Saint Bonaventure University

Department of Sacred Science

"THEOLOGY FOR TODAY"

June 25 - August 3, 1973

This five year program leading to master's degree, provides a theological background for those teaching religious up to and including the college level, as well as for those engaged in formation programs.

COURSES OFFERED

Christian Anthropology
Fr. Zachary Hayes, O.F.M., D.Th.
Catholic Theological Union, Chicago

Old Testament Themes
Fr. Stephen Doyle, O.F.M., S.T.L., S.S.L.
John XXIII Seminary

Contemporary Biblical Interpretation
Fr. Michael Guinan, O.F.M., S.T.L., Ph.D.
General Theological Union, Berkeley

The Church and the Modern World
Fr. Eric Doyle, O.F.M., S.T.D.
University of Kent, Canterbury, England

The Synoptics
Fr. Robert Karris, O.F.M., S.T.L., Th.D.
Catholic Theological Union, Chicago

Principles of Theology
Fr. Anthony Struzynski, O.F.M., S.T.L., Ph.D.
St. Bonaventure University

Contemporary Moral Theology
Fr. Jude Mili, O.F.M., S.T.D.
Christian Center of Renewal, Morgantown, W. Va.

Theology of the Eucharist
Fr. Gilbert Ostdiek, O.F.M., S.T.D.
Catholic Theological Union, Chicago

Towards a Christian Morality
Fr. Loman Mac Aodha, O.F.M., S.T.D.
St. Kieran's College, Kilkenny, Ireland

For further information, write to:

SCHOOL OF GRADUATE STUDIES
St. Bonaventure University
St. Bonaventure, New York 14778

the CORD

January, 1973 Vol. XXIII, No. 1

CONTENTS

THE SPIRITUALITY OF TEILHARD 2
A Review Editorial

CROSS EXCHANGE 3
Geraldine T. Garrett

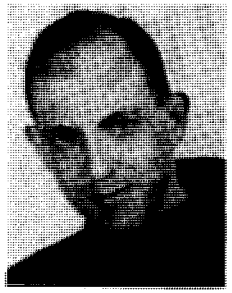
CATHOLIC PENTECOSTALISM 4
Peter Chepaitis, O.F.M.

A BLEEDING WORLD 17
Sister M. Thaddine, O.S.F.

THE INTEGRATION OF VALUES 19
Dacian Bluma, O.F.M.

BOOK REVIEWS 29

the CORD is a monthly review devoted to Franciscan spirituality and published by the Franciscan Institute of St. Bonaventure University. Editorial Offices: Siena College Friary, Loudonville, N. Y. 12211. Editor: Michael D. Meilach, O.F.M.; Associate Editor: Julian A. Davies, O.F.M. Business and Circulation Office: The Franciscan Institute, St. Bonaventure, N.Y. 14778. Business Manager: Mrs. Joseph Cucchiaro. Second class postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing offices. Subscription rates: $3.00 a year; 30 cents a copy.



A REVIEW EDITORIAL

The Spirituality of Teilhard

For Pierre Teilhard de Chardin, "spirit is ultimate reality, a 'spiritual' outlook is the only authentic outlook; all life, at the human level, is 'spiritual' life or it is, quite literally, meaningless."[1] Those of us who want to enhance or restore the organic unity of our spiritual life, therefore, stand to gain a great deal from the consideration of Teilhard's life and thought.

Father Thomas Corbishley has, in this slim paperback, furnished yet another fine aid to precisely that end. His essay has three "parts." A substantive introduction gives good insight into Teilhard's own spiritual development, even as it sets up the problematic which so many of us share with Teilhard: the apparent difficulty of squaring an "other-worldly" spiritual ideal with a rightly understood love of the world God has made. The second part is the essay's main body; it sets forth Teilhard's positions on certain crucial aspects of God (Teilhard was no Hegelian, with a God in process), on the Incarnation (the cosmic dimension in no way prejudices the personal), on the Blessed Virgin (an essential part of Teilhard's idealism that receives too little emphasis as a rule), and on the unity of the Christian life. The third "part" is a very brief summary and conclusion.

The publishers challenge the reader to "see if this book doesn't give you a better summary of Teilhard's ascetical thought than you have seen before." Well, there have been some really good presentations, foremost among them Father Faricy's *Theology of the Christian in the World* (Sheed & Ward, 1967), and Sister Martin's *The Spirituality of Teilhard de Chardin* (Newman, 1968). Nor is Father Corbishley's book completely free of defects: he may needlessly antagonize some readers by the brevity and consequent harshness of his verdict on earlier spirituality in Part One, and he tends to be overly apologetic and defensive about Teilhard's orthodoxy in Part Two. All of which proves only that comparisons are odious. Taken on its own terms, *The Spirituality of Teilhard de Chardin* is an excellent work marked by real competence, and made available at a bargain price.

Fr. Michael D. Meilach, ofm

[1] Thomas Corbishley, S.J., *The Spirituality of Teilhard de Chardin.* Paramus, N. J.: Paulist Press, 1972. Pp. 126. Paper, $1.45.

Cross Exchange

God, just what are You trying to do
A cross of great and ponderous weight
I said I'd bear for You.
And You hand me this!
Contemptible, scraggly thing
None could see save You and me.
Can I become a John or Paul
With a crooked, little board?
It's much too small—
No weight at all.
Besides . . .
It's full of splinters, Lord.

Geraldine T. Garrett

Catholic Pentecostalism

Some Theological and Pastoral Implications

Peter Chepaitis, O.F.M.

It is generally agreed that Pentecostalism embraces the fastest growing groups within Christianity today. Statistics vary from ten to fourteen million as a world-wide figure, but they are difficult to check accurately. One of the main reasons for this is that Pentecostalism is not a church or a sect but rather a movement encompassing many sects and some revivals within the historical churches. In any case, the impact of this barely 70-year-old movement is being felt all over the world. After devoting a whole chapter to a statistical survey of Pentecostal missions, one author can say that "Pentecostalism is not a passing phenomenon in history," but "its advances outside of its birthplace [the United States] have turned it into one of the most powerful and dynamic religious movements of our day."[1]

In this three-part series, I will endeavor to examine the most recent expression of this movement: the so-called "Catholic Pentecostal Movement." This month's article is devoted to setting up the framework and tracing the pre-history of Catholic Pentecostalism. The second in the series is the discussion properly so-called: exposition and examination of contemporary attitudes. And the last article will comprise my own theological and pastoral evaluation of the Movement.

Throughout, I will use the term "Pentecostalism" as a generic reference to all the different sects and movements which place the baptism and gifts of the Holy Spirit at the center of their doctrine and /or practice. "Classical Pentecostalism" will mean the strictly Protestant movement, outside of the traditional Protestant churches, which has resulted in myriad sects since its beginning in 1901. "Neo-Pentecostalism," on the other hand, refers to the growth of pentecostal fervor within the historical, "mainline" Protestant churches such as the Anglican and Lutheran communions. Its growth dates roughly from the middle 1950's. The term "Catholic Pentecostalism" will be used, then, to denote the same movement within the Catholic community. These distinctions are far from air-tight, and there are several transitional groups, as well as some interpenetration among the three main divisions just described. Still, all three groups share the characteristic of enthusiasm": not just exuberance of expression or evangelical zeal, but a quality which "takes a person out of himself, to make him one with all things and thereby with himself." From another perspective, "one's life is caught up in something which, however, is also within man and impelling him on."[2] The moving spirit of this enthusiasm is said to be the Holy Spirit, the Spirit of Truth, by all pentecostals.

The use of the term "pentecostal" with reference both to classical holiness sects and Catholic prayer groups should not be interpreted as equating their theology or discipline. There are significant differences between classical Pentecostalism and both of the movements within the traditional churches. Furthermore, the appearance of neo-pentecostal and Catholic pentecostal groups is not a simple, organic development from classical Pentecostalism. There is a parallelism, however, and several basic impulses are the same.

Before plunging in, I would like to say a word about my sources and presuppositions. I am basing much of what follows on the assumption that all Pentecostalism has some common roots, both in Scripture and in society, and that the present phenomenon within the Catholic Church has at least some relationship to the classical pentecostal experience. Printed sources I have used fall into four main categories: (1) historical and theological studies, both in the form of books and articles, (2) popular accounts of the Catholic Pentecostal Movement, (3) scientific approaches to the phenomena accompanying Pentecostalism (e. g., tongues, healing, sociological growth), and (4) primary sources —i. e., handouts at prayer meetings and the Scriptures.

There are four authors upon whom I have relied heavily and three others who have provided substantial insights. Prudencio Damboriena is a former missionary in India, China, and the Philippines (1936 - 1954), as well as in Colombia (1963 - 1966). This Jesuit priest is presently

[1] Prudencio Damboriena, S.J., *Tongues as of Fire* (Washington: Corpus Books, 1969), p. 102.

[2] Klaus Hemmerle, "Enthusiasm," *Sacramentum Mundi*, ed. Karl Rahner et al. (New York: Herder & Herder, 1968), vol. 2, p. 233.

Father Peter Chepaitis, O.F.M., M. A. (Theology, Washington Theological Coalition) was ordained last August. A member of Holy Name Province, Father Peter is presently working on a Master's Degree in Pastoral Liturgy from the University of Notre Dame.

a professor of historical theology at St. Louis University. My historical treatment of classical Pentecostalism is based largely on his book. Kilian McDonnell, O.S.B., is director of the Institute for Ecumenical and Cultural Research at Collegeville, Minnesota. His many articles have been my main source for the development of neo-Pentecostalism, as well as a source of insight into the Movement's ecumenical significance. Edward O'Connor, C.S.C., is certainly the best known theologian within the Catholic Movement. Of the 19 sources I consulted on Catholic Pentecostalism specifically, eight drew heavily on his theological interpretation. An associate professor of theology at Notre Dame University, he has been called conservative by some. He has been an active participant in the Movement from its inception in 1967. A person dedicated to revealing the scriptural base of Pentecostalism is Josephine Massingberd Ford, a teacher of Scripture at Notre Dame. Some of her views are influenced by her strong commitment to furthering the cause of women and their role in the Catholic Church. She has become a caustic critic of the Movement, although only to preserve it.

Three other authors bear mentioning before starting out, because, even though I do not quote them extensively, their work is excellent and has influenced my approach. More important, these three books are essential for anyone who wants to understand Pentecostalism in its historical, Scriptural, and theological roots. The first is *Enthusiasm: A Chapter in the History of Religion,* by R. A. Knox (Oxford University Press, 1950). Although colored by a certain bias against the Pentecostalism of the twentieth century, and written before the blossoming of either Protestant or Catholic neo-Pentecostalism, this work is readable and full of insight into the historical roots of enthusiasm, especially of the divisive sort. The second work is a critical look at the way the Pentecostals have handled Scripture: *A Theology of the Holy Spirit, the Pentecostal Experience and the New Testament Witness,* by Frederick Dale Bruner, a graduate of Princeton Seminary who is presently serving with the United Church of Christ as Professor of Systematic Theology at Union Seminary in the Philippines. In this comprehensive and scientific book, he finds that Pentecostals generally quote Scripture for their own purposes. Furthermore, Professor Bruner comes to different exegetical conclusions than the Pentecostals do—and one has the feeling that he too uses exegesis to some extent to justify some of his own presuppositions. The third book is *Pentecostalism: A Theological Viewpoint,* by Donald Gelpi, S.J. (Paulist Press, 1971), a very lucid examination of the development and experience of enthusiasm.

All of this material is, naturally, viewed through my own perspective as an American Franciscan student of theology. The influence of my formal theological courses will doubtless be discernible, particularly as they relate to the Holy Spirit and religious experience. Also, since the summer of 1969, I have been a participant in three different pentecostal prayer groups. I would place myself, in relation to my association with the one at Catholic University, as a highly interested participant, although not a full initiate. I have been prayed over to receive the "Baptism of the Holy Spirit," but have not experienced tongues or the other more evident charisms.

The Main Scriptural Bases of Pentecostalism

Pentecostalism has aptly been called "the modern version of a well defined trend in Christianity that reaches from some of the Pauline churches to contemporary neo-Pentecostals."[3] In the New Testament, several texts are invariably cited as the basis of this trend. The prophecy of Joel, which Saint Peter quotes (Acts 2:17-21) finds its fulfillment in the contemporary world as well

as in the early church, as Pentecostals interpret it. This is because the Pentecost event itself (Acts 2:1-13) is seen as an enduring reality, repeated in the lives of contemporary individuals and groups. Baptism is clearly associated with the Holy Spirit in the New Testament (cf. Jn. 3:1-8 and the Synoptic accounts of Christ's Baptism). In fact, one of the effects of Baptism is that the Holy Spirit is given (cf. 2 Cor. 1:21-22; 1 Cor. 12:13; Eph. 4:1-6; Heb. 6:1-6). Thus there is much truth in the Pentecostal assertion that Baptism "in the Holy Spirit" is the only true baptism. There are other texts in Acts which refer to the out-

[3] *Tongues As of Fire,* p. vi.

ward manifestations which accompany the presence and action of the Spirit (e. g., 10:44-48; 19:1-7). Manifestations similar to these—specifically, speaking in tongues—are adduced as evidence that the Holy Spirit is still being poured out as Joel had prophesied. The role of the Spirit in the mission of Jesus and in the life of the church has hardly begun to be studied, but Scripture makes it clear that it is central.

The charter in Scripture for religious enthusiasm which is most often referred to by Pentecostals may be found in 1 Corinthians, chapters 12-14. The spiritual gifts which Paul speaks of here are precisely the manifestations of the Spirit to which modern Pentecostals of all kinds point as their distinguishing mark. The most controversial of these is the gift of tongues ("glossolalia"). Pentecostals cite Paul to prove that this was a respected and valuable gift for the early Christians; and they conclude that there is no reason why it should not be received by men of the 20th century also. Others quote the same chapters to prove that the rebuke of the apostle to the Corinthians applies as much to contemporary Pentecostals.

Bruner writes of just this sort of rebuke, which he sees in both letters to the Christians at Corinth:

> Everywhere one turns in the Corinthian correspondence, particularly the second letter, one finds not only a superceded gnosticism but, we are obliged to believe, an anticipated Pentecostalism. From the pride of power (II Cor. 10), through the fuller ministry of Jesus, Spirit and gospel (II Cor. 11) and the unusual interest in visions and higher experiences (II Cor. 12), to the quest for oral evidences (II Cor. 13), we are in similar topography. The features most prominent in first-century Corinthianism are found to correspond to a remarkable degree with the features most distinctively present in twentieth-century Pentecostalism. We do not believe that these correspondences are forced.[4]

Throughout his book Bruner makes it clear that Pentecostal claims cannot rise and fall on exegetical evidence. In fact, Pentecostal exegesis is more often than not fundamentalistic and therefore severely distorted. Classical Pentecostals often use the Bible to apotheosize their experience and the Movement as a whole. A fundamentalistic, selective reading of Scripture can be identified in many instances with a "pentecostal" reading. Thus, scientific exegesis can be used to criticize the Movement. Yet Bruner's exegesis comes off as somewhat biased by his own

[4] Frederick Dale Bruner, *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness* (Grand Rapids, Mich.: W. B. Eerdmans, 1970), pp. 317-18.

presuppositions, as is revealed by other exegetical studies, Protestant as well as Catholic in authorship.

Walter J. Bartling, in a fine exegetical study of 1 Cor. 12, states and defends this thesis: "For Paul every [Christian] congregation is a charismatic community, a body shaped and informed by the Spirit of Christ and His gifts." Without "charis," the gift of God's love in Christ, and "charisma," the gift of Christ's love in the Spirit, there would be no message to proclaim, and no vitality in the proclamation.[5] The committee set up by the American Hierarchy to examine the Catholic Pentecostal Movement has this to say: The Movement "has a strong biblical basis. It would be difficult to inhibit the working of the Spirit which manifested itself so abundantly in the early Church."[6] It seems that the approach taken by Bartling and the Catholic Hierarchy is the more balanced and accurate one. Bartling, speaking of the same Corinthian congregation that Bruner condemns, writes, "The congregation was distorted, not because it was charismatic but in spite of its charismatic endowment. Or, if you will, it was a perverted vision of what charismatic endowment entails in congregational life that created the problems."[7] And later on he hints at what might be the problem with our interpretation of 1 Cor. 12. We tend to approach it with preconceived notions of what is meant by charismatic gifts. "Our mental picture is so strongly colored with enthusiastic and ecstatic elements that the gifts are almost totally removed from that which most of us experience in our everyday Christianity." Yet, he continues, "it could be that in our mental construct we are thereby closer to that picture of congregational life which Paul combats than to that which he recommends."[8]

Scripture does give norms for our use in evaluating the presence and activity of the Spirit. It would seem that this is what we should look to Scripture for in evaluating the Pentecostal Movement, rather than proofs or clubs with which to refute it. It is illuminating to consider for a moment just what the problem was which Paul was responding to in 1 Cor. 12-14. One scholar

[5] William J. Bartling, "The Congregation of Christ—A Charismatic Body, An Exegetical Study of I Cor. 12," *Concordia Theological Monthly* 40 (Feb., 1969), 69 .

[6] The report of Bishop Alexander Zaleski, Chairman of the N.C.C.B. Committee on Doctrine, will be published as an appendix to this series, in March.

[7] Bartling, p. 69.

[8] *Ibid.*, p. 71.

says that "the Corinthian Christians wanted hard evidence of possession by the Holy Spirit. They wanted concrete, sensible evidence, and, if you read on, the hard evidence they preferred was speaking in tongues."[9] So Paul gives them some way to test the Spirit. He flatly rejects speaking in tongues as the key illustration of possession by the Spirit, although it is one manifestation. The essential, central evidence is the profession of faith that Jesus is Lord (1 Cor. 12:3). He says, furthermore, that the Spirit, possessed by all, manifests himself in different ways through different individuals in the community, and every one of these manifestations must be equally respected. It is here that he calls the church a body. This is, for Paul, not a spooky, vague concept, but a very down to earth reality. "The church as a body, for Paul, is the expression of the Holy Spirit through the gracified natural man, each person in the community having his own particular gift which he uses for the good of the whole community, and that is why Paul uses the image of the body." His doctrine is that grace, the manifestation of the Spirit, works through the individual for the upbuilding of the whole community. Therefore all ministries are to be respected. It has been the strength of the church and of religious orders down through the centuries to have been able to create a community out of people who are different and have different abilities and talents. Bartling summarizes the norms to be derived from Paul in this way:

1. The Spirit gives the Christian the ability to say Jesus is Lord.
2. The charismatic gifts are not the guarantees of the Spirit, since the same phenomena occur in pagan cults.
3. Charismatic gifts are for the building up of the body, and all the gifts are valuable, as is each of their recipients.
4. All these gifts derive from the Father, the giver of all gifts, and they have value only in the Son's self-giving service for others.

The Scriptural evidence, then, clearly reveals the presence and activity of the Holy Spirit and underscores the importance of his gifts, but it also gives some concrete norms for testing and understanding the presence and activity of the Spirit in the life of the Christian community. Even in the time of Saint Paul there was a tension between faith in the presence and action of the Spirit in what could be seen as merely human (i. e., love), and the experience of his presence in some external manifestation, such as tongues. Paul does not resolve the tension, but moves in the direction of challenging us to elevate the workaday activities, such as administration, by seeing them as in essence charismatic since the Spirit is the force guiding them toward the building up of the body of Christ.[10]

The simplest and most comprehensive norm which comes from Scripture, however, has been enunciated by a contemporary theologian in these words: "The normative charismatic experience is the human experience of Jesus himself; every other experience is charismatic to the extent that it approaches that norm."[11]

[9] This section and the quotations in it are from a class given by Father Christian Ceroke, O. Carm., as part of a course in the Pauline Epistles. The course was given during the Spring of 1971, in the Washington Theological Coalition, located in Washington, D. C., and southern Maryland. The citations are from a typescript of the class (transcribed from tape) and are used with permission.

Historical Development up to the 1950's

Ronald Knox opens his excellent treatment of the history of enthusiastic movements with this insightful passage:

> The pattern is always repeating itself, not in outline merely but in detail. Almost always the enthusiastic movement is denounced as an innovation, yet claims to be preserving, or to be restoring, the primitive discipline of the Church. Almost always the opposition is two-fold; good Christian people who do not relish an eccentric spirituality find themselves in unwelcome alliance with worldlings who do not relish any spirituality at all. Almost always schism begets schism; once the instinct of discipline is lost, the movement breeds rival prophets and rival coteries, at the peril of its internal unity. Always the first fervours evaporate; prophecy dies out, and the charismatic is merged in the institutional . . . it is a fugal melody that runs through the centuries.[12]

We have glimpsed the avowed biblical roots of all types of Pen-

[10] Bartling, p. 76.

[11] Donald L. Gelpi, S.J., *Pentecostalism: A Theological Viewpoint* (Paramus, N.J.: Paulist Press, 1971), p. 209.

[12] Ronald A. Knox, *Enthusiasm: A Chapter in the History of Religion* (New York and Oxford: Oxford University Press, 1950), p. 1. This work is a detailed treatment of enthusiastic or "charismatic" movements from Corinth in the first century to Wesley and somewhat beyond. Although such a treatment is beyond the scope of this paper, I mean to point out, by a brief review of the history of such movements, that various charismatic expressions have always been a part of the history of the Christian experience, even though certain specific manifestations seem to have disappeared. Although for brevity's sake I have followed Damboriena's framework, it is worth pointing out that every author I have read depends heavily on Knox for this period.

tecostalism, centered on the activity of the Christian community at Corinth. Corinth was far from an ideal community, but the basic impulse evident in their prayer meetings still continued in the Church. The *Didache* speaks of "prophets" who possessed charismatic gifts and were highly respected within the Christian community. Montanus claimed secret revelations from the Spirit and proclaimed the beginning of a new era of the Spirit along with the impending return of Christ. This marked the beginning of friction between the hierarchical church and certain charismatic tendencies. Some Pentecostals look on Montanism as something like their parent church. More will be said later on about the gnostic tendencies which this movement embodied and which are still present in the world today. By the beginning of the fourth century the charismatic gifts (the spectacular gifts of the Spirit, that is) had faded from the Church. Saint Augustine and others explain this by saying that they were meant for the original times of the establishing of the Church, and when this had been done the need for these gifts ceased. Modern Pentecostals accuse the Church of becoming less vital and replacing real life with dead structure and orthodoxy.[13] The acceptance of the Church by society (Constantine) is probably another important factor in the disappearance of the charismatic gifts, since one of the characteristics of all "spirit" groups has usually been separation from a hostile world (as even John's Gospel witnesses).

The Middle Ages were not very friendly to enthusiastic movements, but individual mystic-saints and some fanatical groups (the Cathars and the Albigenses, for example) did give evidence that the tendency toward them was not entirely dead. Possibly the most significant, if regrettable, occurrence during these times was the separation of Confirmation from Baptism. This was possible only because the Holy Spirit, so closely connected with Baptism in the New Testament, was lost sight of. The

[13] Damboriena, pp. 1-4.

precise relationship of Confirmation to the rest of the sacramental system became unclear, and its meaning for Christian life was considerably weakened.[14] This, in turn, was a cause for an even greater lessening of consciousness of the Holy Spirit in the Church. It is very possible that this separation of the Spirit from Baptism is an essential part of the state of events the first Pentecostals reacted to when they distinguished "water baptism" (having little or no real value) and Baptism in the Spirit.

The leaders of the Reformation were not very friendly to enthusiastic perfectionism either, as their persecution of the Anabaptists and the Quakers reveals. The traditional Reformation concepts of "fallen nature" and "fiducial faith" run counter to the belief in the possibility of perfection held by the enthusiasts of that day. Some of the characteristics of the activity of these enthusiasts are recalled by the record of John Wesley's meeting with Camisard, contained in the former's *Journal*. She "seemed to have strong workings in her breast, with deep sighing; her head and hands and by turn every part of her body seemed also to be in a state of convulsion . . . . She spoke much, all in the name of God . . . of fulfilling prophecies, of the coming of Christ, and the spreading of the Gospel all over the world."[15]

With Methodism we come a step closer to the immediate origins of the Pentecostal Movement. Theologically, Pentecostals are children of Wesley. They agree on Christianity as a "religion of experience" and on the role of the Holy Spirit. Most of all, they agree that holiness and sanctification is the goal of every true Christian.[16]

"By the middle of the nineteenth century the 'dissolution' and 'worldliness' of the historical churches had paved the way for the change. The newcomers exalted the 'old religion' and proclaimed that holiness was available to, and should be sought by man in the present life. That movement signalled the birth of the Holiness and Pentecostal movements."[17] The Pentecostal Movement as such appeared in two stages: as a revivalistic movement in the United States in the 19th century, and as a dissident religious body that was unsatisfied with internal sanctification and wanted to manifest with charismatic signs that sanctification had been achieved. The Move-

[14] Kevin and Dorothy Ranaghan, *Catholic Pentecostals* (Paramus, N. J.: Paulist Press, 1969), p. 139.
[15] Damboriena, p. 12, citing Wesley's *Journal*, 1/28/1739.
[16] *Ibid.*, p. 19.
[17] *Ibid.*

ment seems to have sprung out of several elements in American Protestantism of the 19th century. American religious pluralism, as well as a class consciousness within the historical churches which was unfavorable to the lower classes, provided the possibility and some of the impetus for change. In fact, the Holiness and Pentecostal churches have usually been made up of members from the lower classes. More general was a craving for religious experience and a desire for immediate contact with the numinous. There are other reasons, advanced by the Holiness and Pentecostal groups themselves, which deserve serious consideration. These people accuse the historical churches of departing from true biblical faith, of dead formalism in theology and liturgy, of worldliness, of the substitution of mere knowledge and external faith for experimental religion and of general resistance to needed reform.[18] These accusations are not unjustified, and they are cause for thought today when persons within the historical Protestant churches and the Roman communion as well are raising the same sort of cry.

The history of Pentecostal denominations in America begins in Topeka, Kansas on January 1, 1901. C. P. Parnam, a Holiness minister, had opened a school for Bible study there. He and his students were convinced that there was to be a fuller manifestation of the Holy Spirit and that the gift of tongues was to be its external sign. The following is the testimony of a Miss Agnes Ozman, who was the first to receive this "Baptism of the Holy Spirit":

> When we learned that the Holy Spirit was yet to be poured out in greater fullness, my heart became hungry for the promised Comforter, and I began to cry out for an enduement of power from on high . . . It was nearly eleven o'clock in the evening when it came into my heart to ask that hands be laid upon me that I might receive the Holy Ghost. As hands were laid upon me, the Holy Ghost fell upon me, and I began to speak in tongues, glorifying God. . . . It was as though rivers of living waters were proceeding from my innermost being.[19]

Another of Parnam's students, W. J. Seymour, carried the torch to California. People came from all over the world to witness his services in Los Angeles. By 1910, the term "Pentecostal Movement" was applied "to all groups who taught the need for the experience of the baptism in the Holy Spirit evidenced by the speaking with tongues."[20] The new Movement was made

[18] *Ibid.*, pp. 27-30.
[19] *Ibid.*, p. 39.
[20] *Ibid.*, p. 41.

up of people who were not satisfied with mere internal sanctification (as the Holiness Movement was), but required that it be manifested by charismatic gifts, especially tongues. This, members said, was the normal way offered by the Holy Spirit to every Christian.[21] There was an era of "persecution" by the historical churches, but it was not unduly severe and only served to strengthen the Movement by giving it an object for exorcism. Today, the Movement has spread to Europe, Africa and South America, where its growth is almost unbelievable (nine times the rate of growth of any other group in some areas). Pentecostals are numbered at two million in the United States today. The largest denomination is the Assemblies of God, which claims one million members. One researcher could count at least 350 Pentecostal churches in New York City alone, many of them store-front churches serving black and Puerto Rican members. The spectacular growth of Pentecostalism has caused some to refer to it as the third force in world Christianity, next to Protestantism and Roman Catholicism.[22]

In 1953 the *Full Gospel Business Men's Fellowship International* was founded in an attempt to adapt Pentecostalism to the ethos of the middle class businessman. A quotation from the Fellowship's publication, *Voice*, will serve to give a taste of the dedication and the ideology which this neo-Pentecostal Association manifests. One of the members speaks of going to Africa to hold some meetings (notice, this style of Pentecostal spirituality embraces people who are much more mobile than those in the classical Pentecostal sects). After relating that a previous evangelist had gotten in trouble for meddling in politics, he says:

> All we did in Africa was talk about Jesus and give altar calls and prayer in His name for the afflicted who came for prayer. Miracles began to happen. Even the ruler of that city was so impressed that he asked us to pray for a life-long ailment from which he suffered, and God healed him!
>
> I'm almost of the opinion that missionaries, evangelists and preachers should make a rule that they will talk only about Jesus in their meetings. There is no other name under heaven whereby men may be saved. What more does an evangelist need for a sermon?[23]

[21] *Ibid.*, p. 37.
[22] William J. Whalen, "Catholic Pentecostalism," *U.S. Catholic and Jubilee* 35:10 (Nov., 1970), p. 8. This article contains a good historical overview of Pentecostal development in this century.
[23] Velmer Gardner, "Officials Insisted We *Speak Only of Jesus*," *Full Gospel Business Men's Voice* 18:10 (Dec., 1970), p. 7. This publication

The first evidence of Pentecostalism in the traditional churches was reported in a large Episcopal parish in Van Nuys, California, in 1960. Even though Pentecostalism had been a movement of the lower classes until this time, now men and women of means, education, and intelligence were involced. The meetings were less emotional, there was less emphasis on speaking in tongues, and there was even a tendency to relate life in the Spirit to the traditional practices of the church (e. g., the Sacraments).[24] The spread of Pentecostal enthusiasm to the "mainline" churches does not seem to have been a completely organic process, as the development of Pentecostalism had been for the Holiness churches. Rather, several factors—in addition to classical Pentecostalism itself—provide some reasons. The upward social pressures provided by the *Full Gospel Business Men's Federation International* is one; a second is the presence of seekers within the traditional churches who were not finding religious fulfillment within their own traditions; and, finally, the rising discontent among clergy made it possible for neo-Pentecostalism, as this phase of development came to be called, to have the leaders necessary for its growth.[25] A more basic factor, and one which was also crucial to the emergence of the Holiness movement in the last century, is the strong desire and need for experiential religion (not unconnected with the call for a more experiential approach to education and greater involvement in social matters). All of these factors had their effect on Catholic Christians as well. In fact, the rise and spread of Protestant Neo-Pentecostalism in the 1950's and early 60's led directly to the appearance of Pentecostalism within the Roman Catholic communion. But that is another story, to be told in the second article of this series.

is often referred to simply as *Voice*. In this issue there is news of upcoming conventions, and the titles of some of the other articles are "The Wonderful Counsellor," "A Ray of Hope," "Taking Christ Downtown," and "Comfort in Crisis." Copies of the magazine are often available at Catholic Pentecostal prayer meetings.

[24] Kilian McDonnell, O.S.B., "The Ecumenical Significance of the Pentecostal Movement," *Worship* 40 (1966), 626.

[25] James N. Lapsley and John H. Simpson, "Speaking in Tongues; Token of Group Acceptance and Divine Approval (Part I)," *Pastoral Psychology* 15:146 (Sept., 1964), p. 52.

A Bleeding World

I had a dream—one night
I cannot say that it was a good dream
Or a bad dream
I know that it was a strange dream
And in my wakened rest
My face was wet
With tears and sweat.
In this dream—I saw
Or was it really so?
No body
No flesh
No bone
And yet I knew that it was
A little old lady
Bent—Spent.
I saw electric lights flash over
What might have been her head
If she had had a head
Her head? I could not find
But God—I read—her mind.
"I am old—I am alone—
Even my children have died before me
What's left?
Please God—be good to me
If you wish for me to live
Let me live loved and in peace
But when my time comes to die
Let me go—God—with dignity
With Grace"
I did not see—her face.
Then down my dream I went
And saw a young man (not really saw)
His skin was yellow—not tan
The wetness of his itching nose
And shaking fingers
—dirty clothes
Again the lights flashed out
Though I did not want to read
I saw the words unsaid.

"Yeah—man—just look at me
Can't stand the sight—can you?
My shaking hands
I didn't want this either, man
It just started out as a lark
Some pot—some acid
And now the other stuff...
I tried to stop—to stop
God how I need—a shot"
I did not stay to read—to hear
My soul was numb—was sick with fear
But on—yet on I went.
I was afraid to close my eyes—
And still afraid not to see
What could I do?
My efforts seemed to be
like the application
Of a bandaid
To cover up
A bleeding world.
The lights flashed on and on and on
Across a mighty field
No bodies
No flesh
No bones
And yet my soul's eyes see
A sea of immortal souls
And Rachel's Voice cry out in hurt
For babes that would not be
For souls that never saw the sun
God—be good to them—each little one!
I wakened from my rest
My face was wet
With tears—with sweat.

Sister M. Thaddine, O.S.F.

The Integration of Values in the Franciscan Way of Life

Dacian Bluma, O.F.M.

At the General Chapter in Medellin, almost two years ago, the Order faced some hard questions about itself, like: Has the Order lost its appeal to attract people today? What does the Franciscan way of life have to offer to questioning youth today?

The Friars examined their vision of life for today's culture in a world-wide survey which concluded with the intensive study at the Chapter, and they formulated their response in the Medellin documents. They strongly re-affirmed their belief in the values of our Franciscan ideals for today's youth (#6). They urged further study and discussion toward achieving a consensus on these values ("On the Reception of the General Constitutions," #18). And they articulated, in a kind of creed, the spirit and direction to be taken today (On Vocation to Mission).

It is this faith on the part of the friars themselves: their belief and dedication to live these values, that is our strongest asset. We believe in our way of life! This seems to be the happy experience of chapters and meetings of friars in recent years: even when solutions are not readily found, the expression of faith supports the brotherhood. Witness, for example, last year's Formation Meeting at Oak Brook, which closed with a resounding affirmation of faith: "Declaration of Our Conviction that Our Work is Worthwhile."

