
which becomes louder among men who are trapped in a prison  
forged by cultural sins  
of exploitation, domination, prejudice and alienation—  
men who are so poor  
they have no voice, no vision, no honor, no hope,  
no sense of themselves  
nor of their destiny as children of God.

We commit ourselves to a life of solidarity with these poor,  
coming to them in the mystery of mutual salvation,  
knowing that in some paradoxical way,  
it is they who heal us.

In heeding this call we find it confirmed  
in the desert of one's conscience  
after a struggle, like Jacob's,  
which yields the blessing of a call  
to joyful worship and compassionate service.

Like Jacob, however,  
we leave such a struggle  
wounded by the darkness in our own hearts,  
wiser in discovering life's truth,  
and able to recognize our likeness  
in everyman's sin and struggle.

We believe this is the time of a renewed Pentecost.

The Spirit of God has fallen fresh on us

with a call to become

WISE FOOLS

who in striving to be loyal sons and daughters of the Church,  
do not hesitate to speak to her prophetically  
after being chastened by the fire  
of prayer and experience.

We know that this venture is a journey of the spirit

which each undertakes

from varying points of departure.

We respect this variety

and rally in support of one another's intention  
to run generously on this WAY.

We seek to:

Refuse all personal expressions of status (titles, privileges, etc.) in order to be very simply the brothers and sisters of all.

Choose homes which bespeak poverty in solidarity with the poor of the world.

Practice a hospitality expressive of our universal brotherhood.

Celebrate the beauty and goodness of all God's world by creatively ministering to ourselves and others the gifts of color, sound, taste, etc.

Wear clothing which bears witness to the radical choice to be one of God's poor.

Select and use the means of transportation, personal communication, and recreation as the poor would select and use them.

Enjoy in thanksgiving the simple, frugal fare of a people on pilgrimage.

Reject all goods produced by man's exploitation.

Reject the pretensions in whatever we possess.

Deepen the primary bonds of community life as the essential witness to the world.

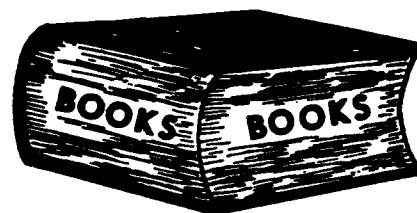
Extend our brotherhood in Jesus to ever-widening dimensions.

Give the widest expression possible to corporal and spiritual works of mercy.

Give and live our lives for the total liberation of every person as willed by Christ.

Educate ourselves to the cultural sins of abuse and exploitation in our capitalistic, consumer society.

Patiently and consistently strip away the non-essentials which clutter our lives and obstruct the realization of the Good News.



**The Sunday Readings: Cycle A (1).**  
By Kevin O'Sullivan, O.F.M. Chicago: Franciscan Herald Press, 1971. Pp. ix-419. Cloth, \$7.50.

*Reviewed by Father Charles V. Hayes, O.F.M., a member of the Mission Band of Holy Name Province.*

It has been said that there is no easy way to prepare a good homily. With this saying, I think, most priests agree, because a good homily requires both work and inspiration. In *The Sunday Readings*, Father Kevin O'Sullivan offers a welcome help to priests in the work part of the good homily. By "work part" I mean the basic scriptural research and interpretation of the readings for every Sunday and Holyday of the year.

As to the second need for a good homily, inspiration—well, inspiration is a personal thing, and although Father O'Sullivan's presentation may often trigger inspiration or help to

feed it, it is more for the work part of a good homily that this book is valuable. This is not to say that each of the Applications (homilies) given is not useful. It is indeed. Very useful. Each may be used as it is, or because of the combined richness of the whole presentation each may be adapted, enlarged, or modified to suit the particular needs of the preacher and his congregation.

Although Father O'Sullivan is a noted scholar, his presentation in this book is not too deep or too detailed. It is direct, simple, readily understandable, and suited to the needs of the average Sunday congregation and the priest who preaches to that congregation. There may be no easy way to prepare a good homily, but *The Sunday Readings* is a very valuable and welcome aid in making that preparation easier.

**The Meaning of the Sacraments.** By Monika Hellwig. Dayton: Pflaum/Standard, 1972. Pp. 102. Paper, \$1.50.

*Reviewed by Father Robert Gavin, O.F.M., M.S.Ed., Assistant Pastor, St. Francis of Assisi Church, New York City.*

The contemporary attitude toward the sacraments seems to be characterized by a falling off of apprecia-

Fergus Kerr, O.P., is represented by "Eschatology as Politics," in which he expounds Moltmann's thesis that Christianity is essentially eschatological; its primary content, a hope in the future promised. When believers genuinely conduct their lives and thought in light of their hope in God's rewards, he maintains with Moltmann, then a real tension will inevitably arise between the believing community and modern society.

In "The Future at Brussels," Father Gregory Baum describes the benefits resulting from the meeting of the International Congress of Theology, which met in Brussels in September of 1970. There were three main themes discussed: a willingness on the part of theologians to acknowledge mounting non-conformism in the Church; theological pluralism; and, finally, speculation on the institutional or structural reality in the future Church. Father Baum avers that such discussion may be prophetic for

the further development of the Church.

The last article, by Cardinal Leo Suenens, "After Vatican II," serves as a fitting conclusion—it summarizes the results of the Council and points out a number of items of "unfinished business." The Council Fathers themselves discovered that they had overlooked some important problems and only half solved others. What cannot be denied by way of real accomplishment, Suenens observes, is that Vatican II presented the world with a new image of the Church and her mission in the world.

Since the authors of the several articles in this volume enjoy a reputation of high regard for their expertise in current Catholic theological thought, this compilation will help the busy Catholic become aware of this theological progress. It can be of immense value for those Catholics who have not done much reading in theology or have not understood what they have read.

## BOOKS RECEIVED

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- Edman, David, *Of Wise Men and Fools: Realism in the Bible*. New York: Doubleday, 1972. Pp. vii-229. Cloth, \$5.95.
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- Lonergan, Bernard J.F., S.J., *Method in Theology*. New York: Herder and Herder, 1972. Pp. xii-405. Cloth, \$10.00.
- McIntyre, Marie, ed., *Parents: You've Got a Lot to Give*. Notre Dame, Ind.: Ave Maria Press, 1972. Pp. 125. Paper, \$1.35.
- O'Connor, Edward D., C.S.C., *Pentecost in the Modern World*. Notre Dame, Ind.: Ave Maria Press, 1972. Pp. 48. Paper, \$0.60.
- Reichert, Richard, *The Real Thing: The "Good News" for Modern Youth*. Notre Dame, Ind.: Ave Maria Press, 1972. Pp. 125. Paper, \$1.95.
- Salz, Victor, *Between Husband and Wife*. Paramus, N.J.: Paulist Press, 1972. Pp. vi-282. Paper, \$1.95.

# the CORD

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## COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the September issue of THE CORD were drawn by Sister Marie Monica, O.S.F., of St. Stephen's Mission, Wyoming. Sister Barbara Marie, however, illustrated her own review of *Reflections*.

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## EDITORIAL

### The Non-Issue of 1972

"A man who can't end the war in four years," declared Richard Nixon in 1968, "doesn't deserve to be reelected." Now, Mr. Nixon's real concern was not this statement, but rather its implied obverse: "A man who can [does] end the war in four years does deserve to be reelected." This second statement, however, cannot be allowed to stand even if one wants to prescind from the myriad other factors besides the war which would enter into a complete evaluation of the Nixon candidacy. Rejecting another well known Nixon statement, therefore, we insist that the war most certainly is an issue in the 1972 elections, even if (per impossibile) the conflict itself and all the political, economic, and social issues it entails have been completely resolved by election day.

More exactly, it is Richard Nixon's conduct of the war during his four years in office that is the real issue. To reward him with four more years in office, for the systematic deception of his countrymen, the environmental devastation of another country, and the genocidal slaughter of its inhabitants, would surely be an outrage against the inmost moral fibre of our nation.

We do not pretend that Mr. Nixon rejoices at the sight of pictures of napalmed babies, or that the recent count of 100,000 innocent civilians slain by excessive American firepower<sup>1</sup> fills him with glee. And we do understand that a do-or-die defense of our own countryside might make such horrible side-effects as these genuinely inevitable, if deplorable risks. But the pertinent facts of this totally unnecessary and immoral conflict

<sup>1</sup> See Kevin Buckley's report in *Newsweek*, 6/19/72. Some readers, in reaction to our article, "Blessed Are the Peacemakers," *THE CORD* 20:1 (Jan., 1970), 19-29, were aghast at the bloodbath they were certain would be unleashed if we just "picked up and left" Viet Nam at that time. We welcome their comments on the B-52 raids of the past couple of months.

have by now been adequately documented. Mayor Richard Daley's demagoguery before the Democratic Party Platform Committee notwithstanding, these facts are easily accessible to all of us. That the American people have not yet acted with resounding finality upon those facts is a tribute to the propaganda mills of Washington and Wall Street, and to the myths which keep so many of us believing that we have a real knowledge of and voice in what goes on in the privy councils of our government.

Catholics are among the most guilty in this adoption of a head-in-the-sand, uncritical hero-worship of their leaders. As Msgr. John Tracy Ellis recently pointed out, American Catholics have been notoriously reluctant even to examine critically, not to speak of condemning prophetically, the abuse of American economic and political might.<sup>2</sup> The reasons for this overly circumspect, more-patriotic-than-thou outlook are well enough known by now, but one would hope too that by this time we have overcome our inferiority complex. It is high time that we realized, at long last, that the identification of the gospel with American power, interests, and perspectives has been more often a betrayal than a service of the gospel.

Of course it is deeply painful to face up to this sort of judgment. But just such a painful transvaluation is urgent, if Americans are to come to grips with the facts of Viet Nam and repudiate their murderous leadership. Needless to say it is impossible in this short space to enter into all the sickening details of what we have been doing in Viet Nam; nor should it be necessary to show the extent to which our commander-in-chief is personally responsible for the whole atrocious mess. For present purposes we want to make only one, rather simple point. A man who may have ended the conflict by election day, regardless of the means used, does *not* on that account deserve reelection. The war is an issue in these 1972 elections. If, as we believe, Richard Nixon should be impeached and forced to stand trial as a capital war criminal, it is no plea in his defense to point out that he plans, on November 7 (1984?) to have no American soldier west of Honolulu.

*Fr. Michael D. Mailhot, OFM*

<sup>2</sup> Msgr. Ellis's remarks, made at a seminar in San Francisco, are recorded in Anne Tansey's article, "Patriotism in the Parish," *Franciscan Message* 26:1 (July-August, 1972), 27-31; see p. 29.

## Recent Trends in Religious Formation

Placid Stroik, O.F.M., and Roch Niemier, O.F.M.

In the first half of this presentation, last month, we endeavored to distill from the various provincial reports a general notion of formation for religious life as it is understood today. Here we shall

consider in greater detail the objectives sought at the specific levels of formation, and, toward the end, deal with two areas of particular concern.

### The Various Levels of Formation

#### Adolescents, Ages 14-18

Traditionally, most provinces operated schools (minor seminaries, or high schools for Brothers) for adolescents, ages 14-18, that served the purpose of introducing students to religious life. For the most part these schools sought to prepare a student for immediate entrance into the novitiate. As of mid-1971, there are three trends among the various provinces: (1) maintaining exclusive objectives, (2) developing diversified objectives, and (3) dissolving objectives.

**1. Maintaining Exclusive Objectives.** St. John the Baptist Province (Cincinnati) and Sacred Heart Province (St. Louis) maintain schools for adolescents with updated curricula, appropriate social aspects, but exclusive orientation to the development of a young man

interested in joining the Franciscan Order—and, in particular, the priesthood. The objective is exclusive in the sense that a young man participating in this program is to have a verbalized intention of preparing for the Franciscan Order. As the St. John the Baptist Province sees it, emphasis is placed on the value of orienting an adolescent toward the priesthood in the Order. The Sacred Heart Province emphasizes the Franciscan Philosophy of Life offered to the students through their minor seminary program.

**2. Developing Diversified Objectives.** The Immaculate Conception Province (New York), Assumption (Wisconsin), Santa Barbara (California), and Irish Provinces operate secondary schools (usually with a large part of the faculty

being Franciscan) for adolescents, ages 14-18. These schools at one time or another were exclusive in their objectives. Recently Immaculate Conception began accepting a small number of non-seminarians. Assumption has always accepted students having no intent to study for the priesthood. Santa Barbara has opened its school to students with Christian leadership and quality education as goals and minority students with quality education as a goal. Ireland went to diversified objectives 30 years ago. The principle allowing for this diversification is expressed thus by Immaculate Conception: "The emphasis has shifted from molding into a fixed pattern to forming attitudes and fulfillment. Consequently it was found possible to accept also a limited number of non-seminarians from local communities as day students." The Assumption Province bases its diversification on the commonality of values in the education of all adolescents, who can be helped toward general Christian development as a group without interfering with particular vocational intentions. Santa Barbara stresses community, spiritual growth, and responsibility as values common to all three programs and therefore viable as a unit. Ireland opted for an "open" program on the view that it might be healthier to educate boys in the more open and less rigid atmosphere; but economic pressure is also noted as influential in the adjustment made some thirty years ago.

**3. Dissolving Objectives.** St. Jo-

seph (Canada), Holy Name (New York), St. Casimir Custody (Maine), Holy Savior Custody (Indiana), and Immaculate Conception Province (England) have recently abandoned schools for adolescents. Basically, the reasons given were (1) economic—heavy expenses with little results; (2) ideological—Immaculate Conception (England) noted that teachers (friar-priests) did not consider this type of work to be a Franciscan apostolate. Also they noted that some parents prefer to have students finish their education in home environments. (3) St. Joseph (Canada) noted that it appears preferable to have candidates for the order study at schools most ordinarily attended by the local population.

All three of the above approaches are commended in the Decree on Priestly Formation and noted in the "Program of Priestly Formation" issued by the National Conference of Catholic Bishops (1971), p. 79. These approaches as noted in the program are (a) seminary high school, (b) modified seminary high school, and (c) pre-seminary programs, i.e., students remain in schools in their home town but in contact with spiritual directors. The General Constitutions of the Order endorse Franciscan minor seminaries or other special institutions (Article 169). It may be of interest to note that this article appears under Title III: "Fostering Vocations," rather than under Title IV, "Probation."

Both provinces with exclusive objectives on the minor seminary level indicate a decreased and de-

*The authors are both members of the Assumption Province and experienced in vocation work. This is the second and concluding section of the study presented at the Oak Brook Conference last year.*

creasing enrollment, however, as a key concern. This is measured against the layout of men and money. Maintaining the program is motivated by a reasonably good student body and the lack of any other viable option for fostering vocations—but decreasing provincial support poses an increasingly grave threat to their continued existence.

The provinces with diversified objectives find it hard to justify the outlay of money and manpower for programs that no longer conform to the original intent of their charter and whose current approaches yield few vocations.

Those provinces with “pre-seminary” programs are not concerned about financial and manpower expenditures, but neither are they getting many vocations.

### College-Level Students

This second level seems to be the object of most concern for the various provinces. “Pre-novitiate” refers to college level preparation of lay students not yet committed to religious life.

**1. Objectives of Pre-novitiate Training.** All the Provinces have, without exception, adopted as their own the objectives stated in *Renovationis causam*: (a) to formulate a tentative judgment on the candidate’s aptitudes and vocation, (b) to verify the extent of his knowledge of religious subjects and, if necessary, to complete it, (c) to permit a gradual transition from the lay life to that proper to the novitiate, (d) to secure assurance that the candidate be en-

dowed with such elements of human and emotional maturity as will afford grounds for hope that he is capable of undertaking properly the obligations of religious life.

Two different emphases seem to emerge. In some provinces the Franciscan factor is most immediately specified. For example, Santa Barbara in its program for non-clerical candidates states: “The primary objective... is to provide an acquaintance with Franciscan life and ideals and with basic Christian doctrine.” St. Joseph Province states that it wants “to allow the candidate an intensive and prolonged experience of the Franciscan life before the period of the novitiate”; and Sacred Heart, that its objective is “integration into the Franciscan Community.”

In other provinces human and Christian maturity is put as the immediate specified objective. Holy Name’s clerical program, e.g., says its more immediate objectives are “to help each candidate reach his full human potential; to determine if [he] has the personality, strength and faith commitment to live as a celibate religious in community; and to develop in each individual a sense of personal and communal responsibility.” Immaculate Conception (New York), Assumption, and St. John the Baptist all express substantially identical aims.

**2. Implementation of These Objectives.** Several different trends appear as these ideals are applied. Some say the objectives are best accomplished by immediate and total insertion into a formed com-

munity. St. Joseph (Canada) says, e.g., “The realization of these objectives supposes a thorough integration into the life of the community; sharing responsibilities, living the life of prayer and generally taking part in all that makes up the everyday life of a community.” Holy Name’s Brothers’ Program adheres to the same practice, and so does the Holy Savior Custody.

Others say that these objectives are best attained outside a formed community but with at least one friar or a team of friars. This view is based upon the principle of gradualism found in the decree *Renovationis causam* and espoused, most notably perhaps, by the Assumption and the Santa Barbara Provinces. In the Holy Name Province cleric program the students enter more or less closely into the formed community (moving physically into the friary, for one thing) only in their senior college year.

Still other provinces—such as St. John the Baptist, Sacred Heart, and Immaculate Conception—have lay students in close proximity with temporarily professed religious and a formed community. It is not clear just how closely the two groups are related in daily living situations, or how the lay and simply professed relate to the formed community who are usually in the same house.

**3. Principles Involved.** The principle behind the trend toward full and immediate insertion into a formed community seems to be that of “participation,” while the trend embodying gradual insertion

seems to be that of “gradualism.” The two are not so much opposed as marked by varying emphasis. “Participation” is most succinctly expressed, perhaps, in the Holy Name Brothers’ Program: “Living in and participating in Franciscan fraternity is believed to be the chief formative agent.” And “Gradualism” may best be expressed as in the report from the English friars which says, “According to *Renovationis causam* graduality is governed by the spiritual and psychological maturity of the candidate, and is considered a valid principle to be applied throughout formation.” Spiritual and psychological maturity is attained gradually, of course, throughout all levels of preparation for the Franciscan religious life. Prayer, therefore, work, and all other aspects of the trainees’ lives must be geared to the maturity-level attained by the individual.

Provinces opting for “Participation” seem to attach different interpretations than those opting for “Gradualism” to the directive prescribing a “gradual transition from lay life to a life proper to the novitiate.” In the former cases the term gradual is apparently applied to the intensifying of requirements placed upon the candidates, whereas in the latter it applies to increased contact with friars as well as the adoption of rights and duties proper to a formed community. In both cases participation in group functions is applicable, although in the former case there are more friars involved from the start.

The distinction made by the friars from England as regards "forming community" and "adapting to community" seems to apply especially at this pre-novitiate period. The point here is that candidates should be given the chance to form or create or develop their own ability to make community, not just imitate the community roles of friars who make up the professed community. Too early an insertion into a professed community seems to prevent the candidates' searching out and identifying their own personal assets and strengths.

### Novitiate

As regards the objectives of the novitiate, all the provinces appear to follow the guidelines spelled out by the General Constitutions. But the phrasing of the objectives sometimes varies widely from one province to another. The Assumption Province, e.g., says that "the novitiate is a culmination of the candidate's introduction into religious life," while Santa Barbara Province says the novitiate is to provide an introduction into our fraternal Franciscan life of prayer and apostolic work. Holy Name Province speaks of intensifying aims and values, while the friars from England and the St. John the Baptist Province speak of "initiating" the candidate into religious life.

Perhaps phraseology is unimportant—obviously the stress in all the provinces is on four incontrovertibly fundamental factors: (1) intensive prayer experiences of

various sorts, (2) solid theological instruction on religious life, Franciscan ideals and values, (3) developing the technique of living in fraternal community, and (4) awareness of, and some involvement in, province-sponsored ministries.

Besides the need of competent novitiate staff, two provinces referred to the lack of quality in the students. Particular attention was given to the students' lack of adequate psychological and Christian maturity, and doubts were expressed about the novices' enthusiasm for religious experience.

In line with the directive of *Renovationis causam* that the novitiate be put off to a later age, there is no evidence of any province accepting candidates into the novitiate immediately after high school. The reports indicate that it begins either after the second year of college or the fourth year of college, or at 21 or 22 years of age.

In the reports which mentioned duration, the novitiate varies in the respective provinces from twelve to twenty-four months. Saskatchewan, Malta, and England have a one-year continuous novitiate. Assumption Province has eighteen months; and St. John the Baptist has twenty-four months. The last two provinces just named, however, split their novitiate period into five segments.

The reports reveal a strong trend that novices and professed friars have a mutual openness to each other, based on the very principle of fraternity and generally ex-

pressed in sharing many aspects of our life: e.g., prayer, meals, leisure.

### Post-novitiate Programs

Investigation of the provincial reports on the post-novitiate program reveal the following situations.

Some of the provinces have clearly worked out programs which are in operation: e.g., St. John the Baptist, Immaculate Conception (New York), England, Ireland, and others. Some have nothing down on paper—e.g., St. Joseph, Canada. Some have a program only on paper, such as the Assumption Province. The lack of elaborated and operative programs is due to the transitional period in which the various provinces find themselves with respect to formation.

All the post-novitiate programs assume, of course, that the novitiate was an initiation to religious living. The basic objectives of the post-novitiate now center around a continued profession of religious living—a continuation and development of what was begun in the novitiate. While emphasis continues on the personal formation level, there is the additional emphasis placed on professional training. At this point also, the goals are clearly specified in terms of solemn profession and/or orders.

The provinces who have programs in operation, especially as regards preparation for orders, reveal some concern for maintaining a Franciscan identity. This concern arises primarily from the fact that in these provinces the students for



orders are being trained in places away from a distinctive Franciscan center. The Irish Province, e.g., trains students in Rome (the Antonianum); Immaculate Conception (New York), at St. John's in Boston; Santa Barbara, at the Berkeley campus; Assumption, at the Aquinas Institute, Dubuque. The reports stress the need for a Franciscan context during the post-novitiate training.

More small group living appears at this level. England definitely has it. St. John the Baptist shows much interest in it. Assumption expresses a similar interest. This group living is of a limited type in that residence is not physically separated from the large community.

The formation programs contain some insistence that students become aware of and involved in community—i.e., province sponsored—apostolates, as well as varying life styles.

Assumption Province has advocated and uses a budget allowance system at this level.

Some provinces expressed con-

cern for the program for non-academic Brothers. This concern comes out specifically in the ques-

tion below, on a unified approach to clerical and non-clerical training.

## Specific Areas of Concern

### Unified Formation Programs

The one distinctive trend in this area is that a **unified philosophy and instruction content** regarding religious life is evident. This unification of perspective is strengthened by the fact that within provinces there is a close collaboration between directors responsible for cleric programs and non-clerical programs. The extent of this collaboration among directors varies from little to a good amount, in the following manner:

1. It appears that all the provinces have formation committees, composed of the directors of individual programs. They meet frequently.

2. In the same residence, if there are separate directors for clerical and non-clerical programs, then those directors work as a team—e.g., Sacred Heart at Quincy, and St. John the Baptist at Duns Scotus College.

3. In some provinces, one director is in charge of all students, some of whom are in fact non-clerical—e.g., the Assumption Province, the Immaculate Conception's college level program.

### Pre-novitiate

It may be of some interest to examine the pre-, actual novitiate, and post-novitiate levels separately. With regard to pre-novitiate programs, eight provinces have a

unified residence for the clerical and non-clerical candidates. These are generally lay students. The main characteristics of this type of program is its academic tone and commitment, an emphasis which has two major consequences: first, that the students' preoccupation is with studies; and second, that all their interests tend to take on an intellectual perspective. Also, leisure time spent together by cleric and non-clerical students is severely reduced since class and study schedules rarely allow for this type of association.

Generally speaking these provinces (Immaculate Conception [N. Y.], John the Baptist, Sacred Heart, Assumption, Santa Barbara, St. Joseph and Christ the King [Canada]) seem committed to the unified program on the pre-novitiate level with an intent to work toward eliminating or lessening the impact of the following concerns, listed by the provinces as problems: (1) varying academic standards, (2) lack of programs for Brothers, whose talents and interests almost require individualized approaches, (3) lack of leisure and prayer-time for combined gatherings and associations, and (4) the dominating academic atmosphere. One province mentioned that this type of unified approach on the pre-novitiate level is the

solid basis for the attempt going on in the province to remove the dichotomy between "priest" and "brother."

On the opposite side, Holy Name Province operates a pre-novitiate program for cleric candidates separate from the program for non-clerical. No indication was given in the report that this separateness was undesirable or harmful in regard to the total unity of the Province. It was indicated, however, that all things being equal, a combined program would be better. They, as other provinces, have a unified novitiate program and are studying the feasibility of a unified post-novitiate program. In this projection they are aware of the same problems that other provinces are experiencing with unified programs on the pre-novitiate level.

The friars from Ireland consider a unified program on the pre-novitiate level neither practical nor useful.

### Novitiate

The only area of the programs that is in fact as well as by design fully integrated (residence, philosophy, and instructional content) is the novitiate. This is the one phase of the formation program, apparently, in which no province even mentioned any of the problems so many noted with respect to the pre- and post-novitiate levels where cleric and non-clerical programs have been combined.

### Post-novitiate

Almost all the provinces have at the present time a post-novitiate

program in which there are only clerical friars. These of course are mainly students preparing for orders, but some of the provinces in question have a few friars in these programs who do not intend to take orders.

Some provinces, e.g., Sacred Heart and Assumption, have groups of clerical and non-clerical friars training together in post-novitiate, non-theological programs. Problems in this area tend to be similar to those on the pre-novitiate level where the unified program exists.

Again, the Province of Ireland considers a unified program on the post-novitiate level neither practical nor useful.

### Conclusions

- a. In theory all the provinces hold to the desirability of unified programs for clerics and non-clerics. In practice, however, the provinces are fully committed to such a unified program only on the novitiate level.

- b. At the pre-novitiate level, when trade and technical training opportunities are available for non-clerical students in the same area where it appears most appropriate to have the residence of college level clerical students, the unified approach seems desirable. This unified residence is even more desirable if, in addition to the trade and technical training opportunities, steps are taken to blend the leisure, prayer, and work opportunities for both groups in such a way that the native inter-

ests and aptitudes of both groups are encouraged.

c. At the post-novitiate level, the unified approach appears desirable if the conditions just set forth in "b" are met.

d. The strong trend toward unity on the level of frequent collaboration between directors as regards the philosophy and instructional content of Franciscan life and work was noted in the reports as desirable.

e. The extent to which formation programs have assumed responsibility for working to lessen the dichotomy between professed priests and brothers was not clear in the reports. Nevertheless this surfaces as an implied objective of unified programs.

### Small Community Living

In any discussion of small community living, a distinction must be made at the very outset. The reports identified two different types—or at least degrees—of such living.

One type of small community living can be described as a group of about four to twelve students and friars sharing a common life: eating, working, praying, dialoguing in the same residence among themselves. Generally this excludes any definite pattern of sharing in these activities with friars outside this residence. This type will be referred to, below, as small community living (SCL).

The second type is more properly called "Group Arrangements" or sub-communities. In this set-up a

large formation group in the same house is arranged in groups of about seven students and a leader. Liturgies, recreation, discussions, and some activities are the primary tasks of these groups. In some cases, however, they share in activities with other groups in the same residence—e.g., eating and weekly liturgies. This type is referred to below as "Group Arrangements" (GA).

### Small Community Living

The Provinces of Santa Barbara and St. Joseph have SCL on both the post-novitiate theology level and the pre-novitiate college level. Sacred Heart Province has SCL on the theology (post-novitiate) level.

Theoretically these provinces are committed to SCL on every level. Their reasons are that (1) basically this is the way real life in the provinces is, and that (2) it provides for a much better expression of the ideals of fraternity, minority, and mobility. SCL should therefore, as St. John the Baptist insists, be part of the formation experience.

Holy Name and Assumption Provinces have some friars favoring SCL, but they are not too clear about its value or importance. They cite in their reports such difficulties as vigorous opposition from province membership, shortage of personnel, and psychological unpreparedness on the part of students for this experience.

### Group Arrangements

Holy Name Province and Immaculate Conception (England) both

have GA on the post-novitiate theology level, and the latter also has it on the novitiate level. The Immaculate Conception Province in New York has it on the pre-novitiate level.

Reasons given for adopting GA are basically those given for SCL, with additional stress on GA's benefit for psychological maturity and spiritual growth.

The friars from England have developed theological and sociological perspectives for the GA.

### Conclusions

a. SCL and its less comprehensive form GA have theoretical and practical endorsements from six provinces, at least in some degree, as being an integral part of formation experience.

b. SCL and GA experiences are being put forth as the realistic way to train young men since in fact our professed members are going toward the small-group, interpersonal set-up.

c. Provinces which in no way endorse either SCL or GA feel personnel shortages and the unproven character of these approaches do not warrant attempting them.

d. Some provinces which have large formation institutions are constrained from experimenting in this direction because of the difficulty of rearranging schedules around small groups in these large houses, or the difficulty of making proper use or disposition of the large building if the students were to live in smaller groups outside its walls.

## Birthday

On your birthday, pleasant mirth day,  
Here's a wish or two:  
The Father, Son and Spirit one  
Grant three gifts to you.

The Father gauge and swell your age  
To life of longest space;  
The Son just so make wisdom grow;  
The Holy Ghost add grace.

And may this birthday bring your earthway  
Closer to the source  
Of grace and age and wisdom sage,  
Where endless ages course.

Robert J. Waywood, O.F.M.

## A REVIEW ARTICLE

# Grace and Religious Experience

Michael D. Meilach, O.F.M.

Father Charles R. Meyer is a professor of systematic theology at Chicago's St. Mary of the Lake Seminary, and a theologian whose work in American clerical periodicals is rather well known to his colleagues. His speculation is well grounded both in historical perspective and in the wider context of contemporary science and culture. In two recent books he has offered his readers some fine and provocative insights on two important and closely interrelated theological topics: divine grace and religious experience.

**A Contemporary Theology of Grace** is, as one would expect, an effort to articulate at least in outline form an understanding of grace and its implications which will make sense to people today. I personally don't like the image (used to nauseating excess throughout the book) of a "larval" theology, but what the author means by it is clear and valid enough.

<sup>1</sup> **A Contemporary Theology of Grace** (New York: Alba House, 1971), pp. vi-250; cloth, \$6.95. **The Touch of God: A Theological Analysis of Religious Experience** (New York: Alba House, 1972), pp. vi-156; cloth, \$4.50.

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There are many facets of contemporary life which harbor an implicit theology and in terms of which a new theology, more meaningful to us than that of the middle ages, can and must be elaborated. The first chapter, on method, therefore insists that there is no longer any single or simple approach; the new way of theologizing must comprise mythological, existential, ontological, authoritarian, logical, pragmatic, analytic, and symbolic methodologies.

Chapter Two likens the grace-relationship between God and man to the love-relationship between husband and wife. This relationship produces several "ecstasies," first among which is its liturgical expression, and second a human (and more than merely human) community. The main conclusion is, however, taken over into the third chapter for elaboration. If grace is like a marriage relationship, God has surely to be present

to his people. And theology ought to exploit the recent shift in emphasis from the ontic to the "presence" dimension. Whereas it has in the past been too "antiseptic" (p. 62) and minimized the dimension of felt presence, its challenge now is to explain God's presence as a matter of opening ourselves to the divine initiative. This complex and detailed analysis of presence is not only very well done, but it is also of paramount importance.

The ensuing chapter on the supernatural is largely a re-hash of Rahner's and de Lubac's themes, with that old-time "existentialist" John of Ripalda thrown in for good measure. The subject is generally well handled, but the author's laudable concern for truth and relevance is all but buried beneath his protests of orthodoxy and morbid fear of pelagianism. His conclusion, at any rate, is that the term **supernatural** should at last be laid to rest, even if only to preserve our awareness of and esteem for the reality involved. He rightly calls for the excision of the remaining essentialism in Rahner's diffident and typically ambivalent work on the subject (p. 100). One might remark in passing, that Plato's world of ideas, whatever it was, was not a "shadow world" (p. 103). I like very much the discussion of personalism and process philosophy (pp. 106-07), in which Father Meyer points out the loss to Catholic theology inflicted by the institutional Church's utter lack of hope and by the authoritarian and repressive methods which forced the development of

these philosophies to take place largely outside the pale of official Christendom and kept Christian theology so abstract, sterile, and irrelevant.

Justification is the next major topic. The problems are set forth at the outset of Chapter Five: **Holiness** has assumed all sorts of unpleasant connotations, and **justification** is redolent of Roman legalism. There is some superb etymological work here, especially on pp. 138-41, in which the more primitive sense of *ius* (juice, rather than law) is exploited: justification is the distilled broth of God's love and power filling the creature and transforming him and his world.