A meeting such as this is valuable because it offers us the op-

Father Dacian Bluma, O.F.M., S.T.D. (Pontifical University of St. Anthony, 1957), served as Provincial Minister of the Assumption Province 1966-72. Before that, Father Dacian taught in that Province's major seminary and served for several years as Director of Students. He is now Director of the Franciscan Ritiro in Cedar Lake, Indiana. This article is a slightly edited version of a paper delivered at the Immaculate Conception Seminary in Troy, N.Y. last summer.

portunity to evaluate the decisions made at the Chapter, for their application and effectiveness. It is at this level that values are really tested.

In approaching the topic of integrating values, I have decided to draw upon the document on formation almost exclusively. I do this because I feel it deserves our full attention after having had so much preparation, and we all ought, at some opportune time, to put it to discussion.

The values I chose to discuss are those that the document features as generally acknowledged for their universal appeal and are characteristically Franciscan. The approach or process toward interiorizing values is presented here for the critical appraisal of all. While references are furnished in support of the interpretation given here, no claim is made that the document gives it this precise formulation.

My plan, then, comes to this. I intend first to set forth the basic values of the Order that answer the needs of today. Then I want to discuss the process of integrating these values, which takes place in three areas and consists in confronting them in a regular pattern or rhythm of life. And finally, I would like to devote some attention to the Formation Directors as leaders in the process of integrating values.

Basic Values

In evaluating what the Order has to offer to contemporary society, the Medellin Chapter felt confident that "many of the basic ideals of the Order of Friars Minor are an undeniable answer to the needs and aspirations of the world today" (#7). For present purposes, I would like to point out, without explanation at this point, three such "basic ideals" listed most prominently at the beginning of the document.

A. Brotherhood. In one sentence the document summarizes one of today's needs: "In a society that is rapidly being concentrated in large and faceless duties, many feel the desire to find centers of brotherhood in which they will be recognized by their fellows, and be able to exchange ideas and aspirations, develop interpersonal relations, share life and goods, and take on responsibility together for some common work or project" (#7).

As an essential characteristic of its way of life, the Order claims priority for brotherhood: "Our life is one of brotherhood amongst men; it is a spiritual communion of humble and joyful service in love, mutual self-giving and the common acceptance of the same Franciscan vision of life" (#25).

Rooted in Christ, expressed in the "breaking of bread," this brotherhood offers "a special witness of the coming of the kingdom and constitutes the primary form of our apostolate, by which we manifest and proclaim the Word of life to the world" (#25).

B. Poverty and Minority. Our society has become increasingly aware of the needs of the poor and underprivileged; of the social injustices and the exploitation of man by his fellow man. There are those who "sincerely desire to share the life of the poor, the lowly, the oppressed, and with them to work for a new society" (#7).

There can hardly be any doubt about the value Francis placed on Lady Poverty. His emphasis on poverty is unique in the Church, and challenges us in our values, our priorities, our life style. It calls for a soul of a poor man, who is conscious of his littleness and the greatness of God's free gifts. It makes us available to all men—good and bad—as a brother (#50). In it we find the freedom to abandon ourselves joyfully to the love of God and neighbor (#29).

Poverty and minority are so characteristic of Francis that they are immediately associated with all his followers, despite the sometimes weak response the friars have made in history.

C. Spiritual Values, as an Answer to Life's Meaning. The world, which has seen so many advances in science and technology, is still in search of "a meaning to human life, a cause, a goal it can embrace and to which it can dedicate itself" (#7).

Following Francis, our whole way of life is geared to "the love of God above all things . . . and a love of men" (#24). Its thrust is "identifying with Christ in his life with the Father" (#24). Its purpose is "to be a sign of and bear witness to the coming of the kingdom of God" (#24); to make all men conscious of their vocation as "sharers of eternal redemption, and to announce to them the glad news of the true meaning of the earthly realities of the kingdom of God" (#12). Our stance and position in life is to "assess all the social and cultural realities of the modern world in the light of the gospel" (#24).

The main purpose of this brief sketch is to catch the direction the document is taking. We are trying to situate ourselves in today's culture. We are talking about values because with them we expect to find the motivation for basic decisions in people's lives. It is, moreover, in these three areas just mentioned, that I believe the very process of integrating values takes place.

The Integrative Process

There are two points I want to make here that I consider essential to my presentation.

Above all, we must begin with honesty. Life in formation must take place in a real-life situation (#21). This means that it will not be artificial, a kind of sheltered, make-believe arrangement that will demand a whole new adjustment after the formation period is completed. This implies contact with the whole fraternity of the province as well as with society as it exists today.

Secondly, there is need for a kind of practice, which I prefer to call a "rhythm" of life, to be established for confronting the values mentioned. By this I mean a kind of relationship a friar has with his community, with the work he does, and with his personal prayer. In contact with these realities, he can work out a balance for measuring his growth and development in line with his vocation (#11). Such contact with these areas will help him to form his convictions on a reality he will deal with throughout his life, will help him to grow in conviction and maintain a stability for perseverance. By this regular practice, he learns to identify with his daily environment, a living fraternity; he comes in contact with the challenges that his work will demand of him; and, finally, he relates this with his own feelings and personal calling, his personal fulfillment.

I would like to take up each of these areas in particular, drawing from the document, and reflect on their influence in personalizing values.

A. Environment: The Fraternity. For the effective development of their personality, it is recommended that "the students be intelligently arranged into smaller groups" (#23). We can see the wisdom of this, because it helps for a deeper knowledge of the students, a closer relationship of students with directors and with fellow-students. It also helps to preserve the quality of fraternal living by means of personal contact rather than impersonal regulations.

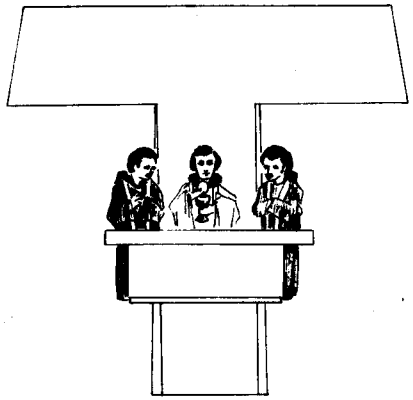
The tone and quality of life of the fraternity is set by the team of directors, whose own personalities, healthy inter-relationships, and example in general will provide the environment for students in honesty, openness and respect for one another (#47). There is little doubt about the influence in coming into contact with a community which is genuinely a community of believers, in communion with their Lord and Master and in close communion with one another.

The house chapter is "of the greatest importance in this formation to a sense of community (#48). It gives the directors an ideal opportunity to awaken awareness of ideals and how they relate to daily living; it gives the students a chance to express their motives, feelings, and thoughts about the practical application in daily life. It sets up a method for evaluation that can be used in their personal reflections.

"Let the educators be fully aware that candidates bring with them to the Order an experience of life, intelligence, idealism, and piety which make an important contribution to the life of the community" (#35). This input by the candidates helps them to realize their responsibility and gives them a feeling of "belonging"; a chance to identify more deeply with the fraternity (#22). Further, it makes for the kind of sharing on a human and faith level that builds closer relationships and bonds of friendship that tie them into the community.

Even the location of their living quarters has a strong formative influence (#21), because it reflects the values of the province community, it exposes the candidates to real needs of the neighborhood and offers them the opportunity, through contact with the poor, to understand better their own identity and purpose as a community.

The fraternity "should be the nucleus of a vast brotherhood" (#25) not only to the neighborhood but also "to the whole



province and Order (#48). The policy of an open friary can be an honest expression of brotherhood, a "come and see" for yourself kind of witness to others.

What we are saying, then, is that fraternity is basic to our way of life. "Francis so much wished us to live as brothers that without fraternity there is no Franciscan life" (#46). It provides the environment in which the candidate learns the values of our way of life in a natural way: absorbing this in the setting of daily living. As the saying goes, "values are caught, not taught." The quality of life is set by the directors, and the interaction between the students and their directors, their peers and their environment will be the process by which they form their ideals, their consciences, and their personal attitudes.

B. Service: Apostolic Activity. What comes to mind here are

questions like: what do we do? How do we do it? How effective are we?

Our service takes on the aspect of the charism of our Order (#55) in real-life situations, as we learn through experience. For us, this service is marked primarily by the stamp of poverty and minority. It determines our personal stance of simplicity; it directs our attention and service to the poor and needy; and it characterizes our approach as that of a brother who listens and shares with others.

We begin with the conviction that it must start with ourselves. "the friar minor must be formed primarily for the apostolate of example rather than words" (#56). This establishes an authentic foundation for the simple Franciscan presence, being a brother to all men.

Our approach is to listen and to learn. "Minority is an essential note of our Franciscan life." It is following Christ in his "kenosis," in humility and meekness, "at the service of everyone, even to the point of taking the lowest place" (#26). Ours is an "apostolate of goodness and peace" (#56), and we should be willing to think of ourselves as a kind of "service corps for the most menial tasks in the Church" (#26). This implies a learning process, a continuing conversion, much like that of Francis in his relationship with the poor and the lepers. By being located there, where needs are apparent, and where the hospitality of an open friary allows them not only to offer service but also (and especially) to learn from the poor, the friars can come to a better understanding of their calling and how to serve the Church of the poor. This opens them to the experience of Francis, who "wanted to respond to Christ poor and naked on the Cross, as he reveals himself in the person of the poor and needy" (#27).

Such exposure to actual needs can evoke and inspire new forms of service. "At a time when many traditional forms of our life are no longer valid, it is for us to find or devise new forms which will bring us into real contact with the men of our day" (#27). It calls for "the fullest exercise of personal freedom and responsibility," and above all "for deep sensitivity and dynamism in a world disturbed by great changes in human life and institutions" (#27). This is, after all, what Francis did when, inspired by his charismatic gift, he "introduced new ways in the Church and gave her a fresh impetus to renew herself" (#28).

Service in the apostolate awakens a challenge in the candidate to measure up and to give of himself. The demand will force him to take stock of himself: his talents and his limitations, and through experience, to develop a clearer image of the kind of service he can perform. Candidates should be given the opportunity to offer their services "from the very beginning of their formation . . ., take due account of the intellectual gifts and personal character" they have, and "learn to develop and improve themselves through action" (#57).

At the heart of our apostolic service is our love and dedication to the Lord in his life with the Father and his love for all men. The service we perform and the motivation we have must be evaluated in this light. "As the friar minor pursues the apostolic life of Christ and the apostles, he wishes to be a sign of and bear witness to the coming of the kingdom of God, by means of a life which is at once joyful, humble, simple, calm, and fully human. The friar minor promises constantly to compare his life to the gospel, in the light of which he is ever ready to begin again" (#24).

C. Solitude: Prayer. One of the most urgent needs felt by modern youth is for serious reflection and meditation. In their search for meaning in life: in themselves, in a cause, a purpose, an ideal, for an experience of a presence greater than themselves, they are really asking for faith.

Prayer has many forms, and prayer in community is an obviously necessary condition in forming community, as well as expressing its identity as a faith community (#25). But there is need for withdrawing from others and being alone with oneself and with one's God that is purifying and necessary to reach a depth that has no substitute (#44). in interiorizing the values that take on meaning and purpose for the individual.

In solitude the individual confronts himself at the roots of his being, his own heart. It is a time when he attempts to know himself: his feelings, his attitudes, his desires; his strength, and his limitations. Here he can work to acquire the kind of freedom that allows him to be his own man. Freedom from dependence upon the opinions of others—freedom from the following of blind instinct—freedom to straighten out and unify his inner self. In such evaluation, he will experience himself as being upheld by his community and yet challenged to become more than he is.

The individual will look to the ideals and see himself as being called—called to become and to do what the community is and does . . . and more. He will sense an awakening of the desire to identify with the community and its ideals as a possible way of life for him, as he knows himself. Most of all,

he will realize that he is not alone, that together with his brothers he can work out a meaning to life in the dynamic process of daily living, discussion, prayer, and experience that will touch his own need for self-fulfillment. In this way he will come to understand too the kind of rhythms of life that he must incorporate into his own life if he hopes to remain in touch with reality and develop himself.

The opportunity for solitude enables the individual to reflect more closely ("handle and see") the ideals that he meets.

First among these ideals is Christ, as he reveals himself in Scripture. A prayerful study of the Gospels will reveal the personality of Jesus, his mentality, and his attitudes (#24). From his teaching one can gain an insight into the values and priorities he insisted upon. Further study will reveal the relationship he had with his community of disciplies, with his friends, his deep compassion for the poor and sinners, and, especially, the warm and tender relationship with his Father in solitude or even sharing his prayer with his disciples. Valuable insights can be learned for one's own attitudes and relationships to each of these: the community of brothers, the ultimate meaning of the apostolate, and solitary prayer. The strength of Jesus' personality comes through in those long, silent periods of reflection and prayer, which help to form a relationship of a disciple and a committed friend. There develops a disposition of devotion—that readiness to follow Jesus, to accept him as one's Lord and Master, which evokes the warmth of affection that is so fulfilling to the whole man (##43-45).

The second ideal is Francis of Assisi. From the life, the writings, and even the "Fioretti," one can learn about the personality and attitudes of Saint Francis. In his book, *Life with God,* our Minister General gives a modern interpretation of Francis' relationship with the world, with man, and with God (pp. 63-91). The document on formation is sprinkled liberally with Francis' thoughts, his values and priorities. Francis' personality is so open, his actions so ingeniously spontaneous, that one can easily be deceived into thinking that he understands him. It takes serious study and reflection to get behind the simplicity of his life and to appreciate his words and actions in the light of his history, his culture, his contemporaries (pp. 65-66). And here too, one discovers the rhythm of life that upheld him throughout his life. His devotion to his friars in fraternity, his concern for serving the poor, as a poverello himself, and his periods of solitude in hermitages that are now so well known.

Finally, I do not hesitate to list among the "ideals" the directors of formation. It is obvious that "like begets like"; that the young will be awakened to rise above themselves on the strength of the witness of men who lead and guide them. The choice of qualified men assigned as directors reflects the importance that the province community gives to the formation of its young men. The challenge of the directors will be to live out the values that they teach. There is little doubt that the example of their lives will be a more important influence on the candidates than what they say or teach. All things point to a master-disciple relationship that will serve as a model and norm for the candidates for many years to come. The relationship reflected in the directors will express these values in and for the community—in the service they perform, and in the periods of prayer that they themselves observe. Through them, a rhythm of life must be observable, that gives them a balance as well as a certain mystery of dedication. It will prove the value they place on the life they profess.

The Formation Director

Having said all this, we are still faced with the question: How do you sensitize candidates to inspiration, to the need and process of integrating values? The environment can be prepared, opportunities for service can be offered, and time for solitary prayer allotted to the candidates. There is the need for a testing, a challenge in circumstances of pressure and turmoil of real life. The task of stimulating, guiding, and offering support falls upon the directors.

Here I would like to refer to an article written by Henry Nouwen (*Commonweal,* June, 1970), in which he offers reflections on three characteristics called for in a spiritual leader of young people today. He describes them in the following terms:

A. An Articulator of Inner Events. Youth is looking for spiritual guides in search of spiritual experience. The leader who can enter his own center of existence and articulate his own experience, can offer himself to his fellow man as a source of clarification; he places his own articulated faith at the disposal of others. In this way, he helps the students to recognize and identify their fears and hopes, and sets them on firm ground in responding to God's call in themselves.

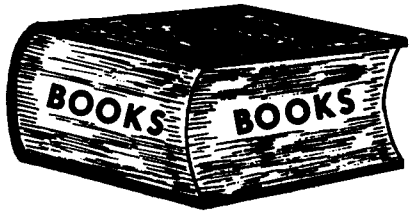
B. A Man of Compassion. The compassionate man stands in the midst of his brothers with the

profound understanding that the feelings, desires, fears, and anger of others can be found in himself. This understanding and forgiveness beget a kind of authority that is acceptable because it makes the compassion of God, visible in Christ, credible in today's world. It is the task of the spiritual leader to make this forgiveness real, to become truly a brother to his brothers, and to call forth the best in each of his brothers, as he leads them in a more human community.

C. A Contemplative Critic. For a convulsive generation that is impatient for change and protests strongly against that which he finds around him, there is need for a man who himself has stood back, searched deeply into the meaning of life, and discovered a calling spirit. Such a contemplative critic keeps a certain distance to prevent absorption in what is most urgent and immediate, in order to see beyond, the real beauty of man and his world. There is a calmness to his approach and a breadth of vision that creatively opens up a vision of hope and new opportunities.

The formation teams of our provinces are the spiritual leaders of our communities. As never before, they are challenged to discern, understand, and express the values found in our tradition and those which answer the questions of our generation. It is their task to search for ways of making these values believable and clear. They are called upon to provide the kind of environment in our formation communities, where these values will take root in the hearts of our young men. This is quite a challenge at a time when the future is so uncertain and the moods and attitudes of our generation change so quickly.

The formation teams also have a responsibility to our professed friars, as leaders in the continuing process of renewal that is now a part of our way of life. The communication shared with them must be made in trust and brotherhood, and the values must be shown as believable and vital. To fail here, is not only to divide the community, but also to ultimately undermine the work of formation and betray the candidates themselves.



Mother Elisabeth: The Resurgence of the Order of Saint Birgitta. By Marguerite Tjader. New York: Herder & Herder, 1972. Pp. viii-229. Cloth, $8.95.

Reviewed by Sister Mary Seraphim, P.C.P.A., a contemplative nun at Sancta Clara Monastery, Canton, Ohio, and a frequent contributor both to this Review and to other religious periodicals.

Maria Elisabeth Hesselblad, the oldest daughter in a family of thirteen children, pursued an ideal which she could not even, at first, define, through a series of fascinating circumstances which finally led her to be acclaimed "as the most remarkable woman in Rome" by Cardinal Merry del Val and to be awarded the highest honor of Sweden, the Order of the North Star, with the rank of Commander.

Her extraordinary odyssey began when as a young Lutheran in the heart of Sweden she began to search for the "one fold and the one shepherd." With admirable courage, Maria, at the age of seventeen, emigrated to New York in search of means to support her family. She became a nurse in the Roosevelt Hospital where she frequently observed the poor Catholic patients and was deeply impressed by their desire for the consolations of their religion. Through Catholic friends and, in particular, by the shock of a close acquaintance "burying herself" in a Visitation convent, Maria became convinced of the truth of the Catholic claim to be the Church founded by Jesus Christ. Under the direction of a distinguished Jesuit astronomer, Father J. G. Hagen, Maria was baptized and began to follow more closely her attraction for the great Swedish saint, St. Bridget.

In her late twenties, Maria's health, which had never been good, brought her to the brink of the grave. Her one desire was to die in the Casa de Santa Birgitta in Rome which she had seen during a visit there and toward which she had experienced an extraordinary mystical attraction since childhood. The House was then in the hands of Carmelites who received her most kindly, allowed her to enter their novitiate and then, to be professed in the ancient Brigittine Order. Only a few Houses of the once flourishing Order which had dotted Europe with their great double monasteries, now remained. Sister Elisabeth, as she now was called, visited them but failed to interest them in reclaiming Saint Birgitta's House in Rome and reviving the Order along apostolic lines.

Soon, however, young women attracted by her ideals put themselves under her direction, and Sister Elisabeth became Mother Elisabeth of a revitalized branch of the ancient Brigittine Order. Houses were founded all over Europe, especially in her beloved Sweden, and later the Order spread to India and America. At the time of her death, in April, 1957, the Order numbered nine Houses, with more in the planning stage.

Miss Thader writes with deftness and ease, and presents us with a well authenticated, highly enjoyable account of a strong woman, tempered by suffering, valiant in spirit and admirable in her fidelity to her destiny. We catch glimpses of the little-known character of Swedish Catholicism as well as an historical appreciation of Sweden's greatest saint. The only misgiving one has in recommending this book is its price, $8.95. But anyone who does pick up the volume will not be disappointed in either its documentation or its readability.

The Sinai Myth: A New Interpretation of the Ten Commandments. By Andrew M. Greeley. Garden City, N.Y.: Doubleday, 1972. Pp. 216. Cloth, $5.95.

Reviewed by Father Boniface F. Hanley, O.F.M., Superior of the Siena College Friary, Assistant Professor of Religious Studies at Siena College, and co-author of the widely acclaimed book, The Franciscans, Love at Work.

About a decade ago, I recall sitting in a large and crowded lecture hall in Boston, listening to a dialog between Harvey Cox, author of *The Secular City,* and Father Andrew Greeley. Father Greeley, as I remember him, was urbane, witty, precise, scholarly, and above all, poised. I felt proud to be a member of the same institution, the Roman Catholic priesthood, that could produce a man like Father Andrew. In ensuing years, I read a book of his here or there, and always enjoyed the clarity of his thought and his ability to appreciate the problems of Catholics in the sixties and seventies. There always seemed to be a new book by Father Greeley. In the opening pages of this, his latest, there is a list of twenty-two that he has written. Over the years his restraint and general sense of balance, fearlessness in confronting opponents to left and to right, won my continued respect and admiration.

I was somewhat surprised—perhaps delighted, or dismayed, I don't know which—at some of the autobiographical notes that kept appearing in *The Sinai Myth.* The author reveals himself as driven, at times joyless, grimly attached to duty, afraid of material poverty, in love with his sailing, not adverse to an occasional "damn" or "hell," confused and hounded by his work, worried about certain aspects of advice he has given, at times ground into anger by the endless commitments of his life, a keeper of mental lists of enemies ("which", he says, "whenever I encounter such enemies in person . . ." lists vanish. "How foolish of me to be angry at them in the first place"—p. 202). But there are also the flashes of Gaelic wit and humor, unconscious expressions of a deep faith to reassure you that, like most of his race, Father Greeley may from time to time experience depression but will somehow survive the rigors of life gracefully and, we hope, joyfully.

The book is, of course, not about its author, no matter how fascinating, how delightful, or how (at times, we must admit) boring he may reveal himself to be. It concerns itself with Yahweh, the Lord of heaven and earth—with the Lord's self revelation and with human responses to that self-revelation.

The manner of that self-revelation, and the character of those responses, are critical, according to Father Greeley, because they deal with the very core of life and reality. So he sees this latest book of his as "a search for meaning, an attempt to determine what a given set of religious symbols means, what basis these symbols provide for 'a pact against chaos and death,' as Peter Berger has put it. . . . This volume is a deadly serious attempt to cope with some of the most fundamental religious questions human beings can ask" (pp. 10-11).

Beginning with God himself as the very "root of Reality," the author considers how God reveals himself in the symbols of Sinai, and whether those symbols remain meaningful for us. He divides the Sinai experience into two factors: God's revelation of himself as a Person who loves the group of people gathered about him at Sinai, and the proclamation of the Decalogue expressive of God's love for man through covenant. The covenant itself represents not only a mystical event but also a "structured relationship between God and man," which aims both to help Israel to respond to God's love, and, through Israel, to reveal the divine love to all nations.

For Father Greeley the Sinai myth story is important today because of its fundamental insight: viz., that God is "involved." He cares for people—indeed, according to this symbolism, he is a God who cannot help caring. The important question is, then, Are *we* willing to commit our lives to the God who has revealed himself as Love? According to their answers, human beings are divided into three groups. First, there are the believers who maintain an essentially legalistic, organized religion; their narrow vision has reduced Sinai to an ethical code. Secondly, there are those who look at the ethical code of Sinai and see Yahweh as some great hangman in the sky, and reject the whole thing. The third group, smallest of all, comprises those who address themselves to the question whether the "ultimate, the real, the absolute, is also a profound, passionate love, a love that is involved with us." Those are the true believers who answer this question affirmatively and try, despite their sinfulness, to lead a life suffused with the truth of Sinai.

Father Greeley seems to have very little patience with those who have reduced the Decalogue from a statement of God's passionate love for man to an elaborate, lengthy, detailed list of ethical and legal requirements. This is, in his view, a distortion that has wrought terrible harm to innumerable people. In fact, he views the ethical view of the Ten Commandments as having nothing to do with being a Christian, with responding to God's love. "Indeed, one could keep every single one of the commandments and still not be a Christian at all" (p. 65). Really to understand the Decalogue means at least to *begin* to penetrate the mystery of God's love and concern for us: "For the Israelite and the Christian there is but one sin: not to love the Lord our God with our whole heart, whole mind, and our whole soul" (p. 65). The point is not, of course, that the ethical requirements do not matter; it is, rather, that their fulfillment will follow if we first love God as we should.

The Sinai Myth is well documented, but is better characterized as a popularization (on its author's own admission) than a work of original scholarship. Father Greeley intends to make sense of the Sinai myth for modern Americans, and in this aim he succeeds well. If the personal element tends to be obtrusive, we might well bear in mind that he

is trying to face the divine reality —that like Moses he is standing on holy ground and must do so barefooted; but in taking off his sandals, he reveals his clay feet.

In some ways the writing is almost mystical. It is fascinating to see the highly trained, middle American research scholar responding to the presence of God. The book is, however, uneven; its occasional wordiness is compensated for by passages of surpassing power as, e.g., the excellent commentary on Paul Tillich's statement that "the basic idolatry is to make absolute the relative" (p. 104) and the chapter on the Sabbath, which is truly a gem and a comfort to those of us who believe in the joyful observance of that day.

I would recommend this book to anyone who is searching for the God of our Fathers. I am sure that anyone engaged in the noble work of religious instruction will find it most valuable.

Premarital Sex. By Edwin L. Daschbach. Notre Dame, Ind.: Ave Maria Press, 1972. Pp. 86. Paper, $0.95.

Reviewed by Father Raymond E. Hirt, O.F.M., S.T.L. (Catholic University of America), a member of Holy Name Province presently completing his graduate work in theology in Washington, D.C.

This little book grew out of the author's five years' experience in teaching marriage and family courses to juniors and seniors at a co-educational high school. His positive, honest, and simple approach reveals. how well he has listened to his young students' objections and insights.

The aim of the book is modest: to offer guidance which will prove effective in *promoting* proper psychosexual development. Love and sex are clearly delineated: the former involves self-giving and focuses on "the other"; the latter is the expression of love, not its substance, and presupposes a growing self-knowledge and a relatively stable relationship. The controversial question of teenage marriage is discussed within this context.

Daschbach deals with the question of premarital sex primarily on the levels of psychology and human experience, employing the religious level as the culmination and confirmation of the knowledge derived from the other two. This book is recommended for its objectivity (stemming from the author's prior sincere dialogue with young people), its straightforwardness, and its reasonableness both in content and in approach.

BOOKS RECEIVED

Antekeier, Charles, and Van and Janet Vandagriff, *Confirmation: The Power of the Spirit.* Notre Dame, Ind.: Ave Maria Press, 1972. Pp. 128. Paper, $2.25.

Buchanan, George Wesley, trans., introd., & commentary, *To the Hebrews: The Anchor Bible*, vol. 36. Garden City, N.Y.: Doubleday, 1972. Pp. xxx-271. Cloth, $7.00.

Carter, Edward, S.J., *Response in Christ: A Study of the Christian Life.* Staten Island, N.Y.: Alba House, 1972. Pp. 262. Paper, $1.45.

Cunningham, Lawrence, ed., *Brother Francis: An Anthology of Writings by and about St. Francis of Assisi.* New York: Harper & Row. Pp. xxii-201. Cloth, $5.95.

Paulus, Trina, *Hope for the Flowers.* An Allegory illustrated by the author. Paramus, N.J.: Newman Press, 1972. Pp. 153. Cloth, $6.95; paper, $4.95.

Smith, Michael H., and Mary Kay Persse, *Preparing for Confirmation.* (Sixth through Eighth Grades). Notre Dame, Ind.: Ave Maria Press, 1972. Pp. 79. Paper, $1.25.

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the January issue of THE CORD were drawn by Mr. John Lennon, a Junior in the Franciscan Formation Program at Siena College, Loudonville, N. Y.

Saint Bonaventure University

Department of Sacred Science

"THEOLOGY FOR TODAY"

June 25 - August 3, 1973

This five year program leading to master's degree, provides a theological background for those teaching religious up to and including the college level, as well as for those engaged in formation programs.

COURSES OFFERED

Christian Anthropology
Fr. Zachary Hayes, O.F.M., D.Th.
Catholic Theological Union, Chicago

Old Testament Themes
Fr. Stephen Doyle, O.F.M., S.T.L., S.S.L.
John XXIII Seminary

Contemporary Biblical Interpretation
Fr. Michael Guinan, O.F.M., S.T.L., Ph.D.
General Theological Union, Berkeley

The Church and the Modern World
Fr. Eric Doyle, O.F.M., S.T.D.
University of Kent, Canterbury, England

The Synoptics
Fr. Robert Karris, O.F.M., S.T.L., Th.D.
Catholic Theological Union, Chicago

Principles of Theology
Fr. Anthony Struzynski, O.F.M., S.T.L., Ph.D.
St. Bonaventure University

Contemporary Moral Theology
Fr. Jude Mili, O.F.M., S.T.D.
Christian Center of Renewal, Morgantown, W. Va.

Theology of the Eucharist
Fr. Gilbert Ostdiek, O.F.M., S.T.D.
Catholic Theological Union, Chicago

Towards a Christian Morality
Fr. Loman Mac Aodha, O.F.M., S.T.D.
St. Kieran's College, Kilkenny, Ireland

For further information, write to:

SCHOOL OF GRADUATE STUDIES
St. Bonaventure University
St. Bonaventure, New York 14778

the CORD

February, 1973 Vol. XXIII, No. 2

CONTENTS

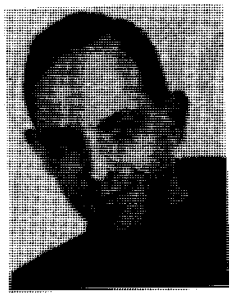
CATHOLIC PRESS MONTH—A PLEA 34
Editorial

CATHOLIC PENTECOSTALISM—II 35
Peter Chepaitis, O.F.M.

BUT I HAVE CALLED YOU FRIENDS 50
Mother Mary Francis, P.C.C.

BOOK REVIEWS 58

the CORD is a monthly review devoted to Franciscan spirituality and published by the Franciscan Institute of St. Bonaventure University. Editorial Offices: Siena College Friary, Loudonville, N. Y. 12211. Editor: Michael D. Meilach, O.F.M.; Associate Editor: Julian A. Davies, O.F.M. Business and Circulation Office: The Franciscan Institute, St. Bonaventure, N.Y. 14778. Business Manager: Mrs. Joseph Cucchiaro. Second class postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing offices. Subscription rates: $3.00 a year; 30 cents a copy.



Catholic Press Month—A Plea

The demise of *Life* Magazine casts a long, dark shadow over our shoulder as we prepare this issue of THE CORD for the press. We wonder, as we look forward to this issue's appearance during Catholic Press Month, what may perhaps be destined to transpire in the dry wood.

There are important differences, of course, between a mass-circulation magazine and a small, specialized periodical. But both cost money to produce. Only if the product is worth the cost, do they continue to appear.

Even if we are not always able to address ourselves in an ideally direct and exclusive way to topics of particular interest to Franciscan religious and tertiaries, we continue to believe that we supply a needed service in doing what we can along these lines. And we continue, too, to seek new ways in which we can more effectively discharge this mission to Franciscan readers. Next month, e. g., we initiate a quarterly feature designed to bring you news of noteworthy Franciscan events throughout the world. We cannot, of course, promise you "hot news" as it breaks; but what this feature may lack in "scoops," we feel it will make up in the authenticity and reliability of its English documentation of major developments.

We do deplore the abuse of an editorial page for commercial (even mendicant) purposes. But lacking anything like a promotion, or even full-time circulation, department, we have only this forum to ask for some indication of your continued interest and support—as much through communication as through subscriptions. Let us know what you would like and we'll try to supply it.

Fr. Michael D. Maiack, ofm

CATHOLIC PENTECOSTALISM

PART II: Contemporary Attitudes

Peter Chepaitis, O.F.M.

The first appearance of a pentecostal movement within the Catholic Church was at Duquesne University in Pittsburgh in 1966. Some faculty and students met with a neo-pentecostal prayer group on a regular basis, and by February of 1967 four had received the baptism of the Holy Spirit with the accompanying gift of tongues. From Pittsburgh the movement spread to Notre Dame and then to Newman centers at Michigan State and the University of Michigan. Prayer groups began to spring up spontaneously, without visible connection, at first, with other groups in some places. Estimates of the number of Catholics presently involved range from 15,000 to 50,000, and the movement is still growing rapidly. The most active center is at Ann Arbor, Michigan, where around 500 people attend the weekly prayer meeting and smaller groups participate in several more during the week. True House, a "commune" where several young men involved in the movement live (most of them Notre Dame graduates), distributes a nationwide directory of prayer groups in different cities. Some who live here have dedicated themselves to a campus ministry of spreading the Good News through fostering The Catholic Charismatic Movement.[1]

The most immediate background of this movement within the Catholic Church is provided by the late Pope John XXIII and the Second Vatican Council which he convened. The council fathers have a high ideal of holiness to propose to all members of the Church, and a strong sense of the apostolate of the laity:

> For the exercise of this apostolate [the spreading of the gospel], the Holy Spirit who sanctifies the People of God through the ministry and the sacraments, gives

[1]The *Directory of Catholic Prayer Groups* lists 203 groups in the U.S., and many groups are not listed for one reason or another. To get a copy one can write to The Communications Center, Box 12, Notre Dame, Ind. 46556.