The sixth chapter is devoted to the question of "actual" vs. "habitual" grace and the whole dull dreary conceptual apparatus that apparently continues to delight specialists in this area. The alarms are again sounded for a valiant effort to exorcise the spectres of Baianism, Jansenism, and Pelagianism. But there are some fine suggestions buried in all this: an emphasis, e.g., on environmental occasions ("external graces") for adverting to the divine presence and transcending the secular parameters of the present moment. The chapter concludes with a good treatment of original sin as *Welt-sünde*, a treatment whose originality lies in the analogy drawn between physical science's fields of force, on the one hand; and, on the other, the "fields" of God's love and the world's sinfulness.

The last two chapters are on freedom and predestination. There

is a good phenomenal analysis of human freedom and its limited, contingent character. I also like the way Father Meyer rejects the older analogy of divine power and kingship in favor of the more acceptable one of divine love. Still another good feature of his discussion is the shift of emphasis, in explaining efficacious grace, from the single instance to the lifelong fidelity possible only with special divine help. And finally, a very useful distinction is made between the love of God (to which there is absolute predestination) and glory (which is consequent on merit). Still, as the author candidly acknowledges, his explanations help to clarify areas that are actually peripheral to the fundamental mystery involved: the (quite unexplainable) divine Love itself.



The second chapter really begins this urgent task, as the framework is revealed to be very heavily psychological, rather than metaphysical, phenomenological, or theological. Experience (in general) is described as the foundation of psychic unity, characterized by a definite field, admitting of degrees, and tending to transcend itself. It is here that the central notion of the "terminator" of consciousness is explained: i.e., the boundary line between the bright region of consciously adverted-to objects of experience and the dark region of unconscious (but no less real) experience. Evidence is furnished to

show that human beings can at many levels of psychic operation transcend that "terminator" and contact what lies beyond it.

The third chapter deals with particularly striking, significant experiences, called "peak experiences." The various characteristics of such experiences are explained, with a view to the ensuing discussion of religious experience: viz., they embody a union of opposites, are unusually intense, mysterious, alogical, and passive—and usually entail either a dulling or a sharpening of the sense powers. Above all, they are ambivalent.

All this is carried over into the fourth chapter, on the experience of God. Whereas earlier theological explanations concentrated on God's power to act on a human mind or will, mainly through concepts, the present analysis is intended to show today's theologian how—in psychological terms—God can contact a human being within the latter's field of experience. So the chapter contains "the germ of a new existential and experiential theological theory" (p. 107), which is frankly pastoral in intent. Using the scriptural account of the Transfiguration as a model, the author characterizes all religious experience as numinous, nebulous, mystic, symbolic, ecstatic, and transliminal. (Parenthetically again, we may note that this is the first time—two thirds of the way through the second book—that the author has used the less ambiguous, far preferable form of the term **numinous**; for some reason, he had been using, all through the first book,

especially, the confusing alternate **numinal**.) The intellectualist and objective criteria for the discernment of spirits, set forth, e.g., by Jean Gerson, are updated here, and a new set of more relevant norms is outlined: norms which bear much more directly upon the (alleged) experience itself—upon the subjective and the psychological dimensions.

To encourage "daily" (i.e., ordinary, day-to-day) religious experience, we learn in Chapter Five, we need a contemporary symbol or archetype which will serve to open people to God's presence. Those archetypes stand a much better chance of succeeding, which have to do with identity and the present, rather than those which, more etiological or eschatological in nature, served this purpose in the past. There is some good material here (pp. 118-19) on the religious significance of three types of experience which are common today: the quest for and discovery of ultimate meaning in life, the "optimistic rebound" or ability to recover from tragedy, and the "overall forward thrust to life" such as the insight embodied in the thought of Teilhard de Chardin. The spiritual counsellor must help the individual to come on his own to see that these experiences are religious in import; he cannot impose such a significance on the counselee.

Finally, Father Meyer comes to a consideration of the role played by the Holy Spirit in religious experience. Unfortunately, pneumatology has always been notoriously underdeveloped in Christian theology.



Even in our own day with its fruitful Pentecostal movement, there is far too little attention paid to the theology of the Spirit. Proceeding in an orderly way, the author first explains the immanent role of the Spirit as the One who establishes the identity of Father and Son as Persons, as well as his own identity in that very act. Then the Spirit's economic role is shown to be strictly parallel to the immanent. The Holy Spirit establishes our identity as other Christs—establishes a God-man relationship analogous to the Father-Son relationship within the Trinity.

Etymology again serves the author well. *Breath* has two Greek equivalents:  $\psi\acute{o\chi\eta$  for inhalation, and  $\pi\nu\epsilon\acute{o}\mu\alpha$  for exhalation. The former is accurately used to refer to the human spirit (which welcomes the divine as its guest), and the latter for the divine, which is indeed a "breathing forth." Divine and human are thus shown to be polar complements, and the concrete role of the Spirit in today's world is beautifully, if very briefly and sketchily, set forth in the ensuing pages.

The last few pages are more of an epilogue than a major new subject, but they contain some intriguing observations on "the other world" as coterminous with our earthly universe but realized in

other dimensions (the latter concept taken directly from the mathematical and physical sciences, and apparently fruitful here). Religious experience would then imply a sort of attunement to the extra dimensions to which ordinary experience is not open.

Both books read generally well, but it should be noted that they are addressed to professional theologians rather than to a general audience. The occasionally abstruse and technical discussions, even more than the frequent occurrence of untranslated Latin expressions, clearly show that to be the case. The disconcerting prevalence of the term *larval* (mainly in the first of the two books) has already been mentioned; something similar takes place in the fifth chapter of *The Touch of God*, where Father Meyer apparently becomes obsessed with "cathecting" things. "Doing one's thing" usually fits in well enough, but it is a tasteless expression in the context (p. 119) of a minister consoling a bereaved family. Often there is a strange blending of the colloquial with the poetic or the technical. Still, Father Meyer has produced two valuable books, with adequate bibliographies and indices, which should prove a real help in furthering a contemporary theology of grace and of religious experience.

## MONTHLY CONFERENCE

### Super Supper

Robert J. Waywood, O.F.M.

Suppose someone broached a busy writer of the high middle ages and asked him what he was working on. Suppose the writer confided, "Oh, I'm planning a poem about hell, purgatory, and heaven." It is not unlikely that curious acquaintance might answer, "Welllll, aren't we original! Sounds positively devastating!" Although I'm not Dante, and this conference is not exactly a *Divine Comedy*, perhaps my fanciful anecdote may forestall a groan of disappointment on the reader's part when I say that I intend to discuss the Holy Eucharist under three hoary headings: namely, Sacrifice, Sacrament, and Sacred Species. Before launching out into the deep (on this well-charted course), however, I should make a brief apology for my apparently flippant title. At first glance it may seem irreverent to refer to the Eucharist in a Madison Avenue formula, but I insist that the alliterative epithet is accurate and advantageous. It is calculated to evoke pristine astonishment over the reality of the Thing and to

brush aside from our perspective layers of cobweb-connotations spun by decades of rarified ritual and parochial piety—musty images involving Toomey cassocks, Will and Baumer beeswax, and Benziger Brothers missals. Those who bristle to hear the Eucharist called a Super Supper could be missing the impact of the first revelation, full of mystery and condescension, that Jesus made when he promised the crowds his flesh to eat and his blood to drink. Super Supper indeed! This is a hard saying, and who can stand it? Yet it is true that the Last Supper, with its manifold cultic implications, is the answer to many yearnings of the human heart. It has proved to be, as they say, a natural... or, to stretch the idiom, a *super natural*.

As he reconnoitered human civilization, a visitor from outer space could hardly help being impressed by the multitude, variety, and opulence of religious buildings—as much in evidence in poverty pockets and hinterlands as in sprawling citadels—around the globe: pago-

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das, tabernacles, mosques, pantheons, basilicas, ziggurats, temples, synagogues, shrines, cathedrals, and revival tents. All these other-worldly structures bear testimony to the world's irresistible instinct (however misguided, in the minds of some) to acknowledge and do homage to a supreme being. Regardless of the size, shape, and furnishings of these (from a natural viewpoint) superfluous and (in both senses) ex-orbitant edifices, they may all be collectively included in just one accurate synonym: they are all "houses of worship." Worship, even to the disinterested eye of an interplanetary observer, should be a phenomenon of prime importance; and the word "worship" bears considerable looking into.

Etymologically, "worship" is an amalgam of two Anglo-Saxon words: *weorth*, meaning worth or value; and *scipe*, a noun-forming suffix that means state, quality, or condition. The suffix was originally added to adjectives (later to nouns as in "friendship") to designate something conspicuous for the quality denoted by the root adjective as in "hard-ship." "Worship," then, means something possessed of exceptional worth. When the word first came into the language it was applied to dignitaries, who were elegantly addressed "Your Worship" (today one speaks to a king as "Your High-ness"). But anything of finite value, a mere king or prince, is almost worthless in comparison to a supreme being. All finite valuables, in fact, shrink

to insignificance when stacked up beside what is infinitely priceless. And so in time "worship" came to be applied almost exclusively to the Creator and, eventually, to the act whereby the human heart and mind bow low, figuratively speaking, before the invisible Reality that is all-worthy. In the final analysis, "worship" denotes a religious rite that bespeaks God's worth, a rite of word and gesture (actions speak louder than words) which tells God that he is infinite, or, to put it most simply, a rite which confesses that God is God.

This tortuous venture into the thick woods of Anglo-Saxon etymology may strike the reader as interesting in itself but irrelevant to the discussion of worldwide worship; and he may suspect that I am barking up the wrong tree. But the root meaning of the word "worship" is identical with the basic significance of the religious rites that transpire in every house of worship throughout civilization, whatever the proper word for the rite or the word's derivation. From the beginning men have been going to elaborate lengths to bespeak God's existence and importance. Most often their homage has taken the form of setting aside and annihilating rather valuable possessions, in an attempt to betoken mystically and in miniature how much God means to them. When I first read Homer's *Odyssey*, I was forcibly struck by the piety of hard-bitten, sea-faring pagans many centuries before Christ. At the end of a perilous voyage, Odysseus and his crew routinely poured

choice wine into the sand or burnt a fresh carcass on the shore to thank the gods before slaking their thirst or satisfying their hunger. Further readings in history and archeology brought other interesting glimpses into man's efforts at adoration. In their overly zealous devotion, Phoenicians were wont to roast human torsos to honor their deity, Dagon. Under supernatural inspiration the Jews worshiped Yahweh more reasonably than the Phoenicians and more lavishly than the Greeks. It took no small faith for the enterprising Chosen People to stand by and watch herds of prime fillet and droves of grade-A mutton go up in sacrificial smoke on the Temple altars each year.

And yet, if zillions of carcasses, wine-skins, oil-jars, Cadillacs, cyclotrons, metropolises—yes, if the world's gross international output were smashed into atoms on one cosmic altar, man would not begin to worship God properly: God is infinite; men and all their goods and chattel are finite. Even the God-inspired sacrifices of Abel and Abraham, of Melchisedech and Moses, though offered with deep reverence, were essentially worthless as tokens of God's worth. It is radically impossible for man to worship God adequately... unless... unless the offering be priceless. When in the upper room Jesus whispered over elemental bread and wine, "This is my body... this is my blood," thereby anticipating and memorializing his sacrifice on the cross, a man fulfilled for the first time and once and for all the very purpose of creation: he ade-

quately showed forth, he eloquently bespoke the true worth of Almighty God. This parity between the act and the object of worship can be verified throughout the New Testament. It will suffice here to see Saint Paul's explanation to the Philippians: "His state was divine, yet he did not cling to his equality with God but emptied himself to assume the condition of a slave, and became as men are; and being as all men are, he was humbler yet, even to accepting death, death on a cross" (2:6-9).

So far we have been discussing the nature and, as it were, quantity of worship. It is time now to qualify Christ's worship and to provide a further rationale for his sacrifice. If worship involves declaring God's worth, an accomplishment only a God-man is equal to, then sin, an activity all mankind seems proficient at, is in its essence the very antithesis of worship. Disobeying God's law is tantamount to denying his dominion and, ultimately, his divinity. Therefore, to all practical purposes, man's worship of God, historically and not just theoretically considered, has to take the shape of canceling out the denial of God that sin implies and must, first and foremost, be propitiatory worship. Thereafter and secondarily worship may embrace the other "ends of prayer" such as thanksgiving, petition, and praise (all of these implicitly and simultaneously declare God's dominion and worth). The act of worship, then, must be some form of mortification, executed with contrition for conciliatory purposes.

Hence Christ's sanguine sacrifice, his mortal immolation: "For it has pleased the Father that in him all his fullness should dwell, and that through him he should reconcile to himself all things, whether on earth or in the heavens, making peace by the blood of the cross" (Col. 1:19-20).

Unquestionably, Christ's sacrificial death was, objectively speaking, the perfect, the appropriate act of worship. And that sacrifice is over and done... it is consummated. But it is likewise obvious that men do not cease to need to express themselves to God, subjectively speaking, not only in repentance over their on-going sins but also out of the promptings of gratitude, dependence, and awe, as occasion dictates. In instituting the Last Supper, Jesus left us the means to re-enact his bloody sacrifice, not just in symbol but even in reality. By virtue of sacramental reality, however mysterious it may seem, the Sacrifice of the Mass is both a representation and a re-presentation of Calvary; and through the Mass men may personally satisfy all their religious instincts. Saint Paul's first letter to the Corinthians is explicit and emphatic about the ontological reality of the ritual celebration of Christ's sacrifice on the cross: "For this is what I received from the Lord, and in turn pass on to you: that on the same night that he was betrayed, the Lord Jesus took some bread and thanked God for it and broke it, and he said, 'This is my body, which is for you; do this as a memorial of me.' In

the same way he took the cup after supper and said, 'This cup is the new covenant in my blood. Whenever you drink it, do this as a memorial of me.' Until the Lord comes, therefore, every time you eat this bread and drink this cup, you are proclaiming his death" (1 Cor. 11:23-27). Space does not allow me to develop further the first and most important aspect of Christ's Super Supper. To fully appreciate the centrality of this meal-sacrifice ritual, one should research the significance of the Passover ceremony, which looms large in the Jewish consciousness, as well as study the succinct but dramatic Institution passages in the Synoptics and the solemn and detailed promise of the ritual in Saint John's sixth chapter.

It should now be clear that, regardless of the profusion, diversity, and magnificence of the world's houses of worship, only upon the altars in Catholic churches is the Mass offered from the rising of the sun to the setting thereof; and so her buildings alone, strictly speaking, qualify as houses of worship. When minister and congregation meet, moreover, the essential religious service that takes place does not consist in catechetics or sacred oratory, vocal prayers or chanted hymns, felt fervor or psychological excitement, but it lies in the performance ("liturgy" is the Greek word for action) of an ancient act that proclaims, unconditionally and unassailably, the death of the Lord until he comes. This is not to say that the priest and people need not "get into the



act" by personally echoing the Savior's sentiments and appropriately imitating his corporeal sacrifice: "Think of God's mercy, my brothers, and worship him, I beg you, in a way worthy of thinking beings, by offering your living bodies as a holy sacrifice, truly pleasing to God. Do not model yourselves on the behavior of the world around you, but let your behavior change, modeled by your new mind" (Rom. 12:1-2).

Probably the most powerful instrument worshipers have to help conform their morals and mentality to the Lord's is Holy Communion. The sacramental body and blood which is confectioned and distributed during Mass is a sort of sublime K-ration for the members of the Church Militant, enabling them to cope with life and to personally conquer the world, the flesh, and the devil. That spiritual succor for the individual Christian (not the symbolizing of congregational unity) is the over-riding

function of Holy Communion is obvious from the words of Jesus' promise: "I am the living bread which has come down from heaven. Anyone who eats this bread will live forever; and the bread that I shall give is my flesh, for the life of the world.... For my flesh is real food and my blood is real drink. He who eats my flesh and drinks my blood lives in me and I live in him" (Jn. 6:51, 55-56). Reams could be written on the scriptural prototypes of this celestial nourishment (the unleavened bread, the manna in the desert, the loaves of proposition, Elijah's heaven-sent food, Elisha's multiplication of bread, and, of course, Christ's wine and bread miracles); and pages could be piled in historical testimony to the power of the sacrament. Here I wish only to speak briefly about the mechanics of Communion and the dispositions of the communicant.

Unlike other nourishment, which is absorbed by and assimilated in-

to the partaker, this sacramental food, under ideal conditions, gradually transforms the recipient into the food—into Jesus Christ—not only morally into his “spirit” but ontologically into his Mystical Body. The parallel between physical nourishment and Holy Communion is only partial. But the pure notion of union or identification, which underlies the food metaphor is borne out completely. God’s loving union with man and man’s loving union with God could not be better expressed or effected than by God coming so close to man as to enter him and by man coming so near to God as to get inside him (Christ’s Mystical Body). A secondary unity, naturally, springs from the Eucharist: unity among the communicants. As they approach God, they breach the gap between one another.

The beneficent operation of Holy Communion takes place objectively and automatically every time one is conscious of no mortal guilt receives the Sacrament. Call the phenomenon magic, but it is white magic, of a piece with God’s first gratuitous call to justification and unmerited invitations to repentance. If the faithful are without serious sin, it is an incalculable advantage for them to partake of the Eucharist no matter how undevout they feel or unappreciative they may be. Doubtless, the full power of the Sacrament depends upon the communicant’s optimum intention and attention. But Communion essentially “works” even when the communicant minimally cooperates. Another reading of

John’s sixth chapter will convince the faint-hearted, moreover, that the boon of Christ’s body and blood is intended as a crutch for the weak, not a reward for the virtuous. No one should hesitate to heed our Savior’s summons in the most pragmatic way possible by receiving Holy Communion often: “Come to me, all you who labor and are burdened, and I will refresh you” (Mt. 11:28).

We come, at length, to the last feature of the Super Supper: the abiding presence of Jesus, Emmanuel (Hebrew for “God is with us”). There is a peculiar furnishing in Catholic churches missing from other houses of worship—that gold-plated breadbox containing the Sacred Species. To illustrate the marvel of the Lord’s sacramental presence, whereby he makes good the consoling promise of his Ascension (“Behold, I am with you all days, even to the end of time”), I would like to explain the tabernacle by drawing three fanciful analogies, likening it to a television set, a medicine chest, and a window in the wall of the world.

Not long ago I watched the motion picture *Grand Hotel* and thrilled to see before my very eyes events unfold that were filmed a year before my birth. And the thought occurred that it was but an arbitrary quirk of history that the “talkies” had been perfected only by the twentieth century. Is it so unthinkable that motion pictures and television have been developed by some genius in antiquity like Archimedes? The Greek

scientist, who lived two hundred years B.C., envisioned a lever long enough to jostle the earth. Given auspicious conditions, could he not have televised contemporary events and beamed them to some distant tele-star, and might we of the twentieth century not receive the relay broadcast today? These musings are mere wishful thinking. But if you stop and consider that, according to Catholic doctrine, Jesus is really, truly, and substantially present in the Blessed Sacrament and that, in the words of the Epistle to the Hebrews, Jesus is “the same yesterday, today, yes, and forever” (13:8) then you may concede that the whole of his life lies before you in the tabernacle. You have only to switch on the current of a lively faith, and YOU ARE THERE; you can witness at will any episode in the continuing drama of The Greatest Story Ever Told. Your meditations before the tabernacle on the original Christmas, your mental replay of the sermon on the mount, your contemplation on the passion and death will not be wishful thinking. For time and space categories collapse when the object of your reflections is an infinite Person sacramentally present.

The tabernacle is also a medicine chest, from which the Divine Physician administers grace to heal and strengthen our souls. The woman in Capharnaum who suffered from constant hemorrhage simply brushed the hem of Christ’s robe, and healing power “went out from him” (Lk. 8:44). If anyone comes into the presence of the

Eucharist and with belief begs for help, he will experience the Lord’s curative ministrations. He has salve to soothe the throbbing conscience and drops to clear the clouded mind. He has antidotes to cool the fever of concupiscence and tonics to stimulate the paralyzed will. Whatever the complaint, however complicated the problem, a visit to the Blessed Sacrament will bring immediate relief. A sophisticated intellectual, Saint Thomas Aquinas used to rest his head on the tabernacle when beset with doctrinal perplexities and found solutions. No one should feel squeamish about taking his troubles to the chapel, to the medicine chest of the tabernacle.

Msgr. Ronald Knox saw the tabernacle as a window in the wall of the world, and so it is. I saw a remarkable sketch once hanging on the wall of a seminarian’s bedroom. It was a view looking out through the tabernacle into a church lined with empty pews. Such is the scene Jesus has habitually beheld throughout the centuries in his sacramental presence. But whenever someone drops in to visit the tabernacle, the Lord’s vista is greatly expanded. He can see the visitor and see through him, see his past, present, and future. For now the person may be overflowing with fervor or numb of heart, but Jesus can foresee him committing sin in a wanton moment and anticipate an inconspicuous act of kindness. He can fondly recall the visitor in his First Communion clothes and remember him lisping his penance after con-

fession. All patience, Jesus never turns a deaf ear or withholds his consolation. Jesus longs to see him one day, not darkly as in glass, but face to face on the other side of the world, where dwells the Lord with the heroes and heroines of all times. Thanks to the Sacred Species, then, our happiness lies right under our eyes; and the Kingdom of God is in our midst wherever there stands a Catholic house of worship.

No commentary on the Super

Supper, with its trinity of marvels, would be complete if it failed to note that this recurring ritual is also a preview of coming attractions and a rehearsal of the everlasting reunion-banquet of heaven. Then, in unspeakable conviviality, the saints will feast their eyes on the Beatific Vision and never know satiety. Everything, finally, that I have tried to say in this conference is nicely summed up in a venerable ejaculation taught us in the novitiate:

It is a terrifying thing to have been born: I mean, to find oneself, without having willed it, swept along irrevocably on a torrent of fearful energy which seems as though it wished to destroy everything it carries with it.

What I want, my God, is that by a reversal of forces which you alone can bring about, my terror in face of the nameless changes destined to renew my being may be turned into an overflowing joy at being transformed into you.

First of all I shall stretch out my hand unhesitatingly towards the fiery bread which you set before me. This bread, in which you have planted the seed of all that is to develop in the future, I recognize as containing the source and the secret of that destiny you have chosen for me.

— *Pierre Teilhard de Chardin, in  
"The Mass on the World."*

## From Within

Stone on stone in prophecy —  
... Rebuild My Church; she is tottering.  
In the sweat of his brow  
The Poverello strains. He labors.  
... Rebuild My Church  
... The Spirit and the Bride say, 'Come.'

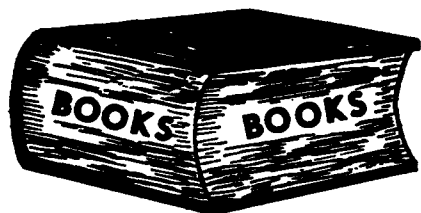
Stone on stone in prophecy —  
... Herein will dwell Ladies  
By whose holy life  
God will be glorified throughout His Church.  
... Rebuild My Church  
... The Spirit and the Bride say, 'Come.'

Stone on stone—living stones  
Clothed like a bride adorned, bejewelled.  
... From age to age . . . elect and precious  
Like polished glass transparent.  
... Few are chosen  
... Rebuild My Church  
... The Spirit and the Bride say, 'Come.'

Stone on stone in prophecy —  
... and I, Clare, unworthy handmaid of Christ,  
Mother, Bride and Queen  
... Know your vocation  
In poverty, humility, charity.  
... Rebuild My Church  
... The Spirit and the Bride say, 'Come.'

Stone on stone in prophecy;  
Stone on stone in poverty —  
Stripped of all, possessing nothing  
Yet clothed divinely, having put on Christ.  
Hidden with Him in God, filling up His Passion.  
Come, my sisters,  
... The Spirit and the Bride say, 'Come.'  
... Rebuild My Church  
... from within.

Sister Mary Maxine, O.S.C.



**Free to Be Faithful.** By Anthony Padovano. Paramus, N.J.: Paulist Press Pastoral Educational Services, 1972. Pp. 95. Cloth, \$4.95.

*Reviewed by Margaret Monahan Hogan, M.A. (Fordham University, Philosophy), a free lance writer and mother of three who resides in Green Bay, Wisconsin.*

On occasion fidelity has been somewhat flippantly yet accurately defined as "hanging in there with the Lord." Father Padovano's attempt to describe fidelity, the theme of his picture book, never approaches the adequacy or exactness of the foregoing statement. This, however, is but one of the problems of *Free to Be Faithful*.

The gift of fidelity is, according to Padovano, in the first and foremost instance fidelity to self. Prerequisite to the presence of fidelity is another gift, the gift of purity of heart. Fidelity is a reciprocal gift: it requires not only a giver but also someone willing to receive it. Fidelity makes one accessible to others. The norms

for fidelity are self-constructed norms: they are not externally imposed. Fidelity requires that violence be done to one's self and it demands attentiveness to conscience. Fidelity is measured in terms of personal commitment. It may mean persisting in personal convictions in opposition to church teaching. Fidelity has a comic facet, and fidelity manifests itself in reverence. It makes us accountable to others in a community which includes our enemies. Fidelity serves no idols: not happiness, not security, not concepts, not mission, not states of life, not liturgy, not doctrine. Fidelity demands that we have faith in others; that we accept them as persons, and that we recognize their significance. Fidelity gives the faithful person the capacity for experiencing Easter in those around him.

The inadequacy of Father Padovano's description of fidelity is seen not so much in the positive statements of what fidelity is, rather in the theology surrounding the statements and in the consequences stemming from them. While it is true that purity of heart is not the same thing as purity of sexual or moral behavior, the possibility of purity of heart in the absence of moral rectitude seems doubtful. Any grace is a gift freely given. And the recipient is always unworthy of the gift. But it seems that the receiver is under some obligation to be prepared and properly disposed for the reception of the gift.

Further, the commitment of secularist Communism to truth or to ethics is at least questionable. Father Padovano casts doubts on the power of Christianity to make any difference—moral difference—in the world. There is also a continuous thread running through the text that can only be described as an attack on the visible church.

True love not only does not exist without ethics, but it exercises an upward dispositive thrust upon the individuals who truly love each other so that both become better because of their love.

Faith may not be given with doctrine, but for man, Aristotle's rational animal, doctrine, which is the unfolding or explicitation of what is given in faith, is both natural and necessary.

For the author the central moral imperative is love of enemies. For Christians the central moral imperative is, Love the Lord thy God with thy whole heart.... From that follows the love of enemies, but love of enemies is not the central moral imperative.

Father Padovano focuses upon the fidelity of the woman in marriage and strangely neglects to mention that fidelity is also an obligation incumbent upon the husband. Moreover, several passages seem to read as an apologia for those who defect

from the priesthood, those who desert religious life, and those who flee the responsibilities of marriage.

In the question as to whether the mark of the beginning of human history is original sin or inherited grace, the author opts for the latter. The real situation seems to be not an either/or disjunction but a both/and situation.

While "so little of life" (p. 31) may be grossly evident at conception (abortion mentality), the embryologist and geneticist claim that all the constituent elements are there. Further, in regard to mortification of the flesh Padovano seems to be not sufficiently aware of the hylomorphic composition of man.

The "what" or content of belief is not to be determined by the individual Catholic. Very few would or could on their own determine what they should believe. Lateness of definition does not necessarily detract from the validity of church teaching. Relativity in science is no less valid because of lateness of discovery.

The title prophet should not be indiscriminately tendered. It is wise in this regard to recall that the Old Testament prophets have traditionally called the people of God away from laxity.

In listing some of the central issues of Catholic doctrine Father Padovano strangely and consistently omits the divinity of Jesus. He leaves

no place in the authentic Christian community for the contemplative. The positing of need on the part of God seems somewhat inappropriate. And finally, the designs (sometimes meaningless) and the pictures (sometimes lovely) are irrelevant to the text.

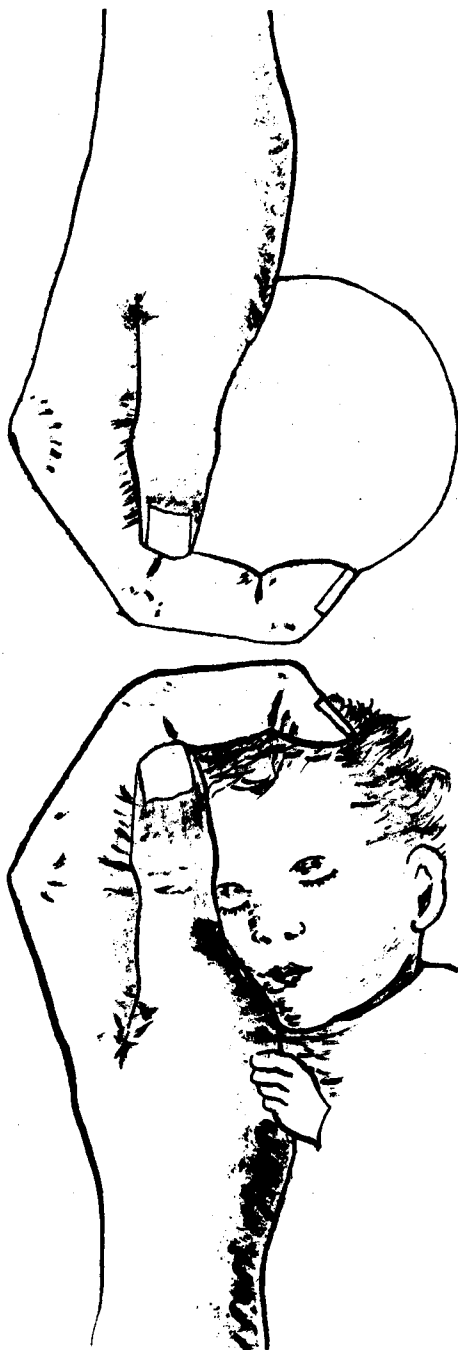
**Reflections: Path to Prayer.** By James Turro. Paramus, N.J.: Paulist Press, 1972. Pp. 96. Cloth, \$4.95.

*Reviewed by Sister Barbara Marie, O.S.F., a member of the staff of St. Joseph's Hospital, Tacoma, Wash., and a frequent contributor to our pages.*

"Faith is a way of seeing / an eye for looking out on life and the universe / To look upon the world in faith is to discover there / new and unsuspected dimensions that link the world with God. / Such discoveries can open a path to prayer" (Foreword, p. 4).

In this foreword Father James Turro explains the purpose of this book and gives the reader an idea of what to expect in the following pages. With simple but beautiful language and inspirational photography, he proceeds to carry out his intention to help us discover new meanings in the world about us through the eyes of faith. Taking apt citations from Scripture, he puts meaningful interpretations on those words we often hear without understanding and on those sights we see without fully appreciating. He helps us to accept our limitations with the realization that through our very infirmities the power of God is made manifest. "So, in our lives God can make the impossible happen" (p. 79).

The Psalmist says: "As a deer longs for the water-courses, so my soul longs for thee, O God" (Ps. 42: 1). Father Turro puts it this way: "The disquiet and general want of



social ease that one senses widely in the world may be read as a symptom of man's breathless, groping struggle toward God" (p. 8).

In the comments on the Mother of God, Mary is presented as "an opportunity for encountering Christ—a place for meeting Christ" (p. 35). "This stands as an ideal for us; that people should think and speak of us in terms of Christ" (p. 25).

In today's world of restless activity and search for a meaningful existence, this book points out the path which will lead to God, who alone gives meaning to our lives. In the face of the many evils and dangers that beset us we are invited to look upon them as challenges. "In other words we must be aware that we are not so much part of the difficulty as we are part of God's creative solution to it" (p. 32).

Father Turro has not only accomplished his purpose in these pages as a book for spiritual reading and private meditation, but has added suggested formats for group discussions (pp. 94-95). The book concludes with suggestions for prayer groups.

Perhaps this would be a better summary:

*Faith is a way of seeing  
Christ at every turn—  
In joy and in sadness,  
In sunlight, in storm.*

*Faith e'er keeps the vision  
Of the truth and the light,  
In spite of the darkness;  
The terrors of night.*

*"Faith is saying 'yes'" (p. 25)  
As Mary gave assent  
With loving abandon  
As each day was spent.*

*Faith is a way of seeing  
Christ is ever near;  
Through his power we conquer  
Weakness, death, and fear.*

**Contemplation.** By James Carroll. Paramus, N.J.: Paulist Press, 1972. Pp. 94. Paper, \$1.25.

*Reviewed by Father Richard Leo Heppler, O.F.M., an experienced spiritual director, and chaplain to the Immaculate Conception Sisters at Tombrock College, West Paterson, N.J.*

Faced with the overpowering confusion of modern times some men are inclined to write down, first for themselves, then for others, what they do believe. Once written, the beliefs take on a certain concreteness which otherwise they would lack. Now they can be discussed, debated, and nuanced. In *Contemplation* James Carroll sets down his reflections on Prayer, Mortification, Worship, and Counter-culture.

The author, from what he tells us in the book, is a priest engaged in campus ministry at Boston University. Elsewhere we learn that he has authored *Elements of Hope, Tender of Wishes, and Wonder and Worship*.

By contemplation he means the awareness of God in the very core of one's being, and he has many interesting things to say about it. But not everything is acceptable. For instance, "the only reason to love God is to love the world" (p. 17). The only reason? But I applaud this: "What is required of us is sanctity. Holiness. Wholeness" (p. 23).

Father sees mortification as a means enabling us to identify with those who are suffering. By it we can feel, however slightly, the misery and poverty and anguish of our unfortunate brothers and sisters. So it is more than a mini-death to self, more than a means of union with Christ; it is also a way to suffer with our fellowman.

Worship for the Catholic finds its supreme expression in the Mass. While I find describing the Mass as silence, story, and bread original, I can't accept the idea that the bread does the believing for us. In the pre-

vious chapter the author says we must do our own dying. I agree. I also think we must do our own believing.

Those who look differently at nation, church and souls constitute counter-culture contemplatives. Their value system is more vertical than horizontal. They choose to be faithful to both religion and revolution.

The book should have some campus appeal. I don't see it as something I would give to most of my reading friends. They are Fr. Padovano fans anyway.

**Why Priests? A Proposal for a New Church Ministry.** By Hans Küng. New York: Doubleday, 1972. Pp. 118. Cloth, \$5.95.

*Reviewed by Father Claude Lenehan, O.F.M., Pastor of St. Ann's Church, Fair Lawn, N.J., recently a Fellow in the Continuing Education Program at Virginia Episcopal Seminary, Alexandria, Va.*

In his book, Hans Küng extends the democratic principle from Western history through Vatican II and applies it to the ministry of the priesthood. Seeing this office liable to pedestal problems because of sociological and sacralizing factors, he proposes a ministry of service, without domination and harking back to "the primary apostolic testimony" (p. 50). The theme continues to deplore the type of ministry which bypasses the Christian community and isolates the church leader as an "other Christ."

The development of the priesthood to its noble position is sketched in broad historical strokes. Küng more than suggests that the Protestant Reformation and its reaction, the Council of Trent, molded the recent image of the priest. The book seems to presume that you have already read the author's previous work, *The Church*.

**Why Priests?** will intensify the identity crisis of the traditional

priest. I think Küng correctly reads the attitude of the young toward the medieval and post-Tridentine model, and pegs liberty, equality and fraternity as the mainsprings for a modern and future ministry. On liberty: "The Church... should be a community of free people" (p. 29). Jesus meant to free the people from the law, guilt and the dread of death. With equality, the people of God is the operative phrase, and "in the body of Christ no member, however humble, should suffer contempt" (p. 31). Finally, fraternal rather than paternal authority is the keynote—the church is a community without domination.

The Protestant model of the ministry is seriously considered, and celibacy is described in its historical context. Temporary ministry is given approbation, and the indelible character of ordination is attacked.

Some questions occur with Küng's presentation. Though authority and position too often have been shields with which the clergy have protected themselves, the danger of the priest-minister being the religious football of the congregation is possible. As with the Pharisees, the church-goers of Christ's day, church-goers today tend to be conservative and even self-righteous.

A married priesthood would solve some problems but no doubt create others. How free would a man be? The Protestant model is not encouraging, as pressures from the family, the congregation, the church, and the minister's own conscience frequently intersect.

Küng means to de-Stalinize the bishops and pastors, and to de-claric-ize the church; but in whatever form the new structure and ministry are realized, he realistically accepts the inevitable re-institutionalization. One wishes the theme had been more fully developed, but we shall doubtless hear more on this subject from Küng and others.

## BOOKS RECEIVED

Berrigan, Daniel, *America Is Hard to Find*. Garden City, N. Y.: Doubleday, 1972. Pp. 191. Cloth, \$5.95.

Häring, Bernard, C.Ss.R., *Hope Is the Remedy*. Garden City, N. Y.: Doubleday, 1972. Pp. 192. Cloth, \$5.95.

Santucci, Luigi, *Meeting Jesus: A New Way to Christ*. Trans. Bernard Wall; New York: Herder & Herder, 1971. Pp. 222. Cloth, \$7.50.

Von Hildebrand, Dietrich, *Celibacy and the Crisis of Faith*. Trans. John Crosby; Chicago: Franciscan Herald Press, 1971. Pp. iv-116. Cloth, \$4.95.



## FRANCISCAN SISTERS CONFERENCE

The Franciscan Sisters Conference invites Franciscan Sisters throughout the United States to attend the program planned for their enrichment as women of hope living in today's society.

Rev. Matthew Gaskin, O.F.M., will spark off the two-day conference in the keynote address, "Jesus—the Hope of Franciscan Sisters." Other speakers include Rev. Benedict Groeschel, O.F.M. Cap., "Contemplative Prayer—the Foundation of Hope in the Religious Life"; Sister Marie Beha, "Living as Women of Hope"; Miss Dorothy Payne, "Sisters, Messengers of Hope."

The Conference will be held at the Statler Hilton Hotel in New York on November 24-25, 1972. Pre-registration may be made before November 10 by using pre-registration forms and sending the \$3.00 fee to Sister Francis Leo Brown, St. John's Convent, 317 First Street, Dunnellen, New Jersey 08812. Registration is also available at the Conference. Anyone planning to stay at the Statler Hilton Hotel will receive special conference rates by using the hotel reservation cards. For hotel cards and/or more information, please contact Sister Mary Grace Peters, 3025 Bay Settlement Road, Route 1, Green Bay, Wisconsin 54301.

## COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the October issue of **THE CORD** were drawn by Father Joseph S. Fleming, O.F.M., a member of Holy Name Province completing his requirements for the Master of Fine Arts at Tufts University.

# the CORD

October, 1972

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## EDITORIAL

### The Week That Wasn't

We didn't have any Pentecost Week back in May, even though we had had an Easter Week the preceding month. We think this is a situation which is not merely an odd or idle curiosity, but rather most seriously unfortunate and deplorable. It is a situation which reveals the lack of development and balance at the heart of Catholic theology as well as the equally sterile and superficial condition of the concrete faith lived by Catholic people today.

We have waited to comment on the suppression of the Pentecost Octave, until we could complement our protest with a more positive, constructive contribution such as that of Mr. Frank Duff, which we are proud to present elsewhere in this issue. At the same time, we are equally pleased to announce finalization of plans to present (in the first three issues of next year) an in-depth study of the contemporary Pentecostal movement by Father Peter Chépaitis, O.F.M.

We trust, then, that the appearance of these boldly imaginative and detailed studies elsewhere in our pages justifies our present concentration on "the week that wasn't." What is the Feast of Pentecost? What is so special about it? Why should it have had, and continue to have, an "octave" or week's celebration?

Pentecost is not, to begin with, the Feast of the Holy Spirit. There is no such thing in the history of the Christian liturgy as the Feast of any divine Person as such. Rather, Pentecost is the commemoration of the Spirit's descent upon the Apostles—an event which earlier ages could appreciate as at least equal in importance to the Lord's resurrection. (Need

it be pointed out that the resurrection did the Apostles precious little good until they were impregnated with its efficacy on Pentecost?) Now, the obvious point of celebrating this event for a full week was that a particularly significant stage of salvation history transpired that Sunday morning in the Upper Room, and it takes more than a day to reflect on, and experience as fully as possible the liturgical re-enactment of that momentous event.

It is not a question, therefore, of some possibly optional "devotion" to the Holy Spirit. On the contrary, it is a question of re-attuning our flighty spirits to the Reality of What Is—of understanding our transformation as Christians precisely in terms of the Spirit's constitutive activity. Perhaps once we wake up to what is involved, we may once again find it exciting enough to celebrate for a week.

*Fr. Michael D. Mailand, OFM*

### Reflections

The face of the priest was reflected  
In the chalice of Your blood.  
"Amen," I said and drank the cup.  
How fitting,  
For You and he  
And You and we—we're one!  
But...  
Would I have drunk so willingly  
And desired the holy unity  
If the face of my enemy  
Were reflected back at me?

Geraldine T. Garrett

# Mary and the Holy Spirit

Frank Duff

I shall be concerned, in this article, literally with the highest things: the Most Blessed Trinity and Mary the Mother of God. I hope you will be patient with me as I endeavor to reduce things to simplicity. I am encouraged in this by the heartening words of the Archbishop of Dublin: "There cannot be in the Church's teaching an inner body of doctrine which only the few can grasp."

As Mary is intimately united to the Holy Spirit, full of his grace, his inseparable partner in his external mission, it follows that she has become like unto him to the ultimate extent that a creature can be. It is the Church's teaching that she has been brought to the very borders of the infinite. From this we can go on to say that she furnishes the most complete human expression of the Spirit.

To this comes the objection that surely it is Jesus who most faithfully reflects the Holy Spirit. Of course the Spirit is in Jesus to an infinitely greater degree than in Mary, but this is not the point. I am thinking in terms of a human projection. Moreover, to regard Jesus as mirroring to us both the Second and Third Divine Persons

would tend towards an identifying of those Persons and not towards a desirable distinguishing of them. We serve this purpose when we consider Jesus as mirroring the Second Person (who he is) and Mary as mirroring to us the Third Person, with whose role she is so divinely entwined.

While such images as the dove or the tongues of fire are presented to us as symbols of the Holy Spirit, it could not be said that they resemble him. On the other hand the Holy Spirit in establishing such an inexpressible union with Mary is necessarily making a real revelation of himself through her. At first sight this will disconcert those who have been thinking of Mary as only a mere channel of the graces of the Holy Spirit, whereas she is much more than that. I revert to the fact that Jesus is the revelation of the Second Divine Person and that Mary in a lesser and purely human way fulfills the same function in respect of the Third Person. A full understanding of this is of course beyond us, but some of it—even much of it—must be comprehensible for the reason that it is intended to be. All the divine truths are given to us to be

in part understood. Reason is supposed to reinforce faith, and that progressively.

That applies in the present case. The Holy Spirit would not be projecting himself through Mary in a human sense if that operation were altogether outside our ability to understand it. If that Holy Spirit purposes to make a human showing of himself to us, he would have to choose not mere pictorial or artistic symbols but a person. And that person would need to be at the very height of the human scale.

There would have to be a reasonable suitability or compatibility between himself and that medium whom he would thus choose to mirror him. As the Second Divine Person did not disdain to use the humanity of Jesus Christ and the womb of Mary for his intervention in human affairs, so there would be no incongruity in the Holy Spirit making a somewhat similar use of an exalted human being like the Blessed Virgin.

There is a distinction of course. From the moment when the Second Divine Person became incarnate, he was one with Jesus and does not now exist otherwise. Jesus is the Second Divine Person. Therefore he must render in a human way the very appearance of God the Son whom we will see in heaven. Otherwise Jesus would not be fulfilling the divine intention of affording us the most complete portrait of the Second Person which finite resources can provide.

The mind struggles ineffectually with this idea that Jesus is expressing to us in a real way the

very "appearance" of the Second Divine Person. But there must be a truth here which we are bound to try to penetrate a little.

For instance, when the earthly contemporaries of Jesus entered heaven and beheld him in all his glory as the Second Person, he was still the same Jesus that they had known. His expression or transfiguration into pure divinity did not mean that he presented himself to them as somebody different, to whom so to speak they had to be introduced. No, they would quite naturally fall into the old respectful familiarity with him and speak to him much as they did after his Resurrection. This is what I mean by saying that Jesus while on earth would somehow have reflected to them the appearance of the Second Divine Person.

To what extent can we argue the same in respect of the Blessed Virgin and the Holy Spirit? Certainly to a large extent. Though not divine, Mary was immersed in the Godhead to the maximum extent to which that would be possible while still leaving her a creature. For practical purposes that would mean that we could apply to Mary and the Holy Spirit the same idea as in respect to Jesus and the Second Divine Person. The apostles on entering heaven would see the Holy Spirit as so like to Mary that they have as it were to take a second look to distinguish them.

In the case of Jesus there will be no question of distinguishing him from the Second Divine Person

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*Frank Duff, the well known founder of the Legion of Mary, resides at De Montfort House, N. Brunswick St., Dublin. This article combines, with minimal editorial adjustment, two of Mr. Duff's monographs. The first is a talk given to a Peregrinatio pro Christo group of Legionaries and published in The Queen (Nov.-Dec., 1971 and Jan.-Feb., 1972). The second is a follow-up discussion also published in The Queen (May-June, 1972). Both are reprinted here with permission.*

whom he is identical with, but only of seeing the divine essence. But the Holy Spirit and Mary, however alike they may be, are two different persons, the one divine and the other human. In this problem of simultaneously identifying and separating two different realities, an image may help. The screen of a TV set has its own appearance, but once the transmission comes onto that screen, the appearance of the latter is lost in the picture. This example shows the effect of lesser merging with greater.

But of course the case of the Holy Spirit and Mary is of a far higher order. Contrary to the TV case, the more the Holy Spirit asserts himself in Mary, the more she is herself, the more she is Mary, the more characteristic she becomes. No longer is it a case of suppression but of accentuation. This divine manifestation is at its height in Mary but is not confined to her. It is part of the mystery of God's regard for the human personality. The more we abandon ourselves to him and lose ourselves in him, the more developed becomes our own personality.

Those things stipulated, I now approach the question of the appearance of the Holy Spirit. Each of the three divine Persons has his own utterly distinctive appearance. Diversity would be one of the notes of the Holy Trinity. We shall gaze on that appearance during all eternity. But it is not enough for us to relegate that matter of appearance to eternity as if it had no relation to our life on earth. In-

deed it does concern us here below most intimately, because it certainly and vitally affects our attitude to those Persons.

Every day of our lives we should enter into relation with each of those divine Persons through the medium of adoration and prayer. Such an approach must have something to lean on. One cannot pray in a vacuum, that is without any notion as to where or to whom our prayers are going. It may to some extent fill that emptiness if we preface a name—that is, specify to ourselves that we are about to address ourselves to one of the divine Persons or to the Blessed Virgin or to a saint. But that is only a feeble step forward if we have no corresponding image to clothe the name with some substantiality. It is hard in all circumstances to perform the spiritual act of prayer. That difficulty is increased immeasurably if we have nothing but a name to address ourselves to, or if we have only unworthy symbols to propose to our imagination—for example the Holy Trinity under the form of a luminous triangle or the Heavenly Father as a human eye.

The height we ordinarily reach in respect of the Father is as Michaelangelo depicts him, that is as an Ancient with a patriarchal beard. For the Second Person we have a justified image, that of Jesus Christ. For the Holy Spirit we have the Dove or a tongue of fire! That is not enough. Such symbols would fetter our communication with heaven and reduce

it to minimum dimension. It would be in the same order as looking at the beauties of nature through a bandage on our eyes or trying to talk through a gag.

Therefore it is a matter of really great importance that we institute a reasonable relation between ourselves and the Holy Spirit, who is the agent of all the external works of the Trinity, the Giver of every grace on which our life here and hereafter depends.

It is a startling thought that the Second Divine Person could have become incarnate in an animal, for example in a lamb, which is the biblical figure of the Son of God. If he had, the immolation of the Lamb could have effected the Redemption, though it is hard to see how it could have established the Mystical Body or uplifted man into God.

Then that actual Lamb, being God, would require our adoration. But in that presentation of himself by the Second Divine Person there would be such a lack of fitness as to rule it out. It is as much as our imagination can cope with to contemplate God allying himself in so intimate a way with humanity, and we cannot go further down the scale.

This same thought of fitness will carry us on to the accrediting to the humanity of Jesus Christ of such a degree of quality in every respect as would constitute a real suitability for unity with the Godhead. An adequate suitability from our point of view would have to

include not only holiness and sublime human quality but also physical form. This is where our imagination fails. We cannot understand how the divine essence can be mirrored in a human appearance. But just as our reason can point to God whom we cannot picture to ourselves, so reason tells us that Jesus Christ must afford to us an adequate human resemblance to the Second Divine Person.

Now let us apply the same line of reasoning to the different case of the Holy Spirit and Mary. It is different because the Holy Spirit stopped short of becoming incarnate in her. He left her in all respects a human personality, a pure creature. Her role in the incarnation and redemption was to be a completely human one. This was necessary according to God's conception of that great drama. He contrived that Mary's part, while seeming in many respects to merge into the divinity, nevertheless remains human. But it is evident that this transaction places her at the highest possible peak of human possibility, so close to God that we cannot raise our minds that far. But it is the essential principle of the Redemption that Mary's part was human. She was to act on behalf of all mankind.

But granted that she is not divine, does not the same set of considerations apply to her as I have suggested in regard to Jesus Christ? Would not the same argument of fitness apply to her union with the Holy Spirit? Since this union is as intense as God can make it in the

circumstances, may we not validly reason that Mary is made and meant to display to us a likeness to the Holy Spirit analogous to the likeness of Jesus Christ to the Second Divine Person?

Side by side with this function of, so to speak, interpreting the Holy Spirit to us, it would seem that Mary has an **additional** function of an intriguing character. In becoming incarnate in Jesus Christ, God has assumed the male form. This causes some to contend that woman has been relegated to an inferior place in the divine economy. But this could not in any circumstances be the divine proposition. God is not of the male gender and would have no reason for promoting the male species to a superiority. Indeed it may well happen that when the final toll is taken, the majority of heaven's inhabitants will be women. If for certain reasons of convenience God effects the incarnation in a man, it is most probable that he will adjust the balance elsewhere in the temporal order.

The very words used in regard to the original entry of man and woman into the world contain the inference of essential equality: "Male and female he created them" (Gen. 1:27). The form of their bodies and the structure of their minds point to the same conclusion. The differences are functional only. Nor can we suppose the souls of one sex as inferior to those of the other.

It is true that there are evident differences in function. Some of

these are seized on as indicating a male superiority, i.e., greater physical strength and certain mental aspects. But it is conceivable that these be illusory and even bear in the opposite direction. Why, for example, attach any importance to mere physical strength which could then be used to argue that the animal is superior to man! The same could apply to the intellect. If the man could be alleged to present a superiority in certain directions, might not the real position be the same as in the case of the bigger muscles, namely that what is at stake is only a function or office and not real quality; and that the woman's office might be more delicate and unobtrusive but on no lower level of essential quality?

Man has an office to discharge in the world which requires certain attributes to fulfill, and the same applies to the case of the woman. To the end of the chapter man will be the exerciser of force and the things which follow from it. But these do not stand for virtue. Man's office may rank higher—just as money does—in the crude valuations of mankind but not in the mind of God. The precious items in God's coinage are faith and pure love. Therefore woman's array of qualities are certainly not inferior in his eyes. It would not be wise for woman to be beguiled by the more tangible and worldly signs.

It is a fact, however, that God became incarnate as a man. Does this not show him as bringing the male sex to an elevation above

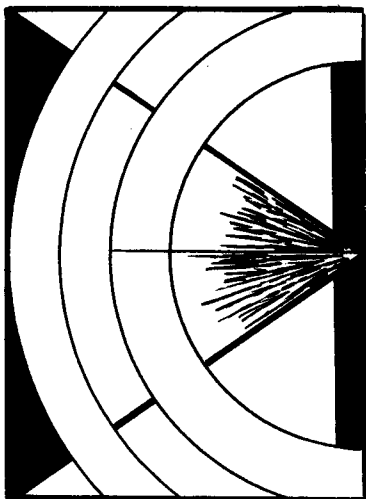
that of the woman? A man and not a woman becomes God. In what possible way can that apparent radical disparity be evened out?

It seems to me that we have the easiest answer in the Blessed Virgin and in the ideas which I have been suggesting. If God has become incarnate as a male, he has established with a woman the next-highest possible relation. The reason, moreover, for God's becoming man and not woman was not that of granting a higher degree of honor or preference to the male sex. Not only is this an absurd notion, but upon short reflection other, much more plausible reasons come to light. The redemptive role to which our Lord was assigned, for example, was such that we cannot see a woman cast to it—at least not in the time of Christ. Follow his path and it will be realized how ill attuned a woman would be to it. It would have outraged every principle of thought of that time to have a woman conform to its details. There is no need to fill in that picture.

But, says our objector, "Could not God find another appropriate way in which he can assign to a woman the role of Redeemer?" Of course God's omnipotence would not be at a loss. But certainly it would have entailed a drastic readjustment of the first-chosen plan—and this for no other purpose in the mind of the objector but to deprive man of a supposed ascendancy in order to give it to woman! This would surely be feminism with a vengeance! And it

would only have transferred the grievance to the man! Perhaps then it may be admitted that the time and circumstances required that the incarnation be effected in a man. But that did not confer on the male sex a moral superiority. Furthermore, the eminent theologian René Laurentin argues that in Jesus Christ are to be found all the feminine qualities, so that in him woman is exalted equally with man. Though true, this is a rather abstruse idea which few will be able to grasp. Moreover not every woman would regard representation in a man as sufficient. It would be good if a more evident and acceptable solution were available.

I suggest that we have it in the idea of Mary's cooperation. This does not over-ride the explanation of Laurentin but supplements it. To whatever indefinite extent that Jesus does not in himself stand for and exalt womanhood, Mary fulfills that purpose. She does not do it in her capacity as the Maid of Nazareth but—if we can distinguish—in her role as Spouse of the Holy Spirit. Through Mary the third Person of the Holy Trinity makes a presentation of himself to us akin to that which the Second Divine Person offers through Jesus Christ. A further purpose in view would be the supremely important one of making clearly manifest to us the differentiation of the Persons of the Most Holy Trinity. It is not enough to regard God in a confused manner as somehow Three. We must as best we can resolve



them without straining, and which after a fashion makes them present to us.

If, following the theme of this discussion, we see in Jesus the Second Divine Person and then in Mary after a fashion the Third Person, we have certainly succeeded in dispelling in our minds any indefiniteness which we might have had regarding the Trinity. Moreover we can see the Godhead in its approaches to humanity manifesting itself in Jesus as a Man and in Mary as a Woman.

This line of thought enables us to see specially in the Holy Spirit what we may call the feminine side of God and which otherwise we might overlook. Mary, so far as a creature could be, was made like to the Holy Spirit and would accordingly reflect him to the fullest extent humanly possible.

The Immaculate Conception was Mary's spiritual birth. Is it not permissible to suggest that like any progenitor the Holy Spirit imprinted on her his own image and appearance? This would be accentuated by her subsequent growth in grace which was to make her a worthy mother of Jesus and a fit cooperator of the Holy Spirit himself. He reveals himself through her to such an extent that in her we almost see him. It is in this sort of language that the well known and approved "revelations" of Saint Bridget of Sweden speak of Mary: "He who sees me may see the Divinity and Humanity in me as in a mirror, and me in God. For whosoever sees God sees three

Persons in him; and whosoever sees me sees as it were the three Persons. For the Deity folded me in Itself with my soul and body and filled me with every virtue" (Cardinal Vaughan's Preface to the **True Devotion**).

And of course this works out the same in reverse. If Mary has been made as far as possible to resemble the Holy Spirit, it follows that the Holy Spirit is like her. She affords in a human way a comprehensive portrait of him, but one which lives and which takes in the inner virtue as well as the outer appearance.

In the foregoing considerations lies an additional gleam of illumination in respect of that sublime Woman whom the Blessed Trinity chose before the ages as Its co-operator in the drama of mankind, weaving her destiny inextricably with that of the Redemer. She covers the unbridgeable gap between fallen man and his Creator, and she makes the Redemption possible. She is the true Mother of the Second Divine Person, giving him to us in a form which enables all of us to love him, and some to love him supremely.

Then we find her accomplishing an almost equivalent purpose in regard to the Third Divine Person. Here is a little course of reflection. The Father, we know, begets the Son, and at once the Holy Spirit proceeds from both. He is as it were engendered by the look of each upon the other and their consequent mutual love. This trinitarian operation had no beginning, and it continues always in progress.

This is too devastating a thought for us to dwell on; our minds can no more stand up to it than our eyes can gaze at the sun.

The Father carried this operation into time when he caused his Son to take flesh in Mary. He effected this by the power of the Holy Spirit who performs all the external works of the Trinity. This meant that a human being was introduced into the life of the Holy Trinity. The Father attached her to his eternal generation of his Son, making her truly the Mother of that Son; and she co-operated with the Power of the Holy Spirit in that sublime operation. As Mary is forevermore the Mother of Jesus Christ so likewise is she forevermore the cooperator with the Holy Spirit in all the works of salvation. This would certainly constitute her the mediatrix of all graces.

Could we not probe even more deeply and say that as she was introduced in time into the generating of the Son by the Father, she is thereby and necessarily associated to the Father and the Son in their production of the Holy Spirit? This would again point to the importance of her role in the administration of grace, but with the higher sense that she is not merely chosen by the Holy Spirit as his partner but is giving the Holy Spirit in much the same way as she gave Jesus Christ. This is a point of magnitude and the reason, which transcends all other reasons, why she is styled helpmate, advocate, cooperatrix, mediatrix.

the Trinity into the Persons, each of whom plays a distinct part in regard to us and our salvation; and with each of whom we should have specific, understood relations.

Jesus does this in respect of the Second Divine Person who he actually is. In Jesus is also the Holy Spirit, but to be content with this would be to accept that lack of differentiation which we are seeking to avoid, and which Mary enters in to clarify. Through Mary that differentiation is established in simple, vivid fashion.

Merely to make that differentiation between the three divine Persons would be an advance. But here I am thinking in terms of a sort of clothing of each Person with flesh—that is, the attributing to each one of a character, a personality, which we can understand and which will enable us to address

This manifold role of hers, which exhibits her in a characteristic relation with each divine Person, has caused her to be described by the Church as the "complement" of the Holy Trinity. This is an expression which must be taken in the fullest sense, for she has been incorporated in an external but vital way into the operations of the Trinity. Most of this we cannot understand. But what is understandable must be probed into because it is necessary to our spiritual life. We must have an idea of the Three Divine Persons, and we must grasp Mary's extraordinary part, one aspect of which is that she does manage to draw each Person from the divine distances and to impart to each one a substantiality which renders us able to deal familiarly with him, even to the extent of conversing in the forms of advanced human love, and even to the extent of baby talk and childlike gestures. It is to Mary that we owe the establishment of such a choice relation, a relation not of fear but of love.

I would say that as a result of trying to associate the Holy Spirit with the Blessed Virgin along the foregoing lines I have managed to draw the Holy Spirit from utter vagueness and to make him in my imagination a very real Person with an element of the substantial. I see him as possessing characteristics akin to those of the Blessed Virgin, shading into her a great deal but always as a distinct personality, definitely feminine (though custom forces me to say

"He") and combining the exquisiteness which we see in the Blessed Virgin with an infinite power and love. For the purposes of the mechanics of communication, this represents a palpable advance. One prays to a gracious, radiant, loving Being and no longer to a formidable shadow.

Here perhaps it will be said that the Holy Spirit, being allegedly the "Spouse" of Mary, cannot be imagined as having feminine characteristics. But that term, "Spouse of Mary," is not supposed to contain the meaning that the Holy Spirit is the husband of Mary or the Father of Jesus Christ. With good reason, therefore, some contemporary theologians have begun to look askance at the admittedly time-honored expressions, "Mary, Spouse of the Holy Spirit" and "Holy Spirit, Spouse of Mary." These theologians seem quite correct in their claim that such expressions do not correctly express the relationship between Mary and the Blessed Trinity.

True, Mary is described—in the Creed, for instance—as having conceived by the Holy Spirit. And this description does imply an intimate relationship with him, which our minds—misled by the masculine pronoun customarily applied to the Spirit—regard as equivalent to fatherhood. But this ambiguity in regard to such a central point of soteriology is a grave hindrance to devotion. One must greatly rejoice, therefore, that a searchlight has now been turned on the matter, for it means that there will be

rapid advance. As the theologians begin to pontificate on this matter, the usual polite warfare will develop in which they will attack each other's contentions. It is this sort of disputation which has contributed so much in the past to the clarification of doctrines.

Accordingly we face a period of intense activity in which effort will be made to find an idea which will better portray the role of the Holy Spirit in the Incarnation, and which at the same time will be consistent with the Immaculate Conception and with the cooperation of the Holy Spirit and Mary in the bestowal of all graces. In those mysteries the Holy Spirit appears as the principal Agent in her—subject of course to the fact that the Trinity as a whole takes part in every operation of grace.

Can we form any idea as to where these speculations are going to lead us? I have suggested in the foregoing pages that the Spirit might be considered as, so to speak, the feminine principle in the Holy Trinity, somewhat in the same sense that the Second Divine Person manifests the male principle. Of course God has, in his essence, on sex. But the Second Person, in becoming man, has had for various reasons of fitness assumed the masculine gender: Jesus Christ is a perfect Man. I have also referred, above, to Laurentin's suggestion that the Lord's manhood perfectly represents womanhood as well; and in the same context I pointed out the difficulty in getting such an explanation accepted. It is time

now to approach more directly what has been implied at certain junctures of the foregoing exposition: that the Holy Spirit is the feminine principle in God which, taking hold of Mary, presents her as a worthy redemptive parallel to the male principle which is Jesus Christ, the Second Divine Person.

Of course there is infinitely more in this question than the mere purpose of pleasing women, which would be only coincidental. It touches a real function. According to the idea in question, the Third Person would come to Mary not as a Spouse—that is, in a male capacity—but as the feminine principle of God. As such "he" (I have to use the male pronoun out of convention) would unite "himself" to Mary the Woman. Her nature already brought to supreme heights by the Immaculate Conception is enabled through "him" to conceive in the one and same operation a normal man and a divine Being, forming a single Person who will then follow the normal course of development. But Jesus is the Messiah—he is true God and true man.

By this supposition we can distinguish clearly the First Person of the Trinity as Father, and the Third Person as the divine feminine principle united to Mary and thus after a fashion the Mother of Jesus Christ. It is unfamiliar and even startling to hear the Holy Spirit spoken of as the Mother of Jesus. But it is far nearer to the fact than to call "him" the Spouse of Mary, and it is a helpful idea

and image. Actually, that note was struck in the first ages of the Church. In the document called the "Gospel according to the Hebrews," e.g., which is now classed among the Apocrypha, our Lord is made to speak as follows: "At that moment the Holy Spirit, my Mother, took hold of a hair of my head and transported me to the high mountain of Thabor." That document was regarded as of the first importance by that Prince of Biblical Research, Saint Jerome, who saw nothing wrong with the phrase. Origen also held that document in esteem. Another of its references is to the Baptism of our Lord where the Holy Spirit, coming down and resting on him, addressed him as "My Son."

But while there is a germ of truth in that idea, it would not be correct to term the Holy Spirit the Mother of Jesus Christ according to the human generation. For that would amount to saying that the Spirit had become incarnate in Mary, and that did not happen. Of course, it could have been so if God had wished it, but it did not enter into the divine plan in which Mary's vital part depended on her being a pure creature. And it would moreover make the Holy Spirit the Spouse of the Father, which is not their relation.

So let us return and inspect that other idea of the Spirit as "feminine principle" of God adding "himself" to Mary in such a way as to give her the potency to conceive the God-Man, who is the Son of the eternal Father.

This constitutes a position which our minds can comprehend. It clarifies the relationship of the three divine Persons towards Mary in the Incarnation. Especially it defines the operation of the Holy Spirit, showing that "he" is not there as a male agency nor as the Spouse of Mary. Neither is "he" a mere transmitting power or a vague intermediate link between God and Mary. All this is shown forth in the angel's address to Mary (Lk. 1:30): "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee. And therefore the Holy One who shall be born of thee shall be called the Son of God."

That fruitful union of the Holy Spirit with Mary does not then cease or lessen. The gifts of God are without repentance. The Holy Spirit continues on in her and with her as a divine principle of motherhood. This is no less exercised in the bringing up of Jesus than in the engendering of him. It is no ordinary, even sublime, woman who is engaged in that work of nourishing, tending, and teaching Jesus. It is a divinized woman in whom the Holy Spirit persists in that work which began with the conceiving of Jesus. When we look upon a picture of the Madonna, let us remember that extraordinary nature of the mothering which is thus portrayed.

It is a divine operation, not only because it is lavished on the divine Infant, not only in the permissive sense of the term 'divine maternity,' but in the very completeness of the idea. For the Holy Spirit, in-

separably united to Mary as he was in the conceiving of Jesus, remains similarly active in the continuance of her motherhood.

There follows moreover that this united mothering of Jesus (by the Holy Spirit and Mary) embraces in precisely the same degree the Mystical Body, making Mary the mother of the Church, the mother of the Faithful. There is, in this new dispensation, no severance or diminution of the union between the Holy Spirit and Mary, so that every grace continues to flow as their joint and indivisible gift.

Surely in this we have the simplest presentation of the doctrine of Mary's universal mediation. Such a mediation must partake of all the characteristics of the Incarnation itself; but as the Holy Spirit was the principle of her mediation in the Incarnation, so is that Spirit the principle of her mediation of grace. It is the Spirit who carries on that divine operation, but it is Mary who remains, as in the Incarnation, capital and indispensable in the ministration of grace.

Again, as the Incarnation was made to depend on her so that it was she who gave Jesus to the world, would not the same sort of initiative apply logically to all the consequences of the Incarnation? Would she not give the Holy Spirit in much the same way as she gave Jesus Christ, so that no grace would be given without her?