Father Peter Chepaitis, O.F.M., a member of Holy Name Province, holds a Master's Degree in Theology from the Washington Theological Coalition and is presently working towards a degree in Pastoral Liturgy at Notre Dame. In this second of three articles on Catholic Pentecostalism, Father Peter moves from the "pre-history" of the contemporary phenomenon to an analysis of attitudes found today in response to the movement.

to the faithful special gifts as well (cf. 1 Cor. 12:7), "alloting to everyone according as he will" (1 Cor. 12:11).[2]

They are also very clear in stressing that the Holy Spirit should not be restrained, although the Pauline hierarchy of gifts and the necessary building up of the Church which is their purpose is always kept in sight:

> These charismatic gifts, whether they be the most outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation, for they are exceedingly suitable and useful for the needs of the Church.[3]

The most complete conciliar statement on the Holy Spirit's activity stresses the vital importance and comprehensive scope of the Holy Spirit's presence and activity:

> Now, before freely giving his life for the world, the Lord Jesus so arranged the ministry of the apostles and so promised to send the Holy Spirit, that both they and the Spirit were to be associated in effecting the work of salvation always and everywhere. Throughout all ages, the Holy Spirit gives the entire Church "unity in fellowship and in service; he furnishes her with various gifts, both hierarchical and charismatic." He vivifies ecclesiastical institutions as a kind of soul and instills into the hearts of the faithful the same mission Spirit which motivated Christ himself.[4]

The second schema of the *Constitution on the Church,* said to have been influenced considerably by Karl Rahner, was criticized for putting too much stress on the charisms. Cardinal Suenens responded with his now famous address of October 22, 1963—a speech quoted very often by Pentecostals, and reproduced and handed out at prayer meetings. It is a solid indication of the ecclesiastical roots of the Catholic Charismatic Movement. A few of his salient points:

> What is to be completely avoided is the appearance that the hierarchical structure of the Church appear as an administrative apparatus with no intimate connection with the charismatic gifts of the Holy Spirit which are spread throughout the life of the Church. . . .
>
> A statement about the Church, then, which would speak only of the Apostles and their successors and fail to speak also about prophets and teachers would be defective in a matter of the highest importance. . . .
>
> It is the duty of pastors to listen carefully and with an open heart to laymen, and repeatedly to engage in a living dialogue with them. For each and every layman has been given his own gifts and charisms.[5]

Hans Küng defi es a charisma as both a gift and a call. It is "God's call to the individual person in view of a specific service within the community, including the ability to perform this service."[6] He stresses that to limit "charismata" to any particular class or group is to misunderstand their nature and function. "The infinite variety of charismata implies their unlimited distribution."[7] They are not limited to one kind of expression, either (e. g., as connected with ordination). In an excellent short article on the theology of charisms, Father Edward O'Connor traces Paul's view of the subject:

> The total gift of life and justification bestowed on man through the *charis* of Jesus Christ (Rom. 5:15ff., 6:23) . . . not so much an extraordinary power as a gift of grace, especially one given for the service of the community.[8]

Among the early voices of Tradition cited by Father O'Connor are the *Apostolic Constitutions,* Gregory the Great, and Thomas Aquinas. He tries to integrate their insights with those of such contemporary theologians as Rahner and Küng, and the charisms emerge as gifts from God through Christ which do not necessarily sanctify men but are necessary for the growth of the Church and pertain to its ordinary life. A few of his conclusions reflect some of his pastoral concerns as well as his theological insight. The new theology of charisms implies, e. g., that "the Spirit of God is an abiding, living and dynamic presence to the People of God."

> . . . the Spirit's impulses are not channeled exclusively through the hierarchy, but strike every living member of the Body of Christ directly . . . the proper *locus* for the study of the charisms is the Church, not the private spiritual life of the individual. Charisms are given primarily for the service of the community, not for the benefit of the recipient. . . the whole panoply of charisms is *de jure* an abiding and ordinary endowment of the Church, however extraordinary any particular charism may appear in reference to a given individual.[9]

Description of Phenomena

Catholic Pentecostals definitely agree with Küng that the charisms are central and essential to the Church and with O'Connor, who in many ways is their theological spokesman. They do not limit their understanding to the more spectacular gifts such as

---

[2] Vatican II, "Decree on the Apostolate of the Laity," ¶3, in Walter M. Abbott, S.J., & Joseph Gallagher, eds., *The Documents of Vatican II* (New York: America Press, 1966), p. 492. Henceforth Abbott-Gallagher.

[3] Vatican II, "Dogmatic Constitution on the Church," ¶12; Abbott-Gallagher, p. 30.

[4] Vatican II, "Decree on the Missionary Activity of the Church," ¶4; Abbott-Gallagher, pp. 588-89.

[5] Speech of Cardinal Suenens at the Second Vatican Council, Session II, 10/22/63.

[6] Hans Küng, "The Charismatic Structure of the Church," *Concilium,* vol. 4 (New York: Paulist Press, 1965), p. 59.

[7] *Ibid.,* p. 51.

[8] Edward O'Connor, C.S.C., "The New Theology of Charisms in the Church," *American Ecclesiastical Review* 161 (Sept., 1969), 152-53.

[9] *Ibid.,* p. 156; also see the critical conclusions, pp. 157-58.

tongues or healing, and Paul's hierarchy as well as his criteria for the use of the gifts is a common theme of exhortation at the prayer meetings. The movement we are considering is based on the conviction that these charisms are present and active today and are given to people who ask in faith. Catholic Pentecostalism is not simply the practical expression of the theology just outlined; it is rather a particular way of interpreting both religious experience and theology. Three perspectives will be useful in looking at this movement: 1. What is the place and meaning of the prayer meeting? 2. What does the movement say about itself? 3. What do those outside it say about it?

The prayer meeting is the central focus of the theory and practice of Catholic Pentecostalism. It is the most universal and characteristic activity of Catholic Pentecostals. It is usually held once a week, and the leaders meet more often. The following is a description of a prayer meeting at Catholic University which I attended on October 9, 1970:

> The group consisted of 80 to 100 people of all ages, denominations, although the great majority were Catholic. There was a leader, in the center of the room, in which chairs were arranged in concentric circles. He had a small group of people close to him who helped start singing, did readings and were more deeply involved in the movement in general, although they did not dominate the prayer meeting. The leader opened the meeting with some explanation: "We're here basically because we believe in the power of the Holy Spirit to work in our lives. We're here tonight to praise the Lord." Then everyone greeted one another in a way very much like an uninhibited and enthusiastic "kiss of peace." During the leader's introduction, the words "praise the Lord" and "praise God" were used, and echoed a great number of times.
>
> After singing a few songs, there was about an hour of spontaneous prayer, initiated by members of the total group, with little intervention by the inner circle. This consisted of Scripture reading, free praise prayer, singing (one person would start a song and everyone would pick it up), some formal prayers (the Our Father and the Hail Mary are most common), and praying in tongues. This last was most often in the context of everyone spontaneously praying at the same time in his own way. The leader usually invited it, and the total effect is a babel of words which conveys strongly *that* people are praying, but not *what* they are saying, whether they actually use tongues or not. During this part of the prayer meeting there is often some preaching—usually exhortation from Scripture—by someone who feels moved at the moment to do so. There is also the occasional use of a "tongue" so that the whole group can hear. This has been very rare in my experience, and an interpretation was always connected with it. Later in the meeting there was more concentrated petitionary prayer (if this does not arise spontaneously as the meeting goes on, the leader invites it) for different needs and people. Also, there were periods of witnessing—when people told of the good things that God had done in their lives and the changes that had taken place because of the Holy Spirit. The very end of this part of the meeting was some more spontaneous prayer, each in his own way. This time, however, all the chairs were pushed back and everyone moved to the center of the room, placing their hands on the shoulders of the people in front of them. We sang a few songs and ended the meeting with the Lord's Prayer.
>
> Then there was a break and a chance to talk informally, or to pray in smaller groups. This was the time when people met to discuss the baptism of the Spirit, to pray for and receive it, and to pray more intensely to grow in the Spirit if they had already received the baptism. This was done in several smaller rooms.

Several aspects of this and other prayer meetings have particularly impressed me. One woman said, at this particular meeting, "Wherever I go the meetings are the same, the same words, expressions, ways of speaking and acting. It's wonderful!" Her observation is generally borne out by my experience, and it indicates that groups all over the country are developing some sort of shared identity. Teen-agers present at the meeting seemed very uninhibited, and those I spoke to assured me that this was the case. Those who were a part of the group (as opposed to the curious) were supported by the group. There was generally a very strong concern for every member of the group, along with a willingness to act on that concern in concrete ways. One noteworthy difference between classical and Catholic approaches is the time and place that the baptism in the Spirit usually takes place. Unlike Pentecostal sects, Catholic prayer groups situate the baptism experience outside the main meeting, in a smaller, more intimate group. There is usually a thorough introduction to the movement and the baptism (a sort of catechesis) before a person can be "prayed over" to experience the Holy Spirit in a more vital way. When a person is prayed over, several members of the community gather around him or her as he kneels or sits. He expresses what he wants to be prayed for, and then the others place their hands on his head and shoulders and pray with him.

Those who can, pray in tongues, and the person prayed over often receives the same gift. There is no guarantee that a person thus prayed over will receive the baptism of the Spirit

or the gift of tongues, and some have experienced *both outside* this "liturgy," but this is the usual way. My own experience of being prayed over was one of great solidarity with the group around me and a real sense of the unity of people who pray together. However, I neither prayed in tongues nor was *conscious* of receiving any particular outpouring of the Holy Spirit. I have been told that this is not unusual for someone who has made a commitment to Christ through professing vows or accepting ordination.

This description reveals some of what this movement considers itself to be. Although usually distinct from formal liturgy, the prayer meeting is a worship experience and tells something about the worshipping community. The image of a group filled with the life of the Holy Spirit is the ideal which supports the community. 1 Cor. 12 is the basic scriptural image which seems most appropriate, since everyone has some gift of the Spirit to share with the community. The leadership rotates among the members of a core group, but participation by all members of a prayer meeting group is encouraged, even by those who have only come out of curiosity. There is a real closeness among the members of the group, fostered by the possibility of involvement by all, and shown by the warmth of the greetings exchanged even before the group is gathered. Each meeting gives the impression that this local community is a "gathering" church, still being formed anew each week, rather than a hierarchically structured, "gathered" church.

There is structure to the meetings: a leader, a direction, and several more or less constant elements (most of which have been described). Phrases like "praise the Lord" serve as ritual sayings, identifying initiates and binding the group together. The bond is made even stronger by a sense of mission to renew the Church by re-introducing the experience of the power and activity of the Holy Spirit to the mainstream of ecclesiastical life. Many priests and religious, as well as some bishops, are actively involved in the Catholic Pentecostal Movement, although it remains basically a lay movement, with lay leadership and predominantly lay participation. Cardinal Dearden of Detroit has given the group there permission to found three houses of prayer. Other groups are beginning to start experiments in communal living—evidence that the movement does not see itself merely as a "prayer-group-movement."[10] This is also evident from the witness that people give that

[10] Cf. Kevin and Dorothy Ranaghan, eds., *As the Spirit Leads Us* (Paramus, N. J.: Paulist Press, 1971), for other descriptions of the movement. See especially the contributions by Ralph Martin, "Life in Community," Bertil Ghezzi, "Three Charismatic Communities," and James E. Byrne, "Charismatic Leadership."

their daily lives have been radically changed and that their Christian lives, with all the traditional, Catholic practices (Mass, the sacraments, even private devotions such as the Rosary) have been transfigured by the experience and support of the prayer groups. These characteristics —bound up with renewal of the institution of the Church rather than the founding of a new sect— are in marked contrast to the classical Pentecostal attitude, but have much in common with Protestant neo-Pentecostalism.

Finally, the prayer meetings impress one with the feeling that there are powers at work beyond the human. Prayers and witness express the strong conviction that the Holy Spirit is directly at work even in small matters; leaders say that their leadership is *entirely* due to the work of the Spirit; there are frequent exorcisms (the experience of being prayed over in a small group always includes a prayer of exorcism); and evil is generally attributed to the devil rather than to human causality.

Over all, the role of emotion in the worhip-expression of Catholic Pentecostal groups is important, but not so great as to be fanatical. There is quite a bit of silence during a normal meeting, and the degree of *emotional* spontaneity is usually surprising only to the generally unspontaneous American Catholic culture. Another characteristic of this movement is that it looks toward conversion. The prayer meetings themselves are the main vehicle of conversion, and there are many stories of anti-religious people and teen-agers on drugs and generally lukewarm, nominal Christians being led to renewal of their lives through an experience initiated by a Pentecostal prayer meeting. The meeting, of course, is only the beginning, and members of the group make great sacrifices to follow up new *converts*, but the change seems real, even though it is too early to judge how long it will last for most people.

Testimony of Participants

The writings of people involved in the movement and reflecting on it (something classical Pentecostals are not qualified to do, by and large, or are unwilling to do) generally support the foregoing observations (which, of course, are somewhat affected by these writings as well). J. Massingberd Ford has written a short (60 pages) paperback which describes the Catholic viewpoint on the movement from the perspective of an active participant who is also a Scripture scholar. She is now somewhat at odds with the South Bend community (she teaches Scripture at Notre Dame), but has been with the movement from the beginning. She describes the central experience of the movement, first in terms which all Pentecostals can agree on:

> Among many non-Roman Catholic Christians, it means that the individual experiences the personal presence of God, usually Jesus Christ, and perhaps also

> the mysterious prayer gift, the gift of tongues—speaking to God in a language which has not been learned in a human way but is suddenly "given." Frequently, the use of this prayer gift enables a person to experience the wonderful presence of God. People who receive these privileges are led to commit their lives to Jesus in a very generous and courageous way and most of them persevere in prayer and apostolic work.[11]

She holds that this conversion experience has always been well known to Catholics, but she speaks for all Catholic commentators on the Pentecostal movement within their church when she says that the baptism of (or in) the Spirit is not necessarily connected with tongues. "Nowadays when Catholics say they have received the baptism in the Spirit they are saying that they have experienced God in a truly living way."[12] The situation today, Dr. Ford contends, is in continuity with the experience of the great mystics and saints; she explains the novelty of the contemporary experience in terms of "the number, age and status of those affected and . . . the more frequent bestowal of the gift of tongues."[13]

There are several other distinctions, besides the perspective on tongues and on the baptism in the Spirit, which should be made between Catholic Pentecostalism and the classical sects. The newer movement sees itself as a part of the whole renewal movement given impetus by Vatican II and seeks to restore the Holy Spirit and the experience of his presence and power to its rightful (i. e., central) place. It is subject to many theological immaturities, but it does not reject the living tradition of the Christian Church or select certain portions of that tradition while denying others which are just as important.

The most comprehensive theological treatment of the movement to date has been done by Edward O'Connor, C.S.C. He summarizes the characteristic points as (1) belief in the Holy Spirit, (2) an experience of His power, and (3) the reappearance of His charisms. Christ's promise to send the Spirit and to be really with his people through the power of the Spirit is seen as the norm.

> By this standard of measurement, the Pentecostal experience appears to represent authentic experience, while the lifeless patterns of observance to which we have grown accustomed may be a sign not of fidelity to authentic tradition, but of resignation to an uninspired mediocrity which needs the wind of a new Pentecost to stir it up.[14]

[11] Josephine Massingberd Ford, *The Pentecostal Experience* (New York: Paulist Press, 1970), p. 21.

[12] *Ibid.*, p. 22.

[13] *Ibid.*, p. 24.

[14] Edward D. O'Connor, C.S.C., "The Catholic Pentecostal Movement:

Inspired by their new experience of the presence and power of the Holy Spirit, Catholics have looked to the Scriptures, to their own theological tradition, and to their traditional spirituality in order to explain and to ground this experience of the reappearance of the charisms promised the Apostles. Father O'Connor observes that they have found Pentecostal spirituality to be fully in harmony with their traditional faith and life. He goes on to say:

> I believe that this movement is to be regarded fundamentally not as an original interpretation of Christianity or a new school of spirituality, but as a re-emergence of certain authentic aspects of Christian life which have fallen somewhat into neglect.[15]

He reveals a common preoccupation when he complains that the Holy Spirit is too often identified with the human, today, or denied in practice. Faith in the Holy Spirit, on the other hand, is the lively belief that

> He is not a figment or projection of human psychology, but he comes to us from outside ourselves, and produces in us effects of which we ourselves are quite incapable; . . . he comes to us, not from any human source . . . but from God. . . . He is in truth a divine person, God himself communicated to us. Since it is Christ who sends the Spirit and operates in the world through him, the presence and action of the Spirit are nothing other than the presence and action of Christ . . . belief in the Spirit means belief that Jesus Christ is not merely a dead hero, nor a great seer whose doctrine still enlightens and inspires mankind, but a Lord who actually and effectively rules his people.[16]

Father O'Connor's theological reflections spring from the general preoccupations of the movement itself, and, of course, have an effect on that movement, since they are the words of its recognized theological spokesman. I believe that his reaction to the trend to reduce everything to the human, and his constant insistence that the movement contains nothing essentially new are two significant emphases in terms of the direction this movement could take. The logical extremes to which these two attitudes could lead, if allowed to flourish unchecked, are indicated in the next section.

A Theological Assessment," *The Catholic Theological Society of America, Proceedings*, 24th Annual Convention, June 1969, vol. 24, p. 103. Henceforth *CTSAP*.

[15] Edward D. O'Connor, C.S.C., *The Pentecostal Movement in the Catholic Church* (Notre Dame, Ind.: Ave Maria Press, 1971), p. 32. This book, henceforth referred to as "O'Connor, *Movement*," is the most comprehensive treatment of Catholic Pentecostalism from within the movement. For more personal and informal reflections, cf. Kevin and Dorothy Ranaghan, *Catholic Pentecostals* (Paramus, N.J.: Paulist Press, 1969), and (edited by the same authors) *As the Spirit Leads Us* (cf. note 10, above).

[16] O'Connor, *Movement*, pp. 263-64.

Negative Criticism

It is very difficult to synthesize the criticism leveled at Catholic Pentecostalism, because some of it is based on misinformation and much of it is tied up with an emotional reaction to the excesses of classical Pentecostalism. An excellent example of the latter is an article in *Triumph* which accuses the movement of providing "an emotional satisfaction which in the long run can only be destructive." The article also states that "about the only consistent strain running through the religion [*sic*] is the unwillingness to concede that an iota of competence resides in any terrestrial authority."[17]

The first of these statements merely reveals the author's attitude toward emotion (i.e., fear), which is still shared by too many. The second statement is plainly wrong, since Catholic Pentecostalism is nothing like a religion; its adherents, in fact, are often very traditional, even conservative Catholics. Furthermore, the promoters of the movement include members of the hierarchy, and most participants profess a strong allegiance to their bishops and to the Pope. This article is worth quoting because it reflects real attitudes and points out a need for better information about the movement as well as awareness of its differences from its predecessors. It also contains a grain of truth, in its references to the attitude toward authority. Although Catholic Pentecostals profess submission to men in ecclesiastical authority, they tend to view this authority as directly from the Holy Spirit. This is evident in the way they look on the charismatic leadership of their prayer groups. In Pentecostal groups "one speaks about the activity of God rather than the actions of the people."

A specific example of this attitude is the assertion that "the meetings are completely unstructured and completely divorced from psychological dynamics."[18] This shows the presence of the "supernaturalist" attitude—i.e., one which attributes direct causality of human actions to God—which is in conflict with contemporary theology and with the world view most twentieth-century men share. There seems to be a touch of this, moreover, in the distinction Father O'Connor makes between the different charisms listed by Paul: viz., between "preternatural" and "ordinary" gifts from the Spirit. He questions whether some statements of the Council and contemporary theologians and churchmen are relevant to the Pentecostal movement, "which is characterized by the reviviscence of preternatural charisms," since these statements concern mainly what he calls the "ordinary" charisms.[19] It is rather his distinction which seems irrelevant, in the light of the biblical evidence (Paul not only makes no such distinction, but he makes it a point *not* to do so) and in the light of the crumbling of the Thomistic world-view which makes a clear-cut distinction between the natural and the supernatural. It is true that the word "preternatural" may not have the same force here as a fundamentalist attribution of direct causality to God; but in a handout written up for the prayer meetings at Notre Dame, dated March, 1969, the same author clearly states that God "can impart the Spirit without any medium whatsoever." This statement is innocent enough, but its implications are that God does directly impart the Spirit to Catholic Pentecostals more often than is usually admitted.

The attribution of good to the Holy Spirit and evil to Satan, already mentioned above, is the practical manifestation of this attitude. Henri Nouwen criticized the movement for just this fault shortly after it emerged at Notre Dame. His reasons were theological: the movement does not give full credit to the basic Christian idea that we are created to create and realize our own deepest human potentialities in the service of our fellow men, in the love of whom we discover the Spirit of God. To say that the Spirit or the devil causes good or evil *need* not but *can* encourage an individual to refuse responsibility for his actions; and this is extremely dangerous.[20]

O'Connor's understanding of the relationship between the human and the divine thus seems to be complicated by a fear of reducing all to the human and by his Thomistic philosophical world-view. Nouwen also criticized the movement for not recognizing the dangers of intense emotion for some student participants. This has relevance even to theological reflection on the phenomenon of Catholic Pentecostalism, because—strange as it seems—over-enthusiasm has caused intelligent people to lose sight of their theological education. "It is sad to see men of theological attainments taking over the whole Pentecostal vocabulary, exegesis and doctrine simply because the experience has validity."[21] The men who are leaders in this movement could learn from classical Pentecostalism what the logical conclusion of an attitude of complete supernatural causality is: the radical irrelevance of an incarnational church.

Perhaps the most dangerous tendency of the original Pentecostal sect was toward a kind of élite church, made up of the pure, with little concern for the ones outside who were not

[17] Thomas J. Barbarie, "Tongues, Si! Latin, No!" *Triumph* 4 (April, 1969), 20.

[18] Ford, *The Pentecostal Experience*, p. 56.

[19] O'Connor, *CTSAP*, p. 106.

[20] Henri Nouwen, "A Critical Analysis," *Ave Maria*, June 3, 1967, p. 30.

[21] Kilian McDonnell, O.S.B., "Holy Spirit and Pentecostalism," *Commonweal* 89:6 (1968), 204.

"saved." This tendency is manifested among Catholic groups by the prayer group itself becoming exclusive, or by an over-emphasis on tongues, causing those who do not have the gift to feel left out. These tendencies are slight, but they are present to some degree. I personally know of several people who reject the movement for just this reason. It is possible that the most severe problem within some groups is "the monopoly of the leadership by those who consider themselves the 'spiritually perfect.' "[22] The leadership is usually restricted to certain male leaders and non-Pentecostals are not often thought to have much of value to say.

A final characteristic which could develop into élitism concerns the practical attitude adopted toward the Mass and the sacraments. While Catholic Pentecostals protest loudly that their experience of the Holy Spirit has brought a greater appreciation of the Eucharist and the other sacraments, the prayer meeting still holds the central place even during days of renewal. The Eucharist, even if it is celebrated in connection with the regular prayer meeting,[23] often *seems* less important than the meeting.[24]

It is noteworthy that most promoters of the movement seem to protest too vehemently that it has nothing really new about it, that it is merely taking seriously the promises which are a part of our faith. It is true, as Father O'Connor states, that "any spirituality not in profound continuity with that of the past is for that reason suspect."[25] But the history of divisive enthusiasm, as documented by Ronald Knox, has a lesson too:

> Your prophet who passes for an innovator in the eyes of his contemporaries does not admit the charge; he claims, rather, to be restoring the godly discipline which flourished in apostolic times, now overgrown with neglect.[26]

In this light, the most balanced view would embrace both poles of a tension defined by a *new* experience of the Spirit grounded in an ancient apostolic tradition but not identical with it.

It is healthy, however, that criticism is beginning to come from within the movement itself. Father O'Connor outlines some dangers which are real possibilities; his list includes the following. 1. Illuminism: a kind of twentieth-century gnosticism. 2. Charismania: equating spiritual

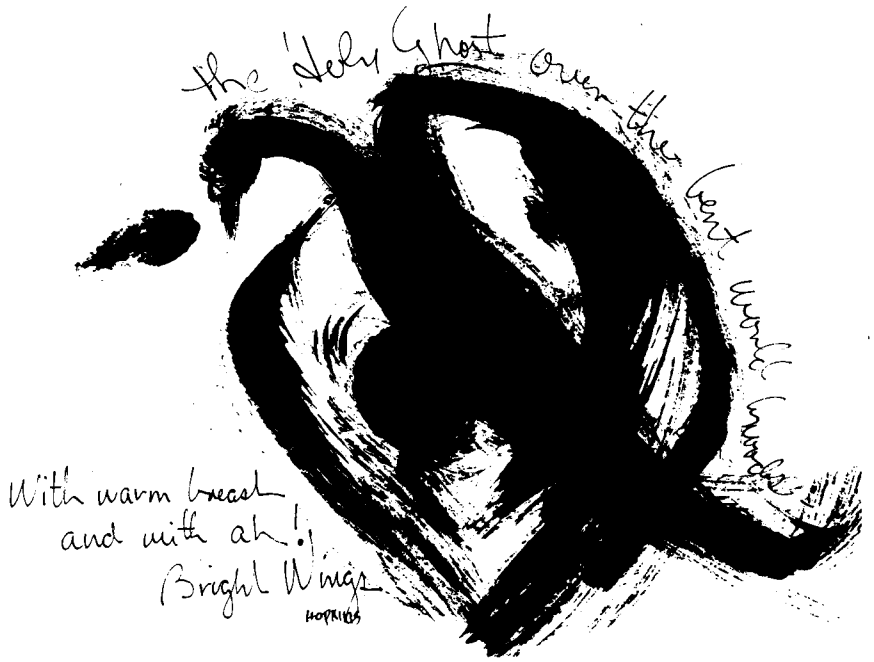
[22] Josephine Massingberd Ford, "A Warning to Catholic Pentecostalism," *Continuum* 7:4 (Winter, 1970), 636.

[23] At Catholic University there is a Mass at 7:30 P.M., and the prayer meeting follows it; but many more attended the latter, and introductory talks are held at the same time as the Mass.

[24] Ford, "A Warning . . .," *loc. cit.*

[25] O'Connor, *Movement*, p. 182.

[26] Ronald Knox, *Enthusiasm: A Chapter in the History of Religion* (New York and Oxford: Oxford University Press, 1950), p. 9.



growth with a greater number of charismatic gifts or abdicating natural exercise of human faculties or the ordinary workings of church office, in favor of "charisms." 3. Paraclericalism: lay religious leadership supplanting ordained clergy. 4. Neglect of traditional spirituality because of a tendency to build a new spiritual doctrine based on personal experience. He concludes that while these are real mistakes, into which some communities or individuals have actually fallen, they are a sign of life rather than cause for suppression.[27]

Dr. Ford calls attention to two faults of Pentecostals: viz., they expect people, especially sisters and priests, "who are in a different stage of prayer to go back to something they have experienced a long time ago," and they tend to prolong unduly a stage of prayer marked by sensible devotion, sometimes trying to stimulate this "by community prayer, which lays great stress on hymn singing, guitar playing, clapping of hands, use of the gift of tongues and exhortations charged with rather too much emotion."[28] She also reminds Catholic Pentecostals that the

[27] Cf. O'Connor, *Movement*, pp. 221-38.

[28] Josephine Massingberd Ford, "Fly United—But not in too Close Formation: Reflections on the Catholic Pentecostal Movement," *Spritual Life* 17 (Spring, 1971), 14.

aptism in the Holy Spirit is a ee gift from God and cannot be nduced; nor is it an eighth sacament. Her views have broadned, she adds,

> and my eyes have been opened to a wider understanding and application of the whole of Scripture; an integration of all the good things found outside the Pentecostal Movement, both in the Church and in secular society, and I am beginning to be a little doubtful about organized communities. To me, they seem to deny the liberty of the Spirit. I should like to beg the Pentecostal groups to be more self-critical and to cooperate with other leaders within the Church, especially our priests. I therefore say—Let us fly united, but not in too close formation.[29]

he Hierarchy's Response

The American bishops have een aware of the appearance nd development of this moveent, and they have studied it determine what their response ould be. Their tentative conusion is that the Catholic Pencostal Movement should "at is point not be inhibited but lowed to develop." In looking the movement, they admit at it has legitimate theological d biblical reasons for existence d that "it would be difficult to inhibit the working of the Spirit which manifested itself so abundantly in the early Church." As a positive value it is noted that there are many indications that participation in the movement "leads to a better understanding of the role the Christian plays in the Church," and the recommendation is that "Bishops involve prudent priests to be associated with this movement."[30]

It is interesting that this semi-official statement is in sharp contrast to the reaction of Anglican Bishop Pike in 1964. Alarmed by the rise of neo-Pentecostalism in California, especially in his own diocese, Bishop Pike wrote a pastoral letter in which he said:

> The rise of the movement of "speaking in tongues" within the major Churches is a sign of real need and hunger for a more vital, spirit-filled Christian experience in life. However, the phenomenon has reached a point where it is dangerous to the peace and unity of the Church and is a threat to sound doctrine.[31]

While the American bishops recognize the dangers which critics point out, they also see that there are real distinctions between the movement which started in 1901 and the later manifestations of religious enthusiasm within the traditional churches.

[29] *Ibid.*, p. 20.

[30] From a report to the N.C.C.B. by Bishop Alexander Zaleski, airman, N.C.C.B. Committee on Doctrine. The report is reproduced full in Edward O'Connor, *Movement*, pp. 291-93.

[31] James A. Pike, Bishop of the Diocese of California Protestant piscopal Church, "Pastoral Letter Regarding 'Speaking in Tongues.'" *storal Psychology* 15:144 (May, 1964), 56.

Ecumenical Significance

Before proceeding to some concluding reflections in next month's third and final Part of this series, a word is in order, here, about the ecumenical significance of Pentecostalism in general, and of Catholic Pentecostalism in particular. Father Kilian McDonnell situates the major point of the ecumenical significance of Pentecostalism in the re-awakening of awareness of the role of the Holy Spirit in constituting the church and his role in the interior life. The Pentecostal experience is often disturbing precisely because it is an *experience*.

Although there has been great tension between Pentecostal sects and the historical churches, especially in the missions where aggressive evangelistic techniques have turned many against the Pentecostals, there has been in recent years a movement toward better understanding. David DuPlessis, a prominent Pentecostal minister, was an observer at the Second Vatican Council and is actively working to promote this understanding. On the other side, the appearance of speaking in tongues within the Catholic communion has been an irrefutable sign to classical Pentecostals that the Holy Spirit is active even among the despised and feared followers of the Pope. This has made much more cooperation possible; and, on the level of the prayer meeting, there is interpenetration of people from different Protestant Pentecostal sects and from Catholic prayer groups. The Protestants are deeply impressed with the fervor and enthusiasm of the Catholic prayer meetings.

In conclusion, it may be said that "the ultimate question Pentecostalism poses to the established churches is the question of holiness. When the Spirit calls from within will you hear his voice, and if you hear his voice, will you listen?"[32]

[32] Kilian McDonnell, O.S.B., "The Ecumenical Significance of the Pentecostal Movement," *Worship* 40 (Dec., 1966), 608-33.

But I have Called You, Friends (John 15:15)

Mother Mary Francis, P.C.C.

Dear Sisters, what I want to talk about this morning is friendship. This is about the oldest topic in the world. I think that in our era it is also the newest topic. It is the "in" subject. It seems that the Church and the world have discovered a need for friendship and decided that there is much to this business of friendship and fraternity. This is so characteristic of our present time. I think this is one of those areas where we could sit back and smile a little over this great new idea—two thousand years old. For I seem to remember that our dear Lord had quite a lot to say about fraternal love, and he said it very plainly. It is at the very heart of his message that we should love one another. So, if we have lost the impact of his message, it is a very good thing that we are rediscovering it and experiencing the vibrations. Only let's not take it to ourselves as the discovery of our generation, because it has a lot of deep roots in Christian history, as everything being rediscovered in these exhilarating times has.

We want to talk about this over a period of some time because it is so important. And if it has been forgotten in society at large, then we have to admit that it sometimes has been a little overlooked (or maybe quite a lot overlooked) in religious life also. Now, friendship is the common denominator for every kind of love there is. I think that is the first thing I would like you to think about. There is no real love of any kind that is not rooted in friendship; and when love does not seem to be functioning properly, when it is not fruitful, it is always because there is not friendship in love. You see what is wrong with a lot of marriages. Too often people live in the marriage relationship and don't even like each other, and we know that this is the big problem that wrecks marriages. Two people who live so intimately really do not like each other, do not even have a love of friendship. Well, what are we going to base marriage on? The mere physical relationship won't hold up. It alone is not going to help these two people mature or help them be what God wants them to be.

It is the same with the love of a mother and her children. There has to be the love of friendship there. She isn't just the provider, the arbiter on occasion, the authority figure. Even in her authority status with her children, there has to be the element of friendship, for the love of a mother radiates out of this.

Now, in religious life we can't have sisters who are not friends. We can't have a superior and spiritual daughters who are not friends. And this is where relationships in religious life have bogged down and not fructified and not developed. We have a group of women living together with a common spiritual ideal, but not really knowing one another, not really with each other. We cannot call these people, sisters. Maybe associates in a common endeavor. But we cannot build religious life on that. Our Lord said: "I will not call you servants, I have called you friends" (Jn. 15:15). And if we do not call each other friends, then let us not pretend that we can call each other sisters. We cannot have real sisters who are not real friends. And so it goes with every human relationship in life.

When a woman deliberately, for the love of God, cuts off as it were certain avenues of the expression of her love, something has to be done to divert the energy of that love into other channels. Therefore people who live as we live, consecrated women, consecrated virgins who have freely deprived themselves of the expression of love that is proper to marriage, that is proper to motherhood, must give all the riches of this love over into the channel of pure friendship. Friendship for one another, friendship for superiors, friendship for God, and therefore friendship with the world. So what is the conclusion? That we should be the experts in friendship. The religious community ought to be the pattern of friendship for the world. And because of the closeness of our life lived in community, lived in a cloister, we should have the expertise in friendship. We ought to be the ones to whom other people could look for the clear picture of how real friendships work: this is the way it functions, this is what it does, this is what it produces in people.

There are a lot of ways we could define friendship, but I

Mother Mary Francis, P.C.C., is Federal Abbess of the Poor Clare Collettine Federation in the U.S., and Abbess of the Monastery of Our Lady of Guadalupe in Roswell, N.M. She is well known to our readers both for her spiritual books (Strange Gods before Me, A Right to Be Merry, Spaces for Silence), *and for her innumerable contributions to this and other periodicals. Readers will recall particularly her series of "Marginals" on* Perfectae Caritatis, *which appeared in our pages during 1966 and 1967. The present conference is the first in a series of eight which were delivered to the postulants, novices, and junior professed nuns at Roswell. We have emphatically agreed with Mother Mary Francis's decision not to edit the transcriptions of the tape-recordings into a more finished literary style, in favor of preserving the spontaneity with which the talks were given. And we join her in the hope that this is the choice that you, the reader, would prefer.*

think it might be more helpful first to think about its three elements. They are esteem, respect, and affection. Now sometimes we have pseudo-friendships or quasi-friendships which don't hold up in real life. And often this is because we have got the elements in the wrong place. You feel an affection for someone or for certain people, and it is simply based on superficial elements. You don't really esteem that person; you don't really respect that person; and so the affection you feel for that person is a very thin kind of thing.

A genuine, lasting affection must spring from esteem and respect. We have to have a certain progression there.

There is an interesting point I would like to bring in here. Maybe you have thought of it. Have you ever reflected on the etymology of the word "respect"? Well, what do we have in the Latin *re* and *spectare*? We have *spectare*, "to look," and *re*, "again." The real meaning of the word respect is to look again; and I say more particularly to look again and again. When we do not have friendships with people, this is basically the reason. We haven't looked again and, very specifically, we haven't looked again and again and maybe *again*. Often we do not like the first look when we look at people, and so—that's it. We just turn off and decide, without reasoning about it. We have an unfortunate psychological reflex in this area:

we look once, "no like," and decide, without reasoning about it, of course, that we will have a different kind of relationship than friendship with this person.

This is a person we live with, yes; but we didn't like the first look, so we do not bother about this person or really get to know this person. And what do we usually mean when we say that we don't like a person? I think we have touched on this in psychology class. It is that we don't like something *about* that person; possibly we don't like quite a few things about that person. But I think that we should be very careful about allowing ourselves to admit to ourselves that we don't like a *person*.

If we feel dislike for other people, let us back ourselves into a corner and ask ourselves, why? You will probably find out that you don't like a certain thing about a person. It is a very salutary exercise because it is humiliating when we must admit what we don't like about that person. Sometimes it is the most ridiculous thing. Perhaps we don't like the register of her speaking voice. If her voice is too high-pitched or is full of gravel and gets on our nerves, especially when we are in a certain kind of mood and we're already nervous ourselves, we can feel a furious dislike for this person's tone of voice and we can get all mixed up and think we dislike this person. We can start taking all kinds of measures that certain types of old "spiritual" books urge us to take. You know the kind of thing I mean: that we have to set our jaw and establish a "Christian relationship" with this person and kind of "offer her up" and any number of things as foolish and degrading as that. We don't like the way a person walks. Or perhaps someone has no rhythm at all or a very defective sense of rhythm. It can annoy us in the way she chants. "Why can't she catch on to the singing?" We can get so annoyed about these things that we think we don't like this person. We don't like her reactions to things. We don't like one person's insensitiveness; we don't like another person's sensitiveness. We have a whole dreary catalogue whereby we think we establish likes and dislikes.

Now all this is amusing in one sense. But you know, it is frightfully sad in another sense, because we can fail ever to get to know people once we have decided that we don't like them and that we must live with them on a different level. We judge that we cannot have a relationship of friendship with these people, and we simply do not look again. We have been so superficial that we have not looked past the things that annoy us and found out who this other person is, what she is all about, what she is like. This is what Charles Lamb meant when he made his famous assertion that it is impossible to dislike anyone whom we really know. That is quite a staggering statement, and it has been challenged by some;

but I believe it. Think about it, think about it a great deal. Someone you really know, you cannot dislike. The trouble is that we think that we know people, and we really don't know them at all. So we must look again and again and then again; and gradually we shall get to know these people.

Something that we shall also go into later in more detail is that when we are looking again, we are not peering. More specifically, we are not shaking people by the shoulders trying to understand them. (Not literally, of course, but you know what I mean). You want to remember that this is a hazard for fervent souls. You take a conference like this very much to heart, and you are going to go into this thing, and you are going to understand your sisters—even if they die in the process! You are going to sort of lower your head and charge through everybody's doors. You are going to understand this person: what makes her tick; what sort of person she is. And this, of course, is perfectly deadly. This is a form of the do-it-yourself psychology that we definitely do not want to indulge in.

Understanding is a thing that grows and grows very slowly. We have to be patient. That is why I say, look again and again and *again*. Don't think, "I am going to understand this person today or in ten easy lessons." For one thing, we shall never completely understand another person. This is part of the wonder of Christ, the wonder of heaven, the wonder of God. It is only by God that any of us is completely understood; so don't try to fool yourself with the attitude: "I am going to understand you, even if it kills both of us (especially you)."

Now, I said that there are these three elements in friendship: esteem, respect, and affection. There are also two activities going on all the time in friendship, and they are interactive. One is the recognition of my friend's potential and the other is the realization of my own. However, if I would ever enter into a consideration, even a theoretical consideration, of friendship as a development of my own potential, I am not setting out on the road to friendship. People are not instruments to be used or manipulated for my own ends; they are persons to be loved and understood. But when we are friends with people, then we really are realizing our own potential as well as helping them to realize theirs without pausing to cogitate on it at all.

Let us look at community life. How much do you find out about yourself in your relationships with other people? Quite a bit! And often quite a bit you'd much prefer not to have found out. If you lived by yourself, you wouldn't get this knowledge; you could die without it. I think this is why, according to all the old monastic rules, no one was permitted to live as a hermit until he had excelled in community life. And this doesn't mean that the person had just

lived in community life, but that he had been outstanding in it. That he was "the man of the year," you might say, in community living. Then this person who appeared to have a specific call from God to live as a hermit might be allowed by the abbot to do so. In the last memorandum from the Central Commission, you noticed that some of the Poor Clares were suggesting that there might be a possibility of this in our lives. Well, if you feel that you want to live out in St. Christopher's shed all by yourself and have trays brought to you, you've got to excel in community life before I'll even consider it! But whether you do that or not—and I haven't had any applicants yet—I want you to excel in community life.

This is it, dear sisters. This is the old, old idea our Lord had. We know the words so well, we know them as well as our own name, maybe better. But as with so many familiar things, we might not understand them because they are too simple. We are much better at understanding complex things than simple things. Simple things are much too demanding. And He did say, didn't He, that "by *this* all men will know that you belong to me, if you love one another" (Jn. 13:35)? Well, this doesn't mean that we obviously belong to Jesus —we are religious; and so this was his directive for the laity. No, he decidedly meant this for religious, too. He meant us. He did not mean our relatives at home or the girls we went to college with, and for whom we agree it is an excellent gauge of Christianity. He meant it for us. I think this is a terrifying thought, that he might have to look at some religious and say: "They are not mine, because this one thing that I set up as a standard for recognizing who are mine, isn't there. These people do not love one another."

Well, my goodness, you say, that is out of the question! Of course we love one another! We wish each other well. We want everyone to go to heaven and live happily ever after with God and the rest of us. But we know that our Lord did not mean a generic love, a universalistic love. Yes, a love for everybody; but how can we have a universal love except by particularities? I have quoted to you before, in psychology class, that famous sentence of Father R. H. J. Steuart's about love: that charity isn't a matter of opening a window on the world and saying, "I love the lot of you!" That's easy, but the trouble with it is that it isn't love. It is just benevolence, and it could become philanthropy; but it isn't really love because love is of its nature particular.

This takes us to what I think I have written about somewhere: particular friendships. That "particular friendship" that used to be written about and talked about to religious as though it were a dread and darksome thing. And it was mentioned in such a foreboding tone, often by retreat masters, that you felt this wasn't

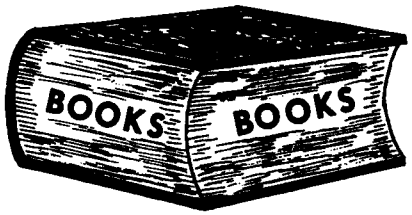
anything that you should ask your superior about. This was something too bad to be mentioned. It was said in hushed tones: "Beware of the particular friendship." Of course, I really had no idea when I entered religious life what was really meant in the darkest sense of the term: a perversion, a perverted "love." But even without developing any element like this in our conference, what would a friendship be, I'd like to know, except particular? It is the very nature of friendship to be particular. We ought to have a particular relationship with every sister in the community. Why throw young religious into a panic about friendship and leave them to wonder the rest of their lives what kind of friendship they are supposed to have and possibly end up with none because they are not supposed to have anything "particular"?

Of course, what such speakers and writers were inveighing against was exclusivism. Well, already this isn't friendship. When you have committed yourself to community life and you enter into so exclusive a relationship with one other person or other persons that you simply close all the remaining people out of your life, this is not friendship. It is not only a matter of what you are doing to the other potential friends, what you are not allowing to develop in them because you are not giving your attention to them; but even in relation to this one person, you do not have friendship but merely a mutual devouring process. I am so busy devouring you and letting you devour me that we haven't time for anyone else even to nibble at us or find out what we are like. So, this was what was meant; but I would say it was a very unfortunate way of expressing it. I think we should just declare that we do not want exclusiveness, neither in religious life nor in society. You couldn't have this even in marriage. If a woman was so taken up with her husband that she couldn't bother to take care of their children, this would be a very peculiar kind of wife.

Then, on the very darkest level, this "particular friendship" alluded to meant a perverted love, a sexually perverted love. You feel a love for one of your own sex that would be the normal love of a woman's heart for a man, for a husband. Well, these things can happen. We should realize that they are perversions; they are not run-of-the-mill material. We do not want to cast down our eyelashes and think that we are nuns and don't ever have to advert to the darker things of life. That's nonsense. But neither do we need to establish a workshop about this because such things are just too rare. We know that they can happen, that it is something to be concerned about, but not something to have a seminar about. Possibility is not synonymous with reality, much less with epidemic.

What we want to have in a community is a particular friendship, in the only true meaning the term can have, with every sister in that community. Well, what am I handing to you now? Am I presenting you with some impossible theory that you can feel just the same toward each sister in the community? Of course not. I just said it was *particular*. So, it has got to be different with every sister. And this, too, is where I think religious get into a lot of troublous thinking, and especially young religious—even mature religious like *you!* I mean, thinking that you have to feel the same for every person, about every person. Nonsense. We must not confuse the degree of intimacy with friendship *per se*. There is no reason in a religious community why each sister should not have a friendship with every other sister. In fact, it is wrong if she hasn't. But we must work to establish this, and I mean *work*, because respect—looking again and again— is work. It is much less challenging, it is much lazier, just to take one look and say, "No, not my type." Then we are finished with the relationship with this person, except on the normal civil level that we have to maintain in any sort of social life.

So, it's work to establish friendship with people. As I mentioned before, it takes patience to understand. And we know that patience can be the hardest work in all the world. But now, about feeling the same toward everyone: you can never aspire to have the same degree of intimacy with every person in the community. This is ridiculous, because this kind of relationship is established by affinities. And we cannot manufacture affinities. We cannot manufacture the same tastes and reactions, and it would be just too gruesome if we did. Imagine, if we all had only one thought on a subject, if we had only one reaction to each situation. Life would be so dreary it would be impossible. This is what I mean about devouring one another's potential. We want to recognize the differences in one another, not with sorrow or disappointment, but in order to esteem and respect them. We want to come to have real reverence for this person who is so different from me.



The Wounded Healer. By Henri J. M. Nouwen. Garden City, N.Y.: Doubleday, 1972. Pp. xiv - 104. Cloth, $5.95.

Reviewed by Father Alban A. Maguire, O.F.M., S.T.D., a Definitor and Chairman of the Formation and various Education Committees of Holy Name Province.

The Wounded Healer contains four chapters which Nouwen sees as four different doors through which he has tried to enter into the problems of ministry in our modern world. The first chapter which is on ministry in a dislocated world is concerned for the conditions of nuclear man in a suffering world. The second chapter treats of ministry for a rootless generation, a suffering, convulsive generation. The third chapter which describes ministry to a hopeless man considers first waiting for tomorrow as an act of Christian leadership and asks for deep personal concern for one's fellowman. The fourth chapter in its turn considers the condition of a suffering ministry.

It is in the ideas of the last chapter that the book finds its unity. "After all attempts to articulate the predicament of modern man the necessity to articulate the predicament of the minister himself becomes most important, for the minister is called to recognize the sufferings of his time in his own heart and to make that recognition the starting point of his service. Whether he tries to enter into a dislocated world, relate to a convulsive generation, or speak to a dying man, his service will not be perceived as authentic unless it comes from a heart wounded by the suffering about which he speaks." (P. XIV)

I cannot recommend *The Wounded Healer* too highly for anyone who is engaged in the work of communicating the Christian message and Christian hope in our day. I could say that this book will reveal to the modern priest an approach which really speaks to the modern man and woman. Nouwen, himself, might protest that this would be saying too much about the book; nevertheless, he borrows from Carl Rogers the principle that what is most personal is most universal and asks that we speak to our contemporaries out of our own experiences.

It is part of the burden of this book to remind us that by working out of one's own pain experience and one's own loneliness one can reveal to others the source of hope. The awareness of loneliness is a precious gift that we must protect and guard. It seems that we do everything possible to avoid the painful confrontation with our basic human loneliness and go seeking false gods which promise immediate satisfaction and quick relief. We raise false hopes which can never satisfy. When the minister in turn chases these illusions he prevents himself from claiming his own loneliness as a source of human understanding. "Ministry can indeed be a witness to the living truth that the wound, which causes us to suffer now, will be revealed to us later as the place where God intimated his new creation" (p. 98).

This book would be a value to anyone who reads it. Nouwen reminds us to recognize the sufferings in our own hearts and to make that recognition the starting point of our service. Certainly *The Wounded Healer* proposes to us the image of a minister which can be the starting point of our own work.

In spite of this whole-hearted recommendation, I feel that what is contained in *The Wounded Healer* is just a beginning to the modern ministry. I am not sure how one proceeds to fill in the ulterior dimensions, but the problem of responsibility for the Kingdom of God on earth still remains. The establishment of His Kingdom is God's work, and we for our part can only make ourselves available for His action through us. Nevertheless, I have a nagging feeling that we must do more than simply reveal our pain to others. It may be that in trying to establish the Kingdom we will feel the real pain of loneliness and suffering.

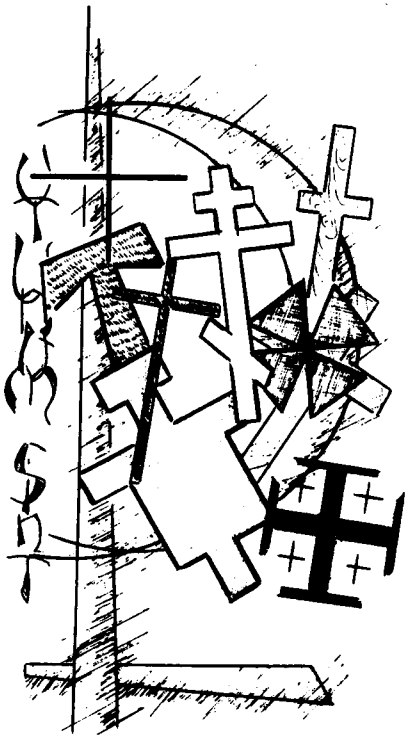
In spite of this reservation I insist that everyone who is engaged in any type of Christian Ministry must read *The Wounded Healer;* everyone else will read it with pleasure and profit. Like *Creative Ministry, The Wounded Healer* contains a message that we cannot afford to miss.

Prayer Is a Hunger. By E. Farrell. Denville, N.J.: Dimension Books, 1972. Pp. 128. Cloth, $3.95.

Reviewed by Father Raymond E. Hirt, O.F.M., S.T.L. (Catholic University of America), a member of Holy Name Province presently completing his graduate work in theology in Washington, D.C.

A reflective reading of this little book has a unique way of creating a hunger and desire for prayer deep within one's heart. The author "teaches" us about prayer by sharing his own relationship with the Lord and his own prayer with those who wish to listen.

He sees prayer fundamentally as the personal relationship with the Lord Jesus. This in no way excludes prayer as something which is also experienced through nature and people. Prayer as something ex-



perienced uniquely with Christ is a mystery, a discipline, and a willingness to receive and to listen. It is a reality which is situated at the very core of our life.

While prayer is a uniquely personal matter because of the unique relationship each has with the Lord, it is also a communitarian reality, something done with and in the presence of others. Personal prayer is possible because of a faith community, and vice versa. Farrell speaks about the need of "fraternities." A "fraternity" consists of eight to twelve people and can be described as falling between the larger community and close friendship which it neither displaces nor substitutes for. The rationale of a "fraternity" is simply that Christ wills men to be saved by men, that growth in faith and love takes place through people. A practical way of accomplishing this is the so-called "review of life" where the members of a "fraternity" share how God is working and manifesting himself in the events and experiences of their lives.

Personal and communal experience of one's relationship with the Lord and of one's prayer is a journey, a path created only by walking it. The author emphasizes writing as an excellent way of getting into prayer and describes how this can be done both individually and communally with very profitable results. The journey which is prayer rests heavily upon Scripture, the Sacrament of Penance, and the Eucharist. Farrell offers some very practical and rich insights into these ways of God's dealing with us. He makes a statement about Penance that is well worth pondering (from the vantage point of his understanding of Penance, however): "... there is a deep connection in diminishment of community with infrequency of and diminishment of penance."

This book, although a series of personal reflections on some of the basic elements of prayer, reflects an underlying unity and a fine integration of personal prayer and prayer-in-community. It is most practical particularly because it has sprung from the author's own prayer life as well as from the lives of those many, many others whom he has ministered to in spiritual direction, retreats, and prayer experiences. The book is an invitation to be alone with the Lord in the desert and to find this same Lord in the midst of our brothers and sisters. The author challenges us to share our prayer life as he has shared his; to tell others who Jesus is for us as he has told us who Jesus is for him; to write our own Gospel as he has tried to write his own. The book's value lies especially in the man who has lived and experienced what he has written (cf. John 21: 24). And this offers us encouragement and hope in that fundamental reality of our lives—prayer.

Reason in Pastoral Counseling. By Paul A. Hauck. Philadelphia: Westminster Press, 1972. Pp. 236. Cloth, $6.50

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

In an age when counseling is regarded as so endemic to a priestly vocation, and priests are almost desperate to acquire that skill, *Reason in Pastoral Counseling* offers a new directive technique suitable to what has been regarded as the priestly role and resonant, in this reviewer's opinion, to a real value many of us have seen in giving direction. The technique, "Rational-Emotive Therapy" (RET) is based on the psychological theory that it is not events, or people, but one's own ideas about the events or persons that are the cause of emotional distress. Twelve irrational ideas (e. g., that all the significant people in our life must love and approve of you, that the villany of others must be punished, that perfect solutions to human problems are around, and need to be found) dominate people with emotional problems, and it is the province of the counselor to retrain, re-instruct them so as to free them from that dominance and hence from their disturbance. Adolescent shyness, menopausal guilt, marital strain are some of the traumas that can be faced and lived through if people will learn to think differently.

The job of retraining persons in these crises—and it is persons just like these who so frequently knock on our doors, rather than psychotic personalities—is within the competence of the priest or minister without special, formal psychiatric training. And such a counselor ought to be able to make good use of RET as that technique is set forth in this book. He will need to devote time to the matter, and he will need patience, detachment, and a certain ability to accept failure; but the advantages are real and attractive. The author gives an abundance of case studies to illustrate the technique of RET plus some practical advice about counseling situations—e.g., mechanics of time and place, opening and closing an interview, counseling those of other faiths. It is refreshing to find a man who believes that you can teach people by giving them a book to read.

An excellent feature of the book is its attack on neurotic guilt and self-pity which are so crippling to troubled souls. Some psychologists might question the espousal in RET theory of the avoidance of anger and anxiety as counterproductive emotional states, but the anger and anxiety we meet in our clients is rarely of a healthy sort anyway. RET is not a panacea—it is the patient, in the last analysis, who cures himself, just as in indirect counseling techniques. About my only reservation is what may be a endency on the author's part to allow a faith commitment to be adjusted to fit a life situation, rather than vice versa (cf. the editorial in THE CORD, December, 1971).

Whether or not one accepts all of the psychological theory behind RET or the scriptural superstructure

adduced to support some of it, RET does appear to be a very plausible technique, and I intend to try it in my work—cautiously, of course. *Reason in Pastoral Counseling* is interesting, informative, and apparently quite helpful. I recommend it to any counselor.

Magnifi-Cat. By Carolyn and Edmund Sheehan. Garden City, N.Y.: Doubleday, 1972. Pp. 229. Cloth, $5.95.

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

Yes: you read the title correctly, and it is printed correctly. The book is indeed the saga of a cat's triumph, and every word of it is fantastically delectable reading.

Nemrod, the feline protagonist, has precipitated a crisis in approaching the pearly gates, jamming up the computer and provoking consternation among the familiar celestial populace (Uriel, Peter etc.). Satan does his best to take advantage of the situation even though it's pretty clear from the first that he hasn't really got much of a chance.

The cat's credentials are established gradually and with admimirable literary dexterity through a series of flashbacks. I won't, of course, spoil the story by going into the factual details or even hinting at the denouement. Suffice it to say that the authors' suspense-laden narration is matched only by their extremely vivid description.

I suppose one would have to have some modicum of partiality, if not specifically to cats, then at least to domestic animals in general, to be as thoroughly captivated as I was by the book. But then, on the other hand, perhaps you'd better be on your guard in reading it if you think you have no use for the creatures. . . .

Method in Theology. By Bernard J. F. Lonergan, S.J. New York: Herder 3 Herder, 1972. Pp. xii-405. Cloth, $10.00.

Reviewed by Margaret Monahan Hogan, M.A. (Philosophy, Fordham University), a free lance writer and mother of three who resides in Green Bay, Wisconsin.

Bernard Lonergan's *Method in Theology* unfolds within a limited but open horizon. The objective pole is limited by the fact that the author is writing on *method* rather than on theology. The subjective pole is the reader who must be able, at least, to understand (if not appropriate) the transcendental method if the remainder of the book is to have significant meaning. The need to write on method is dictated by the demands of an empirically conceived culture for an on-going theology. The need to understand the transcendental method is dictated by the fact that the method of theology will be simply the application of the transcendental method to this particular field. The openness of the horizon stems from the nature of the transcendental method and the appropriateness of the transcendental imperatives: be attentive, be intelligent, be reasonable, and be responsible—to any field.

To accomplish the transition from method in general to method in theology, it is necessary to provice an adequate background. This is provided by a consideration of the human good, human meaning, and religion. In his treatment of the human good Lonergan delineates the various components that constitute the human good. These are skills, feelings, the notion of value (a transcendental notion), judgments of value (providing the impetus toward moral self-transcendence), beliefs (critically controlled beliefs), the structure of the human good (individual good, social good, and their interrelatedness), progress (the cumulative changes made possible by sustained adherence to the transcendental precepts) and decline—the opposite of progress.

A lengthy chapter on meaning (with much borrowed from Langer, Cassirer, Ricoeur, Eliade, Jung, and others) examines intersubjectivity, intersubjective meaning, art symbols, linguistic meaning, the terms, functions, realms and stages of meaning. The stages of meaning reveal the development of the differentiation of consciousness from common sense through the Greek discovery of mind and *theoria* and through the self-appropriation of the differentiated consciousness of the realm of interiority.

But the human inability to reach fulfillment within the realms of common sense, theory and interiority projects man into the realm of religion. Here Lonergan repeats his somewhat circular (unless you have been able to appropriate the transcendental method) proof developed in *Insight* for the existence of God. The substance of the proof is that if there is intelligibility, there must be a ground for that intelligibility; if there is a virtually unconditioned, there must be an absolutely unconditioned. This absolute intelligibility, this absolute unconditioned can be objectified. The question might be asked here, Might not the objectification be simply a projection of my desires, my needs, my fears . . .? According to Lonergan, the question of God lies within man's horizon. But if the limit of the human horizon is man's unrestricted intending, it seems that unicorns and mountains of gold lie within man's horizon. Without, however, the necessity that Lonergan accords God's existence.

Nevertheless, if the God-question is answered affirmatively and the appropriate conversion follows, there arises the exigency to objectify the conversion. The attempt at objectification gives rise to the science of theology. In the past theologies were mediated by common sense and theory, and the result was a classicist theology. Contemporary theology will be mediated by interiority and transcendence, and the result should be an on-going theology. This on-going theology does not deny the past; it augments the achievements of the past with entry into a new horizon where contemporary science, levels of meaning, and historical consciousness are operational.

Here Lonergan applies the transcendental method, conceiving theology as "a set of related and recurrent operations cumulatively advancing towards an ideal goal" (p. 125). In the advance of theology Lonergan opts for functional specialization rather than field specialization or subject specialization. He lists eight functional specialties: research, interpretation, history, dialectic, foundations, doctrines, systematics, communications. These are independent, interrelated and successive parts of the same process tending toward the same ideal.

The eight specialties arise from the division of theology into two phases, mediating and mediated theology. The mediating phase of

theology studies the past; the mediated phase makes the encounter with the past an influence in the present toward determining the future. In each of the two phases there is a fourfold division corresponding to the interrelated levels of the transcendental method. These are experience, understanding, judgment, and deliberation and they reflect the structure of consciousness. On the level of experience the data are established and there is the functional specialty research. On the level of understanding the data are understood and there is the functional specialty interpretation. On the level of judgment the facts are established and there is the functional specialty history. On the level of deliberation there is decided what is to be done with the facts—to become authentic or inauthentic—and there is the functional specialty dialectic. This completes the mediating phase. The mediated phase begins with the thematization of the dialectic and the result is the functional specialty foundations. Foundations is achieved on the level of decision or deliberation and in this manner it provides the horizon in which doctrine is apprehended. On the level of judgment the facts of the thematized dialectic, foundations, is established and the result is the functional specialty doctrines. On the level of understanding the doctrines are understood and the result is the functional specialty systematics. On the level of experience the understood doctrines are communicated and made experience for others. This results in the last of the functional specialties—communications.

In explicating each of the functional specialties Lonergan takes great pains to emphasize the proper openness and proper function of each specialty. The openness seems an assurance of a creative, on-going theology. The proper function seems an assurance that any revision in the theology will be an unfolding of the truths of theology. This unfolding may be occasioned by further relevant questions brought on by entry into a new horizon.

Like all of Lonergan's works *Method in Theology* makes exhausting demands on those who would study it. Page after page, one wages an internal battle as to the validity of the transcendental method. Lonergan maintains that all one need do to appropriate the transcendental method is to heighten "one's consciousness by objectifying it" (p. 14) and he also maintains that controversies arise "when intellectual conversion is lacking" (p. 114). This reviewer is reminded of the sociologist who maintains that we are moving towards a sexuality that is bereft of concupiscence and compulsion. His reply to those who disagree with him is that they reveal their own sexual immaturity. Yet the question still looms large on my horizon: Does the transdendental method leave me in solipsism, or am I left in solipsism because I am insufficiently attentive, insufficiently intelligent, insufficiently reasonable, and insufficiently responsible?

Lonergan's book is not without its delights. In an age when one's faith has to withstand the abrasions of theologians setting themselves up in opoosition to the Church and the Holy Father, and the abrasion of widespread priestly defection, Lonergan's work stands out like the proverbial lamp. He seems to be a theologian who is truly in love with his God and a theologian who knows that in his theologizing he stands on the shoulders of giants.

BOOKS RECEIVED

Kreyche, Robert J., *The Betrayal of Wisdom*. Staten Island, N. Y.: Alba House, 1972. Pp. xii-237. Paper, $4.95.

Marthaler, Berard L., O.F.M.Conv., *Catechetics in Context: Notes and Commentary on the General Catechetical Directory of the Sacred Congregation for the Clergy*. Huntington, Ind.: Our Sunday Visitor Press, 1973. Pp. xxxi-293. Paper, $4.95; Cloth, $7.95.

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the February issue of THE CORD were drawn by Brother Thomas J. Kornacki, O.F.M., a novice member of Holy Name Province.

The M. A. Degree Program in Franciscan Studies

The M. A. Degree Program
in Franciscan Studies

given by

THE FRANCISCAN INSTITUTE
of
St. Bonaventure University

June 25 — August 3, 1973

Offered Summer 1973

FI 501 Sources for Franciscan Studies
Fr. Ignatius Brady, O.F.M., Ph. D.

FI 503 Early Franciscan Texts
Fr. Conrad Harkins, O.F.M., M.S.L.

FI 511 Medieval Latin
Dr. Malcolm Wallace, Ph.D.

FI 524 Theology of Christ according to Franciscan Masters
Fr. Gabriel Scarfia, O.FM., S.T.D.

This program has been registered and approved by the New York State Education Department. For further information, write to

THE GRADUATE OFFICE
St. Bonaventure University
St. Bonaventure, N.Y. 14778

the CORD

March, 1973 Vol. XXIII, No. 3

CONTENTS

IS PENANCE ONLY METANOIA? 66
Editorial

THE DAY OF MY LIFE 67
Sister Barbara Marie, O.S.F.

CATHOLIC PENTECOSTALISM 68
Peter Chepaitis, O.F.M.

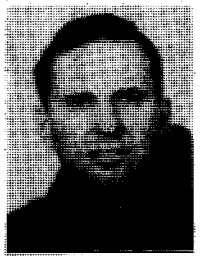
CANTICLE TO BROTHER FRANCIS 82
Sister M. Thaddeus Thom, O.S.F.

NOVA ET VETERA 83
Compiled by Romano S. Almagno, O.F.M.

BUT I HAVE CALLED YOU FRIENDS 85
Mother Mary Francis, P.C.C.

BOOK REVIEWS 93

the CORD is a monthly review devoted to Franciscan spirituality and published by the Franciscan Institute of St. Bonaventure University. Editorial Offices: Siena College Friary, Loudonville, N. Y. 12211. Editor: Michael D. Meilach, O.F.M.; Associate Editor: Julian A. Davies, O.F.M. Business and Circulation Office: The Franciscan Institute, St. Bonaventure, N.Y. 14778. Business Manager: Mrs. Joseph Cucchiaro. Second class postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing offices. Subscription rates: $3.00 a year; 30 cents a copy.



EDITORIAL

Is Penance Only Metanoia?

Saint Francis begins his Testament by speaking of the time when he began to "do penance." Those who prepared to profess his Rule up until recently similarly gave as an important reason for their promise "doing penance." And Christians everywhere recited an act of sorrow which included reference to "doing penance." Scriptural research has opened to us the depths of commitment involved in those simple words. Radical conversion, complete change of heart, is what John and Jesus summoned their disciples to, and what Francis and his followers have promised, and what all Christians should have been meaning by the Act of Contrition.

What has been overlooked in this new emphasis, is that a change of heart needs to express itself tangibly. Lovers kiss and make up; friends *don't* bring up again topics of conversation that they know have hurt; writers *publish* their thoughts; committees *charter* themselves. People who have radically changed their way of religious thinking by putting Christ first in their life have done things like fasting, giving up sleep, wearing uncomfortable clothes, living on the bare necessities, foregoing many forms of entertainment. The Lenten observance was designed to help the Christian community give expression to the inner change of heart professed by each member at Baptism.

But not only that. A change of heart needs to be *maintained.* Outward performance nourishes and supports inner conviction. Love dies where kisses stop; friendship withers when communication breaks off; authors who don't write lose their charism; committees without an organizational structure fade away. And so a religious conversion needs to be kept vital by

outward acts which express not only the turning to God which is involved, but also the turning from sin.

The Church does ask us to abstain on the Fridays of Lent, and does recommend that we deny ourselves food, or drink, or travel, or entertainment, or comfort. Saint Francis wrote a Rule which exacts of his followers some of these "penances." An almost pathological horror of externals, however, seems to have caught on in many Franciscan communities and left a void that many individuals feel keenly. Our new Constitutions do direct that House Chapters specify the modes of "doing penance." Regardless of our own community's activity (or inactivity) in this matter, each one of us owes it to himself, particularly in this Lenten season, to express *outwardly* that inner attachment to Christ and separation from sin that he professed in baptism and re-professed in taking vows.

F. Julian Davis ofm

The Day of My Life

At the dawn of my life You were there
But I did not know You.
During the morn of my life I met You
And loved You.
At noon I thirsted for You
And tasted Your sweetness.
As the day wore on I forgot You
In mundane duties and pleasures.
In the weariness of the evening I remembered
And found peace in Your Presence.
As the night wears on I long for You
For I know when a new day dawns
I will behold Your Face forever.

Sister Barbara Marie, O.S.F.

Catholic Pentecostalism

Theological and Pastoral Evaluation

Peter Chepaitis, O.F.M.

In the two previous articles of this series, we saw the roots of the Catholic Pentecostal Movement and the reactions to which it has given rise. Here I would like to offer some personal evaluative reflections on several salient aspects of the Movement and its doctrinal positions.

Baptism in the Holy Spirit

The central experience of Pentecostal spirituality, common to all its manifestations, is called Baptism in or of the Holy Spirit. The phenomenon has already been described in broad terms; now a few words about its theological roots and contemporary interpretations are in order.

Baptism in the Holy Spirit is the experience which crystallizes and initiates the newness of life Pentecostals profess to experience. Dorothy Ranaghan writes,

> The baptism in the Holy Spirit is a "pentecostal experience" in the sense that it calls forth, it sends forth an individual with a newness and empowering of the Spirit in the same way that the first apostles were sent forth.... As the body of Christ, she [the Church] has already received all the gifts and fruits of the Holy Spirit. What this charismatic renewal seeks to do through prayer and by trusting in the word of God is to actualize in a concrete living way what the Christian people have already received.[1]

The key words are "newness" and "empowering," because the experience, as Catholic interpreters describe it, is the gift of power to make real in a new way the already given reality of the Holy Spirit. The Spirit is communicated to the Christian in sacramental baptism and confirmation. Baptism in the Holy Spirit actualizes the power of this awesome gift in a new way, without adding anything to the original gift.

[1] Dorothy Ranaghan, "Baptism in the Holy Spirit," in Kevin and Dorothy Ranaghan, eds., *As the Spirit Leads Us* (Paramus, N. J.: Paulist Press, 1971), pp. 7-8.

Father Peter Chepaitis, O.F.M., a member of Holy Name Province, holds a Master's Degree in Theology from the Washington Theological Coalition and is presently working towards a degree in Pastoral Liturgy at Notre Dame. In this final article on Catholic Pentecostalism, Father Peter presents some evaluative observations on the exposition which appeared in our January and February issues.