What limits can we impose on

such a mediation? Where is the room for hesitations as to the "grade" of her mediation, or in regard to that disputed territory which is called causality? The degree of cooperation which Mary gave in the Incarnation: that and no less she continues to give in the mediation of grace. The Incarnation and its consequence, the flowing of grace, are a sequence—one might almost say a single operation. Mary's will and power pervade the entire operation. As acknowledgement of the divine gifts and acts of goodness towards us should be at the heart of any worship which man essays, so must that acknowledgement take into its scope the secondary but no less necessary part played by Mary in the entire plan of God. Where are we to set the limits to that acknowledgement? Really we need not be too circumspect in regard to that, provided we remember that she is a creature and not God. The Holy Spirit merged her into himself in such a manner that he stopped short only at an absolute unity—that is, at an Incarnation.

It would not suffice, therefore, to profess deep devotion to the Holy Spirit while excluding Mary. Mary is too intertwined with the Spirit to cut her off like that. You would only find that you have in that operation cut away the Holy Spirit in the same degree. The fact is that God has set her at the beginning of his ways with us, and she still dominates those ways.



## The View from Above

Conall O'Leary, O.F.M.

The other night I was reading a Catholic newspaper. When I put it down, the thought came to me: Everything is so serious in the Church these days. There's not a laugh in that whole paper. Everyone's angry against everyone else: theologians against Rome, priests against bishops, altarboys against priests, choirgirls against altarboys.

And I remembered with nostalgia the Catholic humorists of my younger days. The champions of the Church fought the good fight in those days, bravely taking on all opponents, but they never forgot to smile and laugh. They never gave way to pessimism because they knew that the Lord was with them and that the Holy Spirit guided the Church. With these thoughts, I went to bed and was soon asleep; but my sleep was filled with a strange dream, a mixture of fact and fancy, as dreams usually are.

I was in Heaven. Don't ask me how I got there! It was a beautiful morning with the sun shining on the gold-paved streets. As I strolled along Heaven's main avenue, I saw Saint Peter striding toward me. He was in a hurry, but not in such a hurry as not to notice me.

"Good morning, Conall," he said.

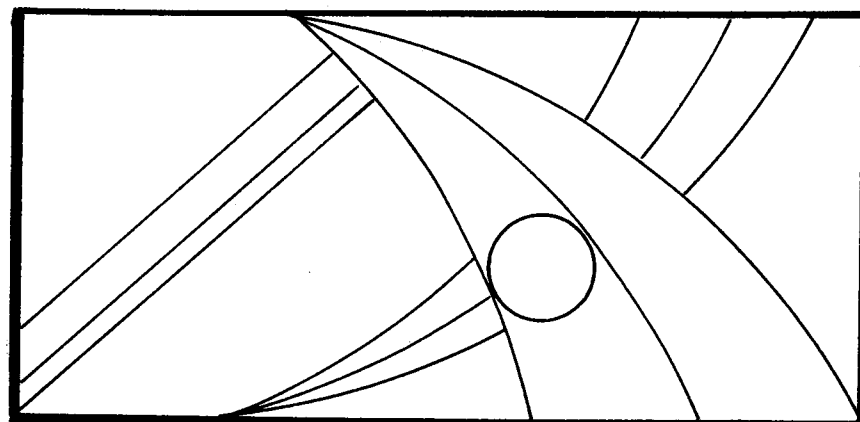
"Good morning, Saint Peter," I replied. "Where are you going in such a hurry this morning?"

"The Lord has sent me to get a complete report on the state of the Church on earth, and I am headed for our Communications Center."

"May I go along?" I asked.

"Certainly," he replied. "It will be good for you to get an overall picture of what's happening down there."

So I went along, trying to keep up with Peter's rapid pace. We soon arrived at Heaven's Commu-



nications Center, located on top of a beautiful white cloud. We entered the Center and found the Deacon Stephen at the controls.

"What's the picture today, Stephen?" asked Saint Peter, in an evident hurry.

"Oh, so-so, Peter. Some places better; some places worse."

"Well, where is it better and where is it worse?" demanded Peter with a trace of exasperation.

"Hard to say in our line of work. You should know that, Peter. One never knows when someone who appears good is going to go bad, and when someone who appears bad is going to become good. One might say that the Lord is too merciful. And then, of course, there

is the Heavenly Mother, who never gives up on one of her children, no matter how bad he or she may be!"

"I know all that only too well," answered Saint Peter. "One never knows. But I am here to get some concrete news. Don't you have any details that I can tell the Lord?"

"Well," answered Stephen calmly, "let's look at the big screen that gives us the complete picture of what's happening in the Church from day to day. We might start with the professors, since most of the new ideas, or so-called new ideas, start with them."

"Yes, begin with them!" said Saint Peter. "They have been in the news quite a bit recently."

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"See that ancient university on the screen?" asked Stephen. "That's where the theories usually begin. The professors there are paid to think; so each one has to think up some new idea, or he is liable to lose his prestige and even his job."

"What's the latest idea to come out of there?" demanded Peter impatiently.

"Oh, calm down, Peter," retorted Stephen. "It should be nothing new to you, since you've been watching this big screen for nineteen hundred years. The professor whose picture is flashed most often on this screen believes he has discovered a theory for keeping the Church free from error."

"What!" exclaimed Peter, evidently taken aback. "Doesn't he know that the Lord already provided for that when he founded the Church? It's well for him that Paul of Tarsus is not writing his epistles today, or we'd have a scorching one from him on humility, obedience, and confidence in the Holy Spirit! Any other professors in the headlines?"

"Oh," said Stephen, "the trouble is we can't keep them out of headlines. But there's one, a scripture professor, who should have a special interest for you, Peter."

"Why?" Peter's tone was suspicious. "What is he up to?"

"He is trying to locate the exact spot where you wept after denying the Lord."

"Well, Stephen," said Peter flatly, "it could be worse. He could be trying to locate the spot where I denied the Lord. As long as he

concentrates on my tears of repentance and sorrow, I won't object to his labors."

Stephen was looking intently at the big screen. "I see a lot of turbulence where we receive reports about the liturgy."

"Yes, Stephen, how about the liturgists? Everyone in Heaven is talking about them. What are they up to now?"

"To quote the words of a once popular song, Peter, they've gone about as far as they can go."

"True, right back to where we started from. Well, they can only go up from there. But what's the overall picture this morning, Stephen? The Lord is waiting for me."

"The overall picture is quite interesting, Peter, if not exactly new to us up here." Stephen moved over toward the right end of the screen and shook his head slowly. "See that cloudy spot on the screen? That's the small country that has been kicking up its heels for the past couple of years and enjoying the dust it has produced. It looks like a reaction to too much rigorism in the past. They are enjoying the center of the stage now. For too long they were overshadowed by their big neighbors. Now, they want to prove that they can also be influential."

"Indeed," said Peter, "the same old story. Everyone wants to proclaim his independence. They forget that the Lord of heaven and earth humbled himself and became obedient even unto death, even unto the death of the cross. What else can you show me?"

"See that big country on the screen? That's a very interesting example. A few years ago, the Church was very highly organized in that country—so highly organized that all a bishop had to do was pick up a telephone and give an order, and pronto! it was done."

"Much easier than I ever had it," murmured Peter.

"Now, however, the soldiers in the field are not running to answer those telephone calls from staff headquarters."

"That may be all for the better," Peter suggested. "It may force the officers to go out and look things over, talk to priests and people and find their problems. What else is new? How about the religious orders and congregations?"

"They are another very interesting case, Peter. Some years back, all of them were suffering from the same harmless delusion. They believed that they were carrying the Church on their shoulders, instead of the Church carrying them. But not long ago, they received a rude awakening when they discovered that they were not as strong internally as they had thought. Now they are retrenching, pruning back, returning to essentials."

"Yes, Stephen, it is better to have a small number of dedicated religious than a large number without the spirit of sacrifice. Remember what we did with only twelve of us!"

"Don't forget Paul.... Or the Holy Spirit. If I remember correctly, your small group didn't do too

much until the Spirit gave all of you his strength and courage."

"True, Stephen. I'm not forgetting Paul; and of course without the Holy Spirit, I could never have guided the infant Church or given strength and leadership to her members."

"That brings up the subject of your successor in Rome. Do you want to hear about him?" asked Stephen.

"No—you know that is not my job. The Lord entrusted me and all my successors to the Holy Spirit. If the Spirit could take care of me, guiding me and strengthening me in time of persecution, he can certainly take care of my present successor."

"Stephen," Peter went on after a brief silence, "don't you have any good news for me to take back to the Lord? Are there no promising developments reported on the big screen this morning?"

"Yes, Peter, there is good news—the best possible news for the Church—news that pressages a new flowering of Christianity in certain countries."

"What's the good news, Stephen? Tell me quickly so I can run back to the Lord and tell him all about it!"

"See those two red spots on the screen, Peter? Tell the Lord that there are Christians in those two countries, real Christians who love him very much—so much that they are suffering and dying for him."

"Wonderful news," exclaimed Peter as he led me toward the gate. "Just like old times!"

## MONTHLY CONFERENCE

### Hounds of Heaven

Robert J. Waywood, O.F.M.

A short while back I had occasion to visit our one-time Franciscan novitiate in Lafayette, New Jersey. There I sauntered into the library and ran my eye over the somewhat nondescript collection: a piebald assortment composed of the venerable leavings of the old Paterson novitiate library, donations of second copies from sundry monasteries in the Province, and a fair number of bright new-theology volumes. Abstractedly I pulled down a stout book with a purple cover layered with a fuzz of dust and riffled its glossy pages. The work was a labor of love by some Benedictine of the 'forties. About five hundred pages long, it presented a photograph and detailed biography of nearly two hundred famous Catholic authors of the day: a roster as prestigious as it was prodigious. For the next three hours I was lost in amazement over the thing. As I browsed through the text, long-dormant emotions of sectarian pride and

confidence—I blush to say—surged in my breast. At least half of the writers in question were converts to the Church—world-famous, cerebral souls who had entered the Faith at the height of their successful and sophisticated lives.

It was then that I recalled a twenty-year-old scene from my past. But the vision appeared so alien and remote in view of the Church's present depression, eclipse, turbulence, or call it what you will, that the reverie seemed a century old. I allude to the scene of Boston College bookstore circa 1950: the shelves bulging with publications by Sheed & Ward, Herder & Herder, Bruce, and dozens of other Catholic book firms; the walls plastered with blow-ups of Hilaire Belloc, G. K. Chesterton, Leon Bloy, Graham Greene, Evelyn Waugh, Caryl Chessell, and scads of other Catholic authors, most of whom were converts. My apostolic zeal—so constant and fervent then,

so precarious and lukewarm lately—began to rekindle. Resisting the temptation to purloin the purple relic in my hands, I replaced it on the bookshelf. But I had resolved to keep aglow this reborn zeal for the apostolate and to write something to reawaken ecclesiastical esteem and missionary enthusiasm for my coreligionists.

To give this conference some transparent shape, let me say that I propose to discuss conversion to the Faith under three headings. First, I want to show that convert-making is still a going concern in the twentieth century (including the post-Vatican II era). Next, I hope to sell the reader on two important reasons for selling the Faith. Finally, I will suggest various ways of winning converts that have proved effective for myself and others of my acquaintance. My object in this conference is to enlist more, and more eager, hounds of Heaven. That is, I am trying to fetch sheepdogs for the Good Shepherd to help the Lord round up many of his sheep that are not (yet) of his Fold.

Let me confess at the outset, the last ten years have hardly been the Church's Second Spring, in the English-speaking world at least. The novitiate I mentioned earlier, built to house ninety novices, was closed a few years ago for lack of vocations. Today, for many people, Catholic as well as non-, the Pope has become identified as public enemy number one. Hosts of ecclesiastical skeletons-in-the-closet have been paraded be-

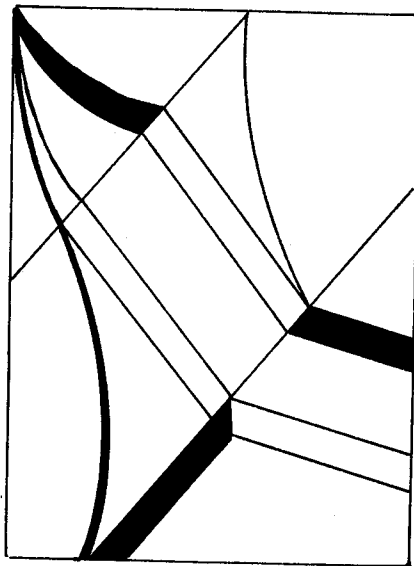
fore the public; front-bench theologians and even Cardinals have literarily wrangled over bedrock matters of orthodoxy. (Secular no less than spiritual factors of mind-staggering complexity are no doubt responsible for the upheavals of the 'sixties and the rampant confusion in the ranks of the Church Militant). Little wonder, then, that the twentieth century may not go down in Church history as the heyday of convert-making.

Nevertheless, converts are still being made, made in remarkable numbers, made among remarkable people. According to the 1971 *Catholic Almanac* nearly ninety-three thousand people in the United States had entered the Church the previous year, despite the Pope's unpopularity, unprecedented defection from the clergy and religious life, and well publicized infighting among theologians. The past decade, moreover, has seen the conversion of some nationally famous people of high repute with nothing earthly to gain from the move. The year before he died Gary Cooper came into the Church and found the sacraments an undeniable help in playing his last role—the strong, silent type—as a victim of terminal cancer. Within the last few years, Hank Aaron, outfielder for the Milwaukee Braves, and Brooks Robinson, Baltimore third baseman, became Catholics. Perhaps they were just following the lead of two other athletes converted earlier in the century, Knute Rockne and Babe Ruth. A few years back Kate Smith, edified by the good life and pious death of

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her manager, Ted Collins, entered the Church. England's all-time best comedy-tragedy actor, Sir Alec Guinness, also was received into the Catholic Church within recent years. Lucy B. (Johnson) Nugent's conversion made headlines in the late 'sixties; but I venture to say that many another personage has entered the Church in these latter days without front-page notice. It is devilishly difficult to find lists of recent well-known converts; for the Catholic press, inspired by the Scripture which says, "Put not your trust in princes," usually refrains from broadcasting converts to the Faith until they are safely buried with benefit of the Last Rites.



Restricting my survey still to the twentieth century, I would now like to gesture to the outstanding before the 'sixties. Those years, converts who entered the Church after all, which embraced two world wars and were filled with the atmosphere of sophisticated materialism and sanguine scientism, were hardly more conducive to Romish conversion than the disturbing 'sixties. Besides, many of these dignitaries are living, and living still secure within the arms of Holy Mother Church. A very cursory bit of research has revealed to me the following well-known Catholic converts.

To begin, there is a clutch of distinguished Englishmen: G. K. Chesterton, Christopher Dawson, Eric Gill, Douglas Hyde, Arnold Lunn, Bruce Marshall, Alfred Noyes, Graham Greene, and Evelyn

Waugh. A number of famous men converts became priests, such as Robert Hugh Benson, Owen Dudley (of Masterful Monk fame), Msgr. Ronald Knox, Thomas Merton, and Bernard Hubbard, Jesuit explorer. Famous women converts include Sigrid Undset (Nobel awardist), Gertrude von le Fort, Gretta Palmer, Dame Edith Sitwell, Ambassador Clare Boothe Luce, Sheila Kaye-Smith, Marion Taggart, Rosalind Murray (wife of Arnold Toynbee), and Frances Parkinson Keyes. Among famous Jewish converts are composer Gustav Mahler, conductor Otto Klemperer, apologist Arthur Goldstein, Met baritone Leonard Warren, author Maurice Baring, educator Waldemar Gurian, writer Karl Stern, journalist Max Fisher, and priest-psychologist Raphael Simon—not to mention Franz Werfel and Henri Berg-

son, both of whom confessed to moral adhesion to the Catholic Church. (Family considerations alone kept them from officially embracing the Faith.) A quick scan of the world at large turns up the following list of important converts: Educator John Wu, prime-minister (Japan, 1946-1954) Shigeru Yoshida, Admiral Yamamoto, author Johannes Jorgensen, priest-psychologist Ignace Lepp, philosophers Jacques Maritain and Gabriel Marcel, artist George Roualt, and writers Giovanni Papini and Sven Stolpe—not to mention born Catholics who rediscovered their Faith, like Charles de Foucauld and Alexis Carrel. Figures who loom large in American history are Buffalo Bill Cody, Joel Chandler Harris (Uncle Remus), Charles and John Stoddard, Theodore Maynard, as well as the following disparate list of men: poet Joyce Kilmer, author Fulton Oursler, Justice Sherman Minton, Senator Robert Wagner, Governor Nathan Miller, editor George Nathan, historian Carleton Hayes, organist R. K. Biggs, CARE official Geoffrey Baldwin, journalist Heywood Broun, Russian ambassador William Bullit, and ex-Communist writers Claude McKay and Louis Budenz. In view of this striking list of Catholic converts, the Church may readily sigh with relief, "We must be doing something right," regardless of all the contemporary self-scrutiny and the chest-beating that only yesterday replaced the chest-thumping and apostolic militancy.

Space does not permit me to explain the phenomenon in detail; but in the case of every one of the aforementioned dignitaries, some human being was instrumental in the conversion—some Catholic, from a layman to a bishop, functioned, so to speak, as a middleman. It follows that you and I could play a similar role in the making of still another convert. But human nature—even regenerate human nature—being what it is, most of the Faithful are inclined to rest content with "keeping the Faith" in smug security and snug complacency rather than exerting themselves to spread that Faith. So it is not exactly idle to pose and answer the question: Why should one want to sell the Faith to an "outsider"—why should one go poking his sectarian nose into other people's spiritual business? Two answers suggest themselves: God commands us to sell the Faith; and the Faith—even in the befuddled 'seventies—is an eminently salable commodity. Therefore, before we turn our attention to the customer and ways of attracting him into the supernatural market, it behooves us to scrutinize our Executive's memo and to familiarize ourselves with the selling points of the product.

Frankly speaking, I was rather disappointed when I searched the New Testament for texts that clearly exhorted the Faithful to spread the Faith. The Gospels furnished none; and the Epistles, just a few. But, on second thought, I realized that there was good reason for

such a paucity of explicit exhortations and that a general missionary injunction was clearly and constantly implied in the whole of the New Testament. Although there are any number of Gospel passages that enjoin the Apostles to preach the Word and baptize all and sundry, the ordinary member of the Church is given no similar command to carry the Good News in this section of the New Testament because not until after the Ascension was the Church truly established or the Good News actually completed. As for the Epistles, most of them were occasioned by, and addressed to, some particular problem that had arisen in a recently converted territory; and these problems almost invariably required that the Apostles (Paul, Peter, James, John, and Jude) simply urge their neophytes to keep (and live) the Faith that had been entrusted to them. (On re-reading these Epistles, I was once more impressed with the precarious state of the early Church and the onslaughts of ambient heresy: the Church's difficulties today pale by comparison.)

The universal obligation to sell the Faith, however, is manifest from the whole tenor of the Epistles and from a few emphatic exhortations. That all members of the Church share the duty of sharing the Faith is heavily implied from four distinct considerations, which I may touch on briefly without citing any one scriptural passage. First, it is obvious that belief and salvation and sanctifica-

tion are, in the Christian dispensation (as they were in the Old Testament economy of grace) preeminently social in implication, not merely private and personal. One's faith came through hearing another preach, and one was baptized into a visible society, the Ecclesia (Greek for Assembly) or Church. The Christian's vocation, then, is communal: other-oriented in origin and in fulfillment. All Christians must reach out to help make firm and swell the community of believers, working as well as praying that God's kingdom come. The message carried to heroic lengths by the first Apostles and their appointed disciples was the Gospel. Gospel, as you are probably well aware, means "Good News"; it is of the nature of all news, favorable or unfavorable, to be spread abroad. Every member of the Church is, therefore, obliged to gossip the message in view of the good-tidings character of the Faith. Spreading Christianity, also, devolves on the ordinary Church member as a consequence of charity, the rock-bottom virtue of Christian ethics. If all of Christ's followers are ceaselessly bound to wish others well and to do them good, sharing the Faith and all its concomitant blessings would seem to be the foremost dictate of charity on the part of all Christians. Finally, the Epistles are full of express commands to the Faithful to assist the ambassadors of the Word of God by prayer and monetary sacrifice; all the more, then, ought they to help the apostolate by imi-

tation as far as their talents and opportunities allow.

To see God's explicit summons of all Christians to sell the Faith, let us turn now to specific passages in Sacred Scripture. Saint Paul, to begin with, lays down the principle that God desires every human being to be afforded access to the Faith—which is possible, obviously, only if all Christians cooperate in the apostolate: "This is good and agreeable in the sight of God our Savior; who wishes all men to be saved and to come to a knowledge of the truth" (1 Tim. 2:3-4). That God wants all members of the Church to attract others to the Faith by good example is evident from two Pauline Letters: "Do all things without murmuring and without questioning, so as to be blameless and guileless, children of God without blemish in the midst of a depraved and perverse generation" (Phil. 2:15); and, more pointedly, "Walk in wisdom as regards outsiders, making the most of your time. Let your speech, while always attractive, be seasoned with salt, that you may know how you ought to answer each one" (Col. 4:6). It is to the dictum of Saint James that we may trace the notion popular among our Catholic parents to the effect that anyone who makes a convert in life secures his own eternal reward: "My brethren, if any one of you strays from the truth and someone brings him back, he ought to know that he who causes a sinner to be brought back from his misguided way, will save his soul from death, and will

cover a multitude of sins" Jas. 5:19-20). But the real locus of Christian doctrine on the lay apostolate is to be found in Saint Peter's wonderful Epistle: "You, however, are a chosen race, a royal priesthood, a holy nation, a purchased people; that you may proclaim the perfections of him who has called you out of darkness into his marvelous light... Be ready always with an answer to everyone who asks a reason for the hope that is in you" (1 Pt. 2:9; 3:15). From all of the preceding, then, it is clear what the Boss's orders are: Go and sell the product!

The Faith, truth to tell, is such an attractive package that selling it to ordinary people of good will should be a snap. I can best explain this assertion by drawing upon an example in my own family history. Uncle George, who was married to my mother's kid sister, was the only near relation who was not a Catholic. Though he grew up in a fairly devout Lutheran family, he ceased going to the Lutheran church after marrying Aunt Gert; in fact, he ceased going to any church for a dozen years or so, though he never hindered his wife from practicing her Faith (which she was inclined to do quite ostentatiously), and readily chauffeured her and their son to Sunday Mass, reading the Sunday newspaper in the car until Mass "was out." In later years George would attend the Mass with his wife and son at Christmas, Easter, and on an occasional Sunday. About the time my aunt and uncle

had celebrated their twenty-fifth wedding anniversary, I was approaching my Ordination. A few weeks before the event, my mother, from out of the blue, wrote me a letter asking me to invite Uncle George to enter the Church. I had a number of qualms about the proposal: for one thing, I had never been very close to this uncle because there had always been some vague ill will or, at least, uneasiness between my father and Uncle George; for another, as far as I could see, George was one darn fine guy, a real Gary Cooper type, whom I thought I would offend by pointing out his spiritual shortcomings. But on a chance inspiration I decided to write Uncle George what proved to be my only letter ever to him and probably the longest epistle I ever penned in my life. I didn't breathe a word about anybody's shortcomings, however; I just simply put to him the case for joining the Catholic Church after assuring him that I thought he was certainly Heaven-bound as things already stood. To recap some of the advantages of life inside the Church, as I described them to Uncle George, I started off with what could have proved a questionable blessing: Confession.

What looked like the most ponderous obstacle, I assured him, was really the most palpable advantage. Life holds few heartaches so numbing and pervasive as the awareness of (or even the suspicion of) unforgiven guilt, whereas a good conscience ever makes the best pillow. For the small pain of

examining one's conscience, the slight botheration of slipping into "the Box," and the momentary humiliation of telling one's sins to an anonymous man in the dark, a person could have the weight of a lifetime of guilt, the queasy atmosphere of doubt, the burning burden of cowardice flicked away for good in a trice. (The great G. K. Chesterton was hounded by reporters to reveal the devious reasonings that had led him to embrace an outdated and plebian Persuasion; he answered unabashedly: "To go to Confession.") Next I elaborated for Uncle George the consolations, sometimes even physically perceptible, of receiving our Lord Jesus under the thin veil of the Sacred Species. I told him that I had known moments of peace after consuming Holy Communion that meant more to me than thousands of dollars—a peace no money could buy. And I had found an undeniable strength at the Lord's Table that helped me immensely to cope with "the life of this world." Then I went on to extol participation in the Holy Sacrifice of the Mass, not a prayer one says, but a thing one does that shares in Christ's dynamic Passion and redeems my day and my life from sin, imperfection, insignificance, irrelevance, and tedium. And then there are the answers, the answers! The teaching Church had (and in every eternally important matter, still has) the answers to all the doubts, misgivings, quandaries, and quibbles of the human heart—and she supplies them freely, impar-

tially, calmly, and rationally whenever asked. Neither can she err in positing the answers, nor can her members corporately blunder in grasping them. Next to be considered was the power of the Mystical Body and the invisible network among the Faithful that enables all to mutually benefit from the prayers, good works, and sacrifices of five (now, six) hundred million souls around the globe—this along with secret spiritual communion among all the motley hosts of saints, the heroes and heroines, great and small, in Purgatory and Heaven. At length, I reminded Uncle George of the sweet consolation of the Last Rites—sick bed confession and Holy Viaticum, or all-annealing Extreme Unction and the promise of Rosaries and Masses. Such, briefly, was the honest-to-God bill I tried to sell Uncle George. A week after I was ordained, it was my thrill to celebrate a first Solemn High Mass in my local parish church. When I saw Uncle George kneeling beside Aunt Gert at the Communion rail, I nearly nodded him away. I could hardly believe it, but old Uncle George had bought the package. He was like a kid with a new toy thereafter. He attended daily Mass, received Communion every morning, said the Rosary every night, and went to the novena to the Sorrowful Mother every Friday for the next six years before he died. Believe me, I take very little of the credit for this conversion: it all depended unquestionably upon decades of prayer and good works on

the part of his wife and upon the irresistible features of the true Faith. **Non nobis, Domine, non nobis.**

We come at last to the third section of this conference, ways of winning converts. Let it be understood from the start that I eschew all high-pressured approaches and every sensational spiritual pitch (I will forego naming names here of sects that proselytize so incessantly, so blatantly, so obtrusively that they seem driven by masochistic motives). And I eschew such on good grounds. First, Faith is a divine gift which no apostle, however zealous, can bestow: "No one comes to me unless he be called by my Father" (Jn. 6:66); second, it is patently unChristian to harass or bother people: "Strive to live peacefully, minding your own affairs, working with your own hands, as we charged you, so that you may walk becomingly towards outsiders" (1 Thess. 4:11); and third, the sensational and emotional are facile pitfalls for the egocentric soul. Again, by way of preface to the matter at hand, I would like to point out the mechanics underlying all the suggestions for winning converts to be proposed. And that is simply this: we of the household of the Faith, really, have but one thing to do calmly and coolly, in season and out of season—ask people if they are interested in the Catholic Church. For my personal experience and that of many another priest has shown that many, many non-Catholics are just waiting for

an invitation to examine the Faith, if not to enter it outright. Every convert-making gimmick only occasions or telegraphs such an invitation. The so-called secret of success in winning converts was demonstrated to me by a wonderfully apostolic schoolmarm I had in the twelfth grade. Once when I was visiting her house and sitting talking to her in the parlor, she heard a footfall at the front door. It was a grizzled old Yankee, I learned later, who was editor of the local Bugle. The man was just dropping off a package at the door stoop, but Margaret yelled out to him in her inelegant, stentorian voice: "Harvey, when are you going to become a Catholic?" I was taken aback a bit by this frontal approach. Margaret informed me years later that Harvey had eventually "taken instructions."

To make my suggestions for conversion tactics as brief as possible, I will just rattle off a list of approaches that are plain and undramatic but have proven considerably effective.

1. Pray for relatives and acquaintances to enter the Faith.
2. Know the Faith by reading solid spiritual books and periodicals.
3. Do not hesitate to let people in on the **supernatural** motives that govern your attitudes, decisions, and practices. (Don't tell people that daily Mass just "gives you something to do.")
4. Overcome inhibitions to "talk shop," that is, to discuss matters

of your Church's morality and beliefs.

5. Ask close non-Catholic friends if they would like to borrow your Catholic literature.

6. Invite a close non-Catholic friend to an Easter or Christmas Mass, a funeral, a wedding.

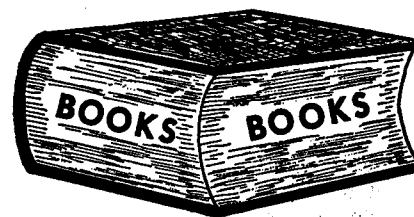
7. Welcome a close non-Catholic friend to pray the Rosary with you in your home or to accompany you to public devotions.

8. Without being a litter-bug, try to leave Catholic pamphlets about in public places such as terminals and public conveyances.

9. Discriminately join in neighborhood non-sectarian Bible study or shared-prayer groups.

10. Steer clear of people who want merely to argue about religion, and at all times bear a humble mind toward those outside the Faith.

These suggestions, I realize, are hardly eye-openers; but the fact is, they work. They work even in this age of communication overkill, "mod" priests and sisters, mad pursuit of the occult and bizzare in religion. They work because men still have a primitive and naive need for *le bon Dieu*, the good God. But it is likewise a simple, perennial truth that *Dieu a besoin des hommes*, God needs men. To spread abroad and share with the world the "Beauty ever ancient, ever new, God, in his merciful Providence, needs middlemen—needs sheepdogs of the Good Shepherd and hounds of Heaven.



**Between Honesty and Hope.** Documents from and about the Church in Latin America, issued at Lima by the Peruvian Bishops' Commission for Social Action. Trans. by John Drury. Maryknoll, N. Y.: Maryknoll Publications, 1970. Pp. xxiv-247. Paper, \$2.95.

*Reviewed by Father Raphael D. Bonanno, O.F.M., pastor and superior in Ceres, Goias in Central Brazil where he has worked in various apostolates for nine years.*

This book is an anthology of social action documents of the Latin American Church. Frankly, it is a one-sided view of the complex reality of the Church in these parts, but nevertheless it is an important side to consider. When we examine the role of the Church in the world of today, we see her forced more and more to involve herself in social action. Not because she considers this her primary mission, but simply because social action is for the good of man. To help man save himself is the Church's main business. She must save him body and soul—i.e., entirely.

When we speak of social action in Latin America, we are talking bluntly of revolution. Not a bloody, messy revolution, but a revolution nonetheless. The Holy Father, Paul VI, came to Medellin in Latin America at a

moment when revolution-talk was high-spirited on this continent. Fr. Camilo Torres' example had inflamed the idealism of many young, inexperienced priests while older priests wagged their hoary heads at his "imprudence." Paul VI then called for "radical reforms for all structures" and emphasized that "violence never was and never will be evangelical." Summed up, this meant: "Gentlemen, we need an unbloody revolution here in Latin America."

These documents, selected by the Peruvian Bishops' Commission on Social Action, implement the Pope's message in various ways. They range from the theology of liberation to Dom Helder Camara on the kinds of violence in the world. They speak to government leaders, young people, bishops, laymen, intellectuals, foreign missionaries, provincials of religious orders, and everyone with a stake in Latin America.

The documents naturally vary in quality, fame, and impact. The Medellin papers on Peace and Poverty, for example, outstrip the others because they represent a true consensus of the Latin American Episcopate at that now famous meeting which set new goals for the post-conciliar Church here.

The 1968 document on the causes and cures for Colombia's underdevelopment by a group of priests in that country was a prophetic voice of what Colombia is experiencing today. Gutierrez' introduction to the book is noteworthy and his ideas on liberation-theology are by now well known: "To work in the world and transform it is to save it." "Salvation history is a continuing process of liberation." The documents on for-



eign missionaries by the bishops in Chile and by a group of foreign priests working there, I found very interesting, being a foreigner myself. The priests concluded: "We are here to collaborate with Chilean priests in the creation of new communities and in fostering the charisms and ministries that arise within them."

In another document, experts take a long look at the role of the Catholic University on a continent hungry for higher education. Here as elsewhere throughout the volume, there is material worthy of serious consideration. The book as a whole is well worth reading. As its title suggests, it strikes a balance between "honesty and hope," between cruel reality and messianic idealism.

**Priests in the United States: Reflections on a Survey.** By Andrew M. Greeley. Garden City, N.Y.: Doubleday, 1972. Pp. 213. Cloth, \$5.95.

*Reviewed by Father Daniel A. Hurley, O.F.M., Dean of Men at St. Bonaventure University.*

This book contains not merely the statistical results, but Father Greeley's reflections on a recent survey of American priests. The survey in question embraced a "Study on Priestly Life and Ministry" undertaken by the National Opinion Research Center (NORC) of Chicago as commissioned by the National Conference of Catholic Bishops in March of 1969.