This precisely, is the locus of the theological problem of Classical Pentecostalism. Baptism in the Holy Spirit is considered to be *the* central experience of the Holy Spirit, a conversion experience undergone *later* than the first initiation into Christianity, and *more important* than "water baptism," which is disparaged. One writer traces this attitude to a strain within Christian tradition

> which holds that salvation, so far as it may be known in this life, is experienced in two stages: first, the event of becoming a Christian; then, as a later and distinct event, some special and distinctive operation or gift of the Holy Spirit.[2]

This tendency, of course, is not in itself divisive or heretical. The theology and practice of the sacrament of Confirmation is an example of an orthodox expression of it. The question is, can the pentecostal baptism in the Holy Spirit also be understood in such a way that it is within the living tradition of the Christian Church—specifically, the Roman Catholic communion? Donald Gelpi thinks so, and he gives some theological norms:

> "Spirit-baptism" is not a sacrament.
>
> [It] . . . has no official priestly minister; hence . . . does not enjoy the kind of efficacy which attends the sacramental prayers of the ordained ministers of Christ....
>
> From the standpoint of man, "Spirit-baptism" is essentially a prayer of petition made to God by the one seeking to be "baptized in the Spirit."

This prayer, he continues, presupposes repentance, commitment to learning docility to the Spirit of Christ through regular prayer, and receptivity to charismatic gifts. And finally, "from the standpoint of God, 'Spirit-baptism' is the divine response to such a prayer."[3]

With these and several other norms listed in the same summary, Father Gelpi presents theological understanding of the Baptism in the Holy Spirit which should be acceptable to Roman Catholics. Indeed, as Kilian McDonnell comments, the Movement which places this experience at the center of its life, "is not a denomination, not a doctrine, but a spirituality, an experience, a way of life, which has a scriptural basis." And thus "it can fit into a Roman Catholic, a Lutheran, a Presbyterian context. Its central concern, once again, is fullness of life in the Holy Spirit and the exercise of all the gifts."[4]

[2] James J. G. Dunn, "Spirit-Baptism and Pentecostalism," *Scottish Journal of Theology* 23 (Nov., 1970), p. 397.

[3] Donald L. Gelpi, S.J., *Pentecostalism: A Theological Viewpoint* (Paramus, N.J.: Paulist Press Deus Books, 1971), pp. 183-85.

[4] Kilian McDonnell, O.S.B., "Catholic Pentecostalism: Problems in Evaluation," *Dialog* 9 (Winter, 1970), p. 42. Also published as a pamphlet by Dove Publications in Pecos, N.M. 87552.

Speaking in Tongues

The gift of tongues, or glossolalia, is in Pauline as well as contemporary Catholic thought low on the scale of gifts of the Holy Spirit. However, it has always been the distinguishing mark of Pentecostalism and still is the most talked about phenomenon even within the Classical Pentecostal churches.

One perspective for looking at glossolalia is the tension mentioned at the beginning of this paper, between God's concrete manifestation and the faith which makes the experience meaningful. A statement by the World Pentecostal Conference of 1952 makes the traditional stand of Classical Pentecostalism clear:

> Over and against all objections, the Pentecostal Movement affirms a baptism in the Holy Sprit accompanied, as at the beginning, with scriptural evidence of speaking with other tongues. . . . Even if very few groups avoid dogmatism on tongues as the initial evidence, the whole Movement is unanimous in affirming that baptism in the Holy Spirit is marked by an immediate, supernatural manifestation of the senses.[5]

Dunn comments that Pentecostals have rediscovered the Spirit as an experience and that this is a doctrine that most Christians admit theologically as well as ritually. But, he writes,

> many Pentecostals have gone much too far . . . exalting experience above everything else, demonstrating a painfully smug spiritual superiority complex, with some claiming to be recipients of new revelation which has binding authority on others.[6]

This experience is most often concretized, in both neo-pentecostal, Catholic as well as Classical groups.

The Catholic commentators on this gift have written clearly and intelligently, for the most part. None of them requires it as the central evidence of the Baptism of the Holy Spirit. Edward O'Connor calls tongues a gift of prayer, rather than of communication, and he cites several advantages to receiving this gift:

> 1. It is effective in raising hearts to God.
> 2. It can rid a person of depression and counteract distractions.
> 3. It can be a way of praying for those whose needs are complex or unknown.
> 4. It is a most adequate expression for praise.[7]

Josephine Ford is the most prolific writer on this subject among Catholic Pentecostals. She possesses it herself, and has it under her control. Her description is worth quoting at length, since her theology is nuanced by experience and tempered by suffering:

[5] Prudencio Damboriena, S.J., *Tongues as of Fire* (Washington, D.C.: Corpus Books, 1969), p. 103.

[6] Dunn, p. 407.

[7] Edward D. O'Connor, C.S.C., *The Pentecostal Movement in the Catholic Church* (Notre Dame, Ind.: Ave Maria Press, 1971), p. 125.

> The gift of tongues is essentially a gift of prayer, especially of praise and love. Usually the mind is not active but the prayer is one of simple, loving regard—often accompanied by the experience of God's presence. To see why the gift of tongues may be productive of "touches of infused contemplation" and contribute to the building up of spiritual characteristics, one may measure the constructive power of love in the gift of tongues against the destructive, demolishing power of the tongue.[8]

We may conclude, then, that this particular modality of experiencing the Holy Spirit can be a valid one. The norm in this regard, usually followed by Catholics, has been articulated thus:

> In the matter of "Spirit-baptism" it is dangerous and misleading to demand that the divine response be the gift of tongues, just as it is dangerous and misleading to call the gift of tongues, which is the least of the gifts, the "fullness of the Spirit."[9]
>
> [Tongues] like the other gifts, has its generic purpose to render a man more docile to the Spirit of Christ and hence more like Jesus, the Spirit-filled Messiah.
>
> More specifically, glossolalia is a gift of prayer. As a gift, therefore, its specific purpose is to render an individual more docile to the Spirit in prayer.[10]

Faith v. Evidence

There have been several scientific studies done on the phenomenon of glossolalia, and there are explanations which make scientific and psychological sense. This raises a radical question: Does scientific understanding of phenomena, whether medical, psychological or sociological, falsify specifically religious experience? What does it mean in terms of the religious experience which is at the heart of all types of Pentecostalism? First of all, what is religious experience? Basically, it is a relationship between two beings, between a self-conscious subject—man—and a "beyond" which cannot be grasped in knowledge but only submitted to in love, a love influenced by the hope that this "beyond" will not objectify man, but will also freely love. Mouroux's description of experience may be helpful here: it is the act "through which the person becomes aware of himself in relation to the world, himself, or God."[11]

My view of religious experience, then, involves self-awareness as well as a certain awareness of the divine, the beyond, the mystery, an awareness which does not pretend to possess the definitive truth. With William James, "I do fear to lose truth

[8] Josephine Massingberd Ford, "Towards a Theology of Speaking in Tongues," *Theological Studies* 32 (March, 1971), p. 23.

[9] Gelpi, p. 185.

[10] *Ibid.*, p. 227.

[11] Jean Mouroux, *The Christian Experience: An Introduction to a Theology*, trans. by G. Lamb (New York: Sheed & Ward, 1954), p. 11.

by this pretention to possess it already whole."[12] Abraham Heschel considers the universe to be an immense "allusion," referring to something (someone) beyond itself.[13]

If this is accepted, Pentecostal phenomena, like many Gospel miracles, can be understood in a sacramental way: as signs which often could have human explanations, but which, for the believer, nevertheless refer beyond themselves to divine reality. In this I reveal my conviction that human reality, epitomized by Jesus himself, can be seen in all its manifestations as related to God and can thus be a part of religious experience. Karl Rahner and others support this when they propose that divine causality is never direct. That is to say, God is not a competing cause on the same level as a human cause. God's work is carried on, and his plan realized through human causality, seen as sacramental. Jesus, as man, is the supreme sacrament of the encounter with God. Thus, men of our time are not being irreverent or agnostic in searching for what it means to be human. Distortions arise from not going deep enough and not seeing human experience as radically symbolic. As one author puts it, "Religious experience is not an esoteric phenomenon, bearing characteristics so peculiar as to render it capable of *a priori* determination, but a dimension of depth in one's experience in living."[14] Contemporary world views and theology situate religious experience in the context of a believing community. Our failure to be truly present to ourselves and to others, in a dimension of depth, may be the biggest reason for talk about God's absence. As one source puts it, "The task . . . is to rebuild the church as that part of the human community which visibly manifests the response to God on behalf of all mankind."[15]

Can the view of most Pentecostals—God's direct intervention, the church as separate from the world, man as possessed by the Spirit—be reconciled with the growing recognition of man's creative dignity and responsibility to "build up" the world? Can the Movement known as Pentecostalism, especially in its most recent forms, be really contemporary, or is it merely a regression? Insight into this question may be gained by viewing the matter from two perspectives: (1) the actual life of Pentecostal groups in some ways contradicts their "theology"; and (2) a theology of the Holy Spirit might help clarify the nature and necessity of the tension experienced in the question.

[12] William James, *The Varieties of Religious Experience* (New York: New American Library Mentor Books, 1958), p. 261.

[13] Abraham Heschel, *Man Is Not Alone: A Philosophy of Religion* (New York: Farrar, Strauss & Giroux, 1951), p. 43.

[14] Edward G. Bozzo, C.F.X., "Theology and Religious Experience," *Theological Studies* 31 (Sept., 1970), p. 435.

[15] *The Declaration of the Spirit Movement of the People of God, Century Twenty* (Chicago: Ecumenical Institution), p. 64.

First of all, the Movement answers real human needs and provides a strong faith-community support the individual in quest of holiness. Glossolalia and healing are both explainable in terms of human causality, especially in a communal context, even though to a person with faith they are real signs of the Spirit's presence. Tongues, in fact, has some very good psychological results, such as the release of tension caused by the expression and projection of subconscious conflict.[16]

Baptism in the Holy Spirit, accompanied by a sense of release and a joy in being possessed by the Spirit who has taken control of one's life, almost always takes place in a kind of "liturgy" which is a really "sacramental" experience in the sense that the praying community (or portion of it) does, in fact if not in theory have much to do with the experience of the power and presence of the Spirit.

"Praying over" someone, which seems almost magical, is actually explained by Dr. Ford and others as another form of petitionary prayer and could be better termed praying *with* someone.[17] The difference between this and our general experience of petitionary prayer may be seen in the perspective of the deep faith of the people and especially of the intensity of their presence *with* one another, a presence which is expressed physically (hands laid on one another), vocally (in normal prayer and glossolalia), and fraternally (the group always stays for a while with the person prayed over and allows him to share the experience).

[16] Cf. several articles in *Pastoral Psychology*, especially James N. Lapsley and John H. Simpson, "Speaking in Tongues: Token of Group Acceptance and Divine Approval," 15:144 (May, 1964), 48-55; and—Part II of the same study—"Speaking in Tongues: Infantile Babble or Song of the Self?" 15:146 (Sept., 1964), 16-24; also Bernard Grad, "Healing by the Laying on of Hands: Review of Experiments and Implications," 21:206 (Sept., 1970), 19-26.

[17] Josephine Massingberd Ford, *The Pentecostal Experience* (Paramus, N.J.: Paulist Press, 1970), p. 54.

There is some rejection of the ideal-real gap in the ideology of the Movement, thus making the "impossible" Christian ethic possible. There is a certain rigidity of belief structure (expressed in Catholic groups by the general conservatism of the members and the common pattern of much of the prayer), which supports the Movement—although it could also lead to exclusivism.

There is no such thing as an "anonymous Pentecostal," although there are varying degrees of commitment prior to reception of the baptism of the Spirit. Also supportive of the Movement in a very human way is some measure of opposition, which is attributed to Satan and related to the mission of the Movement to overcome the power of evil. The ideology of Pentecostalism, along with the experience of the Baptism in the Spirit, is actually very effective in the economic betterment of initiates, and this, in turn, supports the ideology of the Movement and indeed the Movement itself.[18]

Perhaps it is misleading to concentrate too much on the doctrine expressed by members of the Movement. It may be better to take Eric Hoffer's comment seriously in these times of confusion: "The effectiveness of a doctrine does not come from its meaning but from its certitude."[19]

Theology of the Spirit

A second way of looking at the tension between faith and evidence or between human, sacramental causality and divine, direct intervention, is in the context of a theology of the Holy Spirit. This is, of course, a very difficult thing to do at all, much less in the short space available here, since there are only the developing outlines of such a theology and, in the West, a long tradition of forgetfulness. Still, we must try.

An Eastern theologian notes that forgetfulness of the Holy Spirit has led men to search for an external criterion of truth.[20] This indicates that, paradoxically, one of the reasons for the development of Pentecostalism as it exists today (in particular its emphasis on glossolalia in the sects) could be a lack of understanding of the Holy Spirit and his activity through man. The great Eastern theologians look on the Spirit as a supreme mystery

> who effaces himself as a person before the created persons to whom he appropriates grace. The Spirit completes the mission of Christ and makes Him present in the unity of the one body, as well as in the multiplicity of the "brothers," who are anointed with Him as "christs" to be also sons of the Father.[21]

Thus the Spirit does not compete with man in any way, but reveals his indwelling in the freedom of the human person. This is why the Spirit must necessarily be a silent, hidden Person.[22] The tension between the Spirit's activity and the freedom of the human person or community is a radical one, since their relationship can never be seen in quantitative terms. It would seem, in fact, that the intensity of the presence and power of the Holy Spirit would increase with his self-effacement before the responsible freedom of man. The basic tension is the ancient one between God's sovereign activity and man's freedom, and it can be reconciled only in the mystery of Jesus Christ who combines both in his Person. To restrict the Spirit to some specific and concrete manifestation is to lessen man's freedom as well, and to turn enthusiasm into fanaticism. The Spirit, acting in the depths of human reality, allows man to be free. He acts where man is most really that existential openness to the transcendent, which contemporary theologians call essential to man. He inspires *faith*—i.e., a response in freedom and a commitment in at least partial darkness. Experience of the Holy Spirit, which is at the heart of Pentecostal spirituality, is always *human experience made meaningful by faith.*

A recent article situates the experience of the Holy Spirit in the life of a believer in the context of human creativity.[23] It is an attempt to relate the transcendent, faith-grasped activity of God in Christ through the Holy Spirit to human ways of experiencing that activity. Among the many theologies of the Holy Spirit and grace, the author distinguishes two major variations. The first is that the Spirit's grace (self-communication) changes men at the level of their basic substratum, however that is conceptualized. The various activities, virtues, and gifts do not usually rise to the level of consciousness except in the case of saints. The second view is that the Spirit sensibly touches men, that this is an experience which is open to all believers who are ready to cultivate a sensitivi-

[18] Luther P. Gerlach and Virginia H. Hine, "Five Factors Crucial to the Growth and Spread of a Modern Religious Movement," *Journal for the Scientific Study of Religion* 7 (Spring, 1968), p. 31.

[19] Eric Hoffer, *The True Believer* (New York: Harper & Row, 1951), p. 76, cited by Gerlach and Hine, p. 34.

[20] Thomas Hopko, "Holy Spirit in Orthodox Theology and Life," *Commonweal* 89:6 (Nov. 8, 1968), p. 189.

[21] *Ibid.*, p. 187.

[22] *Ibid.*, p. 186.

[23] Matthias Neuman, O.S.B., "The Action of the Holy Spirit in the Individual Believer: Perspectives from Christian Spirituality and Theology," *Cistercian Studies* 7:1 (1972), pp. 33-62. This is an excellent and readable attempt to formulate a contemporary theology of the Holy Spirit, with specific reference to the monastic tradition and the Pentecostal experience.

ty to it. These latter theologies also "recognize the possibility of the Spirit conveying a positive, individual command, and the obligation of response."[24] The author asserts that "within definable human phenomena there is a valid possibility of the Spirit's action," and he supports his assertion historically by describing the monastic spirituality and showing

> that the charismatic spiritualities of Catholic Pentecostalism and Monasticism operate on precisely such an experiential conviction of the Holy Spirit's spontaneous, personal, felt activities.[25]

He describes the theological and cultural categories which Saint Paul, Saint Thomas Aquinas, and the more modern thinkers, Victor White and Lindsay Dewar have used to understand the Holy Spirit's action. Then he presents his own theological anthropology:

> My suggestion is that Christian believers today may understand and discover the Spirit's action in striking fashion through an assimilation and theological development of the psychological and cultural categories of human creativity, and that in this realm the fundamental character of the Holy Spirit as creative, long confessed in Catholic liturgical tradition, may be grasped in full perspective. The Spirit's impulse touches men within the psychologically describable act of human "creating." So in an expanding of this process one would be providing means for elaborating a basic theology of the Holy Spirit.[26]

The author keeps intact the tension between faith and experience, however, even in affirming that "the Holy Spirit acts in the believer through the modalities of human creativity." The gift—that is the Christ-promised gift of the Holy Spirit, is situated "in the open-endedness of man's creative nature," for it is here that lie "both the innate stretching toward Divine Creativity and Being and the particular assistance of the Realities' own interior impulse." Such an affirmation, he readily admits, is finally validated only by faith.[27] There is no absolute assurance that the experience is from the Holy Spirit, but rather these tests must be applied: results, the community, and the Christian experience of past generations. Yet even these cannot remove the element of risk which must accompany the Spirit, who acts to preserve and increase freedom rather than to provide certainty. Current practices of Pentecostal spirituality are subjected to this theology and "find viable explanation through parallel aspects of human creativity and by that very fact possess an openness to divine inspiration." In his clearest example of this, the author writes:

> The very central Pentecostal gift of the Baptism of the Holy Spirit is paralleled by the overwhelming human exhilaration of being close to the creative power and feeling its working within. As artists become almost ecstatic at an upsurge of creative force within them, so may Christians expect and realize the presence and guiding power of the Holy Spirit, the true creator. *"Veni, Creator Spiritus!"*[28]

[24] *Ibid.*, p. 46.
[25] *Ibid.*, p. 47.
[26] *Ibid.*, p. 53.
[27] *Ibid.*, p. 58.

Inevitable Tensions

A summary of the values and dangers of Pentecostal spirituality might provide a good framework for evaluating the Catholic Movement. The Catholic commentators are careful to warn the Movement against moving in the direction of *divisive* enthusiasm, as opposed to creative enthusiasm. Knox's fascinating historical description is worth reading in this connection, and Gelpi's comparison of Gnosticism with divisive enthusiasm uses the older research to make a contemporary synthesis. Let us chart it thus:

Gnosticism	*Divisive Enthusiasm*
Reaction to the decay in Hellenistic religion.	Reaction to the corruption of an institutional church.
Turns the Hellenistic "cosmos" into an irrational prison of the human soul.	The body and matter became first of all a source of moral enslavement and corruption.
A man's inner light enables him to transcend an essentially meaningless cosmos.	Rational reflection is disparaged.
Gnosis lifted a man above the masses, freed him from their morality.	The "inner light" is opposed to the religious or political "power structure."
Rigorism or antinomianism or both were opposed to the sensuality of the masses.	Divisive enthusiasm has often been characterized by fundamentalism, antinomian morality and rigorism.[29]

Father Gelpi closes his reflections with the comment that "there are a number of factors in contemporary American life and culture which could, unless guarded against, lead to the Gnosticization of the Catholic Pentecostal Movement." He cites three factors. First, existentialism, which isolates a man in an absurd universe, leads him to seek exclusively inside himself for meaning and direction in his life. In the second place, the current romantic mood in this country, which is often individualistic and subjectivistic and displays a certain Puritanical propensity for

[28] *Ibid.*, p. 61.
[29] Gelpi, p. 199.

moral rigorism, tends almost necessarily to appeal to the "inner light" as opposed to any secular or religious institution. And finally, the very moral ideals revered as traditionally motivating the better aspects of our American life and culture predispose us to "enthusiastic forms of piety," as the two Great Awakenings testify. This fact

> should lead American Catholic Pentecostals to be cautious about appropriating uncritically the patterns of thought and worship which typify not only evangelical and Pentecostal Protestantism but our secularized "American way of life."[30]

Still, the warning has the affirmative, constructive purpose of preserving the value of creative enthusiasm, as opposed to the divisive sort. Always keeping this value in tension with the values of institutional, sacramental religion, Father Gelpi asserts that they must exist together in a community guided by the Pauline norms for charisms, all of which work together for the building up of the one body. In fact, he warns against exalting unduly the opposite pole in this spiritual dialectic; noting that American Catholicism has been inclined to stress "institutional and charismatic piety," he continues:

> To assume that these traditional forms of piety are completely incompatible with other forms of Pentecostal worship is to fall victim to the same factionalistic blunder as the divisive enthusiast. But it is to do so in the name of divisive institutionalism rather than enthusiasm.[31]

[30] *Ibid.*, pp. 206-07.

Concluding Observations

In these concluding paragraphs, I would like to attempt a concise formulation of my own personal reactions to the Pentecostal phenomenon. First of all, it seems to me that the greatest value the Movement has brought to contemporary consciousness is the reality, possibility, and even necessity of religious experience for every man, and not only for the mystic or the great saint. This experience is articulated in a community context, supportive of faith and fostering mutual love among its members. In this community, all are involved in some way, and there is no such thing as a spectator at worship. Worship, as a matter of fact, is a support for and an effective method of evangelism. People who have come merely as curious onlookers have testified to being drawn to real conversion by their contact with the praying community. The Movement is an attempt to return to the sources of Christianity and to recapture some of the purity of the first Christians.

The Movement makes it clear that no Christian life is possible without conversion and commitment. Real change seems to have been effected in the lives of many people—change as drastic as the rehabilitation of drug addicts and the conversion of whole gangs of New York City delinquents.[32] Many people have been made really concerned about witnessing and doing good, and so make visible the presence and power of the Holy Spirit in the world.

Finally, a badly needed emphasis on the Holy Spirit is provided by the Movement, as well as an impetus for development of a real theology of the Holy Spirit. The fact that the Movement is originally and typically American can also be of value in reflecting on the form religion tends to take in this culture. All these values apply to the Movement as a whole, and have emerged in the Catholic tradition as well, although the emphasis on some aspects is different and the expression is in terms of an American *Catholic* cultural experience. The relationship between the Classical expression of Pentecostalism and its characteristics in the Catholic Movement have already been discussed. These differences may all be related to the self-image of the Catholic Pentecostals as a renewal movement, a devotional movement, actually, within the institutional Church, and sharing that Church's deepest dynamic movements to holiness and to the coming Kingdom.

All these values, however, are in tension with other values, and

[31] *Ibid.*, p. 208.

[32] Cf. David Wilkerson, *The Cross and the Switchblade* (New York: Pyramid Publications, 1963).

the exaltation of any of them to the exclusion of their counterparts is bound to be destructive. Religious experience can be and has been exalted to the degree that faith is made almost unnecessary. (This seems to be a danger with glossolalia, as the most unmistakable manifestation of a pentecostal religious experience.) The mutual love and concern can *remain* in the local community or prayer group, reinforcing a self-concept of a pure, elite "in-group" with little relation or concern for the "sinners" outside except to convert them. Scripture is the basis for the Movement, but it can be distorted to prove anything if it is interpreted fundamentalistically and read selectively. There is great concern for the experience of conversion, but this can lead to forgetfulness of the maintaining of this first fervor. Finally, the very strong belief in the presence and power of the Holy Spirit can obscure the fact that He works through the freedom of man who is responsible for building a new world—moved, it is true, by the Spirit but no less responsible to answer his call actively and freely.

These values do not make the Catholic Pentecostal Movement a new messianism, as some writers seem to hint. Neither do its negative tendencies call for immediate condemnation, as the Catholic hierarchy perceptively observed. The tension between faith and experience is evident, however, and should always remain evident, or something of the meaning of the Incarnation will have been lost.

Each Catholic who is involved in the building up of the Church has to make some response to this Movement. My own conviction is that all who are ministers of the Gospel or are preparing to assume that ministry have to take the Catholic Pentecostal Movement seriously so that they can keep a movement of enthusiasm which has great potential for good from becoming another fanatical sect of the "pure" which can only be destructive.

The Pentecostal Movement in the Catholic Church in the U. S. A.

Report to the N.C.C.B. by Bishop Alexander Zaleski

Beginning in 1967, the so-called Pentecostal Movement has spread among our Catholic faithful. It has attracted especially college students. This report will restrict itself to the phenomenon among Catholics. It does not intend to treat classic Pentecostalism as it appears in certain Protestant ecclesial communities.

In the Catholic Church the reaction to this movement seems to be one of caution and somewhat unhappy. Judgements are often based on superficial knowledge. It seems to be too soon to draw definitive conclusions regarding the phenomenon and more scholarly research is needed. For one reason or another the understanding of this movement is colored by emotionalism. For this there is some historical justification and we live with a suspicion of unusual religious experience. We are also face to face with socially somewhat unacceptable norms of religious behavior. It should be kept in mind that this phenomenon is not a movement in the full sense of the word. It has no national structure and each individual prayer meeting may differ from another.

Many would prefer to speak of it as a charismatic renewal. In calling it a Pentecostal Movement we must be careful to disassociate it from classic Pentecostalism as it appears in Protestant denominations, such as the Assemblies of God, the United Pentecostal Church, and others. The Pentecostal Movement in the Catholic Church is not the acceptance of the ideology or practices of any denomination, but likes to consider itself a renewal in the spirit of the first Pentecost. It would be an error to suppose that the emotional, demonstrative style of prayer characteristic of the Protestant denominations have been adopted by Catholic Pentecostals. The Catholic prayer groups tend to be quiet and somewhat reserved. It is true that in some cases it has attracted emotionally unstable people. Those who come with such a disposition usually do not continue. Participants in these prayer meetings can also exclude them. In this they are not always successful.

It must be admitted that theologically the movement has legitimate reasons for existence. It has a strong biblical basis. It would be difficult to inhibit the working of the Spirit which manifested itself so abundantly in the early Church. The participants in the Catholic Pentecostal Movement claim that they receive certain charismatic gifts. Admittedly, there have been abuses, but the cure is not a denial of their existence but their proper use. We still need further research on the matter of charismatic gifts. Certainly, the recent Vatican Council presumes that the Spirit is active continuously in the Church.

Perhaps our most prudent way to judge the validity of the claims of the Pentecostal Movement is to observe the effects on those who participate in the prayer meetings. There are many indications that this participation leads to a better understanding of the role the Christian plays in the Church. Many have experienced progress in their spiritual life. They are attracted to the reading of the Scriptures and a deeper understanding of their faith. They seem to grow in their attachment to certain established devotional patterns such as devotion to the Real Presence and the Rosary.

It is the conclusion of the Committee on Doctrine that the movement should at this point not be inhibited but allowed to develop. Certain cautions, however, must be expressed. Proper supervision can be effectively exercised only if the Bishops keep in mind their pastoral responsibility to oversee and guide this movement in the Church. We must be on guard that they avoid the mistakes of classic Pentecostalism. It must be recognized that in our culture there is a tendency to substitute religious experience for religious doctrine. In practice we recommend that Bishops involve prudent priests to be associated with this movement. Such involvement and guidance would be welcomed by the Catholic Pentecostals.

Canticle to Brother Francis

Most High, all powerful, good Lord!
All praise is yours, all glory, all honor,
And all blessings.

All praise be yours, my Lord, through all that you have made,
And first my Lord, through Brother Francis
Who brings a rule of life; the light by which we live.

How exemplary is he, how perfect his observance!
Of You, most High, he bears the likeness.

All praise be yours, my Lord, through Sister Clare and
Brother Jacoba,
In whose great care our father rested
When eternity was near.

All praise be yours, my Lord, through Brothers Leo and Angelo,
Through whose great pen and voice
This canticle was learned.

All praise be yours, my Lord, through Brother Mountain,
La Verna by name,
On whose great heights the jewels of life were given.

All praise be yours, my Lord, through Brother Blindness,
Who transformed Francis into night that he might be
Imbedded with precious stars.

All praise be yours, my Lord, through Brother Bonaventure,
Whose works profound reflect the simple servant of God.
Happy those who understand
The love contained therein.

All praise be yours, my Lord, through Sister Joy of Spirit,
Woe to those who never feel her caress,
And blessing for those who knew her well.

Praise and bless my Lord, and give him thanks,
And serve him with great humility.

Sister M. Thaddeus Thom, O.S.F.

NOVA ET VETERA

Compiled by Romano S. Almagno, O.F.M.

Francis' Writings — A Short time ago, Kajetan Esser and Remy Oliger published *La Tradition Manuscrite des Opuscules de Saint François d'Assise: Préliminaires de l'édition critique* (Rome, Institut Historique O.F.M. Cap., 1972, 161 pp.). This work, the result of the investigations of the Commission, headed by Kajetan Esser, preparing the new critical edition of Francis' writings, is a study of the codices used by them for the forthcoming critical edition. Within the near future, we can expect (from Kajetan Esser and his *équipe*, who reside here at the Fraternity's International Research Centre) the new critical edition and an important commentary on Francis' writings. The aforementioned *Tradition Manuscrite* is of tremendous importance to modern Franciscan scholarship and, hopefully, there will be copies in every major Franciscan library in the United States. Copies can be ordered through the Libreria Antonianum, Via Merulana 124, 00185 Roma, Italy.

Duns Scotus at Last — On May 4, 1972, the Sacred Congregation for the Causes of Saints issued a decree approving the writings and teachings of John Duns Scotus. This decree brought an end to the centuries-old dispute concerning Scotus' theological and philosophical orthodoxy; and it comes, of course, as a direct consequence of Vatican II, which admitted the pluralism of theological thought within the unity of Christian doctrine. It also means that the greatest obstacle to Scotus' canonization has been removed. All of this is, of course, due to the hard work and ceaseless efforts of the members of the Scotistic Commission, especially its director Karl Balič, who continue to publish the critical edition of the Subtle Doctor's writings and further the understanding of his life and thought.

Bonaventure Centenary — On July 15, 1274, Saint Bonaventure, greatest of Franciscan theologians and one of the greatest Doctors of the Church, died during the Council of Lyons. The Seventh Centenary of his death will be remembered on July 15, 1974. To mark this occasion, the research scholars of the Fraternity's International Research Centre intend to publish (under the direction of Jacques Guy Bougerol—cf. our article "From the Pilot's Seat—an Exclusive Interview Jacques Guy Bougerol, O.F.M., with Romano Stephen Almagno, O.F.M." THE CORD 21 [1971], 364-71) a Centenary Volume in five parts. This will be a veritable encyclopedia of Bonaventurian Studies containing contributions in English, French, German, Italian, Portuguese and Spanish. Each article will be accompanied by a summary in Latin. The first part is

Father Romano Stephen Almagno, a frequent contributor to our pages, is research scholar and librarian at the Collegio S. Bonaventura, International Franciscan Research Centre, at Grottaferrata-Roma, Italy.

devoted to the iconography of Saint Bonaventure. It contains colored as well as black and white reproductions and is the work of an expert, the late Francesco Petrangeli Papini. Three further parts (tomes) are devoted to the life, the work, and the teaching of the Seraphic Doctor. Here some of the contributors are J.A.W. Bennet (Cambridge), D. Connell (Dublin), Theodore Crowley (Belfast), Dec. L. Douie (Oxford), E. I. J. Rosenthal (Cambridge), W. Ullmann (Cambridge), Ignatius Brady (Rome), J. B. Chethimattan (Fordham), E. H. Cousins (Fordham), J. Reilly (Yale), J. Chatillon (Paris), Ph. Delhaye (Louvain), M. Schmaus (München), J. Legowicz (Warszawa), etc. The fifth part consists of a complete bibliography of Saint Bonaventure and Bonaventurian studies, with elaborate indices and tables. Until February 28, 1973, subscribers are being offered the Centenary Volume at a specially reduced price. They will receive the first part in March, 1973, and the others will follow in 1973 and 1974. The *Council on the Study of Religion* is sole agent-distributor for the United States and English-Speaking Canada. All requests should be sent to *Council on the Study of Religion*, Waterloo Lutheran University, 75 University Avenue West, Waterloo, Ontario, Canada. Or phone: 519-884-7300.

Roger Bacon — Dr. Malachi Martin, author of the controversial *Three Popes and the Cardinal*, has published an interesting, if equally controversial, article entitled "The Insignificant Cry of Roger Bacon." Cf. *Intellectual Digest* for August, 1972, pp. 52-55.

Reader's Digest, Franciscan — There has recently appeared a "Reader's Digest of Franciscan Literature," all translated into Spanish. *Selecciones de Franciscanismo* is, as its title indicates, a collection, selection, and at times a digest of the better and more important articles written on Franciscan subjects. The founder and director of this new Franciscan periodical is Joaquin M. Beltran, minister provincial of Valencia. With the demands of the Spanish Apostolate in the United States and the need for good sermon material, etc., this periodical might prove very useful to many American friars. For subscription or further information, please write: PP. Franciscanos, 4 Valencia, Spain.

Viet Nam, Franciscan Scene — Gabriel-M. Porté, minister provincial of Paris, visited Viet Nam last year, just after the General Chapter of Medellin. He had been invited by Father Agnellus Dinh, Vicar of the Viet Nam Vicariate, founded in 1928. Father Gabriel spent fifteen days there visiting, especially our friars, and upon his return he published his impressions in *Allégresse (Bulletin de la Communauté des Tertiares malades*, 10 Rue du Royaume, 91 Bures S. Yvette) in January, 1972. The text has been digested and published in the June 29, 1972, issue of *Fraternitas* (pp. 56-60), available from the Curia Generalis O.F.M., Via S. Maria Mediatrice, 25, 00165 Roma, Italy. Father Gabriel-M. Porté has also published another report on his Viet Nam visit, in the May-June, 1972, issue of the easily accessible *Acta Ordinis Fratrum Minorum*.

But I Have Called You, Friends (John 15:15)

II

Mother Mary Francis, P.C.C.

You know the famous quotation from Blessed Giles of Assisi, the one I have spoken about and written about: that the greatest gift a person can have under heaven is to know how to live well with those with whom he dwells. Simple little statement! but it shows what a profound theologian Blessed Giles was. The grace to live well with those with whom he dwells.... Let us reflect on that.

How do we live well? To live well means to live fully, and that goes back again to helping the other person become the person God meant her to be and that she cannot be without the help of other people. So that is the point. If you live alone, you can build up a whole fantasy about yourself because you've never had the occasion to let other people help you discover who you are. And we all know that there are many times when they seem to be entirely too helpful! We are not always ready to recognize some of these things.

How much do we learn about ourselves from our reactions to other people! How many infelicitous reactions do we discover, things we'd much rather not know about ourselves! The little flares of irritability come up in us, the annoyances at other people's reactions to things, the whole dreary litany of other like things which you just might possibly know. But when we find out by this action and interaction with others what we are really like and what our own weaknesses are, we also learn what our strength is. We likewise discover in ourselves some beautiful reactions of compassion and understanding—sometimes even of patience—and we cannot discover these things alone.