Father Greeley is a member of the research group that undertook the survey. As he explains in his Introduction to this volume, he felt impelled to complement the technical results with these "reflections": "The researcher who gets involved in

controversial subjects has not dis- The scholar must, I think, present his own interpretations about what his research means" (p. 9). But the charged his obligation when he has submitted his report to his client. . . . author is very careful to make it clear that "I am speaking for myself, not for my colleagues of the National Opinion Research Center" (p. 11).

His general plan is to take the various chapter headings of the NORC study and write a chapter on each of them—each of which has three parts. First he presents the "Findings" of the survey, then his own "Speculations" on those results, and finally, his "Recommendations." An exception to this plan is found in Chapter 12 on "Resigned Priests," in which Father Greeley presents the findings of the survey and then his "personal observations" (p. 193).

The author is, to repeat explicitly, a priest and a professional sociologist. His "reflections" on the survey therefore display the professional outlook of both the priest and the sociologist; they reveal important perspectives along both these avenues.

In the course of the book the reader is informed of the group's findings regarding the background, the emotional maturity, and the spirituality of American priests. After that, their attitudes toward sexuality, celibacy, and different religious, social, and ecumenical activities of the Church since the Second Vatican Council are presented. The next several chapters deal with the morale of the clergy, with their degree of satisfaction with their work, and with some specific problems prevalent among them. Some findings are then presented concerning "resigned priests" and "why they leave." The last subject

treated is the attitude of priests toward vocational recruitment. A brief "Conclusion" summarizes Father Greeley's assessments of the Study. These assessments indicate that he is optimistic about some things and pessimistic about others. On the whole, he says, he is "probably more pessimistic than optimistic in the short run" (p. 212).

Since Father Greeley was part of the research team which made the study of American priests; and since he was a member of the sub-committee of the Study of Priestly Life and Ministry established by the National Conference of Catholic Bishops in 1967, the author is extremely well acquainted with the survey itself and with the purposes behind it. His personal reflections are therefore those of a priest who has been most concerned with and cognizant of the status of the priests and of their ministry in this country since Vatican II. His qualifications for presenting personal reflections on the subject are of the highest order.

This reviewer commends the author for his forthrightness and for his balanced position. The "speculations" are especially interesting, as they reveal Father Greeley's over-all attitude toward American priests in general and toward members of the American hierarchy in particular. These speculations express the author's attempt to explain and/or to account for the "findings" of the survey. It seems, to this reviewer at least, that Father Greeley exhibits a critical attitude toward the American hierarchy and a sympathetic understanding of those priests "having personal problems." His "recommendations" are, on the whole, worthwhile; but, again in the opinion of this reviewer, not always realistic

enough to be implemented in the immediate future.

These Reflections are strongly recommended to all Catholics, clergy, religious and laity—as well as to all people who are sincerely interested in the welfare of the Catholic Church and of the Catholic priesthood in the United States in this year 1972.

**The Theology of Experience.** By Rosemary Haughton. Paramus, N.J.: Newman Press, 1972. Pp. 168. Cloth, \$5.95.

*Reviewed by Father Julian A. Davies, O.F.M., Chairman of the Philosophy Department at Siena College and Associate Editor of this Review.*

It is the author's thesis that "a healthy and living theology must grow out of actual experience and cannot thrive if each generation of theologians busies itself with separating yet more strands of speculation from the yarn spun by the previous one" (p. 9). Each culture expresses what God is doing to it in a different way, and so we have emerging in our own times a newer theology of community, of family, of ministry, of sexuality. Exactly what new patterns are coming is not yet clear; but the spirit of the Emmaus movement of Abbe Pierre, the notion of a "household" far wider than relatives under one roof, the decrease (but by no means the elimination) of the priest's role as father with the retention of his role as "sign-of-the-being-in-Christ of the Christian Community" (p. 75); and the awareness of sexuality as resurrectional in import are signs in which the Spirit is moving.

Of course, not every trend in cul-



ture is from the Holy Spirit; Christians do have to judge the world. Total immersion in the secular city, giving children everything, refusing to be a father for those who need a father, separating love and procreation, are not the fruit of Christian experience today.

In her historical reflections on the relationship of culture and Christianity, the author seems eminently plausible. In her analyses of what is going on today, she is eminently balanced. What still needs development, in my judgment, is the very notion of a theology of experience, a development beginning with the discussion of the distinction and relations between a theology coming out of Christian experience, and a theology injected into experience by Christians. What I learned from the book came more from the author's particular observations on family, ministry, community, etc., than from any systematic or synthetic power one might suppose the book to possess as a whole.

Although I was not wholly satisfied with the book for some reason (perhaps its quintessential Britishness?), I must admit it is marked by a real originality, especially in the areas of sexuality and poetry.

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**Of Wise Men and Fools: Realism in the Bible.** By David Edman. Garden City, N.Y.: Doubleday, 1972. Pp. vii-229. Cloth, \$5.95.

*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 very well written and popular in style. It reveals the author's grasp of the bible, his ability to analyze the biblical message, and his power to communicate it in an interesting and palpable way.

The first chapter zeroes in on three points: the bible is an adult book, it is oriented toward realism, and it requires study. Each of the ten remaining chapters is an essay on a biblical personality: seven from the Old Testament (Jacob, Gideon, Saul, Solomon, Jezebel, Nehemiah, and Ruth), and three from the New Testament (Judas, Barnabas, and Luke). A reflection on the life and personality of these biblical personages indicates not only how human they actually were but also how much they tell us about ourselves. These men and women heroes of the bible are presented in the framework of their own particular life-settings. For example, to appreciate the story of Gideon it is important to discuss the effect of the domestication of the camel on life in the Middle East twelve or thirteen hundred years before Christ.

Liturgy and art—to take another fine example—seem to emphasize the patriarch Jacob as God's chosen one with a special role in the divine plan. They seem to overlook the fact that the bible paints him as God's rogue who swindles and deceives. The book of Kings leaves no doubt that Jezebel was a religious fanatic. The author takes up this theme and considers what results when fanaticism raises its ugly head as it did in the case of Jezebel some nine hundred years before the time of Christ as well as today. Occasionally, the author injects his personal opinions in his treatment of these biblical personages. Consequently, we encounter incisive statements about peace, war, and other current problems facing our world. The book of Ruth is studied as a beautiful but clever story conveying a universal truth: God does not, and will not, allow himself to be imprisoned by walls of any kind, be they theological, ecclesiastical, nationalistic, or racial.

Adults should find this book interesting, easy to read, and rich in insights about scripture as well as human nature.

## BOOKS RECEIVED

Buckley, Francis J., S.J., *I Confess: The Sacrament of Penance Today.* Notre Dame, Ind.: Ave Maria Press, 1972. Pp. 95. Paper, \$1.25.

Clinebell, Howard J., Jr., *Changing Self and Society through Growth Groups.* New York: Harper & Row, 1972. Pp. 176. Cloth, \$4.95.

Coyle, Alcuin, O.F.M., and Dismas Bonner, O.F.M., *The Church under Tension.* New York: Catholic Book Publishing Co., 1972. Pp. 143. Paper, \$3.25.

Durrwell, Francis X., C.Ss.R., *The Mystery of Christ and the Apostolate.* Tr. Edward Quinn; New York: Sheed & Ward, 1972. Pp. x-180. Cloth, \$7.50.

Elbert, Edmund J., *I Understand: A Handbook for Counseling in the Seventies.* New York: Sheed & Ward, 1972. Pp. ix-291. Cloth, \$6.95.

Elbert, Edmund J., *Youth: The Hope of the Harvest.* New York: Sheed & Ward, 1972. Pp. x-244. Cloth, \$6.95.

# the CORD

November, 1972

Vol. XXII, No. 11

## CORRIGENDUM

On p. 282 of our September issue, Father Robert Waywood's conference ends with a colon—as most readers doubtless surmised, a “devil” somewhere between layout table and press made off with the concluding ejaculation—the *O sacrum convivium*:

O sacred Banquet  
in which Christ is eaten  
His Passion is recalled,  
the soul is filled with grace  
And a pledge of future glory  
is given to us.

## COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the November issue of THE CORD were drawn by Sister Mary Regina, P.C.P.A., a contemplative at Santa Clara Monastery, Canton, Ohio.

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## On Religious Hotels

When a business executive comes to a city on a special assignment, he registers at a hotel. He uses that hotel as a sort of home base—a place to sleep and occasionally to eat—during the period of time required for the completion of his assignment. Then, his mission accomplished, he signs out and moves on.

Similarly, a college student rents a room (either in a dormitory on campus or in a rooming house in town). He uses it in the same way, as a home base—a place to sleep and occasionally to study—during the school year. The second semester completed, he turns in his key and goes home.

For both the businessman and the student, “home” is somewhere other than the location of the work undertaken. Neither has any intention of taking up residence at that location. If, therefore, there is a respite of significant duration (such as a spring recess or the completion of one phase of the job contracted), the individual will likely go “home” or at least somewhere else for that brief period of time.

Many years ago, when we “left home” for the seminary, we were under the naive impression that the religious community would be a new “home.” We looked forward to spending the first Christmas in the heart of a community for which a religious celebration would have even more significance than for one’s own family or circle of friends at home. The religious community did not have to be conceived after the fashion of any specific model such as a family, to be esteemed as one’s new “home” in *some* sense, at which one ought to be—and want to be—for the celebration of at least major religious feasts.

The illusion that either seminary or community would be any such thing, began to fade with the very first Christmas, as the seminarians were dismissed for a week’s recess. It became still more faint when everyone had visitors the following Easter and there was only a travesty of a “community meal.” Time passed, and “going home” or “going out to dinner” became a secondary villain. Pastoral service replaced social visits as the major decimator of community. Or maybe they are equal: either one must supply pastoral help in another city, or one has to be “home” with family and friends—but in any case, the religious community is definitely not the place to be on either a religious or a national holiday.

So now we have celebrations in advance. Holy Thursday, the commemoration of the institution of the priesthood and of the first Eucharist-common meal in the church, has become Holy Tuesday. Thanksgiving is celebrated three times: once for the academic community, once for the religious community, and then—on the day when the rest of the nation celebrates it, a third time for the straggling remnant that is still around.

Obviously there are several distinct problems raised by the foregoing observations. It should not have to be stressed, we hope, that we are not calling for the establishment of cloister-prisons, from which no one is ever allowed to emerge. But to try expressing the thing positively and specifically, we can perhaps make the following three points.

First, we think some means ought to be found to encourage religious to *want* to stay around during periods of recess from their work. The problem involved here is most severe in academic communities, but few other communities are completely immune from it. By all means let each individual take the two or three week vacation that he has richly earned; but let him moderate his habits of turning all such periods into extra vacations.

In the second place, we think all religious should be strongly discouraged from leaving the community for personal (social) reasons at the time of major feasts and holidays, leaving their houses empty, and the few individuals left to fend for themselves in an atmosphere more like that of a morgue than that of a celebrating community.

And finally, we would like to see drastically curtailed, and eventually eliminated, the practice of raiding religious communities for pastoral help at Christmas and Easter. If pastors cannot manage their responsibilities with their normal staffs, perhaps they should be replaced with more competent administrators. Surely the priests assigned to a particular church should do everything possible within reason to serve their people, but the people have no right to demand extraordinary concessions so they can rush to fulfill spiritual obligations that they haven't thought about for the past twelve months. If the parish or shrine church were run on a reasonable basis, there would be no reason to disrupt the life of religious communities at the most solemn times of the year, and there would be, in such communal celebrations, incalculable benefit for the community itself—something like the family that prays together, staying together.

*Fr. Michael D. Mailach, OFM*

### Lines for a Requiem Card

When Lazarus died God said he slept,  
But how He sighed and even wept.  
So we can see in tears God shed  
How even we should mourn the dead.

Though Mary knew her Son would rise,  
At Calvary's view tears filled her eyes.  
Though we believe the dead live on,  
With her we grieve to see them gone.

The Christian knows no hopeless grief  
Like that of those without belief,  
But with Christ and Mary I'll condole  
Your loss and share your grief of soul.

Robert J. Waywood, O. F. M.

## Attitudes towards Authority

Paul J. Centi

I am here this afternoon against my better judgment. I am very busy with my work at the college now. I feel tired, and I have a considerable amount of work to complete yet before I begin my vacation in August. I was at the point where any new commitment appeared to be too much, and I had made up my mind to refuse any new requests on my time and energy.

Then a good Sister called to ask me to participate in your program. I refused her with apologies, but she kept calling back. Then a second Sister called. I have never met two more persistent and persuasive women in all my life. They asked me to come, but would not take no for an answer.

I must confess frankly that, as a man, I am happy that they are religious. I would hate to think of what they might do to members of my sex if they were married.

I do not usually analyze my own behavior. I find it is safer not to. But because our subject today—Attitudes towards Authority—is so

involved with conscious and unconscious motivations and feelings, I began to wonder why I finally agreed to participate this afternoon, when I felt I really could not and should not. I came up with the following.

First, I have difficulty refusing anyone anything. To refuse a request is to deprive a person of something desired. To deprive is sometimes to hurt, and I do not want to take the chance of hurting anyone.

Second, I have difficulty especially in refusing a woman. I know that this probably reflects something of how I felt about my own mother. And also, I am certain, it results from the fact that I like girls and I want girls to like me.

Beyond this, it is just impossible for me to refuse a woman who is a religious. I suppose this can be traced back to my attitudes towards the nuns who taught me. As a child, I feared that if I refused my teachers, I would be punished by being made to stay after school, or by being required to write out

*Dr. Paul J. Centi (Ph.D., Psychology, Fordham University), Professor of Psychology and Director of the Counselling Center at Siena College, presented this paper at the Renewal Workshops of the Sisters of Charity of St. Vincent de Paul, held at Our Lady of Angels Seminary, Albany, in July of 1971.*

a thousand times "I love my teacher and will not disobey her," or by having the green bus come and take me away.

I knew a teacher who used the threat of the green bus to keep us in line. It never came, but even today I cannot help being a little apprehensive every time I board a green bus.

And because my teachers were religious, I felt that if I refused them, I would somehow be condemned to hell for all eternity.

So basically, I decided to come today because I loved my mother and wanted to please her, because I like girls and want them to like me, and because I fear green buses which can take me away and a God who can send me to hell.

This rather sorry attempt at humor and at putting you in a good mood for what I have to say today does serve, however, as somewhat of an introduction to our topic this afternoon; for our behavioral responses to authority can be affected by just such underlying motives, fears, and attitudes as those which made me finally agree to the request of the good Sisters who called. In any situation, what a person thinks and how he feels and acts depends to a considerable extent on how he perceives himself and the situation in which he finds himself. What is perceived is influenced and colored by much of what we are as persons and by our history, by our expectations, feelings, attitudes, and the like, and by our early life experiences. We do not react to reality as such; we react rather to

the subjective meaning which we bring to that reality. Let me give you some examples.

A student receives a B grade on the test. How will he react to the B grade? Will he be happy and satisfied or disappointed? We cannot say. How he responds will be determined by his expectations; did he hope for an A or was he expecting to receive only a C? His reaction may also be affected by the expectations of his parents, by how others did on the test, by his feelings about the teacher and the course, and by numerous other factors. I once counseled a college junior who came to the Counseling Center crying because he ranked only thirteenth in his class of over six hundred students. For two years, he had tried to better his class ranking and failed.

Another example. You are standing in a crowded bus. Suddenly, you are jabbed in the ribs with an umbrella. Your immediate reaction is to become angry. Either someone did it deliberately or is being careless. You turn around to see a blind man. The anger subsides. You feel sympathy for the blind man and a little guilty for having felt the anger. You have had a number of different feelings, all determined by your interpretation of the same physical jab in the ribs.

Or you turn around and recognize the jabber as someone you dislike and your anger increases. Or the umbrella man turns out to be a long time friend and you laugh with him. If you dislike a person, you are sensitized to see-

ing traits in that person which increases your dislike. If you like a person, you tend to overlook his faults and shortcomings.

One final example. A teenage boy phones a young lady for a date. She says she is sorry but cannot make it. If the boy is self-conscious and socially uncertain of himself, he will be disappointed and hurt. He cannot believe that the girl is really sorry; he feels he is being put down easily, that he is being personally rejected. On the other hand, if he feels himself to be attractive to girls and socially successful, he may still be disappointed but he can believe more easily that the girl is truly sorry that she cannot date him.

In each of these situations, you can see that the meaning given to reality, the perception of reality, is affected by the subject and what he brings to the situation. A teenage boy who is overly sensitive to rules and regulations, who resents being told what to do by his parents, may be responding to the inferences he makes. Rules and regulations and being told what to do may imply to him that he is incapable of taking care of himself, that he is still being treated as a child, and it is to these interpretations that he responds. The inferences, however, probably stem from his own insecurity and lack of confidence. If he felt personally confident, he would more likely see the necessity of rules and being told what to do at times.

Our attitudes towards authority and authority figures are affected



by our total life history. Obviously, as so much of what we are as adults is influenced by our parents, much of our response to authority is affected by the example and behavior of our parents. The home is the most influential of any educational institutions in our lives, and our parents are the most significant teachers we may have had, by their personal example and through their teachings. What parents are as individuals to a great extent determines what their offspring will become. The mother is most influential in the formation of her daughters. The man that the son becomes is to a great extent determined by the man that the father is. If parents break laws, the chances are that their children will. If parents respect authority,

the chances are that the children will. If parents do not, they should not expect their children to. The example of parents is crucial to the developing boy or girl.

Parents stand for much to the growing child. They are the source of first love. Where this is freely given, the child will probably grow up loving and with the conviction that he is lovable. Where it is denied the child, he may grow up seeking relationships of love and affection but uncertain that he is worthy to be loved. He may continually "test" the love of others, become too demanding or possessive, overly sensitive to slights and rejections, and, consequently, easily and often hurt.

Parents stand too as the child's first contact with the world outside himself. If his needs are gratified, he grows up trusting of himself and others. If his needs are met with ridicule or rejection, he grows up distrusting himself and feeling that he is living among potential enemies. Parents are the first and most significant people in his life. They come to stand symbolically for the world. If they reject him, he grows up expecting to be rejected. If they cannot be trusted, no one can.

Parents as disciplinarians are the first authority figures with which he must contend. If they are overly permissive, they are neglecting to prepare the child to live an ordered life. If they are too restrictive, the child will not be able to grow and develop as he should. The early training in the home is

crucial. The young child is little more than a sensory-motor organism pursuing pleasure and avoiding pain by impulsive actions. He gradually learns that pleasure does not always indicate what is right and acceptable and that lack of pleasure does not always indicate what is wrong or unacceptable. And he learns this lesson through reward and punishment. Parents will reward that behavior which is acceptable regardless of whether or not it provides pleasure to the child. And they will punish him for behavior which is not acceptable, again regardless of whether it provides pleasure or pain.

In these early experiences, the emphasis should be on rewards. The child who learns to control his impulses through rewards is likely to be self-confident and open, with no fears of himself and trustful and friendly with others. The child who learns to control his impulses through punishment is likely to be the opposite. He will be anxious, inhibited, and self-deprecating, and he will be fearful and cautious with others. He is incapable of reasoning to the fact that his parents may be overly punitive. He sees that when he acts spontaneously, he is punished. From "all that I do is wrong and unacceptable" he can easily conclude that "I am wrong and unacceptable." And from punitive parents he can generalize to a punitive world which is to be feared and even despised.

Also, if punishment is too severe, unreasonable, or inconsistent, au-

thority can come to be seen as unjust, arbitrary, and malevolent. If, however, correction is fair, objective, and consistent, and given in the spirit of love, authority will be viewed as benevolent, concerned, and just. It is out of such early experiences that generalized traits may develop which influence our attitudes toward authority later in life, authority in its many forms: country, church, the police, teachers, or superiors on the job or in religious orders.

Note the different attitudes expressed in the following verbatim completions made by seminarians to the stem "people in authority" on a sentence completion test. People in authority...

- are worthy of it. (respect?)
- are looked up to for leadership and direction. (deference?)
- are told what they want to hear. (playing up to them?)
- are in positions of grave responsibility. (fearful of the leadership role?)
- are not always right. (criticism?)
- are out of it. (criticism?)
- are sometimes stupid. (criticism?)
- are usually apt to forget the small man. (criticism?)
- make me ill-at-ease. (fear?)

A second important period in the development of attitudes toward authority is, as you might expect, the period of adolescence. It is at this time that the need for independence emerges and becomes compelling. The teenager's success in achieving his independ-

ence is largely influenced by how secure and confident he feels and by how his parents react to his need for emancipation. In growing up, if he has been given increasing opportunities to direct his own life, he will approach this period with some degree of confidence, with little fear of the consequences of his acts. If he has not been given these opportunities, if his parents have overly controlled him, the task of overcoming his excessive dependence on his parents and gaining self-sufficiency will be more difficult. The goal of parents should always be to make themselves dispensable in the lives of their children, to inculcate in their children the desire and need to become less submissive and dependent and more self-sufficient and self-disciplined. For example, too many teenagers fear making decisions, even minor ones. To lessen this fear during adolescence, children should be given the opportunity as they grow up to make more and more of their own decisions. It is primarily out of the experience of making successful decisions that one gains confidence in making decisions.

One of the major conflicts of the adolescent period, as you know, is that of independence vs. dependence. The young boy desires to become independent as the consequence of parental or peer pressure and the expectations of society. At the same time, however, he desires to cling to the protection and security provided in his early relationship with his parents. Such a

conflict, if it is not resolved, causes tension and concern, and if it is not resolved in a way which contributes to his development toward adulthood, we have the sad spectacle of a grown man who remains a child in many ways, and who responds with considerable anxiety to the responsibilities of adulthood. To be an adult means to cope with life without the help and protection given a child. The adolescent who is unable to face this demand, who becomes increasingly apprehensive at the prospect of being on his own, may well regress to the security of childhood and the role of the dependent child.

For too many teenagers, the need to become independent is blocked and frustrated by parents who for any number of reasons, conscious and unconscious, act in ways which serve to maintain the teenager's dependency on them. The over-protective or domineering parent does this. The mother who does not wish to face the fact that she is no longer needed as she once was will do this. The autocratic parent who tries to continue to live the child's life, to make the decisions which are not rightfully his to make, also does this. As a consequence of such parental attitudes, we have the young man who strives to act like an adult but who cannot do so because of fear and habitual patterns of behaving as a dependent child. He is much like the young boy who decides to run away from home but gets no farther than the street corner. He can go no further because he does not

have permission to cross the street.

In this connection, we must note also that girls have a much more difficult time in achieving independence than boys do. As children, the boy and girl are treated pretty much alike by their parents. As a teenager, however, the girl begins to be treated differently. Parents are more protective of her. She does not have the freedom boys do. She is not permitted to go where boys go or do things that boys do. In many ways, she is encouraged to remain dependent on the home and on her parents. And such dependency relationships can persist to set the tone of later relationships with other authority figures. The young girl who enters religious life in her teens without achieving self-sufficiency leaves one protective environment for another and may never escape her dependency on authority.

An additional behavior manifestation of teenagers can also affect attitudes toward authority. To the child, his parents appear to be omnipotent and omniscient. His father is the best father in the world; his mother is better than any mother around. They are both almost perfect, without fault. The teenager begins to see his parents in a different light. His eyes are now opened and because certain of his parents' traits block or frustrate his desires, he becomes more sensitive to their negative attributes, more oriented to seeing them, and more likely to come to a view of his parents based on an over-emphasis of their faults. This may

lead to a devaluation of the parents, to a resistance to their influence, and to a rejection of all that his parents consider worthwhile. This devaluation of parents can also influence the young boy's reaction to authority. He may become overly sensitive to the restrictions imposed by authority. He may respond negatively to any attempt to make decisions for him or even to guide and direct him. He may reject the moral and ethical principles and rules of conduct espoused by society. Some anti-social behavior has its roots here. He may even come to reject the church and its teaching.

What we have been saying is that authority and authority figures in life may serve and be responded to, on conscious or unconscious levels, as parent surrogates, and that our reactions to authority often are reflections of our reactions to our own parents.

In times of stress, certain of these transference reactions become especially operational. When the individual finds himself in a threatening situation, unconscious dependency needs may come to the fore and the individual will turn to authority figures as once he turned to his parents for protection. You may recall that as a child, especially when you were ill, you wanted your parents to be constantly near you—you sought their presence and attention as reassurance that they were not abandoning you. As adults, in times of stress, our early fears may emerge and we may come to react to authority figures

as we reacted to our own parents in like situations. The authority figure acquires an exaggerated importance at these times. He is seen as either the principal cause of our distress or the primary source of aid. We become overly concerned with pleasing him and overly sensitive to how he treats us. We are easily hurt by apparent rejections or when his response does not meet our needs or expectations.

Transference reactions may also be evoked in groups which are socially isolated. In these groups, authority figures and our peers come to represent either of our parents or our own brothers and sisters, and our response to them will often be influenced by our early experiences with parents and siblings.

From what I have just said, you can see that at times our response to authority is initiated by the situations in which we find ourselves and the similarity of these situations to early life experiences with our parents present. At other times, certain traits of the leader or authority figure will precipitate unconscious transference reactions. I am referring here to situations in which the authority figures may exercise his authority in ways or possess certain traits which are similar to those of one's own parents, and these similarities will evoke responses having their source in the early responses to one's own father or mother. Thus, for example, we have the nun who generally has good relationships with authority figures but who cannot stand her present religious superior

who "tells me what to do in a manner which implies that I am wholly ignorant and incompetent." And she gradually becomes aware that her mother spoke to her in a similar manner. Or the nun who had a conflict with the pastor of the parish in which she taught. They could not get along. She did not respect him. It came out in counseling that her disrespect for the priest began when she smelled whiskey on his breath and heard that he liked to drink. These impressions evoked responses long dormant to a father who was an alcoholic and who had mistreated her mother, herself, and the other children in the family. If the priest had used a little mouthwash or a chlorophyl chewing gum, Sister and he would probably have gotten along beautifully.

In addition to the fact that traits in an authority figure similar to those possessed by one or the other parent may give rise to responses originally experienced in the parent-child relationship, certain traits common to leaders and certain methods of exercising authority do tend to evoke characteristic reactions. We must remember that a person who is subject to an authority figure is in a situation potentially threatening to him. His life may be affected significantly by the actions of the authority person. Decisions having an effect on the direction and scope of his behavior may not be his to make. His freedom to function may be limited. Subjects who for long periods of time must be submissive

to authority tend to show frustration, to become impassive, unresponsive, and despairing. Further, an autocratic leader can trigger certain responses in those he leads. Much like the effect of an autocratic parent on the children, the group directed by an autocratic leader shows less unity or concern for one another, less initiative and individual creativeness, and less efficiency and productivity. An underlying discontent permeates the group. There is little genuine friendliness, more conflict, anger, and aggressiveness.

The difficulty appears to be that the autocratic leader is more task-oriented than people-oriented, more concerned with fulfilling the purposes or achieving the aims of the group than he is with the members of the group. The focus of leaders should be on tasks to be completed, but it should also be on the person who are doing the work. The aim should be to develop people as well as to achieve goals and to help the members of the group to become more active and responsible, less submissive and more self-directing, and thus to become happier and more productive.

We have been discussing some of the factors which affect our relationships with authority. Let us now turn briefly and finally to a few suggestions for coping with authority figures.

First, we should try to understand the sources of our personal attitudes toward authority. We should look to experiences with our own parents and other authority

figures as possible keys to understanding ourselves.

We should recognize and attempt to overcome any bias or preconceived notions we may feel or have concerning authority figures to arrive at a more positive view of a benevolent authority. Remember that conflict with single authority figures may be the fault of the individuals in authority; but difficulty in getting along with two or three in a given context increases the possibility that the problem is within you. But even conflict with only one person in authority may be caused primarily by you. Perhaps you are too sensitive to rules and regulations and to being told what to do.

Further, even our inbred attitudes of deference and respect for authority can sometimes get in the way of a group's functioning effectively. I have observed lay people on parish boards who will express strong diverse opinions on a specific issue only to remain silent or change their opinions to agree with the pastor when he expressed his own. We all tend to turn to persons in authority for the final word. This tendency creates problems for the authority who is trying to govern more democratically or who wants to be treated as just another member of the group. Even persons who have held positions of authority and no longer do are sometimes given this kind of deference.

So we may have the situation of a leader who goes through the mo-

tions of being democratic, who asks opinions and encourages discussions, but who makes the decision himself and sometimes has it made from the beginning. But we may also have the situation of a leader who wants a more democratic community but who has difficulty in achieving this because of the group members' inbred deference to and dependence upon those in authority. Females appear to be more deferential to authority than males are, and especially if the authority is male. The inferiority complex based on their sex leads them to consider males superior in many ways.

Second, we should try to understand the person in authority. What do I mean by that? Well, your superior, for example, is not just *your* superior. She serves as superior to all the members of the community, and as superior she may play many roles: mother, counselor, administrator, caretaker, etc., all of which make considerable demands upon her time and energy and all of which affect her in certain ways. She is also a subordinate in the chain of command with all the pressures upon her which such positions entail.

It is important to remember, too, although at times it may be difficult, that a person in authority is first and foremost a person. That is, he is a unique individual, with his own needs, aspirations, wants, problems, and hang-ups. He too is affected and molded by all his life experiences. He too has the right to life, liberty, and the pursuit of



happiness. He too has needs for love, affection, and respect. We must come to view and relate to authority figures as such and to respond to them as people, to help them to achieve their goals and to satisfy their personal needs.

For example, as you know, our society values leadership highly. Consequently, a person who is delegated a leader can become quite anxious and concerned about his ability to lead, and even more so if the situation is a difficult one or if the role of leader has not been specifically defined (as in many religious communities today). Our view of a leader should be one, therefore, which takes this into account, which sees a person who has been given the responsibilities of a leader, who is trying to do the job as best he can, and who may have many doubts about his own capabilities. We ask that our leaders take the global view and consider us not just as underlings or subordinate workers but as real people with feelings and hopes and needs and all that people are made of. We too should take this global view. We should not overlook the person in the role he plays. Good relationships at any level require this reaching out from both ends. We should strive to see, understand, and accept our leaders first and foremost as people like ourselves.

As people, superiors have their own ideas and attitudes on how life should be lived. These often cause the problems. But we must

remember again that many superiors were brought up in different times when different attitudes and modes of behavior prevailed. This is the conflict of generations. In any group of people, problems are bound to arise because of different attitudes, feelings, and ideas. But more so when people live closely as in a family or community. And even more so when the people are of different generations.

We must remember also that the view from the top is different from the view from the bottom. The person in authority has a broader view of things, has different concerns, and is affected by different pressures and expectations. For example, the young teenager has his own idea of what constitutes good discipline, and this is frequently in conflict with that of his parents. When he gets older and becomes a parent, his original ideas change and become closer to those of his parents. Even a better example, and one closer to come: all of you probably know priests who as curates were extremely vocal in their criticism of their pastors. The pastor was too bossy. He was too conservative and did not permit changes in liturgy. He was not concerned with the problems of the people in his parish. He was more concerned with money and the Sunday collection, etc.—and then what happens? The young curate gets his own parish and becomes a pastor, and appears to an observer to be more bossy, conservative, and money-mad than his old pastor was.

What I have been saying is that we should work for an empathetic understanding of authority figures. We should strive to see them as people, as human, as fallible. We should try to see things as they see them from their vantage point, and to feel as they do.

In addition, we should work also to change the concept of authority within our communities. Through on-going group discussions and continued study, we should hope to change the leadership role to one which will increase the group's effectiveness and promote the well being of the group's members.

Finally, no matter how much any leader is misusing or abusing his authority, we must ultimately accept the fact that certain situations cannot be changed significantly over the short haul and that, therefore, it is necessary at times to adapt to or accept the situation as it is. The mature person will come to say, "How best can I function under the present circumstances? How must I function to achieve my goals within this environment?" As you know, no one lives a life without some frustrations and conflict. However, it appears that our age is one of low frustration tolerance, when it is becoming more and more acceptable to seek escape from frustrating situations than to make the best of them. To be an adult means to cope with life in a positive manner, to strive to achieve our pur-

poses as best we can within the exigencies our life presents.

I recall meeting a nun a long time ago who had just escaped from the persecutions of the church in China. She was praying to be returned to China so that she could prove her love for Christ by suffering persecution for his sake. Perhaps this attitude is too extreme today, but a little of that nun's faith would help all of us at times of frustration. I think that for many of us it is a good thing that the Lord does not ask us to die for our faith, when so few of us are willing to suffer even a little for him.

What I have just said about responding to authority figures is certainly rather simplistic. In fact, in reflecting on it I see that it is exactly the same advice I would give to a teenager who is having conflicts with his own parents. But most of us, teenagers and adults alike, become so wrapped up in our own little worlds, so concerned about our own little concerns, and so affected by our own life experiences, that often, too often, we fail to bring into our communications with others, and especially authority figures, the objectivity, openness, trust, understanding and empathy, and above all the charity that are so crucial to good human relationships at any level. If we approach those in authority in this spirit, our conflicts will be minor and our frustrations livable.

## Last Things First

Robert J. Waywood, O. F. M.

If memory serves me right, it was Bishop Sheen who recounted the following exchange with his teenage nephew. At a propitious moment Sheen casually inquired, "Tom, what are you going to do with the rest of your life?" Without a moment's hesitation the nephew answered, "Why, I'm going to attend a good liberal arts college and then enter medical school." "And what do you plan to do next?" Uncle Fulton queried further. "Well, I suppose I'll work in a hospital for a while and learn the profession inside out." "And then what, Tom?" "Then I'd like to move to a rural area and become a general practitioner." "That's fine," the uncle agreed, but he would not leave off his cross-examination: "Then what do you propose to do?" The boy speculated a moment and confessed, "If all goes well, I'll build up a good practice, deliver a lot of babies, and graciously retire when my replacement arrives." Still with raised eyebrow, the uncle prodded, "And then?" "After that... after that... well, I hope to play a lot of golf, visit my children, and fool around with my grandchildren." The bothersome bishop would not relent: "Then?" "Gee whiz! Uncle,

then I'll be pushing up daisies—what do you think I'll be doing?" blurted the boy in exasperation, thinking he was off the hook at last. "And just what do you plan to do then—for all eternity?" Sheen asked with a knowing smile. For once the lad was speechless. Never before had he been brought face to face so dramatically and so unsuspectingly with the thought of ultimate reality. After this encounter, so the bishop claims, Tom continued to plan his career in detail and to ask help from his guidance counsellor at school; but he began to view those precarious plans and that mundane advice in the white light of his eternal destiny. Thanks to his wily uncle, Tom learned early in life the wisdom of putting last things first.

At this time of the ecclesiastical year, the Church bids all her children remember their last end in the hope that the sobering recollection of death, Judgment, Hell, and Heaven will inspire them to amend their lives and to stir up the grace that is in them—all this, as a preparation for the festival of the Incarnation. Speaking for myself, I have always found the subjects of

death, Judgment, Hell, and Heaven not just sobering and salutary but even exciting and consoling. In these last two conferences, then, I would like to put last things first and to muse briefly on these four finalities (as well as the transitory eschatological stage known as Purgatory). The conferences are inevitably of unequal length because, as will be evident, the topic of Heaven will get (and deserve) the lion's share of my attention. But apart from this emphasis, my pair of conferences may resemble a miniature *Divine Comedy* (assuming, optimistically, that it does not simply prove to be *Father Robert's Follies*). In any event, on with the show!

Like mothers-in-law, death is a phenomenon at once unavoidable and inscrutable, serious and comical. Chesterton, I think, has somewhere treated of the mystical side of mothers-in-law; and some day I hope to explore, from a purely natural point of view, the bizarre character of earthly departure. Here I want to examine death only from a theological viewpoint. And from such a viewpoint, the first thing to be noted about death is that it is hardly a theological subject. I mean that, despite the fact that asceticism and the skull-and-crossbones have been somewhat fused in the Christian imagination and regardless of the fact that a "talk on death" was for a long time standard fare in the parish mission or the religious retreat, when you come right down to it, man's mortality is not exactly an object of

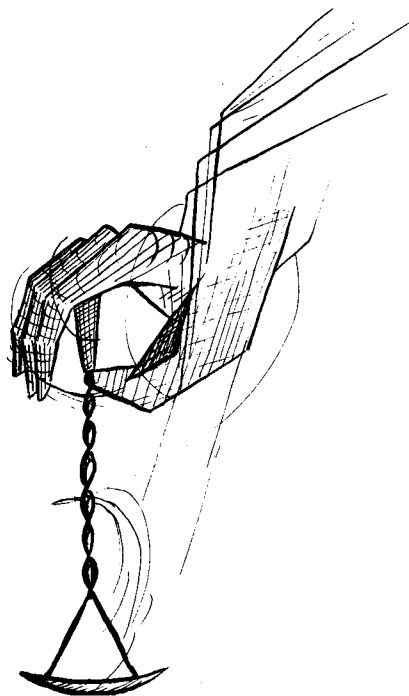
Revelation or a part of the *depositum fidei*, or even a paramount theme in Sacred Scripture. Death is as certain as taxes, and just as secular.

In fact the pagans of ancient Greece and Rome were considerably more obsessed with man's mortality, and heathen such as the Vikings and Iroquois were far more elaborate in their obsequies than Christians ever were (prescinding from the twentieth-century North American variety): further proof that at least the first of the "last things" is not a central item in our Creed. That is why I have always been a bit wary about priests who harp on death from the pulpit. One of the few tolerably good preachers in my hometown parish (which shall go unnamed) happened to be related to me, so I do not think he will mind my telling this story on him as he looks down from heaven. Forceful as Father Lally admittedly was, the invariable motif of all his sermons was—you guessed it—death. And sure enough, each passing week in the parish would bring fresh relevance to his theme as one more senior parishioner went through life's thin ice. But I feel that all of Father Lally's crossbones rattling was neither doctrinally *de rigueur* nor an adequate measure of his metier. And to this day I do not know if my uncle's brother the priest was aware of his ludicrous nickname throughout the diocese: "Death Valley" Lally.

Granting, then, that the preacher can exaggerate the gravity of

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the graveyard, I do think, nevertheless, that every man should occasionally indulge in funereal considerations. It should not unhinge a grown man's mind to walk actually or imaginatively through a graveyard and ponder over the brevity of life and reckon the whole cities of the dead that lie still beneath civilization's feverish tread. It should be galvanizing, not paralyzing, to reflect now and then on the certainty of one's own death and the uncertainty of the attendant circumstances thereof. But it is also true enough that the recurring images of black hearses and gray headstones can have a depressing effect—almost psychosomatic—on one's psyche; and if

only to relieve the believer of that pressure, I offer the following fanciful consideration.

My mother's younger sister was the last of a rapid-fire succession of relatives I helped usher out of this world with the consoling rites of Christian burial. Aunt Gertrude died about the same time the astronauts had encircled the moon; and as I glimpsed her metallic gray coffin in the center aisle, I was struck with a bracing insight which I have not ceased to capitalize on in my Requiem Mass homily. The casket was a space capsule; the catafalque was the launching pad, and the Requiem Service was the countdown. We were actually shooting Aunt Gertrude into outer space: it only looked as if we were planting her remains in the earth (like a giant seed). Further exploration of this analogy reminded me that Jesus was the first astronaut, in view of his Ascension; and Mary was the first woman in space by virtue of her Assumption. Then it dawned on me that we were not dispatching Gertrude into outer space: we were sending her back to earth, that is, back to her real home, back to Heaven. We here on *terra firma* were in fact the real travelers in outer space. We were the pilgrims, the wayfarers; the planet was an out-sized rocketship. Aunt Gertrude was winging her way swiftly back to the jubilant throngs gathered in New Jerusalem Square, awaiting her homecoming. Why, the death of a believing Christian is, ultimately, no more macabre than Dorothy's ab-

rupt departure from Munchkin Land and prompt return to the arms of loving friends and relations in Kansas.

Even if Christians are not supposed to sorrow "as the heathen do," they do feel, as do survivors in every religious persuasion, beholden to and solicitous for the dear departed. To despise, deny, or belittle this instinctive concern and thoroughly human altruism would be unrealistic or supercilious. Though the generality of mankind yearn to do something for the deceased, the Roman Catholic Church alone (that is, not including even the Orthodox "branches") teaches that survivors can offer salutary good works and prayers for the dead. True, the doctrine of Purgatory has rather scant support from Scripture, but immemorial Christian tradition and every rational consideration commend to us the existence of an ante-chamber to Paradise—and there are those clear exhortations from Maccabees II, to pray and give alms in behalf of the faithful departed. This mutual trust, as it were, of suffrages and sufferings is but an eschatological extension of a much more presently popular doctrine of the Mystical Body. Many of our separated brothers suspect that this peculiarly Roman Catholic construct, Purgatory, is as gratuitous and imaginary as the limbo of the unbaptized; but, then, they are not usually inclined to concede the principle that tradition as well as Scripture is a channel of Revelation, nor are most of them adept

at making fine theological distinctions. A more serious objection to the doctrine of Purgatory stems from their belief that anything less than instant and unconditional salvation upon conversion would derogate from the efficacy of the Savior's redeeming grace: conversion, salvation, and blessedness are all attributable, one hundred percent, to Jesus, so they contend. But deep in their hearts these good Christians know that they can "fill up in their bodies" what is lacking in the sufferings of Christ; they realize in their bones that they can merit crowns of variable size and that "star differeth from star" in the resurrection, and they are thoroughly convinced of the completely social character of Christianity. In fine, they really, if implicitly, believe in the doctrine of Purgatory.

Having jumped from the graveyard to the subject of Purgatory, I am guilty of violating chronological order—if, strictly speaking, there be a chronological order at all in the afterlife. I did neglect to treat of the very sentence that consigned the lucky soul to Purgatory. (Such a one is lucky: read Cardinal Newman's *Dream of Gerontius* to see how happily a heaven-bound citizen faces Purgatory's Hell-like but terminal punishments.) The only insight that I wish to impart about the Particular Judgment is simply to show that when God judges the individual soul, it is not so much that he soften his justice with mercy as it is that his judgment is so just, it is merciful: the

whole truth and nothing but the truth is the merciful truth. Here in this conference, at least, there is no need for me to enlarge upon the General Judgment; for I am more or less concerned with following the path of an individual (hypothetical) soul. The thrilling impact following upon that moment of truth which the Particular Judgment constitutes will be magnified and multiplied a zillion-fold on that longest day when all flesh shall reveal and reflect upon the mercy and justice that meet and kiss in God's cosmic Providence.

But regarding the Particular Judgment, I will say that this event should hold in store for the greater preponderance of humanity an exciting and welcome prospect, rather than the expectation of nameless doom and dread. For mankind by and large does hunger and thirst for justice and are delighted by every well-executed judgment in creative literature. Theater literature abounds with award-winning courtroom drama: *Twelve Angry Men*, *A Reasonable Doubt*, *Johnny Belinda*, to name a few titles. Add to these the welter of crime detection movies and television lawyer perennials such as *Perry Mason*, *Judd for the Defense*, *The Bold Ones*, and *The Defenders*; and you begin to realize that we mortals are pretty much preoccupied with the meting out of justice. If most of us find a satisfying catharsis in witnessing the vicarious uncovering of guilt and innocence, the dramatic deliverance of deserved comeuppances, the verisimilitude

reward of secret virtue, or the fictive punishment of unmasked villainy—then most of us will surely find it an electrifying experience to attend the eschatological version of *This Is Your Life*, with our divine Master as master of ceremonies and each of us surprised earthlings as guest of honor. For most of us well-intentioned souls in all likelihood let the memory of little kindnesses, of long-haul patience, of instinctive forbearance, and of other moments with our best foot unconsciously forward go clean out of our mind. Oh, the record of our cowardly compromises and selfish indulgence will not be swept under the celestial rug, either. But we will regret these lapses not with the limp and facile remorse of self-disappointment but with the overpowering, bitter-sweet repentance over falling so far short of God's all encompassing, ingenious love—now manifested in this feast of forgiveness. In that hour—I speak, of course, for men of good will—in that hour one's heart will glow within him, as it did for the disciples whom Jesus encountered on the way to Emmaus, when one realizes how intimately Providence had been entwined with the strands of his life, how proximately God had viewed the hills and vales of life's itinerary, and how fondly the Holy Spirit had brooded over and nurtured one's growth in prayer and grace. Our Particular Judgment, then, will be our moment of truth *par excellence*; and that truth, like no other, will set us free.

## The Franciscan and Pro-Life Work

Scott Seethaler, O. F. M. Cap.

There is a rather sad division occurring in the Church right now. It is a division that finds two groups of people dedicated to protecting life, arguing with each other. Two groups who should be devoting what little energy they have towards a common goal, are using that very energy to cast suspicion on each other's motives. In recent months the rift between the groups has widened, and unless there is soon an attempt to bring these groups together, the disagreement may become irreconcilable.

The first group is made up of sincere people who oppose war. They oppose war on every level, demanding an immediate end to all wars, and especially the Vietnamese war. They spend hours weekly, even daily, trying to involve their fellow Catholics in the peace movement. They look to the clergy of our land, especially the hierarchy, to speak out frankly with evangelical courage against the war. They are daily becoming increasingly disenchanted with the hierarchy for what they consider a dragging of feet at such a crucial time. They are particularly incensed when they see the very same hierarchy take such a strong

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and united stand against the liberalization of abortion laws in our states. They speak of a lack of balance, a narrow-mindedness on the part of the Official Church which seems to consider the life of an unborn American child to be more important than the life of a Vietnamese child.

The second group is comprised of people who are dedicated to protecting the life of the unborn child. These people belong to many different organizations, all having the same goal—i.e., to become spokesmen for the unborn child. They often find themselves at odds with members of the first group because of hostility shown them, because of the demand made by antiwar activists to share meeting times and resources, because of the attempts to coax people to a greater involvement in the peace movement to the detriment of their anti-abortion work. The second group also has difficulties with some members of the peace movement who appear to be oblivious to the abortion crisis in our country, or who are actually in favor of abortion-on-demand.

Having described the division, what I would like to do in the rest of my article is show that the American Franciscan can play a very important role in bringing together these two groups. Hopefully they will be able to join hand in hand, and utilize their efforts for the benefit of all their brothers and sisters in the world.

The first step that I believe necessary for these two groups is to

accept the fact that they are both pro-life, that their desire to protect life and respect it, is mutually shared. What I believe the Franciscan can contribute here is the witness of Francis, who was himself very "pro-life." Francis' respect for life touched every area of social justice.

We find Francis the peacemaker. He makes the Bishop of Assisi and the public authorities quit feuding. The sight of his impending death, as well as the two extra verses of the Canticle which he had Brother Pacificus write and sing to the warring factions, deeply moved them. "Be praised, my Lord, through those who give pardon for love of you, and bear infirmity and tribulation. Blessed are they who suffer it in peace, for of you, Most High, they shall be crowned." Francis invites his brothers to be peacemakers time and again. "Lord, make me an instrument of your peace." "The Lord revealed to me that we should speak this greeting: The Lord give you peace." Yet he cautions us that while we proclaim peace with our lips, we should be careful to have it even more fully in our hearts. "For we have been called for the purpose of healing the wounded, binding up those who are bruised, and reclaiming the erring. Many a person may seem to us a child of the Devil that will one day be a disciple of Christ."

Francis was pro-life when it came to respecting all men. He ate with the brother who was weak during the fast, but too embarrassed to eat. He told the brothers

to take care of each other and when they met to receive each other with the love a mother has for her son. There were to be no degrees of honor in the order. He told the brothers: "God is no respecter of persons: and the minister general of this order, the Holy Spirit, descends on a poor and plain man just as on any other." Francis was willing to remind public officials that life is a fleeting thing, and that they should look to their souls. Francis considered it a fault on his part if he found someone who was more poorly dressed, or whose food was more meager than his.

Francis was very much pro-life in speaking out for the rights of lepers. They were the unwanted children of his time. They were the drag on society. It was hard to look at a leper. Francis tells us this himself. It was much easier to do away with them, to cut them off, to brand them. Like Gandhi who called his untouchables the "people of God," so Francis called the lepers "brother Christians." He admonished one of the brothers who treated the lepers as servants: "You should not lead the brother Christians about in that way; it is not proper, neither for you, nor for them." It took Francis a great deal to descend from the horse to embrace the leper, but he realized that no longer was it enough to throw a little bit of money at the leper. He forced himself to become personally involved in the hardships of the leper. And to his amazement what was at first most repugnant

to him became sweetness of life.

This is the heritage that the American Franciscan brings to the struggle to respect life. His voice can be clear and strong, if it is the voice of Francis that motivates him. He can bring direction to a movement that sometimes becomes bogged down. He can hopefully put an end to a false dichotomy, a harmful division of two groups of people working to protect life. For no man can really work for peace if he is not concerned with the very life struggle that begins in the womb—a womb that was once archetypically safe and peaceful. Nor can a man struggle to protect the life of an unborn child, if he is not also willing to protect that life at every stage of its development.

As the Franciscan becomes more involved in pro-life work, he will need to recall two events in Francis' life. The one is the Christmas at Greccio. Francis bent down and picked up the Christ Child. At that moment he was deeply touched by the fact that the Word had indeed become flesh in something as simple, as lowly as the human body.

The other event concerns Francis' misgivings about what the Lord wanted him to do. Should he and his brothers spend a life in contemplative prayer, or should they be involved in the pain and suffering of the world? The answer to his question came back the same both from Clare and from Fr. Sylvester: "God has not called Francis for his own sake, but to save others."



The Franciscan will need to recall these two incidents often during the hours of work and service he spends for the cause of human life. Grecchio will need to remind him that the Lord is indeed present in the unborn child, the mongoloid girl, the old and twisted man. He will need to remember this as he is pulverized by the media which lionize the "beautiful people." The "beautiful people," all tanned and slim. The "beautiful people," all wanted by their friends and relatives. He will need to remember that Francis at the end of his life would never fit the definition of the "beautiful people." He will need to fix his eyes steadfastly on the Francis whose eyesight was failing; the Francis who was, not merely slim, but emaciated; the Francis who tried to conceal the ugly wounds in his hands and feet; the Francis who was not wanted by some of his own brothers.

The second event will hopefully console the Franciscan as he is tempted to flee the struggle for human life. The contradiction of the Cross will work havoc in his life. The more he is pro-life, the more he will die in the service of his fellow man. His time becomes consumed by attending meetings of the peacemakers, the retarded children association, the anti-abortion movement, etc. He will need to interiorize the words of Saint John the Baptist: "I must decrease, so He may increase." He will see his prayer-life suffer, and want to come aside for awhile. In doing so, however, he must not become so comfortable that he does not want to return to the "lepers" of our society.

The Franciscan is able to be the bridge builder between the two warring factions because of his absolute commitment to work inside the Church. As the frustration with the official Church causes many of his brothers to alienate themselves, he will need to recall Francis' dedication to reform the Church from the inside: a Church that was experiencing heartache very similar to our own. The Franciscan must attempt to keep the lines of communication open with the hierarchy. His enthusiasm for his service will at times tempt him to begin without the blessing of his Church leaders. Faced with this temptation, he will do well to recall the words of Francis:

We have been sent as a help to the clergy toward the salvation of souls, so that what they are found less equal to may be supplied by us. Everybody shall have his re-

ward not according to his position but according to his exertion. Understand, brothers, that harvesting souls is highly pleasing to God, and that it can be gained better by peace than by discord with the clergy. Should they interfere with the people's salvation, vengeance belongs to God and he will requite them in time. So, be submissive to those in authority, lest so far as lies in you any spite arise. If you act like children of peace, you will win both clergy and people for the Lord, and the Lord regards that as more acceptable than winning the people only to the scandal of the clergy. Cover up their lapses, supply their various shortcomings, and when you have done so, be the humbler for it.

The liturgy for the feast of Francis has the prayer: "When the world had once again grown cold, you sent Francis to rekindle it." The American Franciscan finds himself now living in a world that is growing cold to life. He winces as he hears life spoken of as a commodity. He grows angry when it is described as a glob of protoplasm. He shudders when it is snuffed out without a second thought. The American Franciscan has the task of again trying to rekindle the world—not as the prophet of doom who screams terror on every side, but rather as the prophet of hope who constantly reminds his fellow men that God has made us in his image and likeness.

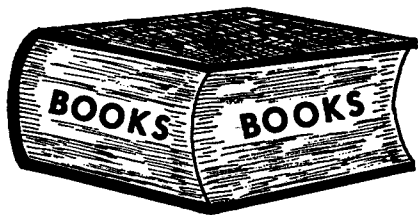
The Franciscan brings to his task a zest for life that will not be extinguished, but hopefully will be contagious. He will need to live a life that daily becomes more transparent, therefore, precisely

because the world will at first suspect his motives, and he will need to reassure it with more than mere words that there are no strings attached.

One of the saddest facts that the Franciscan will have to face is the hostility of many people as he persists in reminding them that life is very precious. Yet it really should not come as a surprise to him, because this is the way they persecuted the prophets that went before him. And if he continually struggles to live a life modeled after that of Francis, he will even deprive his opponents of the joy of injuring him. Chesterton puts it so well when he says of Francis:

You could not threaten to starve a man, who is ever striving to fast. You could not ruin him and reduce him to beggary, for he was already a beggar. There was lukewarm satisfaction in beating him with a stick, when he only indulged in little leaps and cries of joy because indignity was his only dignity. You could not put his head in a halter without the risk of putting it in a halo.

Scripture tells us that there is a time for every purpose under heaven. It now seems apparent that this is the time to end all divisions and bring us together. This is the time for the brothers and sisters of Saint Francis to try again to rekindle a world grown cold. As they attempt to do this, may God give them the serenity to accept the things they cannot change, courage to change the things they can, and wisdom to know the difference.



**The Real Thing: The "Good News" for Modern Youth.** By Richard Reichert. Notre Dame, Ind.: Ave Maria Press, 1972. Pp. 125. Paper, \$1.95.

*Reviewed by Mrs. Frank (Kim) Eyler, CCD coordinator for St. Elizabeth's Parish, Wyckoff, N.J. Mrs. Eyler, a mother of two, is currently enrolled in the graduate religious education program at Fordham University.*

The Real Thing is a group centered religious education program for ninth and tenth grades. It is based on the premise that the goal of religious education is to spread the good news, and that the message must be adapted to the capacity and to the needs of the hearer. Mr. Reichert's program has four parts: for freshmen, "Psychology and Religion" and "Religion Revisited," and for sophomores, "Making Moral Decisions" and "Friendship and Dating."

The ideas behind the choice of topics are based on sound psychology and are designed to be flexible. The program is to be anywhere from 8 to 32 weeks, with each class consisting of a lecture with follow-up activities and discussion. The lecture is to be given by an "expert," and the discussion is to be led by the teacher.

While the topics chosen are good, the manner of presentation to the students is deadly. The material given in the text and for the lecture is excellent and the ideas presented are geared to the age but would have to be approached differently from the lecture method. The book would serve as a good resource for a teacher able

to break the material down into smaller units usable for high-school students. Such a teacher would have to be a professional, however; and unhappily this is not the case in most programs.

In the first unit, "Psychology and Religion," the psychology is presented in such great detail that one wonders where the religion is. Jesus, when finally introduced, is shallow by comparison. While the topic "Who Am I and What Am I Becoming?" is of great interest to the ninth-grader, it should manifest a better balance of psychology with religion than this treatment does.

The second unit, "Religion Revisited," presents an adult version of Christianity and tries to encourage the student to be open-minded about the Church. It examines the community aspect of the Church and gives a fairly good overview of the sacraments. While it supposedly encourages the student to investigate more thoroughly, it does not give enough material for a deeper study of the sacraments at the ninth grade level.

Unit Three, "Making Moral Decisions," seems of all the topics to answer best the needs of the student. Again the material presented is good. However at this age it is far better to lead a student to discover his own answers. This unit seems to present all the answers to the student without allowing him to work for them except for the section on applying the law of love which gives some excellent suggestions for discussion questions.

The final unit, "Friendship and Dating," tries to give the student an idea of mature love at an age when the student is not capable of experiencing it—nor for the most part does he care to. Mature love is then seen in the light of faith and response to God. The sophomore could probably make the transition from friend to God if it were expressed more in terms of friendship and less in terms of an authentic love relationship.

Friendship forms a major part of his life whereas, at this point, love is a commitment from which he shies away.

At the end of each unit are follow-up activities which range from average to excellent, particularly those relating to morality and the sacraments.

This book has some value as a teacher aid for background or research, or as a supplement to an already existing program. Its goals are good, but it fails to achieve them adequately. As a complete program of religious education it lacks depth, substance and imagination.

**The People Dynamic: Changing Self and Society through Growth Groups.** By Howard J. Clinebell, Jr. New York: Harper & Row, 1972. Pp. 176. Cloth, \$4.95.

*Reviewed by Father Maury Smith, O.F.M., D. Min., Program Director at Alverna Retreat House, Indianapolis.*

Clinebell has joined the band wagon with this book on growth groups. For him, such groups are instruments for enlivening individuals and relationships. They have three main characteristics: emphasis on the personal growth of participants, a growth-facilitating style of leadership, and stress on unused potential—here and now effectiveness in living, and future goals (p. 3).

In Chapter Two the author discusses some of the details of forming a group: e.g., members must feel ownership of the group, a specific termination date motivates members, seven to twelve members is optimal. The stages in the life of a growth group are set forth here. Leadership of growth groups is the topic of Chapter Three: leadership functions, co-leaders, typical group problems, communication tools, exercises for awareness, training for leadership, and selecting a leader are some of the issues discussed briefly.

The rest of the book gives ideas and practical advice on how to use growth groups for married couples, women's (and men's) liberation, families, youth, singles; and in schools, churches, and agencies. A final chapter talks about training change agents to humanize society.

It would be advantageous if the book had printed on its title page: "Warning: the mere reading of this book does not equip anyone to be a facilitator." I see two good uses of the book. First, it is a very clear, popular, and readable summary of what growth groups are all about, which might inspire an otherwise fearful person to join and test whether he might profit from such a group. And second, for those who have some experience in counseling and are willing to do some study in group dynamics, this book would supply many helpful ideas as to how a growth group might benefit that sort of professional service.

Clinebell raises the issue of professional vs. amateur leadership of a growth group. I would like to use the analogy that anyone can help deliver a baby as long as there are no complications. Anyone who is mature, does not want to be an amateur psychologist, and has at least some grasp of the dangers of scapegoating and group dynamics, and (as Clinebell suggests) keeps the group focused on growth and here-and-now communication, can lead a group successfully. The trouble is that complications do have a way of setting in. Just as the ordinary person would not be able to deliver an RH baby, so the ordinary person may not be able to handle people who need therapy (it is very difficult to screen them out of your group; most often you do not know their condition until they are in the group) or know how to keep the group from scapegoating or stop it from dabbling in psychoanalysis (even professional facilitators often have their hands full deterring this destructive sort of behavior in a growth group).



In my opinion the leader of a growth group should be at least under the supervision of a professional. With supervision, I think there are people who are mature enough to give leadership to a growth group and are able to avoid the dangers mentioned above. I have mixed feelings about Clinebell's book. On the one hand, it is superficial; yet, at the same time, it is a very good popular introduction to growth groups. I think a person who knows this area will be disappointed by this book; but one who knows nothing, or very little, of the subject will doubtless find it a very helpful beginning and a good resource book.

**The Humanization of Man.** By John Julian Ryan. New York: Newman Press, 1972. Pp. viii-246. Paper, \$4.50.

*Reviewed by Father Raymond 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.*

While fully aware that **THE CORD** is a Franciscan journal—and that embarrassment at the endorsement of folly should be eschewed by Franciscans—nevertheless, I feel sheepish in applauding Ryan's **Humanization of Man**. Its utopianism intimidates me. Its solutions startle me. I make these judgments with some hesitation as I am aware that the fire of his words can warm and enlighten as well as delude and disappoint. In my ambivalence let me randomly record my impressions.

Ryan's thesis is this: man's humanization is contingent on his appropriation of the artistic method in every aspect of human endeavor. He suggests that all work become artistic, thereby recognizing the right of each man "to lead a meaningful creative life as a worker serving others

skillfully, personally, and honorably" (p. 6). After explaining the artistic method (Ch. 2), Ryan draws out its implications for economics, sociology, and politics. The eleventh chapter summarizes the various implications in the form of a questionnaire; it provides a rewarding resume. The remaining chapters, on the author's own admission (p. 158), are somewhat less theoretical; they treat of the specific principles that should be kept in mind when one attempts to master a new technique.

The following remarks occupy the debit side of my critique. My discomfort with Ryan's proposal stems, I think, from a variation in our respective epistemologies. Too often he implies that a thing has but one purpose, and that this purpose is readily known. The latter, I doubt; the former, I deny. Furthermore, his description tends to support the view that a thing's purpose is immutable, although statements on pp. 141, 195, and 211 may well render my observation inaccurate. Secondly, I am unable to concur with Ryan's view that the principles that govern skillful making and performing also apply most beneficially to skillful living. Thirdly, his analysis of man leaves me a little suspicious. It is too static, cramped, and unduly enclosed. There is little room, and perhaps too little respect, for novelty. I will confess to a fascination with his empirically observed description of man's nature. I found it helpful in forging new principles for a renewed formation program. Fourthly, I find it difficult to accept some of his suggestions: his belief in the professionalization of ditch-digging (p. 59); his attempt to invest "authority" with only a benign meaning (p. 93); his expectations of today's technologists—viz., full accountability for the side effects of their work (p. 126); and his urging that one must "mean" every choice he makes (p. 147). Finally, the style is not terribly attractive. Some portions read like a thesis, while other sections might be mis-

taken for how-to manuals, sans their customarily delightful diagrams.

The book is not without enrichment. Ryan's profile of the professional (pp. 51ff.) provides a remedy for the slick and superficial image pandered by a world gone commercially mad. His list of caveats for said world is impressive indeed. I also respond favorably to his obvious delight in the ordinary: his account of the origin of punctuation, the report of the accidental discovery of crepe paper, and his views on the true meaning of cosmetics. His sense of craftsmanship—evidenced repeatedly in his recipe for the ideal beer mug—stirred up memories of the late and remarkable Eric Gill.

Ryan has a knack for combining simple yet formerly separate ideas. Two examples come to mind: his simple analysis that good societies depend on institutions responsive to man's needs is invested with some subtlety and force by his promotion of an enlightened epicureanism based on "positive austerity" (ch. 5). Secondly, he concludes his eleventh chapter with an inventive inquiry: why not regard religion as an art—viz., the art of leading a life dedicated to the service of others in worshipful gratitude to God for having been given the chance to lead such a life? It just may be that art is the most adequate genus for religion.

**The Catholic Priest in the United States: Psychological Investigations.** By Eugene C. Kennedy and Victor J. Heckler. Washington: U.S. Catholic Conference, 1972. Pp. 262. Cloth, \$7.95.

*Reviewed by Father Fulgence Buonanno, O.F.M., Ph.D. (Psychology, Innsbruck), a member of Holy Name Province who has been engaged for many years in counseling work at St. Anthony's Shrine, Boston.*

In April, 1967, the Catholic Bishops of the United States decided at their Chicago meeting to pursue an



extensive study on the life and ministry of the American priest. Thus was this project organized under the Bishops' Committee on Pastoral Research and Practices. Later that year subcommittees were formed under the direction of Cardinal John Krol, on each of seven topics, and taken together these subcommittees constituted the "ad hoc Committee on the Ministry and Life of the American Priest," the membership of which included bishops and priests. Father Eugene Kennedy was selected as the leader of the subcommittee on psychology.

The initial group of psychological consultants met regularly in lengthy meetings, eventually recommending that research including in-depth interviewing of priests be designed and carried out to achieve the goals outlined by the bishops. Further preliminary consultation was held with psychiatrists and psychologists with experience working with priests—this during the spring of 1968. During the winter of 1969 the permanent staff of the study was established and Loyola University of Chicago; in that



spring and summer a staff of psychologists who were to be interviewed in the study was developed.

To evaluate the report, then, one must view it precisely as designed and prepared for the American Bishops with their purposes in mind. Its form is neither that of a strictly scientific report nor that of a popularized treatment. The research team endeavored to explain certain psychological elements even as it used them to develop an understanding of the priests in the United States.

Perhaps the most pertinent and definite conclusion reached is that the priests of the United States are ordinary men. They are human beings with certain limitations, many of which have not been sufficiently appreciated because of the "great expectations" they are charged with fulfilling. All through the ages the clergy has faced and suffered the insurmountable contrast between their real human nature and the superlative requirements of their symbolic representation as the priest, the Incarnate Christ.

The researchers feel that since priests are men, a deepened sensitivity to the limits as well as the possibilities of the human condition is indispensable for an accurate understanding of the ministry and life of American priests. They found these priests to be bright and good men who do not as a group suffer from major psychological problems, but who do have developmental problems not appropriately describable in psychopathological categories.

Priests probably stand up psychologically, according to any general evaluation, as well as any other professional group. The priesthood has long been surrounded with assertions and traditions which have set the priest apart and made him, in effect, an extraordinary person in the eyes of the Church and its human communities. This has notably affected the conditions of recruitment, training, and the living and working ex-

perience of priests themselves. They have been encouraged to look upon themselves as separate, called to a very high vocation of service, and asked to transform their own personalities into that of Jesus Christ.

This perception of the nature of the priesthood reflects in a very real sense the clergyman's ideal self-image, and at the same time it indicates the staggering demands on his heart and conscience if he is to fulfill it. This is the way it should be according to tradition and theological reality. But the researchers feel that they can look at the psychological truth as it emerges in the individual priest and thus must conclude that the priests of the United States, marked largely by sincerity and good will in trying to encounter the expectations of their role as priests, cannot shatter or transcend the bonds of their own humanity in the process.