You know the homely little tale often told about the hermit, the very holy hermit who had lived in the desert for years and years. He had no possessions, he fasted strictly, and he had

---

Mother Mary Francis, having concluded her two terms as Federal Abbess of the American Poor Clare Collettines, is now their First Federal Councilor. She is of course well known to all our readers as a contributor not only to our pages but to many prominent religious periodicals. Her very popular book, A Right to Be Merry, *is now going into a new printing.*

come to think, as I suppose one could easily be tempted to think if left to one's own unaided speculations, that he was a fair sort of fellow in God's eyes. But in his naiveté he brought this to God's attention. You remember how he reminded God that he was so detached from everything, how he was really living his life completely for God—and a few other points for God's edification. And the Lord informed the self-complacent hermit that he was more attached to the cat he had than the King of France was attached to all his possessions. It is my personal conclusion that the holy hermit must have been pretty well shaken by this divine observation.

Since we are not living as hermits, we have a lot of intermediaries to bring things to our attention. God doesn't have to appear and tell us, "Look, you're not cutting nearly so good a figure in my eyes as you seem to think you are." Also, there is a very heartening other side to that coin. Sometimes we may be cutting a far better figure in God's eyes than we think we are. And community life helps us to attain the consolation of realizing this side too. There are our clearer-eyed moments when we are willing to admit that we were at fault in a situation, when we see our sisters so patient with us. How much we can be moved by this compassion and this patience of other people! Have you never arrived at the heady conclusion, after realizing your great fault in a situation or a series of situations, and experienced the exuberance of the discovery that: look at what I am! This is how they see me. This is what I have done. And they still let me stay here! They still put up with me; they still even smile at me; they still act as if they don't mind having me around, but even seem to enjoy it. Well, dear sisters, if you have never experienced that, I hope that you soon will, because this is a wonderful discovery.

When we see our sisters react like this, we do get light on our own faults. We cannot, however, take too much of this light at one time. "I have many things to tell you, but you cannot bear them now" (Jn. 16:12). But as we become able to tolerate more such light, we also come to the realization of how much these other people who see our shoddiness, our loose edges, our sagginess, our dreariness day after day, love us. So we touch down on humility. And that is such a happy landing strip. It usually takes us much longer to see ourselves than it takes our sisters to see us; and, of course, this works for everyone. These other people who are around at my worst moments, because they are always around, do still love me. They do still want me. They are still interested in me. Well, this certainly gives us a new insight into God's love for us. If my sisters who are finite can still love me when they know me so well,

then what about the infinite God? They can love me only finitely, and they do. He can love me infinitely, and he does. So there are two sides to the coin of letting other people reveal us to ourselves. It isn't only a matter of seeing our deficiencies but of seeing how much we are still loved in spite of our deficiencies and maybe even because of them.

Now the last thread of these thought-skeins I want to throw out before we go into more detail on them is this realization of our potential. I touched on it at the beginning. If we do not love each sister with a love of friendship, in that same degree we are hindering her from being what God wants her to be. That is a large thought, and I want you to do some large thinking about it. It is too lazy an approach merely to examine a thought like this which is true, which is theologically valid, which is psychologically firm. You can admit it, affirm it, advert to it in passing, and then put it away, never making it practical, never working it into the fabric of your own daily lives.

We say that some people are lovable, but these are the people whom we have allowed to be lovable. Somewhere in one of our books I've given you an example of how the love of friendship even changes the loved one's physical appearance in our eyes. I remember writing about the example of bringing home a class picture when I was, I think, a sophomore in high school, and my mother commenting that a certain girl was "sweet, but so plain." I just couldn't take this in, because I loved this person so much. My mother knew that I did, and she was merely remarking that the girl was so much plainer than her sister. But I really had to think about this for a long while, because I'd always thought my mother had very good judgment and here she was making a perfectly ridiculous remark! For this girl was beautiful. It was obvious to me that this girl was beautiful. It took me some time to realize that my mother was looking at a face, and I was looking at a person that I loved. And she was physically beautiful to me because I loved her. It wasn't that I loved this person despite the fact that she wasn't pleasant to look at; it was that I loved her so much that I thought she was very pleasant to look at. It is love that educates our judgments.

Now, if we can do this even with physical features, we can do it with psychological features too. If we stop at the psychological minor facts about the other person, at the psychological moles and the emotion warts, then, yes, we will say: what a pity this person is so plain, so ugly, so homely. But it is your love that will make her beautiful. Your love that will make her lovable. And the only way that people can become loveable is by our loving them. After all, this is the only claim

that we have for being lovable. God has first loved us, and that is why we are lovable. We are beautiful because he loves us. Just cogitate on that again, please! We are beautiful in God's sight because he loves us; we are lovable in his sight because he loves us. And this is the solitary claim to lovableness that we have.

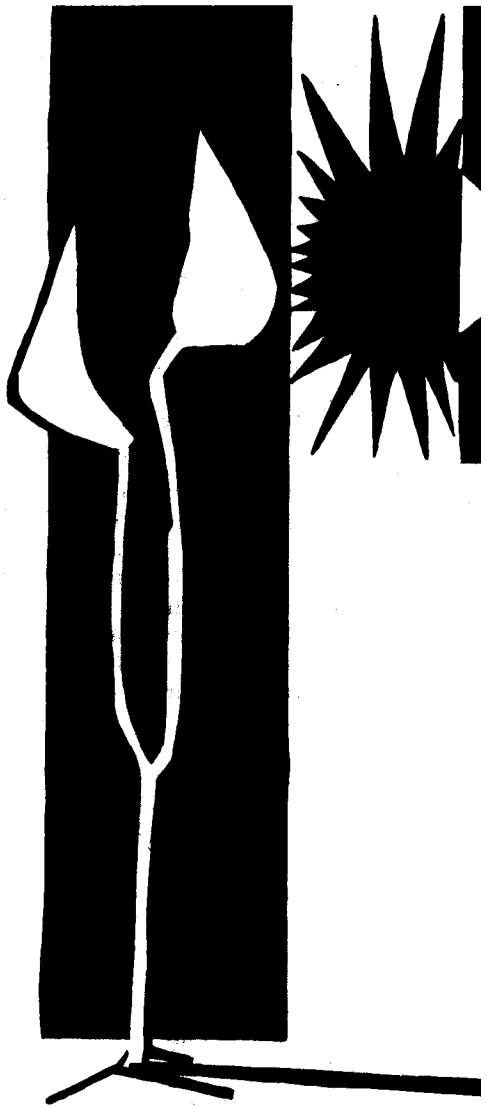
This certainly works on the human plane as well. What did our Lord mean when he said, "Love one another as I have loved you" (Jn. 13:34)? I *made* you lovable by loving you. If we had no book, then, no tape recorder, nothing else to meditate on for the rest of our lives, except "love one another as I have loved you," we wouldn't ever run out of material. And even on our death bed we would have to tell God to wait—we haven't finished our meditation.

If we were really to think profoundly about this, dear sisters, we would wake up. We are supposed to act toward one another as God acts. As I told you on Holy Thursday, we are not asked to be humanly great as the world judges greatness. No, we are just asked to be like God! It isn't that we are merely asked to overcome our faults, but we are invited to "be perfect as your heavenly Father is perfect" (Mt. 5:48). This is the kind of thought that God gives us. It leaves us reeling, but still it is the kind of thought that liberates us. It teaches us how to pray, how to be contemplatives. If you take this thought, these words that our Lord gave to us, you don't need much else. This is why, in the history of monasticism, we notice that the greatest contemplatives didn't need much else. They beheld the Word of truth.

Now you understand that I do not mean to belittle the place of the library. In fact, you well know how much importance I attach to it, to books, to tapes, all the rest. But I am saying that we already have this in essence. All the books that have ever been written on the spiritual life are simply trying to tell us something about what God has already told us in the Scriptures. As I've said before, what he said is so devastatingly simple that we need five hundred books to help us come, in our little complicated way, to understand what our Lord meant when he said, "Love one another as I have loved you." What he meant when he said, "By this [and by nothing else!] will all men know that you are my followers, that you love one another" (Jn. 13:35). So we are very indebted to the kind persons who write hundreds and hundreds of books so that we can come in our limping, complex way into some glimmer of the great dazzling light of our Lord's simple words.

It would be a terrible thing, wouldn't it, if we in the

cloister, who live the closest kind of community life in the Church, in society, were not helping one another to be lovable? You know from your own experience how you react when you feel that someone doesn't like you. If you have had this experience in the world (and who hasn't!), or even in religious life, that someone is registering disapproval of you, you tend to turn right in upon yourself or aggressively out upon the other. According to what type of personality you are, you will express your reaction in one way or another. Maybe you will pull your real self out of sight, like a turtle pulling its head in under its shell. And you will stay right there, instead of growing from this experience and out of it. To change our figure of speech, what would happen to a bud if, instead of putting out its petals as it matured, it got to be a tighter and tighter bud? You can't do that. A bud persisting in remaining a bud is doomed to die. It will wither and droop on the stem. You simply cannot stay a bud forever; you have got to put out your petals. Or, if you are a different type of personality you may become aggressive when you grow aware that someone does not seem to like you. Whose fault is this? Partly yours and partly the other person's.



You are never completely yourself unless you know yourself to be loved. I've said that before, and I shall say it again, because I attach very great importance to it. No one, and especially not a woman, can be fully herself except when she is loved.

I know a very touching story about the late Father Daniel Lord. I must have told some of you, for it moves me very much. Do any of you know him? Oh, he's too old, hmm? Well, he was not a very good writer. His books do not provide the best way to get to know him. He knew that he was a mediocre writer. He said: "I am not a literary man." But he was something much more important—a very wonderful person. I knew him fairly well. I worked with him, I was in some of his plays. This man, this holy Jesuit priest, was a most outgoing type of person. He was the never-knew-a-stranger type and always the center of action. Always where the action was, he more especially created the action. He *was* the action. And I think this man would have given anyone the impression that he was completely "established" socially.

Father Lord had a million friends. Youth ran after him like a pied piper. You would suppose this priest had no security problem. He was at home everywhere. But when he died, a very good friend of his let me know what Father Daniel Lord had confided to him. If Father came into a room and knew there was just one person there who didn't like him, then he could not be completely himself. And his friend said that Father Lord suffered keenly from knowing he was disliked by many people. Well, I knew that he was disliked by some. Any outstanding person is bound to be disliked by small persons. Our holy Father Francis said: "Pull down the cedars and maybe the little underbrush will show." But that such an immensely gifted man suffered so much from dislike is, I think, a classic example of the fact that no one is free from this. It is only that we see it more readily in the more reserved person, the more timid person. But it is perfectly normal to want to be loved. And everyone suffers from a lack of being loved. If we say to ourselves: I live for God! (which I do, of course) and I don't care what people think of me; it doesn't matter a bit to me—then we are liars, dear sisters, and the truth is not in us. Everyone loves to be loved.

It is sometimes said that we should not just tolerate one another, but really accept one another. That is not the way I would prefer you to think about "tolerate." This is a word, in company with other words, that has suffered so much from false connotations. It is a very beautiful word. "Tolerate" comes from

the Latin, "tollere," which is "to carry" or "to bear up" or "to bear the weight of." And we have come to use the word in a very supine sense. By saying that we tolerate people, we usually mean that we "put up with" people. And what really underlies that is something very patronizing, something very condescending. I, from my great height, will put up with this creature who is on a lower level. With the sweep of my vision I will try to overlook all the deficiencies in her. This is a frightful distortion of a very beautiful word, but I'm afraid that is the way the word is most often used. We say to a person, "Why aren't you more tolerant?" meaning, "Why don't you 'put up with' others better than you do?"

When we really look into the meaning of the word, I think we get a lot of food for meditation. For if we are really tolerating our sisters, then we should already be very well equipped for friendship with them. If we are truly tolerating them, we are really carrying them along, we are bearing them up, we are shouldering them in a sense and swinging them along. So, to tolerate one another is precisely what we should do, but not in the sense in which this is often unhappily understood.

We were talking about being accepted and how our attitude toward persons effects a change in that person. That is, it effects something that might not be visible to other people who do not love and understand that person. I have given you the little example of my girl friend whom I could not imagine another would not think beautiful, because I loved her so much that, of course, she had become beautiful to me. Now let's look at that from the other angle. If it is only when we love one another, really are friends with one another, that the true image of each of us can emerge, well, this already explains why there are so many caricatures in life, so many masks, so many false images.

You know, when I have to leave our enclosure and travel around the country on my visitations of our other monasteries, and I see what many women "outside" look like, what many people of both sexes look like, what their expressions are, I am struck so much by this sense of caricature. Too many women aren't feminine any more. They don't look like beautiful women any more; they look freakish. I think there is something more here than just the case of a cloistered nun obliged to wander on occasion out into "the world" who discovers new fashions and wrings her hands, thinking how strange people look. No, it isn't that at all. I am interested in new things. I don't expect people to wear the fashions they wore when I entered the cloister or the fashions they wore last year, for that matter. But this is something else.

It is not that people have changed "à la mode", you might say—just changed the style. No, there's something deeply wrong here. Why are men looking effeminate, and why have some women lost their femininity? What is underlying all this? Why are people afraid to look like themselves? Why all this false hair, tiers of eyelashes, and this clownish paint which is no longer what I think makeup was meant to be—something to enhance what is already there. Why has this travesty on makeup become instead something to distort, something which repels? Why are some women not willing to be feminine any more? Why are some men willing to look effeminate? Well, I think this goes deeply into the meaning of caricature.

This is what we can do, too, in a certain way, in a psychological sense. We haven't much area to do this in in the line of clothes, admittedly. Still less with makeup which we don't have at all. But we can do it in an even worse way. We can retreat from the image of ourselves which we either have never fully discovered because of not being loved enough, or which we are unwilling to recognize as our own image because it has been repudiated by others. I think that is rather important, that duality. We become unwilling to present our own image either because we do not recognize it because it has not been lovingly recognized by others; or, recognizing it, we deny it because it has been rejected by others.

Now, you know what a caricature is. It is usually effected by distorting a person's image through bringing out one feature at the expense of others. Caricature is sometimes amusing, sometimes cruel. But there is another meaning of caricature. This is the ludicrously poor imitation. And this is what we can do psychologically to ourselves and to others. We can present a ridiculously poor imitation of ourselves for one of the two reasons we just considered. Now, this is a big burden for us to take on, especially in community where we live so closely. Are we perhaps contributing to the creation of caricatures of our sisters? You know, we see this all the time. Not only in unfeminine styles, the false hair, the freakish modes and so on; but you see it in habits of behavior in people who are unwilling or afraid to face what they truly are.

Why do we see young girls trying to dress and act like fully grown women, and on the other end see ageing women trying desperately to look and act like young girls? We see that it is all upsidedown and each one becoming a caricature of herself because she is unwilling to be the person she really is and that she actually is at this time. These things appear externally, but there are patterns of behavior that are not so obvious but which are really rooted in this same thing. You find people who

are afraid, afraid not to be loved. These persons will become very cold and withdrawn. You hear about icy personalities. Often it is not a basic truth at all. This may be a very warm, affectionate person who is so afraid of not being accepted as herself that she has been lured into this sense of aloofness from people. She tells herself that it doesn't matter if they accept her or not. If she chooses to be withdrawn and aloof, then she doesn't run the risk of giving out her warmth and her love and possibly having it rejected.

You see how people who feel inferior do this sometimes. The people who suffer the most from inferiority complexes are often the most swaggering. Bold people are frequently those who feel second-rated, people who have not yet reached the bully stage but who are already arrogant. These are so often persons who are actually very unsure of themselves. Those who do not suffer from a sense of inferiority don't have the driving need to establish themselves. They can relax. Let's see now; I have jotted down several examples. Youth putting on age, age putting on youth, inferiority putting on swagger, fear putting on coldness. And all these things come from a lack of self-esteem, a lack of sureness about myself. Usually, almost always, this lack of self-esteem has been encouraged by others.

Book Reviews

The Gathering of the Ungifted: Toward a Dialogue on Christian Identity. By John C. Meagher. New York: Herder & Herder, 1972. Pp. 172. Cloth, $5.95.

Reviewed by Father John Marshall, O.F.M., Assistant Pastor at St. Leo's Church, Elmwood Park, N.J., and author of Conferences on the Our Father *and* By the Light of His Lamp *(The Franciscan Institute, 1967).*

I dipped into this book with misgivings and was not too far along when misapprehensions set in—then I concluded the chore with the judgment that my first prejudices were somewhat mistaken. I simply had not given the author the chance to write his piece.

My misgivings were grounded at the very outset on the title of the book—in particular, the jack-knifed word "ungifted." Its very negativity provoked my apprehensions, which soon jack-knifed themselves into misapprehensions. I had a difficult time in trying to arrive at a precise definition of the word and then apply that definition to a set of Christians of whom it was predicated. All this, of course, while acknowledging the

challenge that faces anyone who attempts to describe faith as lived and practiced in its purity, with compassion and without compromise.

To my enthusiastic appreciation and satisfaction I found the chapter headed "Tinkling Symbols" most rewarding. Of their very nature symbols are intriguing and lend themselves to an infinite explicitation of their content. Also to my delight was the chapter, "The Baltimore Cataclysm," with its outlooks and insights on the Church.

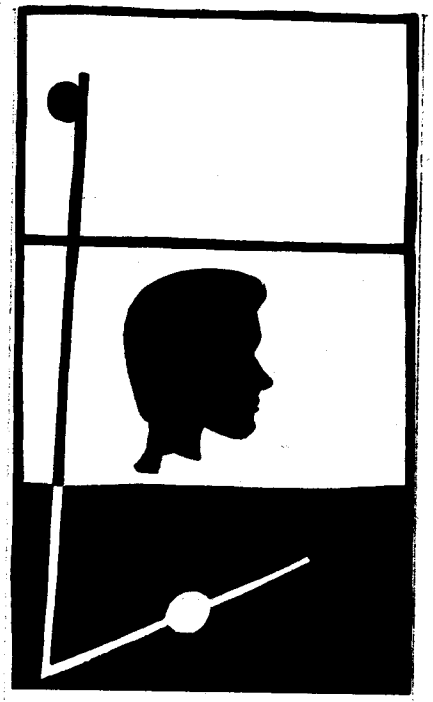
My final wish after setting the book aside with an inaudible "well done!" was the desire that the form or style had been different, after the clarity of an Andrew Greeley or Charles Curran. I felt that the style stifled the stuffing with paragraphs too long and too chatty and with words that were negatived not once but even twice.

Ungifted. The word itself would tend to place the lack of faith and its onus on the giver of the gift since we have no control over gifts. Our response to them, yes. And if so let's change the word, "ungifted." If one is ungifted, then how can he be held liable?

At any rate, with all apologies to the author, who knows more of what he is writing about than I mean to subject to criticism here, let me conclude on a duly positive note: A good book, a good buy, well worth the time and (at times) the effort.

Hope for the Flowers. Written and illustrated by Trina Paulus. Paramus, N.J.: Newman Press, 1972. Pp. 153. Cloth, $6.95; paper, $4.95.

Reviewed by Dennis Bizzoco, a student at Siena College, Loudonville, N. Y. Mr. Bizzoco, who does free-lance caricature work, includes



among his varied extra-curricular activities, dramatic work with the College's "Little Theater" group.

What is one's goal in life? How does one go about realizing it? Perennial almost to the point of banality when expressed abstractly, these questions burn today with a new immediacy and can in the concrete, individual case be almost insufferable. In a novel and lively format, Trina Paulus sets out to supply some fresh, attractive answers to these and other questions dealing with personal achievement, its fruits, the life-struggle to attain them, and the manner in which the individual goes about engaging in that life-struggle.

The author has skillfully woven an amusing, highly entertaining story of the lives of two caterpillars, and she has illustrated it with functional caricatures that add to the concreteness of the alternatives presented, in which one can achieve his goal in life. (There is, at the really fundamental level, only one viable "alternative," and so the author quite legitimately leaves little choice, here, to the reader.) The full range of human emotion—love, anxiety, fear—comes into play in this fine allegory about what is most real in life, this allegory "to the 'more' of life—the real revolution." As some of the more frenetic existentialist writing of our age testifies, all too many people feel that they have time only to *pose* this question of their ultimate destiny, and not sufficient time to reach any solid, reasonable conclusions. To such people as these, perhaps, more than to any other audience, *Hope for the Flowers* is addressed with all the simple charm—simple message, simple plot—of a children's nursery rhyme. The wary adult reader will quickly discern, beyond the intentionally "deceptive" externals, the profound truths so delicately ensconced.

"Except for those who have given up *completely* (and even they might secretly enjoy it)," everyone should find this book a rewarding and probably enlightening experience. Without a trace of oppressive didacticism, Trina Paulus exposes with uncanny precision what we all feel to be our ills. In a spirit of infectious faith, she proffers an appealing cure for those ills. And yet one discerns a certain respect in her writing for the tragic in human life, to which no abstract, rational answer can be considerately addressed.

Very rarely do we see caricatures used so as to do anything more than merely supplement the written word or reiterate what has already been said. In *Hope for the Flowers*, however, we see a careful and effective integration of the spoken word and the caricatures—something like what Richard Wagner tried to do when he supplemented the operatic form with that of the "music-drama." Each medium is used to its own best advantage to advance the book's plot-line. The simple style of these genuinely functional cartoons, moreover, being mostly impressionistic, enhances the mood appropriate for the passages illustrated.

It is worth pointing out that besides the inexpensive paperback edition, *Hope for the Flowers* comes in an elegant but only slightly more expensive version, cloth-bound and ideally suited for round-the-year giving. Its hope-filled message, expressed with gospel-like concreteness and simplicity, recommends it to those who have "lived," and perhaps even more so to those who may not yet have discovered the gracious abundance of the life that Christ came to give us.

A Book of Religious Verse. Edited by Helen Gardner. New York: Oxford University Press, 1972. Pp. 372. Cloth, $12.50.

Reviewed by Father Vianney M. Devlin, O.F.M., Ph.D. (University of London), Associate Professor of English and former Department Chairman, Siena College. Father Vianney spent two years of research at Oxford University, where he heard Dame Helen Gardner lecture.

Dame Helen Gardner, Merton Professor of English Literature at Oxford University, author of such notable and highly respected books as *The Art of T.S. Eliot, The Business of Criticism, Religion and Literature*, editor of *The Divine Poems* and

Elegies and Songs and Sonnets of John Donne, and of an important anthology, *The Metaphysical Poets*, has in this collection selected religious poems from all periods of English poetry, from the Anglo-Saxon "Dream of the Rood" to the works of living writers such as David Gascoyne and R. S. Thomas. This reviewer, while respecting Dame Helen's reputation as critic and teacher, asks himself: why such an anthology at such a price? There are other, cheaper collections of religious verse; and any collection is going to be selective anyway—so why put out an anthology at so prohibitive a price?

The word "anthology" comes from two Greek words, one meaning "flower" and the other "a gathering." The word suggests both variety and excellence. An anthologist chooses poems that represent to him or to her several kinds of the best poetry. Dame Helen's definition of a religious poem: "a poem concerned in some way with revelation and with man's response to it" (p. 7) also emphasizes the concept of commitment to that revelation, to "the awful shadow of some unseen Power," in Shelley's phrase. Dame Helen does not equate religious poetry with Christian poetry, although the majority of poems in her collection are Christian. Since a response to revelation may be positive or negative or uncertain, her definition allows her to include poems that refuse commitment or express doubt rather than affirmation. She also includes poems which satirize religious hypocrisy and "the corruption of religion, as a mask of self-interest" (p. 8).

And so it is interesting to find in this collection a poem by the seventeenth-century Puritan poet, Francis Quarles, reflecting upon the refusal of Puritan clergy to obey the Canons of 1604 which enjoined the wearing of surplices and copes, and the use of the sign of the cross in baptism (p. 117):

We have been silenced: Canons struck us dumb:
The great ones would not led us feed thy flock,
Unless we played the fools and wore a frock:
We were forbid unless we'ld yield to sign
And cross their brows—they say a mark of thine . . . .
("On Those That Deserve It")

together with Dame Edith Sitwell's famous poem, written during the London raids by enemy bombers in 1940, "Still Falls the Rain" (p. 310):

Still falls the Rain—
Still falls the Blood from the Starved Man's wounded Side:
He bears in his Heart all wounds,—those of the light that died,
The last faint spark
In the self-murdered heart, the wounds of the sad uncomprehending dark . . . .

and John Betjeman's droll poem "In Westminster Abbey" (p. 328):

Now I feel a little better,
What a treat to hear Thy Word,
Where the bones of leading statesmen,
Have so often been interr'd.
And now, dear Lord, I cannot wait
Because I have a luncheon date.

One cannot find fault with Dame Helen's selection. She was inspired to make it some years ago in response to a suggestion from T. S. Eliot and she uses her superb critical taste to choose among major and minor poets. Indluded in the collection are brief biographies of the poets, explanatory notes, and occasional glosses. Spelling and punctuation have been modernized.

For all of its merits, this reviewer still asks of this edition: "But at *that* price?"

BOOKS RECEIVED

Bauman, William, A., and Therese Randolph, R.S.M., *Together at Confirmation*. Notre Dame, Ind.: Ave Maria Press, 1973. Pp. 96. Paper, $1.50.

Bloom, Most Rev. Anthony, *God and Man*. Paramus, N.J.: Newman Press, 1971. Pp. 125. Cloth, $3.95.

Ellwood, Robert S., Jr., *Religious and Spiritual Groups in Modern America*. Englewood-Cliffs: Prentice Hall, 1973. Pp. xvi-334. Cloth, $8.95; paper, $3.95.

Kaufman, Gordon D., *God the Problem*. Cambridge: Harvard University Press, 1972. Pp. xx-276. Cloth, $10.00

Moran, Gabriel, *The Present Revelation: In Quest of Religious Foundations*. New York: Herder & Herder, 1973. Pp. 318. Cloth, $8.95.

Reuther, Rosemary, *Liberation Theology*. Paramus, N.J.: Paulist Press, 1972. Pp. vi-194. Paper, $3.95.

Sauro, Joan C.S.J., *Things Lost in Need of Finding: A Book of Parables and Prayers*. Paramus, N. J.: Paulist Press, 1973. Pp. 124. Paper, $2.75.

Sheerin, John B., C.S.P., *Peace, War, and the Young Catholic*. Paramus, N. J.: Paulist Deus Books, 1973. Pp. viii-109. Paper, $1.25.

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the March issue of THE CORD were drawn by Sister Marie Monica, O.S.F., of Pope John XXIII School, Portland, Oregon.

COVER AND ILLUSTRATION CREDITS

The cover for the April issue of THE CORD was drawn by Mr. John Lennon, a junior in the Franciscan Formation Program at Siena College. The illustrations 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*.

the CORD

April, 1973 Vol. XXIII, No. 4

CONTENTS

THE FOLLOWING OF CHRIST 98
Editorial

THE CIRCUS STORY 100
Megan McKenna

HIDDEN REALITIES 104
Sister Emmanuel Plunkett, O.S.F.

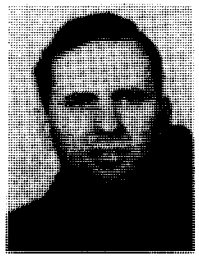
JOB, MY FRIEND 106
Sister Mary Seraphim, P.C.P.A.

BUT I HAVE CALLED YOU FRIENDS 112
Mother Mary Francis, P.C.C.

ELEMENTARY, MY DEAR CORINTHIANS 120
Robert J. Waywood, O.F.M.

BOOK REVIEW 121

the CORD is a monthly review devoted to Franciscan spirituality and published by the Franciscan Institute of St. Bonaventure University. Editorial Offices: Siena College Friary, Loudonville, N. Y. 12211. Editor: Michael D. Meilach, O.F.M.; Associate Editor: Julian A. Davies, O.F.M. Business and Circulation Office: The Franciscan Institute, St. Bonaventure, N.Y. 14778. Business Manager: Mrs. Joseph Cucchiaro. Second class postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing offices. Subscription rates: $3.00 a year; 30 cents a copy.



EDITORIAL

The Following of Christ

The Jesus people, the Jesus freaks, the devotees of Godspell and Jesus Christ Superstar can't all be wrong. The focus on the Person of Jesus in the contemporary media and therefore the contemporary consciousness is, we contend, a response to a (perhaps unconsciously) felt need—the need for a leader to look to as model of what we ought to be.

We may have well come full circle. For centuries Christians had learned from spiritual writers that the proficient in Christian living became more proficient by trying to imitate Christ in their daily lives. Then much of the spiritual literature of more recent vintage—particularly the 1960's—became more and more anthropocentric in emphasis, and frankly psychological goals were proposed to us.

The following of Christ as a model was thus usurped, evidently, by the call to self-fulfillment—growth, total humanness. Instead of the living, breathing Jesus whom Francis saw so clearly in the Scriptures and in the Church and her sacraments, we ourselves have become the object of our attention. We compare what we find as we view ourselves, with either some abstract pattern of perfection or some projection of our own desires for ourselves.

Perhaps some harm—some loss of interpersonal sensitivity, e.g., due to the legalistic observance of monastic silence—was caused by asking oneself, "Is this the kind of thing Jesus would

do if he were in my shoes?" (In all candor, though, it would seem that the loss involved is due more to a *mis*interpretation of Jesus' hypothetical course of action than to an insightful fidelity to the divine Model.) But the newer norm of asking, "Is this the kind of thing that *I* (being who and what *I* am) ought to do," brings with it its own foolishness—like vanity—and its own harm, like self-centeredness and lack of real religion.

Real religion is loyalty (among other things) and bears on another person—the Person of Christ. We have all met some awfully good persons in religion who were awfully unhappy. Is the unhappiness of the faithful not due in all too many cases to a distorted expectation of goodness as something expected *of themselves,* rather than something expected *by Christ?*

And we have all seen some good people opt out of religious life because they stopped believing that emptying oneself in Jesus' footsteps was what they had promised him. As Bloy has so well put it, "there are regions of the heart that pain alone can give reality to." Being a disciple means being able to endure pain; it means "hurting." Those who have set Christ before their eyes as their pattern know this concretely.

This month we commemorate the glorification of Jesus through his sufferings. The Easter Liturgy centers on Him who must be the center of our consciousness: Jesus Christ risen from the dead—alive and well, if you will—bearing the scars of what he endured. And not only alive and well, but summoning us to *follow* him—to do as he did for his sake. Then we can give a resounding *No* to the pertinent question often used by members of Alcoholics Anonymous: If you had to do it all over again, would you fall in love with yourself?

F. Julian Davies ofm

The Circus Story

A Fairytale for Franciscan Community

Megan McKenna

On a winter's day not too long ago the circus came to town. As they trouped into the city, they looked like any other circus clan. There was the barker, tall and big, with dancing blue eyes, loudly proclaiming the good news of their arrival. He led the way, watching the crowd as avidly as they listened to him. He didn't miss a thing—from the wide-eyed children dreaming of their first visit to the circus and visions of being a part of it all some day to the old children who were once again remembering—and being drawn back to their circus believing days without their even realizing it was happening.

Behind him came the balloon man, his hands full of limp balloons unfilled and waiting for their moment. Above him towered a forest of colors, splotches of fire and sun, and grass and wine against the sky. All bundled together and bumping into each other, the balloons danced their strange unordered steps in the wind, inviting you to learn its rhythms. He was tall too, but not at all like the barker. He was sunshined and yellowy with a candle in his eyes. He didn't shout his wares—he just let them wave and move to and fro in front of your eyes, baiting you to reach for one. You could tell from the way he held the balloons that he was gentle and mindful of the wind and how it played with each of his air-filled balls differently. And he waited for you to come forward and with his eyes asked you if you wanted a balloon.

Next came the trapeze artist. You could tell that was what he was. The way he walked and stood so tall, you knew he was a friend to the sky and high places. He was good at flying from one swinging bar to the other, but he was better at walking a tight-rope and balancing things and juggling many objects all at once. He loved to swing, to move through the air—alone, but with everyone near watching his every move, fearful that he fall, amazed at his daring and smoothness and sometimes envying his daring. People were afraid of him—they weren't used to living with one that spent most of his time in the sky and felt so at ease up there. On the ground he was almost awkward. He seemed too big and ungainly—like a bird that had to walk instead of fly. And he was quiet—he lived in the air and lived like a bird—soaring and coming to rest only to rise again.

The dark-haired fortune teller walked beside him. She almost didn't fit. Like most fortune tellers she was dressed wildly in bright colors that swirled around her. Her hair was tied in ribbons that stretched out behind her in the breeze and kept getting tangled in her hair. She was dark-eyed and searching the faces of all around her as if catching glimpses of their pasts and presents. She knew that many of them would come to her later—looking for their futures and answers to their questions, expecting fearfully to be told what was going to happen to them. She laughed at the people all around her as if she knew a secret they still didn't know. And she waited and watched and every once in a while darted over to the sidewalk to be near someone and to touch them gently. And then just as quickly she moved back into the group of moving people, following along and getting back into step.

Last of all came the clowns, all decked out in their costumes, and painted faces. There was one who was obviously new at the game. He wore no shoes and a bright orange outfit with brown and green ruffles. He had a fuzzy head of hair that hadn't grown wild yet like most clowns.' It was still tame and stayed in place. He talked with his hands, tracing words and signs in the air around him, that lingered like sky writing. Every once in a while he laughed and got caught up in the crowd pointing and reaching out to the group in the street, but usually he was serious and stayed close to the clowns, watching them and trying to see what they did and said. His intensity promised hope for the future, but he was definitely new at this.

There were all the usual people in a circus, the lion tamer, the man who let himself get shot out of a cannon, the bareback riders, the elephant trainers, the peanut sellers and the tent man. The animals pranced about in their cages excited and eager to get to their home for the night. For tomorrow they would be on parade not just for the morning like today, but all day people would come and go, looking at them and trying to figure out why they lived in the circus and wondering what it would be like to be part of the circus troupe and not just a visitor to it on rare occasions.