It is important to put the reality of their psychological "ordinariness" into focus if we are to understand the ministry and life of American priests. Unless we accept the fact that priests are psychologically similar to the general population of men, it will be difficult to understand one of the major conclusions of this research: viz., that a large proportion of the priests in their cross-sectional sample has not developed to full maturity.

A large proportion of priests would emerge as underdeveloped persons. This implies that these priests have reached a level of personal growth that is not equal to that which is expected of them at their age and in view of their careful selection and training. It seems to the researchers that, instead of the selection and training process bringing to notice this psychological underdevelopment, they tended to mask the lack of development in many of the candidates for the priesthood. The psychological underdevelopment in question is, incidentally, not limited to priests—it is quite typical of the entire Ameri-

can male population. It manifests itself in their relationship with other persons: a relationship which is usually distant, highly stylized, and frequently unrewarding for the priest as well as for the other person.

There are evidences, in underdeveloped priests, of passivity, exaggerated docility, and a tendency to identify themselves through the role of the priesthood rather than through their own personalities. They have not achieved an integrated psychosexual identity, and so sexual feelings are a source of conflict and difficulty, and much energy is spent in resolving these conflicts. They do not seem to have resolved the problems which are ordinarily worked through during adolescence.

It is found that priests in this group of men have a general inability to articulate a deep level of personal religious faith. What is supposed to be essential and central in their lives is found to be peripheral and frequently superficial. Celibacy for underdeveloped priests means that they are not married; it does not reflect a higher development of religiously motivated dedication. On the contrary, celibacy, which most of them maintain, as has been noted, through adjustment, creates a situation which makes it genuinely difficult for them to continue their development.

From this research, then, we derive a picture of the American priest as bright, able, and dedicated and yet underdeveloped as a person, in many cases, so that his life lacks fully realized religious and human values. The many priests who fit this description are not sick—they are certainly adequate in their function. Yet the point of the study seems to be that they could be far more effective than they are, personally and professionally, if they were helped to achieve greater human and religious maturity. The researchers feel that the basic therapy for this kind of problem is the opportunity and encouragement for a deeper and freer participation in life itself.

**Celibacy and the Crisis of Faith.** By Dietrich von Hildebrand. Trans. by Dr. John Crosby. Chicago: Francis and Herald Press, 1971. Pp. iv-116. Cloth, \$4.95.

*Reviewed by Father Julian A. Davies, O.F.M., Associate Editor of this Review and Chairman of the Philosophy Department at Siena College.*

Rather than being a single study, this work comprises a moderately sized essay on the crisis of faith in the Church today and nine short essays, six of them directly bearing on celibacy. In the major entry, Hildebrand has many good things to say about "the myth of modern man," the importance of form to dogma, the confusion of love with community, and uncritical return to foundational practices. Here also, Cardinal Newman's famous saying, that "here below to live is to change, and to be perfect is to have changed often" is set in its proper context, which is that of change in order to preserve, not destroy.

With regard to celibacy, the author clearly points out that although obligatory celibacy in the Western Church is in principle changeable, that does not mean it ought to be changed or that its value has depended on merely historical circumstances. The office of priesthood, he argues, one of total dedication to Christ and Church, is most adequately served by the celibate priesthood, which leaves a man free from the responsibilities of marital and familial obligations to give himself completely to God and Church. Failures in clerical celibacy are in no way endemic to that state and in no way impede its value, any more than marital failures mean that marriage is no longer viable. On a more practical level the author points out that admission of a married clergy has not prevented a clergy shortage in other denominations. Its admission in Western Catholicism would tend,

moreover, to open up the clergy to those seeking in it mere natural satisfaction rather than service—particularly the satisfaction of being able to teach whatever they felt, regardless of the Pope's views. (I found that connection gratuitous, as arbitrary as the one Hildebrand draws between advocates of a married clergy and proponents of a desacralized, deinstitutionalized Church, although there probably are some individuals who

have aligned themselves with both these causes.)

Although Hildebrand has some nice things to say about the nature of celibacy, its possibility, its difficulties, and its opportunities, he does not give the sustained, comprehensive argument for celibacy that I expected. He speaks to the already solidly committed, I suspect, who can be strengthened somewhat, but not to the tottering, or to the theologians.

## BOOKS RECEIVED

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Downs, Thomas A., *All Together Now: Parish-Centered, Structured Learning Experiences in Religious Education on the High School Level*. Notre Dame, Ind.: Ave Maria Press, 1972. Pp. 112. Paper, \$1.35.

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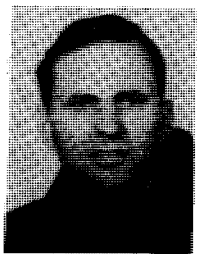
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## COVER AND ILLUSTRATION CREDITS

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.

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## Advent

The Christmas Office used to remind us that it was in Silence that the Almighty leaped from Heaven to the womb of the Virgin. And Caryll Houselander's *Reed of God* used to be *de rigeur* for Advent because its author captured so well that time of quiet waiting for Christ which Mary first observed.

But Advent doesn't seem terribly advantageous any more, and one wonders whether it is because the theme of silence has been muted by the secularity thrust of post-Vatican II spirituality, and because the Columbus-like discovery of feeling has made constant communication, verbal and non-verbal, obligatory.

No greater patron could be found, no doubt, for our interest in our world of men than Francis of Assisi. But he, like the Master before him, spent plenty of nights on a mountain-top replenishing his spirit and listening to the voice of the Father. The emergence of television as a real factor in our lives and the communications media's virtual omnipresence make the needs and the pains of our brother most visible to us—too visible, we suggest. Viet Nam, the Middle East, Northern Ireland, the Ghetto, flood, fire, plane crash; Eagleton, McGovern, Nixon give us not a moment's peace. Even within the realm of religion we hear of debates on abortion, celibacy, ordination of women; of disputes between bishops and priests, sisters and pastors; of Pentecostalism, Peace Protests, Greeley, Cardinal Suenens, Mother Teresa. It all adds up to such a din that it just has to be very hard to hear God's voice. Very little harm would come to our service of God or man if—at least between now and Christmas—we cut in half the time we spend absorbing accounts of all that's going on everywhere, and give some thought to Whom Advent is all about.

The silencing of silence which has occurred in many religious communities is affecting far more than Advent. Talking more has not made us more loving; the need for noise which

is so much a part of our American culture has made us shut our doors to listen in solitary splendor to the Met, or Bach, or Perry Mason. Where formal meals still survive, complaining is the most common form of communication. Meetings keep us muttering, and counseling empties us even more. We need some quiet in our communities!

Granted, silence can be tense and oppressive—especially the overdoses of it that many of us “over-30's” had; but a silent community meal once or twice a week could hardly harm anyone. And a real *day* of recollection (as distinguished from four hours of conferences and devotions) might help us reestablish some equilibrium. (A spirit of prayer, unlike orange juice, cannot be concentrated.) Cutting in half meetings and parties on the part of the community, together with a bisecting of our own individual aspirations, would go a long way toward restoring not only Advent, but religious life.

We still do hear people tell of the peace and the Presence they experienced at a retreat house, or even in the waiting room of a friary or convent. May we as communities and individuals reawaken to that Value who is Prince of Peace not only because he brings peace, but because he comes in peace. “Be still and hear me, for I am God.”

*S. Julian Davis*

## Snowflakes

delicate snowflake

slipping from the master's grasp

reflecting purity

into the darkness you bring

hopeful, peaceful quietness!

Sister Joyce, O.S.C.

## "Perfect Joy" in the *Canticle of Brother Sun*

Sister M. Thaddeus Thom, O.S.F.

Anselm W. Romb, O.F.M.C., has defined joy as "a part of that optimism which tells a man he will win the next race or the one after that." "When joy is habitually absent," he continues, "there is a real 'credibility gap' for oneself as well as for the world regarding the value of this vocation."<sup>1</sup> Father Romb is not looking through the proverbial rose-colored glasses, but realistically stating that to have this joy one must make a concerted effort to know why he is filled with joy, whence his joy springs, and the necessity of prayer which is the fuel of this joy.

No one skips through life with a perpetual smile of joy; no one's heart is light when he gets out of bed

onto a cold floor early on a winter morning. But St. Francis reproved the dour visage and melancholy attitude. Only sin should make a brother sad. . . He even legislated joy in Chapter Seven of the First Rule: "The brothers should show themselves joyful and content in the Lord, and becomingly courteous."<sup>2</sup>

Nowhere, in any extant account of Saint Francis' life, can we find the saint described as being in any type of saddened condition. Although he was beset with many problems—both interiorly, on a personal level; and exteriorly, as the order grew in membership—he seemed always aware of the presence of God and of God's providential care for himself as an individual. This does not imply, of course, that he was constantly smiling

or that he was always pleased with what was happening around him. The point is, rather, that he had acquired the countenance of composure or self-control. Sadness is an emotion one feels in the presence of an unavoidable evil—and Francis had the self-control as well as the faith needed to realize that no evil would be permitted to vanquish him permanently.

Indeed, Francis was an example of self-control—a control made perfect through intimate union with the Master of self-control. Consider, e. g., the discipline he exhibited as he composed his *Canticle*, during a time, when his body was racked with pain. In fact, the *Canticle* is unique for several reasons: it was written by a saint, it has universal qualities which appeal to all ages and all times, it was written in the language of the people, and it explodes with joy at a time when its author should have turned off the world instead of delighting in it.<sup>3</sup> Love, universality, and deep communion with his brothers were all suffused with a world-penetrating joy in God's service, as

Brother Body weakened and Francis's soul thrust heavenward.

Francis's *Canticle* has caused no end of distress, however, to the many experts who have labored to track down his authentic writings and (still more important) to determine the exact meaning of certain difficult expressions. The long standing arguments over the meaning of "per," e. g., must make Francis smile even today in the "perfect joy" of being misunderstood. Does the preposition mean that God should be praised *by human beings* for all other creatures, or, rather, *by* these other creatures themselves? Or, indeed, might it mean that men should praise God *through* the rest of creation? Not only does the word literally admit of all three interpretations, but as Raphael Brown points out, Francis the mystic might well have had all three senses in mind in the sense that they all fit in well with the saint's spiritual outlook.<sup>4</sup> The lesson to be drawn is far more important and more generally applicable than this trivial controversy from which it is drawn: it is more

<sup>1</sup> Anselm W. Romb, O.F.M.Conv., *The Franciscan Charism in the Church* (Paterson, N. J.: St. Anthony Guild, 1969), p. 94.

<sup>2</sup> *Ibid.*

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<sup>3</sup> Sergius Wroblewski, O.F.M., *The Real Francis* (Pulaski, Wis.: Franciscan Publishers, 1967), pp. 19-20.

<sup>4</sup> Omer Englebert, *Saint Francis of Assisi* (Chicago: Franciscan Herald Press, 1965), p. 445.

important to express the Truth than to be correct; and the Truth is what leads man to give greater love and glory to God.

Perfect joy, as Francis told Brother Leo, is not the great influx of important and learned men to the order; is not that all royalty and high-ranking prelates join the order; is not the conversion of the entire world; is not the gift to perform great miracles. Rather, perfect joy is arriving unannounced on a dark night, cold and wet, unrecognized, kept waiting, scolded, turned away, and finally beaten. Francis does not stop there, however; for such abuse could be damaging to the disciple of Christ unless all this ill treatment is accepted precisely as his just deserts in imitation of the Crucified. Only if we "bear all this for the love of God with patience, happiness, and convinced that [we] deserve no better treatment" is such an experience productive of perfect joy.<sup>5</sup>

There has been much speculation, not only about the meaning of the Canticum—as indicated above—but also about the place and season of its composition. It has been established that Francis did write it, and that he wrote it at a time when he was so physically weakened that one wonders how he could have formulated so beautiful, meaningful, and joyful a poem. Perhaps it is safe to say since his life had been lived in such complete union with God since his conversion, even physical

suffering could not diminish his constant attention to his divine Lord. That there was some element of reparation, too, involved in his decision to create the Canticum, is clear from Francis's own words: "I want to compose a new hymn about the Lord's creatures of which we make daily use, without which we cannot live, and with which the human race greatly offends its Creator."<sup>6</sup>

In the Canticum each creature is mentioned not only by name, but also with a certain unique familiarity; a type of kinship is expressed in each case by the word "Brother" or "Sister." Francis called the sun, wind, air, and fire "brothers," and the moon, stars, water, earth, and death, "sister." In a "mixed metaphor" calculated to offend the grammatical and logical purist, "Sister Earth" turns out to be "Mother" as well: "All praise be yours, my Lord, through Sister Earth, our mother."<sup>7</sup> Sister Death, in turn, is given the quality of the inevitable "embrace" as well as the ability to distinguish between those "who die in mortal sin" and those "she finds doing your will."

As the Canticum unfolds, Francis continues to elaborate his praises and to rejoice in all of God's creation. At length he introduces (in line 13) the one obstacle to the love of God: mortal sin. He follows this line with a warning to those who "die in mortal sin," but then he quickly

<sup>5</sup> Cf. *ibid.*, pp. 232-33.

<sup>6</sup> Leo Sherley-Price, *Saint Francis of Assisi*, English trans. of the *Speculum Perfectionis* (New York, 1959), p. 100. Cf. Benen Fahy and Placid Hermann, OFM., tr. & ed., *The Writings of Saint Francis of Assisi* (Chicago: Franciscan Herald Press, 1963), p. 128.

<sup>7</sup> All citations from the "Canticum of Brother Sun" are taken from Fahy & Hermann, pp. 130-131.



resumes his joyful strain with the words, "Happy those She finds doing your will," as if he felt this admonition was sufficient for those who would read his Canticum.

The striking contrast between Francis's physical condition and the Canticum's joy has already been emphasized. As Placid Hermann so strikingly expresses it, the Canticum is "all the more remarkable [in] that written though it was during his last illness and intense suffering, it displays a heart filled with joy and happiness and a heart filled with the deepest gratitude towards Almighty God, even for suffering and for Sister Death."<sup>8</sup> To cast some additional

light (hopefully) on this striking contrast, I have attempted a linear exposition, in the following paragraphs, linking as accurately as possible the circumstances in Francis's life with the lines of the Canticum for which these circumstances may have been the inspiration.<sup>9</sup>

It has been established from Francis's own words that perfect joy meant enduring suffering willingly for the love of Christ. It is understandable, therefore that in his last moments of life his response to suffering would be joyful, at least interiorly. The Canticum is evidence that his exterior response was as joyful as the interior.

<sup>8</sup> *Ibid.*, p. 129.

<sup>9</sup> For the chronological arrangement I have used Raphael Brown's listing on pp. 395-96 of Englebert.

1225, Mar. (?): On a visit to St. Clare at San Damiano, his eye-sickness suddenly turns much worse. Almost blind, he has to stay there in a cell in or by the chaplain's house. At the insistence of Brother Elias, at last he consents to receive medical care, but weather is too cold, and treatment is postponed.

1225, Apr.-May (?): Still at San Damiano, Francis undergoes treatment without improvement. He receives the divine promise of eternal life and composes the Cantic of Brother Sun.

1225, June (?): Adding to the Cantic, Francis reconciles the feuding bishop and podesta of Assisi.

1225, early July (?): Francis is welcomed in Rieti by Hugolin and the papal court.

He goes to Fonte Colombo to undergo eye treatment urged by Hugolin, but has it postponed owing to the absence of Brother Elias.

1225, July-Aug. (?): The doctor cauterizes Francis's temples at Fonte Colombo, without any improvement.

1125, Sept.: Francis moves to San Fabiano near Rieti to be treated by other doctors, who pierce his ears. He restores the trampled vineyard to the poor priest.

1226, Apr.: Francis is in Siena for further treatment.

1226, July-Aug.: In the summer heat, Francis is taken to Bagnara in the hills near Nocera.

1226, late Aug. or early Sept.: His condition growing worse, Francis is taken via Nottiano to the palace of the bishop in Assisi.

1226, Sept.: Knowing that his death is imminent, Francis insists on being carried to the Portiuncula.

1226, Oct. 3: He dies there. Sunday, Oct. 4, he is buried in San Giorgio Church.

*... All praise be yours, my Lord, through all that you have made, and first my Lord Brother Sun, who brings the day: and light you give us through him. How beautiful is he, how radiant in all his splendour!*

*All praise be yours, my Lord, through Sister Moon and Stars, in the Heavens you have made them, bright and precious and fair.*

*All praise be yours, my Lord, through Brothers Wind and Air, and Fair and Stormy, all the weather's moods by which you cherish all that you have made.*

*All praise be yours, my Lord, through Sister Water, so useful, lowly, precious, and pure.*

*All praise be yours, my Lord, through Brother Fire, through whom you brighten up the night. How beautiful is he, how gay! Full of power and strength.*

*All praise be yours, my Lord, through Sister Earth, our Mother, who feeds us in her sovereignty and produces various fruits with coloured flowers and herbs.*

*All praise be yours, my Lord, through those who grant pardon for love of you: through those who endure sickness and trial.*

*Happy those who endure in peace. By you, Most High, they will be crowned.*

*All praise be yours, my Lord, through Sister Death, from whose embrace no mortal can escape. Woe to those who die in mortal sin! Happy those she finds doing your will! The second death can do no harm to them. Praise and bless my Lord, and give him thanks, and serve him with great humility.*

Whether each of the above events factually, historically inspired the corresponding verse of the Cantic is less important than the spiritual lesson to be derived from meditating on the various parallels.

Take, for instance, the visit to Clare at San Damiano and the initial burst of praise; here we find emphasized Francis's love of creatures, especially those who have entered personally into his own life and come to mean so much to him. Again, consider Francis when he was almost blind, and picture him extolling God for "Brother Sun"; here, surely, there is abundant material for reflection on Francis's grateful recall of the

beauty he has seen thanks to God's gifts of sight and sun. The same rich sort of food for thought is found in the contemplation of Francis huddled in his cold, damp cell and responding with his thanks for the day, the light, and the radiance of Brother Sun. Similarly, as the saint's illness continues to worsen, we may envisage him becoming one with the darkness of the starlit night as he praises God for the moon and stars. And, finally, as Francis savors the promise of eternal life, how striking his words appear, about the "heavens" in which God has made the moon and stars—"bright and precious and fair."

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assaulted by do-goods, do-evils,  
by extra-sensory saucers  
and besieged by Christians  
with rockets and spitballs  
bestilled by democracy's leveler,  
her ploughshares of war,  
it stands unchinked

somewhere unheard of  
in the newness of pregnancy  
and the strangeness of travel  
somehow Joseph gently lifts  
his young wife  
and the animals sense  
on the crumpling of hay  
a burst of crying  
through the black night air

having failed in all that we've tried  
we need this helpless child.

## Christmas Promise

they have fought to renew urban slums  
and dezone the suburbs,  
not knowing the final low-income flats  
or seeing their mulatto dwellers.  
they died, many, agonized helpless  
by deaths the world over  
facing dossiers and draft files  
defense budgets and penal codes.  
they scrambled lifelong  
for the few confetti  
of justice.

now they are slammed in the grave  
(a couple are adorned  
in tribute to disaster)  
to pester us no more.

but now?  
do they live their dream of peace,  
a human world  
nursed on their vision?  
has a brotherhood grown  
which none could have guessed  
on the strength  
of surviving hope?  
have wept-over bruises been washed away?  
and what lost playmates  
have awakened?

love must come on the installment plan  
and its furthest ripple is never seen,  
its depth ever elusive—  
even Jesus first came to us  
in the noncommittal form  
of a baby.



# Per Omnia Saecula Saeculorum

Robert J. Waywood, O.F.M.

Since even before the papacy of John XXIII, there seems to have been a gentlemen's agreement among preachers in Holy Mother Church not to say a mumbling word about Hell. Maybe—after the horrors of Auschwitz and Buchenwald, the cold-war threat of nuclear holocausts, and the cold-blooded brutalities of little Third-World wars—maybe we mortals did not need oratorical reminders of Hell's imminence just at the time. But I for one cannot ignore or minimize eternal punishment until the Holy Father directs us to tear out whole pages of the Good News as being typographical errors (ascribable, no doubt, to some clumsy printer's devil). No, the Good Shepherd did not mince words about the everlasting garbage heap (Gehenna), whence not even he could rescue the errant lamb. However, since the present generation still appears to be constantly tottering on the edge of neurosis, there is no need to focus long or closely on the features of the Inferno. I shall simply suggest that we might deduce for ourselves some of the frightful conditions of the underworld environment by considering the qualities of glorified bodies in reverse.

While studying the theology of the Resurrection as a seminarian, I learned that the resurrected body would be characterized by four glorious qualities - attributes which the risen Christ seems to have displayed during his forty-day sojourn with his disciples before ascending into Heaven: agility, or the power to transport oneself anywhere in the world instantly (to move through closed doors and to dartle between Capharnaum and Jerusalem in the twinkling of an eye); impassibility, or the incapacity of feeling pain—nail wounds, thorn pricks, spear jabs; subtilty, or independence from physical susceptibilities such as hunger, thirst, weariness; and finally, glory, or the emission of an observable radiance from the then-perfected body. Such shall be the features, theologians (used to) tell us, of physical life for those who arise to salvation. The situation for those who arise to damnation, it would seem, will prove quite the contrary. Immobility will be their lot; they cannot stir from the infernal regions; some may even have their heads, as Dante envisioned it, forever stuck in unyielding ice. Instead of an uncanny insensitivity to pain, the

Hell-dweller will bear about in his body a preternatural supersensitivity to pain—probably to some appropriate traumatic stimulus. Rather than being independent from the demands of the body, each lost soul will be taunted and tantalized by unfulfilled, unfulfillable appetites—very likely in accordance with their peculiar sins of the flesh. Finally, in place of the irradiating glory associated with the saints, the damned will be bathed in the ghastly, flickering strobe lights of Hell fire. Saint Augustine, ex-sinner though he was, made short shrift with the geography of Hell, so I may be pardoned if I scant the topography of its tortures: it is as easy to overdo them as it is to burn a steak. The important question regarding the nether world is not where it is or what it is like, but, as the Bishop of Hippo was wont to point out, how to escape going there.

Just about the nicest way to escape Hell is to think long and hard enough about Heaven, as did Saint Francis of Assisi, for whom the mere whisper of the word occasioned a rapture. We have it on no less an authority than Sacred Scripture that the blessedness of Heaven transcends the powers of human imagination and beggars all description. Yet one would think that our best poets and word-mongers, not to mention the philosophers and theologians, might have more frequently and strenuously essayed the subject of Heaven, a matter so huge in importance and rich in suggestion. Of course, I am prescinding here in my strictures from utopian literature—which stretches from Plato's *Republic* and More's *Utopia* to But-

ler's *Erenwon* and Huxley's *Brave New World*—for these and kindred works are satiric swipes at real society rather than serious delineations of an ideal state; and besides, their authors' imaginative sights were leveled at the considerably lower target of an earthly paradise. As for the details of a celestial Paradise, off the top of my head, I can think of a mere handful of literary attempts at articulation, and these derive heavily from the two dominant images of Scripture, that is, the endless feast and the hosanna-singing chorus: Dante's *Paradiso*, parts of Milton's *Paradise Lost*, Maeterlinck's *The Bluebird* (one scene of it), Shaw's *Don Juan in Hell* (the roué's version of Heaven), and Marc Connelly's *Green Pastures*. It is this last-mentioned interpretation of celestial beatitude that, for all its grotesquerie, impresses me as being the warmest, most credible, and most complete account of what Heaven will be like.

Connelly's play, you will remember, opens with a Negro Baptist minister conducting a Sunday School class down South. As the avuncular reverend proceeds to answer a young fidgeting skeptic's riddles about the supernatural, the scene gives way to a bustling fish-fry in some Dixie woodland. Ambling about and supervising the fishing and the frying and the feasting is the Lord God, a six-foot-four Nubian in stove hat and coat of tails; wherever he moves the Lord is shadowed by his right-hand man, Gabriel, a carbon copy of Jack Benny's valet Rochester, who is forever proffering his Boss a genu-wine five-cent ceegar. Whatever problems threaten in the course of the picnic, the

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Lord instantly irons out—making the catfish bite, sending the cumulonimbuses scudding off, and patching up quarrels among some pickaninnies. Everyone is on the whole full of bliss, and the greatest happiness of all is just being with and talking to the Lord. Now, to some students of eschatology, this cotton-picker's conception of Heaven may appear a little less gross than the Koran's technicolor previews of coming attractions—a Paradise of lush hanging gardens, curvaceous houris, fragrance of spikenard, and decanters of nectar. It would be forward of me, I know, to ask what is so wrong with the Mohammedan Heaven; but I will say that the faithful do need a concrete and stimulating image of beatitude, no matter how sublime or subtle Heaven's joys may prove, if we saints (with a small s) are to approach anywhere near the motivation which drove the Saints to heroic measures for the sake of the Kingdom. I contend that the foregoing black cameo version of the New Jerusalem, even if it is not to every believer's eschatological taste, can show us the way to envisage our Heavenly destiny realistically and compellingly.

For some reasonable analysis, with some assist from revelation, it seems that the blessedness of Heaven is comprised of four distinct causes of joy—all of which are graphically adumbrated in Connelly's darky drama. Thus, we can understand that in Heaven discomfort is no more; everyone is at rest (or better, at home); all are comrades; and God unbare his goodness, truth, and beauty... and is infinitely nice to be near.

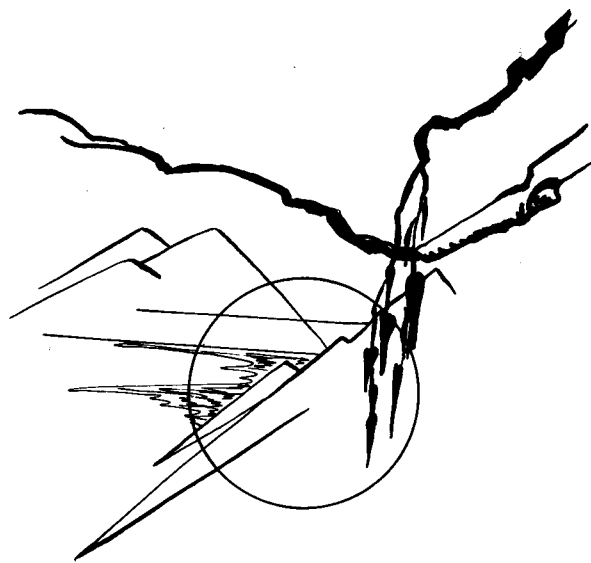
Freedom from want and hurt seems to me to be, logically, the first bliss of Heaven. In the New Jerusalem every tear will be wiped away, and there will be no more sighing or groaning; for all these former disagreeable things shall have passed away. As at the pickaninnies' picnic, the sun will ever shine; the glass will stand at a comfortable height; and no one will be inclined to cuss the humidity. But just think of a few more implications under the heading of this first joy of Heaven; broaden the horizon of the happiness in the offing on this one score alone. No more tears—yes, and no more heart attacks or heart aches, no more cancers or cankers, no more drudgery or ennui, no more whip-cracking or wise-cracking, no more insignificance or over-exposure, no more left-overs or hand-me-downs, no more odious comparisons or body odor, no more mortgages or leaking mufflers, no more mosquitoes or coffee grounds, no more grounds for divorce or Song My massacres, no more hangovers or hiccups, no more role-playing and being on parole, no more dwarfs and wall-flowers, no more tanks and floods, no more small pox and small talk, no more pecking order and pimples, no more insomnia and drug nods, no more malnutrition and sunburn, no more elephantiasis and failing grades, no more rubber bullets and moth holes, no more pink-eye and red-eye, no more fish bones and loan sharks, no more sales taxes and emphysema, no more hi-fi flutter and prostitution, no more earthquakes and fallen cakes, no more tracheotomies and railroad strikes, no more thunder and napalm, no more skyjacking and

obesity, no more meetings and club dues, no more child-beating and cribbing, no more night court and crop-burning, no more baldness and harelip, no more overdue fines and bifocals, no more strontium 90 fallout and thalidomide babies, no more spinsterhood and black-widow spiders, no more Olympic shoot-outs and common colds, no more dead-lines and bread lines, no more getting up on cold mornings and rainy vacations, no more two-star movies and colliding oilers, no more being fired and hangnails, no more money-mad pastors and phoney gurus. You can try your own hand at this litany of "former things" that shall, hopefully, have passed away. If your imagination falters, simply consult your nearest newspaper for suggestions as to what sub-lunar liabilities will be conspicuous by their absence up yonder.

The next degree of joy in Heaven is more positive. Call it finding fulfillment, coming to rest, being at peace... arriving home. Whatever the precise character or personal tone of this kind of beatitude, I feel certain that it will not be something utterly exotic and adventitious. I have an intuition that if this joy may be likened to the excitement of finding and getting a pearl of great price, it will be thrice as thrilling inasmuch as the discovery is made in one's own back yard as it were. To express the idea another way, I feel that we will not experience this degree of bliss by crossing over the rainbow and laying hands on a pot of celestial gold, but rather we will shed the scales from our eyes and see that we have been basking in rainbow light and

sitting amidst gold. In a word, we will find the here and now apotheosized; the apocalypse, like beauty, is in the eye of the beholder. Words would certainly fail me if I tried to pinpoint this happiness further—that is, if I tried directly to describe it. But I do think I can convey some inkling of the nature of this joy by explaining that it shall be an amalgam of all the satisfactions novelists and playwrights and script writers have striven to inject into the denouements of their slice-of-life opuses.

For example, off hand I think of Ebenezer Scrooge's resurrected *joie de vivre* that prompted him to send the urchin off to fetch from the butcher shop a goose as big as the boy. Then there is Jody's bittersweet emergence from the rites of initiation when he returns the yearling deer to the Florida wilds; or the lighter but still heart-tugging joy of *Junior Miss* when Peggy Ann Garner sheds bobby socks and braces. Add to this fulfillment Tom Cortney's successful matriculation at a Scots med school with the help of a bequest from doughty old Charles Coburn in the film version of Cronin's *The Green Years*. Or take what appears a seamier but is really a richer, more redemptive finale: the fittingness of Burton's decision to stay on with the unmoored widow Ava Gardner in *The Night of the Iguana*. If that joy seems too dubious, balance it off with the sprightly, heart-warming denouement of Tennessee Williams's madcap matrimonial comedy *A Period of Adjustment*. To glimpse the quality and intensity of the second bliss of Heaven I am trying to illuminate, the reader must imagine these and all other fictional happy



endings piled on top of each other. But that is not all; for all these instances of fulfillment are extraneous to him—they are merely parallels or paradigms of that special, that personal apotheosis which will be his alone. Speaking for myself again, if I should achieve Heaven, there my peculiar (in both senses of the word) my peculiar dreams will take shape for me; my visions will materialize. I really believe that the positive premium to which I allude, this second bliss of Heaven, will fit like an old belt, will be a grand finale which, though indescribable and unimaginable, I should have suspected all along. Those “many mansions” will actually feel like home sweet home.

Certainly one of the least mysterious of the great expectations Heaven holds out for us is the third beatitude—that of being reunited with loved ones, of befriend-

ing one's heroes, and of making precious acquaintances. In the world of the newspaper, it is a well-known fact that the most widely read columns, the newspaper's staple selling point, are the human interest columns; the society page, the personality-parade section, the names-in-the-news box. For the paramount interest of people by and large is people at large. That is why the prospect of joining the citizenry of the New Jerusalem, it seems to me, provides the roundest, most realistic, most cogent reason for resisting evil and doing good in a pinch or over the long haul. In fact, just the other day I was explaining to a benign atheist the honest, unofficial argument I propound to prove to myself God's existence. My private apology for theism might shame a gorilla or make Saint Thomas turn over in his grave, but it certainly prods me into refusing to accept

ancestry from the apes, even as it convinces me utterly and irrevocably of life beyond the grave. You see, Uncle Jack was a good, fun-loving, fun-making man who came nowhere near being fulfilled in this life. Slight of build, he was a classic specimen of the childless, hen-pecked husband. This good little guy, who never ceased to bring us nephews the bits of small treasures fallen out of anonymous pockets at the dry-cleaning plant where he toiled for twenty years—jackknives, hankies, watch-fobs—this little guy who occasionally took a wee drop too much and got clobbered by my mother's sister, this guy who joked rain or shine about how his company was cleaning up in the dyeing business but dying in the cleaning business, this little guy had to be imperishable—had to be living on and on in perpetual jollity, richly rewarded for all the slings and arrows of outrageous fortune he had borne in his mortal flesh. Granting an Uncle Jack, I knew in my heart of hearts there had to be a Great Washing Day and a Dry-Cleaning Plant in the Sky.

Yes, we should all think often and seriously about the hope of rejoining good and faithful kith and kin in the Hereafter. Unquestionably, I expect to meet my ten top heroes in Heaven: Jesus, Chesterton, Saint Francis, Gerard Manley Hopkins, Cardinal Newman, Danny Kaye, Nelson Eddy, Victor Herbert, Franz Lehár, and Basil Rathbone. I do look forward to comparing notes with the Twelve Apostles, Houdini, Saint Thérèse, and Jane Austen. But my knowledge of these folks is purely professional or intellectual. The people I viscerally miss here below

and yearn to revisit with eternally up above are my departed relatives and friends—Grampa, my Irish grandfather who took his tomatoes with sugar on them; Aunt Mollie, who used to deal the cards when the family played penny-ante into the wee, small hours; Buddy Taylor, who used to live upstairs and was lost in a submarine during World War II; Ben and Bill, for thirty-five years the proprietors of our little red-brick candy store; Norman Van Ness, the wonderful artist and clarinetist who graduated from high school with me and died a year later while serving in the Air Corps Band . . . . These are just a few typical souls that I hope and expect to be reunited with if I lead a good life here on earth, stay humble, and lean on God's arm a lot.

At last we come to the fourth beatitude of Heaven, seeing God face to face. So difficult is it to put into words just what joys the Beatific Vision involves, that some intellectual snobs such as G. B. Shaw and Mark Twain have rashly concluded that the whole idea is so much bilgewater, and they have lampooned the Heavenly hosts that gaze unblinkingly on the Divine Graybeard. Shaw, for example, has his Don Juan liken the activity of intuiting God to attending an endless, insufferably boring Sunday afternoon concert or theosophy lecture. Quite at home in Hell, the witty rogue claims that he would find the pleasures of Heaven so starchy and stifling that life down below was infinitely preferable. If he was being serious, Shaw should have known better.

I will wager Shaw did not find his adorable Wagnerian operas te-

dious or intolerable. Well, gazing on God, I like to think, will be better and more exciting than watching a never-ending, never-palling three-dimension, stereophonic, technicolor, panavision, star-studded, five-star, budget-unlimited, shot-on-location, drama-musical extravaganza. It will be so absorbing, no one will leave for popcorn or coke, and aeons will slip by without notice. "Lord, it is good for us to be here," will be our unvarying response. And, oddly enough, we will not be mere idle spectators; somehow, we will be swept up into the production and get into the act. It will be a cosmic happening more than a spectacle: happiness will be happening, now and ever after. The beauty behind every beauty—Gershwin's syncopation, Nicklaus's follow-through, Shakespeare's high bombast, Bjoerling's high C, Rubens's burnt gold; the truth behind all

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truth—the Periodic Table, the Library of Congress, Grimm's Law, the Theory of Relativity, Topology, Etymology, Endocrinology; the goodness behind all goodness—martyrdom, patience, generosity, altruism, diligence, forbearance, solicitude, innocence, loyalty: all these but darkly intimate the kaleidoscopic riches that lie within the unplummetable vortex of Divine Being.

When all is said and done, my efforts at suggesting what the joys of Heaven may be like must prove utterly unequal to the task. Saint Paul has said the last, most pregnant (if most laconic) thing about the last of the Four Last Things: "Eye has not seen, nor ear heard, nor has it entered the heart of man what good things God has prepared for those who love Him." Nevertheless, in the light of this faltering conference, I hope and pray that a few more of the faithful are dying to get to Heaven.

## A Woman Shall Compass a Man

First Christmas Sermon of  
Saint Lawrence of Brindisi

It is a new, unheard of, unusual and very great miracle: the Lord himself will give you a sign, that is, a miracle: Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel (Is. 7:14). Before she was in labor, she brought forth; before her time came to be delivered, she brought forth a man child. Who has ever heard such a thing? And who has seen the like to this (Is. 66:7)? His name shall be called Wonderful, a miracle which seems impossible (Is. 9:6). It does seem impossible that God the Eternal, the Infinite, the Almighty, of infinite Majesty should be a little infant recently born. God knows that man, by his very nature, is a lover of novelty, that all new things delight him. So today he wished to do something new and wonderful, something spectacular, so spectacular as to entice the whole world. An angel from heaven summoned the shepherds to this spectacle: Behold I bring you news of great joy which shall be to all the people: today a Savior has been born for you . . . . You shall find an infant wrapped in swaddling clothes and lying in a manger (Lk. 2:10). Once summoned, the shepherds ran thither: Let us go over to Bethlehem and see this word that has come to pass, which the Lord has made known to us. And coming they found Mary and Joseph and the Babe lying in a manger. And all who had heard wondered, they wondered at so great and so peculiar a novelty (Lk. 2:18). Not only did the shepherds wonder, but they also preached the wonderful thing of God and drew many to admire it: and all who heard wondered at the things which the shepherds told them. The shepherds are preaching the glory of Christ and are

making known the revelations of God; for today even the new and wonderful work of God is to be seen.

Men are easily drawn to novel and unusual spectacles since they are lovers of novelty. A woman who wishes to attract the eyes of all men to consider her beauty, looks for new fashions in clothes and ornaments, in cosmetics and hair-dressing; she ruminates on the new world of womankind. So too God, wishing to be known by men, uses new styles and new spectacles.

God sees that the devil, using some new-fangled means, deceives the world, averts it from God, converts it to himself, and leads the world to idolatry and impiety; for in order to deceive man in paradise, he assumed the form of a snake, and in that shape spoke and conversed with Eve. Clearly it was a novelty for a snake to talk and discourse intelligently like a wise man; also it was a new thing that Baalam's jackass should speak. The devil deceived Eve by the novelty, and so afterwards led the whole world into idolatry and impiety, and detains it there. And he makes men abandon the True and Living God to worship idols, golden statues, silver, wooden, stone—to adore images; and sometimes he himself inhabits these statues to speak by answering questions and giving oracles. To see and hear a statue speak is indeed marvellous; in fact by such a prodigy whole societies in many ages were led into and detained in error. The devil also enters into the art of black magic and false miracles, which are worked through his magicians, and since these prodigies appear to men to be supernatural, men are easily deluded, hallucinated, and kept in the error of impiety. The devil, moreover, predicts the future through magicians and astrologers and by these diabolic works converts the whole earth from God to himself.

God then, desiring the salvation of all men, began to use these works himself. He used the prophets, who gave prophecies and worked miracles in the name of the Lord. He employed apparitions, for the devil too appeared to men often under various forms and figures, just as he appeared in the form of

a serpent to our first parents. So God appeared in a certain new form to Jacob on the height of the heavenly ladder. He appeared to Moses in the burning and unconsumed bush. He appeared to the whole nation when he gave the Law amidst the fire and fumes with a great noise of horns and the boom of thunder and the brilliance of terrible lightning. Again, when Solomon's Temple was dedicated, he appeared in fire and clouds. Most often he appeared that way to the Prophets: Isaiah, Jeremiah, Ezekiel, Micah, Daniel, and others. He used oracles, for in the Holy of Holies, from the midst of cherubim, he utters oracles and divine responses.

But finally he wished to use this new and most wonderful prodigy of all: that he should become a man and by such a novelty to draw men to himself. God created a new thing upon earth: humanity in God. In God mortality, passibility, poverty, humility, slavery, suffering. The new thing is a stable in place of heavenly paradise; a manger in place of a high throne, a throne elevated according to Isaiah, a sapphire throne above the firmament according to Ezekiel. The new thing is animals, ox and ass, in place of innumerable angels and ministering spirits according to Daniel. The new thing is for the creator and father of all things to have a mother; the nourisher of all the earth to have a nurse; for him who feeds all the angels in heaven and the animals on earth to need milk. To mankind God's divinity, his eternity, his greatness, glory, majesty, power, creation, providence and rule of the universe: all this was an old thing, an old story. Today all that has come to pass in new. God becomes man; the Creator a creature; the eternal temporal; the infinite finite; the immense small. Make his works known among the people (Is. 21:4): his new and wonderful works. Come and see the works of the Lord, the prodigies which he effected upon the earth (Ps. 45:9).

Everyone marvelled: today all the angels of heaven convene to see this new spectacle, this new work of God. All the heavenly spirits leave paradise to feast their eyes upon so new, so unusual, so wonderful and stupendous a sight in a manger.

## The Liturgy of the Hours

Charles V. Finnegan, O.F.M.

The publication in Rome of the *Liturgy of the Hours* and the interim breviaries appearing in many parts of the world provide us with an important aid to renewal in prayer. It goes without saying that the revision of liturgical books in itself is no guarantee of genuine renewal in our prayer life; there is always the danger of merely exchanging an old breviary for a new one. But such a revision can be an occasion of genuine progress and even sincere conversion: adopting a *new attitude* towards the Divine Office. That would seem to be the grace of the present hour.

By word and by example Saint Francis teaches his followers a special love for the Divine Office. He speaks of the Office in his Testament and

many other writings; the final Rule for his friars directs simply: "The brothers shall recite the Divine Office according to the order of the Holy Roman Church, with the exception of the psalter." And as for his example: who ever preached a more powerful sermon on the importance of the Office than Francis, when gravely ill and almost totally blind he requested the aid of a cleric so that he might continue to pray the Office?—"The Divine Office according to the order of the Holy Roman Church" has been revised, but the renewal in the spirit of prayer that such a revision intends to aid calls for study, effort, and a personally prayerful approach on our part. By his words and principally by his example Saint Francis invites us to this genuine renewal.

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## Renewed Interest in Prayer

The media are reminding us of a truth that religious and indeed all Christians can never afford to forget: prayer is "in." *Time's* feature article (June 21, 1971), devoted to the "Jesus people," describes young people whose lives "revolve around the necessity for an intense personal relationship with that Jesus, and the belief that such a relationship should condition every human life." The *New York Times* (June 28, 1971) says of Brooklyn's priests what can hopefully be said of many priests and religious the world over: they "are showing a renewed interest in prayer—especially group prayer in rectories."

Much of the media's interest is in informal or spontaneous prayer meetings, such as characterize the Charismatic Renewal Movement. The advantage and real beauty of this prayer should not, however, blind us to the need for some formal, structured prayers. Not everything formal is to be equated with formalism. As Father Constantine Koser writes in *Our Life With God*,

To be sure, creative spontaneity can be a marvelous part of life with God. However, let us note that not all spontaneity is creative. Some is banal, mediocre, primitive, uncreative. Furthermore, everyone knows from personal experience that there is no such thing as an inexhaustible fountain of spontaneity. Time and again we have all felt the wellsprings of spontaneity dry up momentarily or even for extended periods. Sometimes too the mud and sand of tiredness, apathy, aridity, depression, etc., block the flow. Life with God does not come to a halt at such times. At least it should not. This is where



sane and balanced forms and prepared formulas can be lifesavers for the soul.

The new name "Liturgy of the Hours" replaces the customary "Breviary" or "Divine Office." The term "Divine Office" was considered too generic; it could apply to any and every liturgical prayer, especially the Eucharistic celebration. And the term "Breviary" referred to an abbreviation of the Divine Office worked out in the thirteenth century for itinerants. The term referred more to a book than to a prayer and created the impression (a correct one in the thirteenth century) that the complete Office was to be found elsewhere.

The new title—*Liturgy of the Hours*—qualifies the Divine Office more precisely. It is first of all liturgy: that is, the prayer of the "whole Christ" offered to the Father by the power of the Spirit; it is

a real sharing in Christ's paschal mystery and saving work. It is, moreover, liturgy of the hours because its specific purpose is to "sanctify the whole course of the day and the night by the praises of God" (Constitution on the Liturgy, ¶ 84).

### Consecration of Time

Even before the coming of Christ, by intervening in human history, God made of purely cosmic time a "time of salvation." History itself became a "history of salvation." It was in the fullness of time that God sent his only Word to "pitch his tent" among us—to pass through and consecrate time by going about doing good. But above all else Saint Luke and Saint John reveal Jesus' life as one of constant and loving communion with his Father. Jesus is the example and Master of prayer; indeed, "he often retired to deserted places and prayed" (Lk. 5:16). The General Instruction on the Liturgy of the Hours cites 47 scriptural texts that speak of Jesus' prayer. Nor was his prayer always informal; it was his custom to participate in the structured sabbath liturgy in the synagogue (cf. Lk. 4:16).

The saving work of Christ continues, because "all things in the heavens and on earth" must be brought "into one under Christ's headship" (Eph. 1:10). It is only when the end comes, "when finally all has been subjected to the Son... that God may be all in all," that Christ can "hand over the kingdom to God the Father" (cf. 1 Cor. 15:24-28), his saving work completed. In the meantime he continues to distribute his riches in time; we unite the hours of our lives to the

life of Christ and his saving action. Divine power manifested in our Lord's life is brought into the present, and shared in by the liturgical community. Every day the Christian exclaims: *Haec dies quam fecit Dominus!*

Time, therefore, is sanctified by the saving presence of Christ in the liturgy. The Liturgical Year makes present the power of the saving mysteries of Christ's life; the weekly celebration of the Paschal Mystery is realized by the Sunday Eucharist; the hours of the day are consecrated by the Liturgy of the Hours. Time becomes the "matter" of a sacramental encounter bringing us into contact with the saving work of Christ. Yeats wrote: "I spit in the face of time that has transfigured me." The Christian view of time is quite different. Time is not only responsible for our human mortality that Yeats so dreaded; it is an instrument of salvation because Christ is present and operates in time, transforming us and granting us ever more fully a share in his immortal life. The Liturgy of the Hours makes every day "an acceptable time" and a "day of salvation."

### The General Instruction

The new Liturgy of the Hours is introduced by an extremely important document: the *Instructio Generalis de Liturgia Horarum*. (An English translation and a commentary by A. M. Roguet, O.P., has been published by the Liturgical Press, Collegeville, Minn.) It is a biblical, theological, pastoral, and rubrical introduction to the Office. Careful study and reflection on this document are

really required to understand the value and enter into the spirit of the Liturgy of the Hours.

The spirit is new. Those of us accustomed to the treatment of the Office found in the manuals of canon law and moral theology will find in this document an almost totally different outlook. Without in any way wishing to caricature the canonists' study of the Office, it can honestly be said that if one did only what they required one could hardly be said to be praying. Indeed, many of them denied that internal attention was necessary to fulfill the obligation of the Office. Thus, one who was deliberately and totally distracted mentally during the entire Office substantially fulfilled his obligation provided only that he avoided external activity that could not be reconciled with praying the Office. Genicot-Salsmans (II, ¶756) calls this a "magna autem et intricata quaestio."

Then again, the manuals gave great importance to such questions as the necessity of vocal recitation of the Office ("... oportet ut motu linguae et labiorum vox aliqua saltem tenuis formetur," says Genicot-Salsmans, ¶754). They discussed the mutilation of the syllables during recitation, how much of the Office could be omitted without grave sin, how small omissions could coalesce into "grave matter," etc. In the canonical treatment the Divine Office was, to use their own expression, an "onus diei."

None of these questions even come up in the General Instruction. Its spirit, its set of values, its priorities are of another order. The canonists had their own reasons for treating

the Office the way they did, and surely not all they had to say is worthless today. But by and large their treatment belongs to a past age in the history of the church's prayer. This is not to deny, of course, that there were other approaches to the Office in the past which brought out its spiritual values. One has only to think of the papal encyclicals on the priesthood and the liturgy, as well as books by masters of ascetical theology. But by and large the manuals of canon law and moral theology had a considerable influence on our understanding of the Office.

### Points of Emphasis In the Instruction

#### 1. The Liturgy of the Hours is the prayer of Christ to his Father.

When he came to offer men God's life, the Word which proceeds from the Father as the splendor of his glory, "the High Priest of the New and Eternal Covenant, Christ Jesus, taking on our human nature brought to this earthly exile that hymn which is sung in the heavenly mansions from all eternity" (Constitution on the Liturgy, ¶83). From that time on the praise of God resounds in the heart of Christ in a human expression of adoration, propitiation and intercession. The Head of the new humanity and Mediator between God and men offered all of this to the Father in the name of and for the good of all men (¶13).

Before the coming of Christ, no human being ever offered a prayer or a sacrifice that was really worthy of God. Even when every human effort had been made, God always deserved something better. Infinity separates man from God: "As high as the heavens are above the earth

so high are my ways above your ways and my thoughts above your thoughts' (Is. 55:9). This situation changed with the coming of Christ to earth: "This Son is the reflection of the Father's glory, the exact representation of the Father's being, and he sustains all things by his powerful word" (Heb. 1:3). The Word is, from all eternity, the Father's glory, so perfect that God has no need of any other. From all eternity he sings a perfect canticle of praise to the Father; indeed, he is this canticle of perfect praise. When the Word was made flesh he brought that canticle to earth with him. For the first time, through the humanity of Jesus, mankind offered a prayer that was really worthy of God. Christ's one great concern is to offer his Father, through his sacred humanity, the praise that is due him. On the night preceding his death, Jesus summed up the purpose of all his human activity: "Father, . . . I have given you glory on earth" (Jn. 17:4).

The divine canticle of praise that the Word brought to earth was confided by Jesus to his church. Christ willed "that the life begun in his mortal body with his prayers and his sacrifice should continue throughout the centuries in his Mystical Body which is the Church" (*Mediator Dei*, ¶2). The Liturgy of the Hours is one privileged vehicle and expression of that divine canticle of praise. Pope Paul said it simply and precisely: "Through you Christ will continue to praise the Father" (*Osservatore Romano*, June 24, 1971, p. 4).

2. *The Local Church at Prayer.* The local church (a diocese) is not

merely an administrative post of the universal church. Created by the preaching of the gospel and the celebration of the Eucharist, the local church is a mysterious reality in which the "one, holy, catholic and apostolic church of Christ is truly present and operative" (Decree on the Bishop's Pastoral Office in the Church, ¶11). The smaller communities of the local church are, in their turn, not merely administrative posts of the diocese, but living cells, communities of faith, of love, of worship. They are communities of prayer, just as was the first Christian community: "They devoted themselves to the apostles' instruction and the communal life, to the breaking of the bread and the prayers" (Ac. 2:42).

History shows that the Divine Office was not created by a central authority and then imposed on the local churches. It was rather the creation of the local churches, and for centuries there were many different forms of Divine Office. It was only in 1568 that the Roman Breviary, by order of Pope Saint Pius V, became obligatory for the entire Latin Rite. The Liturgy of the Hours is certainly the prayer of the universal church as the Mystical Body of Christ, but it is also the prayer of the local churches and their smaller communities.

The Liturgy of the Hours is therefore not only the prayer of priests and religious; it belongs to the entire community. The very first words of the General Instruction read: "The public and common prayer of the people of God is rightly considered to be one of the principal duties of the church." It will not always be

possible for the community to fulfill this function, however, and so the church deposes bishops, priests, and some religious, as representatives of the larger community, to pray the Liturgy of the Hours.

Parishes are especially encouraged (¶21) to pray the principal Hours of Lauds and Vespers, and the psalms chosen for these Hours were selected on the basis of their suitability for public celebration (¶27). This will require some effort on the part of the community's spiritual leaders; people will have to be inspired to take part in the Liturgy of the Hours and through catechesis learn of the value of this prayer.

3. *The Obligation of the Office.* In very discreet but clear terms the General Instruction speaks of the mandate to pray the Liturgy of the Hours. This mandate is given first of all to the bishop and the presbyters of each local church (¶28). In speaking of this mandate, the Instruction never uses such terms as "grave matter" or "mortal sin"—an omission which is surely deliberate. Actually, the first drafts of the General Instruction were considerably more severe, speaking explicitly of "grave obligation." All such references were omitted from the final text. Insistence on serious obligation and grave matter tend to make the Office an *onus*; it is meant rather to be a joy. Those who have received the mandate to pray the Office are instructed not to omit the principal Hours, Lauds and Vespers, except for a grave cause, and the positive value of praying the other Hours is stressed (¶29).

The obligation to pray the Office is thus seen not as one imposed from without, but rather as a reminder of the intrinsic necessity of priestly and religious prayer. A mandate to pray is not a contradiction in terms, just as the commandment to love is not a contradiction in terms. Both are commanded by inner necessity. It is the nature of the church to be a community of prayer. In Saint Paul's first recorded words he tells the Thessalonians that he is "constantly mentioning you in our prayers" (1 Thess. 1:2). The same theme recurs throughout many of his epistles. An activist priesthood or religious life, with no time for prayer, would not be faithful to the New Testament notion of ministry.

## Conclusion

All who made an effort to study Pope John's talks will recall how frequently the Pope of renewal quoted from his breviary. He himself revealed to the commission that was preparing the Liturgical Constitution for Vatican II how he made it a daily practice to recite the major part of his Office early in the day, so he could think about it during the day and quote from it in his talks to those who came to visit him. The Office was a powerful instrument in his hands to help him acquire the holiness that the whole world came to admire. The same could be said of many other saintly bishops, priests, and religious—many of them canonized saints. The new Liturgy of the Hours is awaiting its saints, including laymen, to inspire them, and help them in their growth to spiritual maturity.



## Advent Summons

Come forth from the holy place,  
Sweet Child,  
Come from the quiet dark  
Where virginal heartbeats  
Tick your moments.

Come away from the red music  
Of Mary's veins.  
Come out from the Tower of David,  
Sweet Child,  
From your House of Gold.

Leave your lily-cloister,  
Leave your holy mansion,  
Quit your covenant ark.  
O Child, be born!

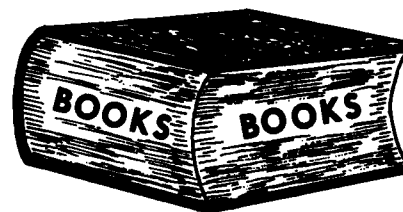
Be born, sweet Child,  
In our unholy hearts.

Come to our trembling,  
Helpless Child.  
Come to our littleness,  
Little Child,  
Be born unto us  
Who have kept the faltering vigil.  
Be given, be born,  
Be ours again.

Come forth from your holy haven,  
Come away from your perfect shrine,  
Come to our wind-racked souls  
From your flawless tent,  
Sweet Child.

Be born, little Child,  
In our unholy hearts.

Mother Mary Francis, P.C.C.



**The Church under Tension: Practical Life and Law in the Changing Church.**  
By Alcuin Coyle, O.F.M., and Dismas Bonner, O.F.M. New York: Catholic Book Publishing Co., 1972. Pp. 143. Paper \$3.25.

*Reviewed by Father Zachary Hayes, O.F.M., Dr. Theol. (Bonn., 1964). Father Zachary, a contributor to various scholarly and pastoral publications, is a member of the faculty of St. Bonaventure University's Sacred Science Program and of the Catholic Theological Union at Chicago.*

In view of the bewildering changes in theological positions and pastoral practices that have marked recent years, a volume such as the present one is a most welcome addition to any theological library; for the authors have covered a significant range of topics in a pre-eminent practical way, making use of the most current materials from ecclesiastical documents, the work of the Canon Law Society, and the practice of chanceries and tribunals.

The opening chapters provide valuable insights into the nature of law and authority, treating the problem of legalism, especially in view of the diverse official

principles of responsible interpretation of law, and the principles of coequality. After providing this solid base, the authors take up a number of specific areas of conflict. We would single out the threatment of liturgies for special situations and the communal penance service in its varied forms. Of particular significance is the balanced treatment of the inter-forum solution to problematic marriage cases, acceptance of such solutions. Under ecumenism, the authors present a sensitive treatment of the growing practise of intercommunion outside the limits of current canonical norms. In each of these areas, the authors take cognizance of disturbing practises and attempt to give a responsible evaluation. Well worked out but less wide in its appeal is the final chapter on religious formation and evaluation.

It is unusual to find a book so honest in speaking of current practises and so courageous in the positions taken. Clearly the book will be abrasive to many; but if it does nothing more than incite those whom it offends to take a more critical look at their own pastoral practise, it will have accomplished much.

The book, however, is not for priests alone. It may serve the laity as an aid in learning to live with new situations in the life of the Church, and in learning more about themselves as mature and conscientious Christians.

In short, this book deserves the highest recommendation for undertaking a very difficult task and for carrying it out sensitively and responsibly.

**The New Sexuality: Myths, Fables, and Hangups.** By Eugene C. Kennedy. Garden City, N. Y.: Doubleday, 1972. Pp. 212. Cloth, \$5.95.

*Reviewed by Father Julian A. Davies, O.F.M., Assistant Professor of Philosophy at Siena College and Associate Editor of this Review.*

The theme of Eugene Kennedy's latest book is, as its title implies, that there is still current in American society at least the same old confusion about sex, and the same failure to integrate sexuality into personality. His argument is based on examination of current literature in sexology—he draws heavily on Masters and Johnson's *Human Sexual Response* (Boston: Little, Brown, 1966)—and the reflections of a Christian well aware of man's present dignity and future destiny. After examining the notion of myth in general, Kennedy proceeds to demolish the central myth that "genital sex equals sexuality" and then other, related, myths—e. g., that sex was just discovered, that it is everything, that we are sure of ourselves about sex, and that America is a depraved nation. Considerable space—too much, in this reviewer's judgment—is devoted to combatting the myth that simultaneous orgasm is the be-all and end-all of sexuality.

Father Kennedy builds a strong psychological and sociological case for chastity and reveals a real awareness of the human capacity for rationalization in matters of sex. I found his view of self-oriented sex simplistic in that it denies the moral dimension, and his stance on the "gay" view of sex timid. More data will help us understand such a personality orientation, but will not change our judgment as to its moral aberrance.

As usual, Father Kennedy writes clearly, vividly, and from today's culture. I found his few swipes at the Church offensive, and I think he neglects the Transcendent in his approach to man. Human growth is just part, not the whole, of religion, even from the viewpoint of the individual.

Nevertheless, there is a great deal of truth there, and I would recommend the book to those with the care of souls as their chief apostolate.

**America Is Hard to Find.** By Daniel Berrigan, S.J. Garden City, N.Y.: Doubleday, 1972. Pp. 191. Cloth, \$5.95.

*Reviewed by Father Vianney M. Devlin, O.F.M., Ph. D. (English, University of London), Assistant Professor of English at Siena College.*

This collection of essays, poems, and letters will be cherished by Father Berrigan's many admirers and supporters. Beginning with his decision not to surrender to Federal authorities following his conviction for destroying draft records, they follow through his four months underground and include letters written during his eighteen months in Danbury prison. Perhaps the most moving—and most painful for those of us who do not now know Berrigan or his family personally—are the family letters: written to his mother, to his brother Jerome and sister-in-law Carol, and other members of his family. These reveal the depth and breadth of Father Berrigan's commitment to a radical re-shaping of America; they reveal the deep thought and sincere prayer that precedes what Father Berrigan does, his sensitivity to the mental and physical cruelty which even the most mild prison system seems to impose. These letters ought to move even non-admirers of Father Berrigan to reflect upon the genuine need for effective prison rehabilitation. I say these letters are painful because they reveal the loneliness of a committed Christian who knows how few in America will know what he does and why he does it.

Many of the pieces included in this book may be familiar to Father Berrigan's followers; many have already proven to be controversial and inflammatory: the open letter to the Weathermen, counselling non-violent militance: "When madness is the acceptable public state of mind, we're all in danger, all in danger; for madness is an infection in the air. And I submit that we all breathe the infection and that the movement has at times been sickened by it too" (p. 96); the letter to Judge Rozel Thomsen, the federal judge who sentenced the Catonsville Nine, urging more humane methods of imprisonment and rehabilitation: "We need to believe that prisoners can form

their own communities, be responsible for one another, be fiercely sensitive, decent, and generous toward one another.... We need to begin treating others as though they were our brothers and sisters, since brotherhood is at least as much our need as theirs" (p. 119); his remarks to the actors at the opening of his play, *The Trial of the Catonsville Nine*: "... to be on stage is to be a rather special person these days, to be human in a unique way, to be saying something unique to others. So the connection between resistance and the theatre ought to be pondered not merely by actors but by the relationship they strive to establish with their audience as well as by the kind of audience they attract" (p. 89). It is unfortunate, however, that Father Berrigan's poetry is becoming more strident and prosaic; that his fine lyrical gift is lost amidst rhetoric.

What disturbs me about the collection gathered here is the repeated implication that those who do not *totally* agree with Father Berrigan are in bad faith and lack the commitment he has to peace and non-violence. There are indications of a need for public attention not only to the issues and concerns to which he is passionately committed but, unfortunately, also to himself as individual.

The book is worth reading and pondering. And certainly with all of his faults, readers should "go slow in judging" Father Berrigan or rejecting him from our prayers.

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**Buddhism, Christianity, and the Future of Man.** By Douglas A. Fox. Philadelphia: Westminster Press, 1972. Pp. 130. Cloth, \$6.95.

*Reviewed by Father Michael D. Meilach, O.F.M., Assistant Professor of Philosophy at Siena College and Editor of this Review.*

Writing as a member of both the academic and the liberal Protestant communities, Douglas A. Fox has furnished an eminently readable book which addresses stimulating challenges to the pastoral as well as the theoretical concerns in contemporary religious circles.

The concerns are set forth in the single chapter going to make up Part One: "Prospects and Questions." They include the very meaning of being a human individual (a question now sharpened by such phenomena as genetic engineering, brain transplants, and psychological conditioning), technology (which demands a revaluation of the Puritan work-ethic and new efforts to establish human criteria for its direction), the significance of the individual vis-à-vis the body politic (where the author highlights brilliantly several difficult issues, such as the paradox besetting the individual who needs both to transcend classification and to belong to the group); and finally but probably of greatest importance, the loss of the experience of God (due largely to scientism and existentialism, which render really acute the question of an intangible God in relation to an ambivalent world).

The Buddhist answer to these concerns are elaborated in Part Two, which comprises four chapters shifting gradually in emphasis from the theoretical to the concretely practical. It has up till now been extremely difficult for me to find anything I considered promising for classroom use explaining the basic Buddhist philosophy. True, I haven't combed the field exhaustively, but I have looked with some effort, and nothing I have seen has come close to this in either clarity or systematic scope. This seems all the more remarkable in that the author disclaims all pretensions to completeness or definitive exposition. What makes most of the treatments so opaque, it seems, is that deliberate rationality is literally, to the Buddhist, fruitless and illusory. The Master just "points" and hopes that the student will get that all-important flash of intuition. But as Fox mercifully observes, one can at least try to build a rational springboard for this intuition. In fact, if one is writing for the Western reader, I would say one has to do this; and it does seem to be done quite well here. First a metaphysics of the Absolute is set forth, in which this Absolute is seen to be all in all—its finite, "conditioned" manifestations need to be transcended in the enlightenment experience. And then an ethic of loving concern for every sen-

tient reality is explained, which motivates all Buddhist activity as long as there is redemption to be effected (enlightenment to be shared) in the world. Worthy of special mention here is the exploration in Chapter IV of Buddhist thought vis-à-vis various political systems, with specific attention to the problems of pluralism and dissent in a society ideally ruled by the "enlightened." The concluding observation is also worth noting: it is impertinent to ask whether, in light of Buddhism's solutions, it can be called "the Truth." If you've "seen," you know it is; if not, you can't possibly see how it would be.

There is a parallel presentation of Christianity in Chapters VI through X—parallel in the sense that there is the same excellent endeavor to get at the essential nature of the faith involved and only then a shift toward the practical implications for contemporary problems. Perhaps because of the fruitful contrast with what has preceded on Buddhism, this short analysis of the fundamental significance of Christianity seems to me to be extraordinarily successful in getting at what really counts: the "lostness" of the human situation and the spontaneous initiative of the divine Other who gives Himself to save man. There are many more specific successes here, such as the exploration of the transcendence-immanence paradox, done in heavy reliance on the theologians of hope, and the emphasis on the importance of each man's psychological individuality as free creator of meaning. Descending further into the concrete particulars of moral and political life, the author offers some challenging appraisals of the present social order. Neither humanism nor revolution suffices as an answer, he maintains, but we need people who combine the qualities of the saint and the revolutionary.

The brief "Inconclusive Conclusion" (Part IV) draws some highly tentative and diffident comparisons between the Buddhist and the Christian answers. It would be absurd either to deny the

obvious differences between the two faiths, or to attempt a simplistic reduction of one to the other. The main differences are (1) the Buddhist radical, metaphysical unity of all things vs. the Christian stress on Community, retaining individuality; (2) Buddhism's impersonal Absolute vs. Christianity's superpersonal God; and (3) the Buddhist ideal of escape from the evil of finitude vs. the Christian ideal of redeeming a basically good finite existence. Irreducible as the differences will remain, there is much good to be gained from discussion marked by mutual respect and cooperation. But I have the feeling that the value of this dual analysis goes beyond the indulging in comparisons or even the call for dialogue *between* members of the two faiths. So competent and so sympathetic is the analysis of *each* outlook, that this essay could well be recommended to both Buddhists and Christians—and perhaps less confidently, to people of other (or no) religions—as furnishing grounds for hope and love and confident human endeavor in "building our world."

The book is, as already observed, quite well written, with abundant touches of humor and with a literary zest for irony and paradox. If I may be allowed the usual bit of carping at details, I would complain about the acceptance of panentheism as an orthodox Christian position, which it is not; about excessive generosity to a quite silly statement of Cardinal Daniélou about Western theistic positions; about the interchanging of the forms "Christ" and "The Christ" in Chapters IX and X; and, finally, about the misleading because undeveloped assertion that Jesus never claimed to be God. Still, these are trifling criticisms of a book which contains so much superb psychology, theology, history, and philosophy, that I can only welcome it as filling a real need and recommend it with all possible enthusiasm both for academic use and for the enjoyment and enlightenment of the discriminating reader.

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