Miss Megan McKenna studied and taught in New York City and obtained her master's degree in theology from St. Paul's College, Washington D.C. She worked as a physics research assistant at Columbia University and has served in many editorial and administrative theological positions, including that of Executive Secretary for the Lonergan Congress in Florida, 1970-1971. She is now Editor at the Franciscan Communications Center in Los Angeles.

The morning after, early, they came looking for the best seats, eager to be reminded of all the other visits to the circus and still expecting it to be new all over again. They came with their children and nieces and nephews and grandmothers and grandfathers, little one and middle-aged one, all looking for the same thing—a day in the midst of wonder and delight being a child once again and delighting in playing games and pretending to be someone else and just soaking up all the myriad of people around them looking for the same things. The audience sparkled and sputtered, alive with all they saw around them. They were hemmed in, packed into a high-rising tent, situated around circles and stuck in-between booths and cages and buckets of water and pockets of people.

And then the band began to march. Then it was that people began to wonder. It had looked like an ordinary circus come to town, but this was different. Instead of sticking to their circles and walking around and around for all to see, they moved out and up into the rows of people and screaming kids, reaching out and pulling people by the hand and leading them down into the rings. Surprised, they followed—some even disappointed that they weren't asked and going down quickly after the others, hoping to be able to get inside the ring too. They got their faces painted and costumes to wear and a chance to choose where they wanted to go. They spread out, scattering to the fortune telling lady, to the lions and elephants, to the ropes that led upward and off to the balloon man to help him give away his gifts.

For a while they forgot it was just a day off, away from the office, that the house needed cleaning and the kids were misbehaving. School was forgotten in the melee of learning how to do a magic trick or soar on the trapeze and fall into the waiting arms of the net below them. The horses pranced with the feel of new riders, and the elephants graciously carried scores of people lazily around the tent. Children rolled in the sawdust, threw confetti in the air, and covered each other with wild, sticky wads of cotton candy. The drums rolled and the balloon man quietly watched while old

ladies and business men in starched stuffed shirts huffed and puffed blowing up his balloons. They danced with the fat lady and took turns at barking and shouting the wonders of the place to each other. They ate hot dogs and peanuts, feeding the shells to the elephants. They stuffed themselves, eating more than they usually did; but then they *did* lots more than they usually did. They played at being clowns, acting silly, tickling one another and outdoing themselves in dreaming up ideas to make people laugh. They forgot time and space and lived in the three-ringed circles with the tent wide open to the sky far above them.

And then night came upon the tent and its people. The darkness started to creep in through the cracks and tears in the tent, casting shadows on the faces and sending cool breezes through the people. It grew late. It was getting on towards darkness, and slowly they drifted off. They thought to themselves that the kids were getting sleepy and tired, and that tomorrow would be difficult because everyone would be grouchy. They remembered their jobs and their problems and all the things they hadn't done that day. They took their children by the hand and started off into the night away from the big tent. By morning only the circus troupe was left.

It was the same group that had walked into the town the day before and watched the jubilant people awaiting them. Now it was another morning, and it was time to move on. They too remembered that men can't take too much of mystery and play. They're not used to dreaming dreams and playing games and holding hands with people they've never touched before. Once again they were together and alone, and it was time to move on to the next town, to tickle the people into laughing and believing in mystery lands again.

And so the barker and the tightrope-walker and the balloon man, and the new clown and the fortune telling lady stood still and watched the tent man bring down the big tent slowly and methodically, as they had watched him do it many times before, and stood silent. They thought of the city and the uncircused people, and the tent-man led them in prayer that some day, when they least expected it, the people would remember the color and the music and the animals and the madmen that came to their town one day to tease them into being part of the circus.

And then they furtively and hopefully looked around to see if anyone watched their ritual. Catching sight of a stranger on the edge of the circle, they reached out to welcome him laughingly into the group. And with another one caught, the troupe moved on to go catching others unawares and surprising them into a new existence—that of being part of the circus, not just for a day, but for all days.

Hidden Realities

She said . . . .
What are those words
I do not know them.
Joy! what is that
or peace
or love?

What do I know about . . . .
Rustling leaves
Gurgling brook
Dappled sunshine . . . .
That is poetry.
I don't want to know!

Mankind! What's that?
Is it my husband . . . .
out of work—a drunkard?
Perhaps it's the landlord
impatient to evict my family?
Or is it the children who beat mine
because they are red and yellow
or black and white?

I'm human and I'm animal
I hate
I despair
I don't know what love is.
They tell me that he knew
What it was to be rejected . . . .
to be ridiculed . . . .
Yet he also knew how to love!

those rustling leaves,
the brook
the sunshine.
He knew their meaning . . .
He called them brother
and sister!

They say
that what he saw
in a leper
can be seen also
in a mountain.
I've never seen a mountain!
Perhaps it can also be seen
in the identical layers
of formidable flats.
I think I have felt it—
though I cannot say
what it is—
in a smile,
a gesture,
a touch . . .
Yes, I have felt it often
in tears.

Look at
this skyscraper
made of paper
layer upon layer
of identical boxes
piercing clouds
reaching heaven

Frustrated man—
confused tongues . . .
Please say
that we
are the ones
that Francis came to!

Sister Emmanuel Plunkett, O.S.F.

Job, My Friend

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

Violent in your speech, bold in your bitterness, Job, my friend, I reach out my hand to you. Across the span of centuries and covenants your burning questions still flame in the night skies of undeserved pain, unmerited suffering. You challenged the Most High with strokes of genius and the poetry of your lashing tongue haunts the world's secret heart. Why should the innocent suffer and the wicked prosper? Why should the poor man have his cloak taken in pledge and then be sold for a pair of shoes? Should the children suffer for the sins of their fathers or the aged be held accountable for the follies of their sons? Should Viet Nam be reduced to rubble and its children to cripples because of the conflicting ideologies of the rich? Should the citizens of the Third World be perpetually despised and destitute?

Job, on your dung hill you hurled a challenge to God that he prove the purpose for his activity or else accept your verdict of whim and caprice. You would gladly have chosen the lot of the aborted over whom we now lament in unanswerable anguish.

> Had but the womb been the tomb of me, had I died at birth, had no lap ever cherished me, no breast suckled me, all would be rest now, all would be silence. Deeply I would take my repose [Job 3:11-14].

Complacent Sages

Have we yet found the answer why some men are born into misery, live in hopelessness and die in squalor? Should we dare to voice these phantom doubts in our heart, the complacent sages of untested virtue reply:

> Ready to speak should be ready to listen; glibness will not make an innocent man of you. Would he but speak one word in your ear, make you his confidant: would he but reveal to you the secrets of his wisdom, in its ordered variety. Then would you learn that the penalty he is exacting of you is less, far less, than your sins deserve. What, would you search out the ways of God, have knowledge unconfined of his omnipotence; high as heaven is that wisdom, and your reach so small; deep as hell itself, and your thought so shallow [Job 11:2, 6-9].

Sister Mary Seraphim, P.C.P.A., a frequent contributor to our pages as well as to other religious periodicals, is a contemplative nun at Sancta Clara Monastery, Canton, Ohio. The scriptural citations from the Book of Job are taken from the translation by Msgr. Ronald Knox.

Thus do the uncaring still answer the anguished heart. All suffering is punishment for sin, whether known or unknown. Yes, like you Job, I must acknowledge that God in his justice will chastise when he will and no one can say to him, 'Stop.' But your impatience surmounted this superficial reply. Your heart had *not* turned aside from his paths. "Well you knew how to teach others, strengthen the drooping hands, give courage to the waverer, support to flagging knees, by counsel of yours (Job. 4:3-5).

No cheap sophistry would satisfy the seething pain in your soul. Let your nearest friends cunningly accuse you of hidden faults, you would have an answer from the Author of your misfortune. Let an enlightened friend suggest:

> Can sentence undeserved come from God? unjust award from the Almighty? What if these children of yours committed some faults, and he allowed justice to take its course? For yourself, you have but to keep early tryst with God, make your plea to his omnipotence. Then, *if* you come before him innocent and upright, he will give you audience betimes; he will establish you in your possessions again, as one that enjoys his favor [Job 8:3-6].

But you, Job, would have none of this:

> No need to teach me that; how should a man win his suit, matched against God? Nay, though I had right on my side, I would not plead against him as an adversary, I would sue to him for mercy as a judge. Still unchanged is the burden of my complaint; innocent and guilty, he sweeps all away. If his scourge must fall, should not a single blow suffice; why does he look on and laugh, when the unoffending, too, must suffer; so the whole world is given up into the power of wrong-doers; he blinds the eyes of justice. He is answerable for it; who else? [Job 9:2, 15, 22-24].

Of Might and Justice

Of God's titanic might there is no doubt; but of his justice? This you bring into question. How many of us, Job, my friend, would dare to express our embittered musings so bluntly? We harbor our doubts in brooding silence and the answer never comes. Locked in shameful fear, we never dare to fully reveal ourselves to ourselves by speaking plainly to our God of the immense problems which our world's complexities force us to acknowledge every day. Recklessly we strive to apply human remedies and human standards to the atrocities wrought by modern warfare, mass starvation, perverted morality which makes a god of pleasure. Each night we retire closing our eyes to the wreckage of our maneuvers and each day we arise grimly determined that *we shall*, on this day, accomplish the peace and happiness of mankind. Shall we?

Are not our dreams haunted

as was that of your unnerved comforter Eliphaz?

> Listen; here is a secret that was made known to me; it was but the breath of a whisper overheard. It was the hour when night visions breed disquiet, as men lie chained by sleep; fear took hold of me, a fit of trembling that thrilled my whole frame, and made every hair bristle. All at once a spirit came beside me and stopped; there it stood, no face I knew, yet I could see the form of it, and catch its voice, light as a rustling breeze. Can man have right on his side, the voice asked, when he is matched with God; can a mortal creature show blameless in its Creator's presence? Nay, in his own retinue God finds loyalty wanting; angels may err. Will not a man die before he learns wisdom? [Job 4:12-18, 21].

The gnawing despair which we struggle to deny allows us no rest. With a courage which, however admirable, is utterly foolish, we strive to right the wrongs of the world by our own methods and devices. Against a God who permits suffering and injustice to abound on our beautiful earth, we rail indignantly. Where is the vindication that should come from the Lord, the retribution that should meet the cruel and selfish and the reward that should enrich the humble and gentle?

Pie in the Sky?

Job, my friend, though you had an intimation of the truth centuries before its full revelation, you refused to accept it, for it did not set well with your own scheme of how God should conduct this universe. You were not willing to accept "pie in the sky when you die" as the final answer. Though at one moment you expressed this as your dearest hope, you were not fully convinced. Neither, it seems, are we. Yet, Job, tell us again how you found it.

> This at least I know, that one lives on who will vindicate me, rising up from the dust when the last doom comes. Once more my skin shall clothe me, and in my flesh I shall have sight of God. I myself, with my own eyes; it will not be something other than myself that sees him. Deep in my heart is this hope reposed [Job 19:25-27].

Very few men in your time reached this height of revelation, and even those who did could not make it an operable principle in their lives. We seem to be no better than they about accepting the fact that for many of God's children, reward and fulfillment shall be found only after death. But if we throw out this solution to the inequality of justice spread about today, we are left with the inescapable conclusion that God is not just, much less a merciful, loving Father. In spite of the scoffers, we must cling to the revealed truth that God will "wipe away every tear" from the eyes of his suffering sons and daughters with such munificence that "the sufferings of this life are not to be compared with the glory that is to come which will be revealed in us" (Rom. 8:18).

Deeper than Reasoning

Deeper than you, Job, can we see into the unfathomable mystery of God's plan for men when we contemplate the scandal of the ages: the Crucifixion of his Son. The ultimate answer to pain and misery will be found on the infamous hill outside the City. There where injustice and cruelty reached the height of a nation's rejection of its Saviour shall we find an answer to the enigma of pain afflicting the innocent.

Job, my friend, unknowingly you were a type and prefigurement of this reviled and persecuted One who enjoyed God's favor as no man, before or since, has ever done. In your person and in the person of those you loved most dearly on earth, you received the stripes of a seemingly wrathful God. For you, in the darkness of your misery, there was no answer but the one unacceptable one. It is your everlasting glory that you chose to endure with no answer rather than to yield to the temptation of blasphemy by accusing the Holy One of unholiness.

Jesus, as the Gospel shows, suffered the anguish of doubt and darkness also. However, his words reveal that a strong sense of the purpose and plan guiding his destiny pervaded him. He *knew* that what he suffered as an innocent man was a part of God's salvific work. It can be conjectured that the full revelation of just *how* all this fitted together and accomplished God's ends was not always clear even to him. For us, then, who like him must endure inexplicable situations and unreasonable sorrows, stands the example of his persevering trust in the lovingness of our God whom we have been taught to call "Abba," "Dear Father."

We find Jesus embracing in

But I Have Called You, Friends (John 15:15)

Mother Mary Francis, P.C.C.

III

We have spent quite a bit of time in examining the things we discover about ourselves in living closely with other people. We've seen a number of dreary things about ourselves, but also a number of good things. If our sisters did not have faults, we would not have any functional area for compassion. We might not even discern this well of compassion in ourselves. But the fact remains that in our plumbings, we have also found a number of things which are not too pleasant to behold. We can discover depths of compassion but also depths of severity, harshness, coldness. We find all the possibilities of virtues and vice. And insofar as we don't live in friendship with other people, we don't discover any of these things. For they are not found on a superficial plane and seldom hit upon by loners.

Why are we going around and around in world affairs right now, trying to find peace? Well, I suppose I could be accused of vast oversimplification if I said that it is because people aren't friends with one another. Yet, if we reduce the present world situation to its basics, what must we conclude? And if we stop and reduce certain situations in religious communities at present to their basics, what will be our findings? I think we shall see that it is idiotic not to be friends with one another, and this idiocy is bedrock to world problems and community problems.

Look, dear sisters, what do we have? The psalms say, seventy years "or eighty if we are strong." That isn't much time. When you were fifteen, it may have seemed like quite a bit of time; but now that you are in your twenties, it doesn't seem quite so long, does it? And when you catch up with me and realize that you're already more than half way there, it will not seem very long at all. So, we have seventy or eighty years. And we are put on earth together. For us, there is the specific additional "together" of an enclosed community life as contemplative nuns. And we all hope to enjoy eternal happiness in the vision of God with one another. Shall we then spend these seventy or eighty years making life miserable for one another and, most especially, for ourselves?

Now, I said that it might seem a facile oversimplification to say that if people were friends we would not have any wars, that if nations were friends we would not have to have these sometimes grotesque round table talks on peace which are often parodies on peace. But, you know, in that oversimplification there is this one good element: it's true.

It is surprising, isn't it, what history shows us can be done if we work with elemental truth. Look at what our Father Saint Francis did. This one undersized man with this big idea that you should simply preach the good news that people ought to love one another and that when you greet them you shouldn't have a chip on your shoulder but should say, "Peace and blessing! May the Lord give you His Peace, my friend." Yes, look what he did! If I remember correctly, this one little man changed the course of history in Europe in his time. He turned the whole medieval society upside down, didn't he? —and with this "vast over-simplification"! I think Francis accomplished quite a bit more than the learned men who said, "Now these issues are very complicated; we must study them at length" —which is sometimes another way of saying that we'll just fight about this until we die. And so we do not want to label and dismiss simplification too lightly. This is the truth. As I have often told you about simplicity, unadorned truth is usually a little more than we can take. Simplicity is so overpowering that we like to retreat into complexity and say: this is nonsense, that you can solve all the world's problems with friendship. But actually, this is the only way they will ever be solved. And what we attain at the kind of meetings often held, sincerely intended as they may be, are merely painful truces which may at best establish a little interim until the next war breaks out. It is only friendship that will re-establish what Christ came to establish.

So, what does all this have to do with community life? Well, everything, I think. Because the friendship in which we should excel will somehow affect the world. This is our contribution to world peace, this friendship that we have right here, what we are doing for one another, how we are helping one another to develop.

Now there are some things I just touched on last time and which I said we would go into later. Well, now it's later! There was that idea of affection and that nagging question—How can I "be friends with everyone," when I know that I don't feel the same toward everyone, even that I *can't* feel the same toward everyone. But part of this seeming problem (it is only seeming, you know) is that we do not differentiate between intuition and developing understanding.

Mother Mary Francis, P.C.C., well known spiritual writer and contributor to many religious periodicals, is First Councilor for the Poor Clare Collettine Federation in the U. S. Her books include Spaces for Silence *and the newly reprinted* A Right to Be Merry.

We surely have all had this experience on occasion of meeting persons whom we have immediately loved. This is intuitive friendship. There is no one here who has never had this experience, is there? Good.

One outstanding example of this in my own life is my first meeting with Dr. Andrée Emery. Among hundreds of religious superiors at that one meeting the contemplatives were summoned to attend, I had many very pleasant encounters; but with this great woman, there was something different: an immediate intuition of friendship. Now, you obviously feel this for some persons and you do not feel it for others. And I think that sometimes we make a major mistake in the area of conceptual friendship because of this. Intuitive friendship is a great blessing, and also a very rare one. We must not get the false idea that we have no basis for friendship with those for whom we do not feel this immediate intuitive affection.

Real friendship is a developing, evolving affair. Even a friendship begun with this intuitive affection has to develop. If it doesn't, it will sputter out. And sometimes intuitions do not develop. Sometimes the intuition may even be proved false. And other times the loss of the intuitive *feeling* of affection is no reason at all for not awaiting the development of a very good friendship with this person, growing out of richer soil than mere intuition which may prove to be the root of a perennial or may not.

I said last time that we have to be patient with friendship. There is instant coffee and instant tea, but there is no such thing as instant understanding. Understanding, more often than not, involves a very slow process. The longer we know one another, the longer we are friends with one another, the better do we come to understand one another. Dear sisters, I want you to get this very straight in your minds: nobody is ever going to be perfectly understood. There have been old songs and old jeremiads from time immemorial that "nobody understands me." This is very true. Nobody understands me perfectly and nobody on earth understands any one of you perfectly, except God. For to understand a person perfectly you have, in a sense, to *be* that person—or to have created that person. You see that this is rather obviously restricted to God! However, we do grow in understanding, and we have to allow for slow growth.

Remember how I counselled against lowering your head and charging into one another in a kind of bulldog determination to understand one another? I think this is sometimes the particular hazard for young people. They want very much to understand one another, to be helpful toward one another. In a misguided effort to achieve excellent goals, they try to break through doors and windows in other people. You can't do this.

What you can do is to stay around and wait until the person herself opens a door or a window. See—don't break it, but wait until she opens it. And then, be there, be there to understand her.

And how do you learn to discipline yourself for this waiting? Well, certainly you are right that we have to be driven by a holy discontent; but we cannot be cruel—even to ourselves. We cannot try to act with ourselves as if original sin had never happened, as though we had never weakened ourselves by our own accumulation of faults. There is no surer way to strangle charity, to abort charity in the spiritual or psychological womb if you want to put it that way, than to be too severe with ourselves. So much is cautioned against being too easy with ourselves, and that is certainly an attitude we don't want to espouse. But there is also danger in being too severe, and it is difficult to get a balance here.

You don't want to go to the other extreme and just say, "Well, you know, I'm only human" when you have been short, impatient, unwilling to try to understand. When has humanity, which I grant is a fact, been an excuse against heroism? Usually this kind of thing goes by temperament. Most phlegmatic persons are inclined to say: "I'm only human. What do you expect? I'm doing my best." And the choleric person wants to take herself by the throat and strangle herself when she doesn't think she is making any progress. Both are wrong, of course. You don't want to strangle yourself, but you can give yourself a good spiritual swat once in a while. You don't want to whimper, "I'm only human," but to prod yourself on. And yet, you are content to learn from your mistakes. If we commit a fault, if we see a deficiency in charity and learn from it, then I think we are growing in charity by patience with ourselves which

can be very demanding. It takes a lot of maturity to be both firm and patient with ourselves.

Frustrating lack of success after all your efforts? Well, our Lord never asked us to succeed—lucky us!—he just asked us to keep trying. What about his college of apostles? Look what a consolation they are! Certainly they were meant to be a kind of friendship-seminar incarnate, just as we in our cloister are. And certainly no one ever had a better Person to teach them, to direct discussions, than the apostles had. They had God right there. Yet how unwilling they sometimes were to admit their mistakes, to face reality, to be the real persons they were. They dropped back and were having a good old free-for-all as to who was going to be the head of this assembly. Remember that place in Scripture? And our Lord said (Oh, how I love this part!): "What were you speaking about?" "And they held their peace." You can just bet they did! And these were the persons who became martyrs, who became perfected in charity which is what it is to be a martyr. And they had to learn slowly, even under such tutelage. Look at them at the very Ascension of the Lord. What was their last word to him before our Lord took off into the clouds? "Is this the time that you will establish the kingdom in Israel?" (Acts 1:6). Can you imagine anything more "frustrating," dear sisters, for our Lord? After his Resurrection and even on the Mount of the Ascension, his apostles and disciples still thought their own plans might be going to come off. They were still missing the point, and rather completely. But our Lord did not say, "What's the use?" He ascended into heaven. Is that not a salutary morsel for our reflection?

Another important aspect involved here is that we don't suddenly make major choices about our personality—it has, on the contrary, been prepared for by many minor choices. We do not suddenly say to ourselves: "I am not an acceptable person. Look how they act when I say what I really think." And so on, and so on. "So, I quit. I am going to lock the door and decide to be somebody else." No, we don't do that, of course; but we do something much worse, really. Because that kind of monologal hyperbole can be easily turned off. You can see one major wrong decision, and you can undo it. But there are the little choices, small continuing choices that gnaw away at ourselves. The results of erosion are much harder to repair than a clean break is to mend.

What are you supposed to do about adverse reactions? Always try to look for what it is in you or your manner or your tone or whatever that may have elicited a reaction that hurts you. You can learn immensely much from this. And if you can determine to grow in maturity on the occasions when you may be even deeply hurt but force yourself to say: "What in me made her

react like that?" then you have found a way to learn about yourself which amounts to a crash course (in the best sense of the term) and which, in the end, is most rewarding.

Even if the other person is really wrong, even if her reaction really has not been charitable, has not been what it should be, you can still learn so much. This is more a duality than an ambivalence: I am not accepted —but how did I present myself? And this goes back and forth, and back and forth—this is the way we learn. No, it is not right that someone seems to reject me. But what was perhaps not right in my presentation that provoked this rejection? If we can gradually establish ourselves on that level of womanly self-questioning (and I underscore *gradually* because we are so foolish if we think we can take one mighty leap and arrive at maturity), we are increasingly better equipped for friendship with God and with our sisters. The reaction of fallen human nature when someone reacts toward us in a way that is unpleasant or unfair is most often the "poor me" attitude. "I'm only trying to be good, and they don't understand me, and so what's the use." And then we are right back to where we started: Nobody understands me.

How do you go about achieving this objective look at yourself and your manner without getting emotionally sucked under? Well, that's a good question. The genuine $64.00 question. You have to face the fact that it *is* difficult. Anyone can do what's easy. We all get so blinded by emotions sometimes; and the more we are emotionally aroused out of bounds, the less clearly we can think on any issue. Now, I wouldn't be human if I weren't hurt or maybe "hot" when I feel my opinions are being rejected, when someone looks displeased at what I've said or someone flashes me a look that indicates rather clearly that she thinks I spoke in the wrong way or that I spoke out of turn. It's very, very difficult not to get lost in an emotional fog then. And as I said, we react according to what type personality we are. Maybe we close in on ourselves so that we won't get hurt like that again. "I'll show them. I just won't say what I think about anything any more. I'll just let *them* talk." Or maybe again, being of a more aggressive psychological complexion, we get indignant to the point that we may be even semi-hostile toward everybody in general. "What's the use! You can't say anything! Free speech! Ha—just let me say something, and see what happens!"

A natural (as distinguished from supernatural) reaction usually runs along one of those tracks or any of the other paths that fallen human nature will take when someone has touched a nerve in us. But such tracks and such paths will detour us from really knowing ourselves and helping us to present to others the real person that they just

didn't see—perhaps because our presentation didn't allow them to see. After all, we wouldn't really set out to be repulsive! I think this is more a natural "talent" we all share on occasion than something we need to strive after. No one deliberately drops a statement just to annoy someone else. And so we ask: "Well, why didn't I come across in what I said?" Was it the manner, the tone, the expression? What was it?

Another question: Do we *have* to be emotionally involved at all? The answer is yes, of course. God equipped us with an emotional apparatus, and it's very good equipment to have. We must never set false goals for ourselves. When I come out with my bright idea and others are less than dazzled, we can't try to fool ourselves that we don't care at all, that we are not emotionally involved, that we should just say: "I'm so detached, I'll offer it all up for missionaries." This is artificial. If we are honest (and we've got only honest people here!) we do want to be accepted, we do like to have our ideas approved. And here's another thing: We need both approval and the revelation of our shortcomings.

This is important: Approval is necessary in order to be able to bear disapproval. It is all too easy, emotionally involved as we are (and remember, if we were not attached to our opinions they would not be our opinions), to turn away disapproval without looking for what is good for us in it. We were reflecting at the beginning of these talks on friendship about our responsibility toward one another, but we also have a responsibility toward ourselves to see into and learn from situations. We can be only too easily tempted to declare that the person who brings some of our shortcomings to our attention or the person who may seem to thwart us or seem to disapprove of us, is wrong. We insist that she is wrong because we are so afraid that she may be at least partly right. I really don't think there's any adverse reaction we can ever get from which we cannot draw some little grain of self-knowledge and, hopefully, self-improvement.

Maybe we discover a great lack of tact in ourselves. And tact, in my opinion, is one of the greatest natural virtues. Never play down tact as though it were for sissies, whereas *we* are frank, honest people who lay it right on the line. Nobody can afford to have everything laid right on the line. Tact is a strong womanly virtue, not a "girlish" virtue. Our dear Lord was extremely tactful.

We can, of course, get lost in the wrong kind of introspection as well as "ultraspection." We do not want to investigate one another's privacy, but we want to understand one another as much as we are allowed. And we want to understand ourselves, as best we can, without disassembling the parts for study and research. That kind of thing is

apt to leave us with one spring left over when we have reassembled the parts. But we want to face ourselves as well as to rejoice in what may just happen to be right in ourselves. Some modern psychologists exaggerate our conditioning by the past. Certainly we are all conditioned by our past, but we cannot blame our present behavior entirely on our past. That is just an alibi. Conditioned by it, yes; but we can't hide behind it. The mere fact that we recognize conditioning factors in our past life already indicates that we have the ability to cope with them and not hide behind them. Get out in front of them and look at them. Let us never inflate unhappy experiences of the past. There is no one who has not had some sorrowful experience, and some have had many and in a marked degree. But from the same sorrowful or even harrowing experiencess, one person will emerge integral and the other will be harmed.

God first loved us, we have reflected, and this made us lovable. But action and result cannot be separated except in sentence structure. They are interknit, woven together into the fabric of living, into the stuff of our humanity. Of course we must love in order to discover the love in the other person, but at the same time she must love me in order to discover my lovableness. And this is acting and reacting and interacting all the time. For both of us it is the mystery of loving and being loved.

So this is what is so marvelous about friendship: It takes two persons to have this action and interaction. You don't have one person loving the other person and understanding her, but you have two persons accepting each other, loving each other, and growing in affection for each other, in mature affection which accepts elements that do not evoke affection. If we try to build a community of friendships, this is always going to be a happy place, this religious community of ours, to live in.

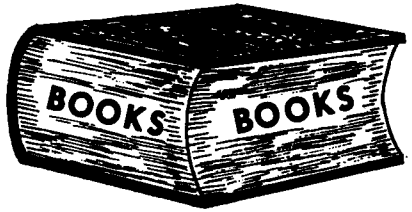
Elementary, My Dear Corinthians

If Christ be not risen from the dead,
Risen, yes, as he truly said,
The flower of faith is dead indeed;
Hope too has gone to seed.

If Christ be not risen from the grave,
True to the promise the Gospel gave,
Then the Vine of Life has withered dead;
The coin of love is as false as lead.

But Christ really rose as he said he would,
Rose from the grave and victorious stood.
Lo! the living Vine is manifest.
Lo! the emply tomb—our treasure chest.

Robert J. Waywood, O.F.M.



The Betrayal of Wisdom. By R. J. Kreyche. Staten Island, N.Y.: Alba House, 1972. Pp. xii-237. Paper, $3.95.

Reviewed by Father Michael D. Meilach, O.F.M., Ph.D. (Philosophy, Fordham University), Assistant Professor of Philosophy at Siena College and Editor of this Review.

Dr. Robert J. Kreyche is known to philosophy instructors as the author of a couple of good—if for the most part routine—textbooks. This latest literary venture bears promise of being something quite different, however, as the author admits to having been working at it for six years (p. ix). He purports to offer in its pages a radical, original prescription for what ails not only philosophers but all of mankind in our day.

What he offers is not a cheap panacea with *ex opere operato* claims, but rather an organic remedy which must be taken steadily and faithfully over a period of time and with which our own full and heartfelt cooperation must conspire if it is to be effective. It is an "integral realism" that Dr. Kreyche summons us to—a "getting ourselves and our world together," in contemporary slang—as well as a "radical empiricism" or openness to the *full* range of experience. If one cannot literarily develop such an invitation without sounding like a clarion call from the middle ages, I for one would insist that the reason is precisely that there was so very much of perennial value in medieval thought. Still, the author is *not* advocating a simple-minded return to the old for its own sake—he obviously wants to be as radically open to what is good in every age as his fine and incontestable principles will allow him to be.

Dr. Kreyche correctly sees philosophy not as an academic game, the purely speculative exercise reserved for the few, but as the guiding force behind people's practical living, whether or not the individual is conscious of the theoretical ideas involved. Given that our age is a sick one, and I cannot see how anyone could contest this axiom, then philosophy's value will be seen to be all the more practical and specifically therapeutic.

The Betrayal of Wisdom is fundamentally, then, a summons to repudiate the death-bearing germs of Cartesian and Kantian subjectivism, even and especially as these germs are found in the half-way houses of Pragmatism and Linguistic Analysis.

This repudiation has its positive counterpart in a whole-hearted embrace of the "simple traditional truths," in a "redeeming contact" with objective reality or "being," and in the assumption of the classical "spectator's" stance at the ancient athletic event, where the merchants were too busy and the athletes too involved, and only the "spectator" could contemplate and enjoy the event taking place.

For a book with so cogent and exciting a message, this latest endeavor of Dr. Robert Kreyche has been extremely ill served from the literary viewpoint both by its author and by its publisher. The book reeks at times with a condescending didacticism, one form of which is the setting up of absurd straw men as one horn of a dilemma so that the author can assure his readers in Lady Macbeth's best style that *he* would be the *last* to hold *that* sort of position. Another form of the same affliction is the constant (at least once per page) dismissal of philosophers, issues, viewpoints, etc., with a "So much for (him, it, etc.)." There is, in addition, far too much generalizing about "modern man." The author tends to be excessively superficial, leaping from topic to topic, sometimes with the scaffolding of his outline painfully in evidence. It is far from clear for whom the book is intended, since on the one hand, Dr. Kreyche is constantly expressing the hope that he will not seem too technical or abstract; and, on the other, he tends to multiply technical (even Latin) expressions and names without any real reason. The oft recurring "Let me make that perfectly clear" would seem to indicate a preoccupation with Speechmaker Nixon. And finally, the use of clarificatory footnotes to make major expository points, together with the failure to correct simple errors in usage such as the continual shift from "I" to "we" and back, sometimes in the same paragraph, makes me wonder just what function the publisher's editorial staff did perform for the hapless Dr. Kreyche.

All Together Now: Parish-Centered, Structured Learning Experiences in Religious Education on the High School Level. By Thomas A. Downs. Notre Dame, Ind.: Ave Maria Press, 1972. Pp. 112. Paper, $1.35.

Strategies and Techniques for Religion Teachers. By Thomas A. Downs. Notre Dame, Ind.: Ave Maria Press, 1972. Pp. 80. Paper, $1.25.

Reviewed by Mrs. Frank (Kim) Eyler, C.C.D. 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.

All Together Now is a manual on how to run a COR weekend. (The word *cor* in Latin means heart; the idea of a COR weekend is to help the student find, through a good community experience, the heart of our faith which is the love of God.) Whether or not one agrees in concept with the idea of bringing forty teenagers together for a weekend and "turning them on" to religion, one must be impressed with the enthusiasm which emanates from this book.

The manual is divided into two main parts. The first, dealing with the ins and outs of a COR weekend, is excellent. Seldom does one find a guide as complete as this one. From start to finish Mr. Downs has planned the entire weekend and his thoroughness and practicality would certainly be an invaluable help to a parish planning a COR weekend. Rules and regulations, plans for the best use of available facilities, suggested talks, even menus have been carefully detailed. Teen helpers' and assistants' roles are clearly defined and outlined.

One would have to look far to find a manual as thorough and as chock full of ideas and practical suggestions as *All Together Now*. Required reading for anyone who wants to be part of a COR weekend!

The second part, dealing with missional youth groups, could prove practical guide if a parish were interested in this major an undertaking. Mr. Downs again gives concrete start-to-finish plans and his organization is impressive. Recommended reading for interested songsters.

Strategies and Techniques should prove a real treat for high school teachers both new and experienced. It is a basic book which could prove helpful to just about anyone on the high school scene. One senses throughout the book that Mr. Downs is indeed in touch with the student as well as the teacher. His plans are complete in every way and take into consideration all the aspects of the learning process: content, student interests and needs, teachers' needs and ambitions; and all of them are included.

He gives the teacher a basic step-by-step lesson plan as well as a guide to planning a curriculum. His section on teaching strategies is particularly thorough, creative, and enlightening. The more sure teacher would find the Experiential Unit challenging to work with.

Mr. Downs' flair for organization, creativity, and practicality is again apparent in this new book. It is a must for any high school religion teacher.

CORRIGENDUM

On page 70 of last month's issue, the first paragraph under the heading "Speaking in Tongues" states that Tongues is still "the most talked about phenomenon even within the Classical Pentecostal churches." This paragraph should read: "still is the most talked about phenomenon of the Movement. Furthermore, consideration of it will raise some very basic questions, even though it is becoming more peripheral as a phenomenon even within the Classical Pentecostal churches."

Building Christian Communities: Strategy for Renewing the Church. By Stephen B. Clark. Notre Dame, Ind.: Ave Maria Press, 1972. Pp. 189. Paper, $1.50.

Reviewed by Father Theodore Cavanaugh, O.F.M., formerly active in several areas of religious formation for Holy Name Province and presently an Assistant Pastor at St. Anne's Church, Fair Lawn, New Jersey.

Writing a book of guidelines for renewing the Church or—to say the same thing—for building Christian communities—is not undertaking a simple "how-to" project. The problems within the Church are far too complex to be resolved within the confines of one book. Yet Stephen Clark has proposed to do just this. He comes with commendable qualifications: a student at Yale, Notre Dame, and Fribourg Universities, coordinator of a Christian community in Ann Arbor, author and editor, and staff member of the National Cursillo Movement.

The introduction to *Building Christian Communities* is provocative. On the face of it, it proposes to renew the Catholic Church from its "confusion," its "loss of morale," and its "paralysis." Clark tells us his approach will be primarily experiential since it is not a problem of issues or institutions or programs that hold hope for renewal; rather, "the basic questions lie in the area of voluntary social organization and in what could be called 'environmental dynamics.' "

Much of the book is devoted to Clark's definition of the environments which enable members to live the Christian life in the terms of structure, size, organization, unity, scope, basic needs of the members. The holistic approach is used; as I see this, the author means that he would set up his goals and work for them rather than let his approach become simply activity and/or problem centered.

This is good general advice, but it would also seem that instructions are needed to accomplish or ensure the end product, that is, the tasks the builder and laborers must perform in order to provide us with the house the architect has proposed. Without the former, the house will not rise, nor will it be remodeled. And to me it is a logical question to ask, Who will concern himself with the activities—never ending—and the problems—time consuming—that are necessary while I, the master architect, sketch and plan the goals to be reached? To effect the end the author proposes, concrete suggestions should dominate. But despite the author's determination to be practical and convincing, one of the book's weaknesses was precisely the theoretical approach taken. The author deals largely in generalities and leaves too little room for objections and specific contradictions to which most controversial books are open.

In many ways Clark's essay is challenging and interesting. He could be considered, at least latently, an anti-institutionalist. He strongly defends a thesis that the renewal of the Church will be accomplished by the formation of organized local "environments" which make it possible for men to live the Christian life. On the other hand, this could be interpreted as an effort to renew the individual Christian rather than the Church. Clark's efforts seem, however, to be clearly directed toward the latter goal.

Despite this basic ambiguity, and despite the title's implicitly overextended claims in relation to what the book actually accomplishes, *Building Christian Communities* is well worth its moderate price. The author sees movements like the Christian Family Movement and the Cursillo Movement as sources of creativity in the renewal process. With this judgment, and with his appraisal that many of the old systems used in the Church leave something to be desired, most of us would surely agree. "A whole new approach is not something in the immediate future," as the author concludes; nor does he pretend to give all the answers. But he does give us ideas to think on and some solid proposals to try.

"I Confess": The Sacrament of Penance Today. By Francis J. Buckley, S.J. Notre Dame, Ind.: Ave Maria Press, 1972. Pp. 94. Paper, $1.25.

Reviewed by Mr. Dennis P. Murphy, a second-year theologian, studying at Christ the King Seminary, St. Bonaventure, New York, for the Diocese of Albany.

To say that the sacrament of Penance has become greatly misunderstood in the minds of the average Catholic in post-conciliar years is to utter a cliche. One need only look at the change in attendance at confession to see that a situation has arisen which pleads for pastoral consideration. *"I Confess"* by Francis Buckley is a step in the right direction.

Father Buckley demonstrates a keen ability to portray the human personality in such a way that the psychological and spiritual are given their proper expression. Especially in analyzing the moral awakening of the child, he illustrates the correspondence between the emotional and psychological states of development and the moral sensitivity. Buckley offers his insights as to the application of the sacrament of Penance in such a manner that the reader is challenged to see where his own moral sense is situated. How many of us are still at the reward-punishment level, for instance? How many of us instill in our children or our students our own personal difficulties with the sacrament and thereby perpetuate the crisis of the confessional? Father Buckley mentions many of the problems resulting from this process.

Readable, intelligently written, and personally beneficial, this inexpensive paperback seems to me to be of much worth. It is easily adaptable to religious education at all levels and is certainly not beyond the competence of young adult or adult Catholics without professional theological training. One difficulty worth mentioning is the absence of an explanation of mortal and venial sin which would have added to the value of an already profitable book. Nevertheless the book offers some insight into the problem of confession and contributes helpful techniques which may alleviate some of the difficulties. In this Father Buckley has performed a much desired service.

The Openness of Being: Natural Theology Today. The Gifford Lectures in the University of Edinburgh, 1970-1971. By Eric L. Mascall. Philadelphia: Westminster Press, 1972. Pp. xiii-278. Cloth, $9.75.

Reviewed by Father Michael D. Meilach, O.F.M., Ph.D. (Philosophy, Fordham University), Assistant Professor of Philosophy at Siena College and Editor of this Review.

The justly renowned Anglican theologian Eric Mascall here avails himself of the august forum provided by the Gifford Lectures, to re-survey the field of natural theology and as it were take stock of what has happened since his own earlier contributions to the field. The material from the lectures forms ten chapters, to which are added four appendices with contents published elsewehere but of great value in their own right and good to have accessible here.

This survey is as valuable for its sympathetic yet critical discussion of other philosophers, as for its own sustained defense of the author's position. While admitting the methodological value of linguistic analysis, e. g., Mascall disposes of its spurious claims to ultimacy, in which context it is "little more than a desperate attempt to escape from the mental prison of idealism [which] results in the equally unhappy fate of incarceration in the verbal prison of sentential analysis" (p. 14). The transcendental Thomism of Maréchal and Rahner, Lonergan and Coreth, is sympathetically examined, as is the work of Leslie Dewart and A. N. Whitehead (with somewhat less sympathy), Charles Hartshorne and in passing many others. What is good in all these thinkers is for the most part graciously acknowledged, but the criticisms are extremely incisive —and telling.

Still, it is Mascall's own clear position that shines through all of this, as though making effective use of all the others as foils. Mascall's position, with which I wholly agree as regards God's *existence*, is that while we cannot "demonstrate" it in the classical Aristotelian sense, the intuition of finite being as radically dependent upon God's ever-present conserving power does constitute a genuine cosmological or metaphysical argument—*persuasio*, he might well have called it.

Worthy of particular mention in Mascall's methodological prescription is his insistence that one adopt a clear-cut, preferably minimal, definition of 'God' to work with, and then be very careful in subsequent stages of one's argument, to introduce only such features as are clearly proven to belong to the One whose existence has been shown.

With regard to knowledge of God's *essence*, however (as opposed to knowledge of his existence), I fear that Mascall has somewhat less to offer. He mentions Duméry's neoplotinianism in his introductory discussion of the need for better communication among philosophers; but he never takes it seriously enough, it seems to me, throughout the rest of the book. He espouses unhesitatingly the traditional doctrine of analogy which is really incapable of serving as ultimate epistemological ground for theism. As Robert Neville has shown, the determinate features God certainly possesses in relation to his creatures are themselves the effects of his creative act. One cannot maintain that God is infinite on the one hand; and then, on the other hand, claim that he is *essentially* constituted of finite determinations "analogous" to those of creatures.

It is not true, incidentally, that Whitehead fails to pose the cosmological or metaphysical question. There has never been a better (more adequate and more consistent) cosmology in the history of philosophy than Whitehead's. What Mascall meant and should have said (p. 171) is that Whitehead failed to pose the *ontological* question.

The appendices are, as already mentioned, a welcome addition to the text of the lectures. The first is a detailed critique of A. Boyce Gibson's natural theology which sees God's "extensions," as it were, as the signs of his creative presence. The second considers the complementary position of Peter Berger, which sees certain features of finite existence as "indicators" of transcendence. The third is a commentary on some recent studies on grace, the main value of which consists in the fruitful comparison of Orthodox, Catholic, and Protestant views of the "supernatural." (The Gifford Lecturer, as Mascall is always pointing out, has to remain strictly within *philosophical* theology; so it may seem strange to see this material on grace even *appended* to his series. But as the author also points out in his ninth lecture, from which the book's title is taken, it is one thing for the philosopher to show nature's openness to what transcends it, and something else to embrace as normative a doctrine or event which is said to transcend nature. My judgment, at any rate, is that the material does belong in this context, and that it is very fine material indeed.) The final appendix is a brief article on human nature, "Body, Soul, and Creation," which draws support from science, philosophy, and revelation for the traditional Thomistic understanding of man. It contains nothing really new and yet is so well done that it bolsters my own gradually strengthening conviction that St. Thomas' anthropology seems to flourish the more gloriously with each new attempt to transcend or supersede it.

The book is attractively presented, with a good bibliography and a helpful index. I recommend it very highly to anyone interested in a clear, cogent, urbanely written, and solidly contemporary view of natural theology.

Youth: The Hope of the Harvest. By Edmund J. Elbert, Ph.D. New York: Sheed & Ward, 1972. Pp. v-244. Cloth, $6.95.

Reviewed by Janet Ruether, M.S. (State University of New York at Albany), a Certified School Psychologist, Staff Counselor and an Instructor in Psychology at Siena College.

Reflecting upon his years of counseling adolescents, Father Elbert provides information and concrete suggestions to parents, teachers, and counselors for advising youth. His observations and interpretations of youth's discontents are frank and empathetic but not condoning or totally rejecting. By allowing young people to speak and defend their views within his chapters, Father Elbert imparts to his suggestions a more realistic approach than might be met within a guidebook which referred only to youth's hypothetical problems and interpretations. Hence his views toward helping solve many of adolescents' difficulties are essentially reasonable and optimistic.

It is the author's opinion that our young are confused and appear unwilling to listen and to learn from the experiences of others because their philosophy of life is one of relativism, "personalism steeped in skepticism." Instead of evaluating their judgments upon objective norms and standards, they utilize subjective norms that are based on present needs, wishes, motives, and instincts. These personal criteria entail "doing your own thing" with an emphasis upon "freedom without purpose, direction or accountability." Hence, youth lose not only a sense of needing to learn from history but also their identities as human beings. According to the author, if young people are to become responsible,

mature individuals they must be presented the objective meaning of man's nature and his ultimate purpose. With this knowledge, they will gain a sense of responsibility to improve the human condition and look with an eye to the past for guidance.

As an aid to understanding *what man is* and hence *what youth is* and *why* he acts as he does, the author describes the physical and psychological development of man from conception through infancy and childhood to full maturity. Emphasis is placed upon heredity, prenatal and postnatal environmental influences and upon the philosophical orientation in which this development occurs. Within individual chapters, special attention is given to major problem-centers affecting youth today. They include drug abuse, sexual liberalism, and aggression. To each social problem the author has allotted space within the chapter for youth to present candid statements to support their views. Solid advice is then given for handling aberrant behavior stemming from youth's misinterpretation of social situations.

Another chapter is devoted to discussing maturity as the criterion for guiding man to live an appropriately human life. By seeking this standard, the natural purpose of existence, man reaches toward his goal of wholeness. This wholeness, in turn, constitutes his meaning and allows him to achieve "the fullness of his life and the plenitude of his world." Father Elbert emphasizes the importance of attaining this goal of growth, if youths are to advance and carry the torch of worldly progress. "They must be given a view of themselves and the life they live in which maturity is recognized as a goal to be pursued and a truth to be learned."

The author concludes the book with a restatement of the necessity of parents, counselors, and teachers to underscore the importance of man's personal value, i.e., his identity, when educating youth. For through such instruction the young people will find purpose and meaning within their lives and realize their responsibilities and accountability to the human condition.

In summary, *Youth: The Hope of the Harvest* is an informative, practical guidebook for all individuals involved in advising or directing youth. Its chapters on heredity and on physical and psychological development make any reader marvel upon the complexities and *is-ness* of man. They also force adults to consider their own philosophies of life and question whether they are governed by unreasonable norms of absolutism or of relativism which may detrimentally affect youth. Although the book presents a philosophy of life throughout its pages, its discussion is not steeped in a maze of psychological or philosophical jargon. Hence any layman will find this to be a quite readable guidebook.

Likewise, any professional counselor cannot but gain some helpful suggestions from its contents. If nothing else, he will feel refreshed to encounter a book containing such optimism for youth's future. However, as is the plight of any book containing one philosophical viewpoint, there will be readers who do not agree with Father Elbert's strongly psychoanalytic leanings. Cognitive and behavioristic psychologists, e.g., may adamantly disagree with the author's account of self-development (id, ego, and superego), but even they will find many of his practical suggestions to be workable within their own philosophies of man.

BOOKS RECEIVED

CORRIGENDUM

Last month in this space, *Things Lost in Need of Finding*, by Joan Sauro, C.S.J., was listed as published by the Paulist Press. The book was actually published by the Ave Maria Press, Notre Dame, Inc.

Chatham, Josiah G., *In the Midst Stands Jesus: A Pastoral Introduction to the New Testament.* Staten Island, N.Y.: Alba House, 1973. Pp. vi-220. Cloth, $4.95.

Geissler, Eugene S., and Kenneth W. Peters, *Together at Mass* (with 24 Liturgies of the Word). Notre Dame, Ind.: Ave Maria Press, 1973. Pp. 141. Paper, $2.50.

McCallum, John D., *The Story of Dan Lyons, S.J.* New York: Guild Books, 1973. Pp. xviii-443. Cloth, $7.95.

McLean, George F., O.M.I., ed., *Religion in Contemporary Thought.* Staten Island, N.Y.: Alba House, 1973. Pp. xiv-325. Paper, $4.95.

Mulhern, Philip F., O.P., *Dedicated Poverty: Its History and Theology.* Staten Island, N.Y.: Alba House, 1973. Pp. xiii-246. Cloth, $5.95.

Segundo, Juan Luis, S.J., with the Peter Faber Center of Montevideo, *The Community Called Church* (vol. 1 of *A Theology for Artisans of a New Humanity).* Trans. John Drury; Maryknoll, N.Y.: Orbis Books, 1973. Pp. xi-172. Cloth, $6.95.

Segundo, Juan Luis, S.J., with the Peter Faber Center of Montevideo, *Grace and the Human Condition* (vol. 2 of *A Theology for Artisans of a New Humanity).* Trans. John Drury; Maryknoll, N.Y.: Orbis Books, 1973. Pp. viii-213. Cloth, $6.95.

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the May issue of THE CORD were drawn by Brother James Orthmann, O.F.M., a novice member of Holy Name Province.

the CORD

May, 1973 Vol. XXIII, No. 5

CONTENTS

THANK GOD FOR THIS ONE 130
Feature Review by Romano S. Almagno, O.F.M.

SUNSHINE 134
Sister M. Dolores Ahles, O.S.F.

BUT I HAVE CALLED YOU FRIENDS 135
Mother Mary Francis, P.C.C.

SO, GOD MADE MUSIC 143
Sister Claire Marie Wick, O.S.F.

TOWARDS A THEOLOGICAL UNDERSTANDING OF RELIGIOUS POVERTY 145
Gerald M. Dolan, O.F.M.

BOOK REVIEWS 158

the CORD is a monthly review devoted to Franciscan spirituality and published by the Franciscan Institute of St. Bonaventure University. Editorial Offices: Siena College Friary, Loudonville, N. Y. 12211. Editor: Michael D. Meilach, O.F.M.; Associate Editor: Julian A. Davies, O.F.M. Business and Circulation Office: The Franciscan Institute, St. Bonaventure, N.Y. 14778. Business Manager: Mrs. Joseph Cucchiaro. Second class postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing offices. Subscription rates: $3.00 a year; 30 cents a copy.

FEATURE REVIEW

Thank God for This one!

I first heard about Robert Hale from Minna Cassard, the late and never-to-be-forgotten secretary (if not the very soul) of The American Teilhard Association. It was sometime toward the last part of 1970 or early 1971, and I had just published *Bibliografia Teilhardiana 1955 - 1970* for the Florence based Italian Teilhard Association. Naturally, I had sent some copies to New York City for the American Teilhard Association's library—wondering (really) if anyone there would be interested in or need to consult a bibliography which concentrated heavily (if not almost solely) on the Italian side of Teilhardian literature.

Minna wrote thanking me for the copies and added (not without surprise) that upon the very day they had arrived, a young student-priest had come into the *Palais Teilhard* (as we affectionately called our 72nd Street office and library) requesting information on Teilhardian Literature in Italian. That person, of course, was Robert Hale—a convert to Roman Catholicism and Camaldolese priest, studying at Fordham and preparing a doctoral dissertation under the direction of Dr. Ewert Cousins.

Shortly thereafter, I had a note from Robert Hale wherein he graciously thanked me for my work, expressed the hope of our meeting when I should return stateside, and told me that he was writing a dissertation concerning something about Teilhard and the Cosmos, or Teilhard and the Cosmic Christ. I say

Father Romano Stephen Almagno, O.F.M., a member of the Immaculate Conception Province (New York), is Research Scholar and Librarian at the Collegio S. Bonaventura, International Franciscan Research Centre, Rome.

"something," not because Father Hale was indefinite, but rather because I have (I must confess) become rather apprehensive, if not skeptical, about the plethora of Teilhardiana.

Father Hale and I were unsuccessful, despite several attempts, in meeting during my return to the United States in the summer of 1971. But during our last phone call we promised to try to contact one another in Rome come the Fall. At that time he would be returning to his Order's monastery, and I to the Fraternity's International Research Centre. And so, it was not until my return to Rome—and during the busy days of Synod II—that I finally met Father Robert Hale.

Our first encounter was on October 17th. Through the kindness of the Peruvian Franciscan Cardinal, Juan Landazuri, I had obtained two excellent tickets for the beatification ceremonies of Maximilian Kolbe, and I invited Father Hale to come along. Later on in the month, in a more relaxed atmosphere, we had lunch together and talked about Teilhardian scholarship.

During that luncheon, Father Hale told me about his dissertation, his hopes of teaching a course in Teilhardiana at San Anselmo, and his general feelings about the Church, monastic life, theology, and the like. As we parted, and I walked first past the Holy Office (where Teilhard was often discussed and is still not forgotten!) and then down the Borgo Santo Spirito (where in the autumn of 1948 Père Teilhard had come to live and—since it is the headquarters of the Society of Jesus—plead his cause), I pondered many things and reflected upon how the Church was changing with Synod III.

Sometimes during the course of our pleasant luncheon and conversation, I had asked Father Hale to let me see a copy of his dissertation when it would have been published. For he had told me of his plans for an abridged version to be published by the Franciscan Herald Press. And now, almost a year later, I have been asked to review it.[1]

When I asked Father Hale to let me see the finished work, it was because I had the feeling (from listening to him and listening to others—especially Dr. Cousins — speak about him) that he might have something really important to say. When at last I saw the revised manuscript, I was anything but disappointed.

For a long time, now, people have been confused by Teilhard's exact understanding of what he termed the "cosmic body of Christ." I remember watching the confusion that used

[1] Robert Hale, O.S.B., Cam., *Christ and the Universe: Teilhard de Chardin and the Cosmos.* Edited by Michael D. Meilach, O.F.M.; Chicago: Franciscan Herald Press, 1973. Pp. x-130. Cloth, $5.50.

to come over my students' faces, whenever this topic—so central to Teilhardian thought—came up. And anyone who is the least bit familiar with Teilhardian literature is aware of the wide range of interpretations (from very conservative and usually false articles in *Triumph*, to some equally wild statements in the writings of Père Philippe de la Trinité, who still wages war against Teilhard's thought, despite his having been called to task by no one less than Père Henri de Lubac[2]).

Father Hale has, then, worked with a very difficult—but central—theme in Teilhard's thought: viz., the precise relationship of the universe as "body" to Christ as its "head." And he handles the matter very thoroughly and very professionally in five excellently written and closely knit chapters. He recognizes, very correctly and exactly, that "Teilhard understands his category 'cosmic body of Christ' to be much more than a metaphor"—that, in fact, for Teilhard the term is "not figurative or metaphorical, but quite literal." And he sets out to explain all of this. In Chapter I, "Cosmic Insight and Model," he gives an explanation of the theological model as a basic tool.

Having established that framework, Father Hale then goes on to show in Chapter II, "The Key Early Texts in Teilhard," how Teilhard himself worked out his thought concerning the cosmic body of Chirst. He realizes that Teilhard's *Writings in Time of War* "contains the essence of his religious thought," which is expressed in them "more clearly, more concisely than in any of his later writings."[3] This important factor cannot be overemphasized in the endeavor to extend due praise to Father Hale's work: viz., that he has had the insight to study Teilhard chronologically. As Father Wildiers has often remarked, one really does have to sit back and read Teilhard's essays in chronological order if one seeks to understand the conclusions which he came, later on, to express so concisely in their fully evolved form.

But Teilhard's thought also needs justification. It must, in other words, be shown to be somehow in line with Scripture and Tradition; else it runs the risk (as has often been alleged) of being just one man's view. And so Father Hale, very nicely, takes up the matter in Chapter III, entitled "A Sketch of a Theological Heritage." In this chapter, the author demonstrates the place of Sacred Scripture in Teilhard's life and thought, his correspondence with, and encouragement by, some of the best theologians (de Lubac, Valensin, Charles, etc.), the influence of Scotistic thought upon Teilhard's thinking, and in general the broad theological (not, however, Thomistic!) framework in which Teilhard's ideas developed. Father Hale feels, and he is right in this as in so much else, that this "broader theological context" is "needed to understand and vindicate Teilhard's outlook."

The author takes into account the important influence of Father Gabriel-M. Allegra, research scholar at the Studium Biblicum O.F.M. in Hong Kong. He reads carefully (as I think every scholar should) what Father Allegra has to say about his three-year encounter with Teilhard and draws the obvious conclusions.[4] Maybe—no, certainly—after reading first Allegra and then Hale, the reader too will come to the conclusion that, because of Teilhard's interest in and understanding of Scotistic thought, it is really impossible to understand Teilhard's ideas concerning the "cosmic body of Christ" by relying upon Thomistic theology as sole normative matrix.

Finally, in Chapters IV ("The Universe as Ordered Unity") and V ("The Universe as Intrinsically Christic"), Father Hale furnishes his readers with what he terms a more "speculative articulation" of Teilhard's insights. He notes quite correctly that Teilhard himself tried to do this—for, after all, "a theological articulation is surely enriched when it has recourse to both concrete model and speculative formulation." The reason for this is that "what the latter provides in terms of nuanced, systematic analysis, the former complements with vividness and depth, and the capacity to evoke a profounder insight."

This reviewer is especially pleased with *Christ and the Universe: Teilhard de Chardin and the Cosmos*, for quite a few reasons. Let me note just a few. First, it is an excellent piece of American scholarship, falling within the tradition of Mooney, Maloney, and Cousins. Father Hale makes fine use of Teilhardian sources, both primary and secondary; and, thank God, he always uses the original French edition as the basis for his work. For, as will be apparent when Paul Kelly publishes his study on the English translations of Teilhard's writings, the British and American public has been ill served by both translators and publishers. And then too, he knows and uses well many of the modern theologians, regardless of their confessional preference (which says something for the excellent theological methodology he learned at Fordham).

In addition, Father Hale writes with humility and reverence, so necessary for a theologian. He admits, e. g., that he has undertaken "a task which, because of the profundity of Teilhard's experience, we

[2] Cf., e.g., de Lubac's *Teilhard de Chardin: The Man and His Meaning* (New York: New American Library Mentor Books, 1967), p. 65, n. 1.

[3] The English edition, *Writings in Time of War*, was published by Harper & Row in 1968. It is interesting to note—for the anti-Teilhardians who still consider Teilhard a heretic—that this volume bears the *imprimatur* of Bishop Patrick Casey, Vicar General and Auxiliary of the Diocese of Westminster, England. It is particularly gratifying in this instance, that Father Hale worked with the original French, because the English edition omits (for no apparent reason) seven important essays.

[4] Interested readers will want to study Allegra's entire book: *My Conversations with Teilhard de Chardin on the Primacy of Christ* (trans. with an introduction and notes by Bernardino M. Bonansea, O.F.M., preface by Romano Stephen Almagno, O.F.M.; Chicago: Franciscan Herald Press, 1971, 126 pp.).

undertake with a certain diffidence. It is always hard to deal with the interior life of others." Not frequently, throughout the book, does the author reveal his awareness of his own limitations.

But the best thing I can say about this book is that for years to come (I *do* feel that) professors will be telling their students: "If you want a good insight into Teilhard's ideas concerning the cosmic body of Christ, check Hale." And as I continue working on the *Bibliographia Teilhardiana*—a multi-lingual work to be published in 1975 (on the twentieth anniversary of Teilhard's death), that will list all Teilhardiana I dan dig up, in whatever languages published, and note how much of the material published is really poor scholarship, I can't help exclaiming: Thank God for this one!

R. A. Almagno

Sunshine

Sunshine plays hide-and seek on newly fallen snow.
It warms the earth to bring it to fruition.
It gives vision to unveil the beauties of nature.
It cheers the weary on a winter evening.
It awakens a child from its mid-day nap.
It banishes gloom from a sickroom.
It sprinkles a lake with slashes of color.
It trips over the pebbles of a bubbling stream.
It melts snow into mountain freshets.
It hugs fleecy clouds to its ample bosom.
It slashes rainbows through stained glass windows.
It fondles the ringlets of a playing child.
It caresses a rose to unfold its petals.
It bounces on waves at high tide.
It jigsaws through the leaves of a forest.
It fires the arid sands of a desert caldron.
It glows on a windowpane at sundown.

Sunshine is God's smile upon the earth
showing
that he
still
loves
his
creatures.

Sister M. Dolores Ahles, O.S.F.

MONTHLY CONFERENCE

But I Have Called You, Friends (John 15:15)

IV

Mother Mary Francis, P.C.C.

Recently I came across an intriguing little book by Father Ignace Lepp, *The Ways of Friendship*.[1] Some of you are familiar, I'm sure, with this well known priest-psychiatrist. Now, there is nothing quite so satisfying as finding that a professional person proven worthy of great esteem is saying exactly the same thing you have said yourself! You want to comment: "What a bright fellow this is!" We were discussing in an earlier conference the irrectitude of tagging either an exclusivist attachment or a perversional attraction with the title, "particular friendship," and concluded that a genuine friendship cannot possibly be anything else but particular, whereas the type of relationships that frequently are dubbed with this term do not qualify as friendships at all. Well, here is Father Ignace Lepp saying on page twenty-two: "As though friendship could be anything but particular!"[2] As I say, one gets this happy feeling welling up within that here we have a manifestly intelligent man making an obviously insightful observation because it is what we have ourselves observed!

But seriously, now, dear sisters, we do want to return to this idea and examine it from yet another angle. For I believe there is an especially marked tendency right now in some areas to swing to an opposite extreme from mistakes of the past. It is a fact that formerly there was a tendency in some communities to disfavor warm friendships

[1] Ignace Lepp, *The Ways of Friendship* (New York: Macmillan, 1966).
[2] *Ibid.*, p. 22.

Mother Mary Francis, Abbess of the Monastery of Our Lady of Guadalupe in Roswell, N. M., and First Councillor for the Poor Clare Colletine Federation in the United States, delivered these conferences to the postulants, novices, and junior professed nuns at Roswell. Minimal editing has been done, to preserve their spontaneity.

among the sisters. As our Mother Immaculata[3] used cryptically to remark: "Too much was said about particular friendships and too little about particular enmities."

Somehow, in certain places, a false ideal was held before young religious: that the spiritual life is exclusively an affair of "God and I." Now, we could develop this thought into a valid and meaningful theology of personal holiness. But I am afraid that the way it was all too often understood, even if this was not intended, was that it is "God and I" in the sense that other people are simply present for the practical purposes of living and have no personal connection with me and my holiness. Other people are just . . . here. We live in the same house and supposedly have the same goal; but I live my life, and . . . well, please don't bother me. And, of course, there is point #2 in this outline for holiness, which is: You live your life; it has nothing in particular to do with mine. The conclusion was that the more I am concerned with God and with nobody else, the holier I am. This is a heinous fallacy and falsity, even heresy, sisters. "Love one another as I have loved you," Christ said (John 15:12). And his love was not—is not—an aloof, disinterested, "detached" love. Now, however, instead of correcting that aberration, we sometimes seem to be going over to the other extreme so that there is a tendency in many places to "understand" people until we have emotionally and psychologically reduced them to a pulp, or to pry into them in the way that one opens a can with a can opener.

Each of us has a right to her privacy, and we shall want to remember this if the friendships we are interested in building are to be genuine friendships. This is where we want to establish our balance and sense of values. The professed nuns discussed this at some length when we took C. S. Lewis' *The Four Loves*[4] in our cultural reading program. The one of the four loves—viz., affection, friendship, charity, and eros—which Lewis considers the highest love is the love of friendship. There were a number of interesting insights expressed on this.

Some of you will remember the discussion when the novices came along and some were puzzled because they had had a constricted view of friendship. I discovered that some had the idea that all authentic friendship is expressed by the sharing of the deepest intimacies of

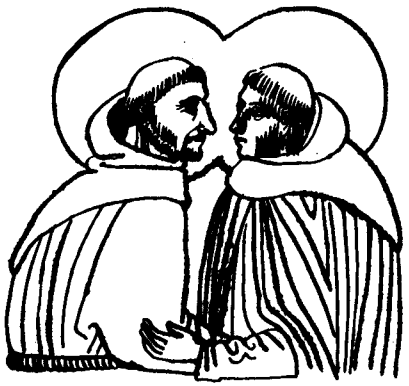
[3]Foundress of the Roswell Monastery of Poor Clares, R.I.P. February 23, 1972.

[4] C. S. Lewis, *The Four Loves* (London: Geoffrey Bles, 1960).

thought and experience and opinions. Now, as I reminded you when we started this series, there are degrees of friendship. And there should be and must be in a religious community dedicated to a single goal and sharing a common dedication to essentials, friendship between and among all the members. But these friendships develop in varying degrees and on different planes. They cannot all be the same. And remember this, dear sisters: friendship is a matter of emotional energy, not of intellect.

When we see a person who seems very poor in friendship capacity, this does not inevitably indicate that that person is impoverished intellectually, but it does mean that she is impoverished emotionally. So, this is one of the under-developments we help one another to correct. But friendship, in the sense of this deep intimacy of spirit and, above all, as concerns a deep intimacy of soul, is possible with only a very, very limited group of persons, perhaps with only one person. And this is where the confusion comes in.

I remember one professed sister asking me: "Well, how can this be in our way of life? Is this not something that belongs only to my relationship with my superior?" Well, I would say: maybe yes; and maybe, no. That reminds me of a professor in



forensics I had in days of yore. He answered all thorny questions with this reply: "Well, yes. And then again, no." After having said which, he always swallowed noticeably, cleared his throat impressively, and observed a half minute of silence before changing the subject. You do need to have this relationship with someone. Normally, I think that you'd be inclined to give an intimacy of soul to the one who is set to direct you, guide you and help you, than you would to a peer. And you'll recall how quickly St. Therese of Lisieux had ruefully to conclude that "spiritual sharings" with a peer were not available for spiritual growth in the cloister. But that's not to say there are not exceptions. It is a large subject, and we shall want to consider it by itself another time. What I'm occupied with right now is that you get out of your minds as a difficulty, that when I speak of friendship I mean this very,

very deep sharing of spiritual things.

This is not only impossible with a large group of persons, but it is most undesirable. To share with a whole group of persons the deepest intimacies of one's soul is a thing that I believe any normal person would consider most repugnant. If, for instance, God has given me a particular grace, a special spiritual joy, it would not be normal that I should want to race around telling everybody about it. There are, aren't there, the secrets of the King? If you have suddenly or gradually received in prayer or through some other channel a light about your own spiritual life or about a problem you have had, it would simply be a matter of taste that you did not gallop around to each sister and say the equivalent of, "Guess what?" So, let us put this supposed difficulty aside as being not a real difficulty. Such crude wholesale sharings would be not only an offense against spiritual good taste but would show a lack of the true contemplative spirit. It is normal to be shy about sharing one's spiritual life. It is nothing but crude to be ready to discourse on it to all and sundry.

So, when we speak about friendship, especially friendship in a religious community, we are referring to it in its broader sense. Now Father Ignace Lepp begins his book on the ways of friendship[5] by talking about loneliness, the tremendous loneliness in modern society. He is not writing about religious life in particular, although he often brings it into his considerations, but about society in general. He maintains that because people are so lonely, they seek the herd mentality. Let me herewith announce that I agree with him. I'm sure he will be relieved to know that! But, seriously now, it is true, isn't it? Undeniably true. Many people have in fact not developed as persons and so cannot bear to be alone for fear of finding out what God has really created in themselves.

We just read something along these lines this morning in Vatican II's *Decree on the Missions*. You recall how the document talked of the seed that is planted and how it has to have the nourishment of all the elements. It needs the soil, it needs the dew, it needs—help. No very startling idea, but I think it is a very good approach to friendship, too. We need one another; man *is* a social being, as has been noted for some thousands of years but perhaps not assimilated as a working idea. This is the way God created man. Now, when God further intensifies this idea of human community to religious community, we have a concentration and not a modification of God's creative plan. There is the human community, the Christian community, the ecclesial community, the religious community, the family community. Let's take another dip now into religious community to see that there, more than elsewhere and not less than elsewhere, do we need one another.

Friendship, dear sisters, is based on reciprocity. We've touched on that already. You can never have two persons only one of whom is a friend to the other. If you have some relationship like that which masks itself as friendship, be sure that it is nothing but selfishness. One person uses another person. When the former has a difficulty, she rushes to the latter person to whom she has invalidly given the name, "friend." But the same former person is not equally available to the same latter person. Nor has she any regard for the other's condition at the time she "needs" her. It doesn't matter to her. She has a difficulty she wants to unload, an opinion she wishes to give, a view she has to put forth. The other person is simply a receptacle. This is surely no friendship at all; it is without the reciprocity essential to friendship in which I give and I receive.

Now, oddly enough, although it may seem at first consideration that it is easier to receive than to give, that is often not so. It can sometimes require more humility to receive than to give. There is often enough not the experienced reward in receiving that there is in giving. It takes a certain depth of spirituality, you know, even to realize that receiving *is* a kind of giving, when the admission of my own inadequacies lets me give others the opportunity to help me or to supply for me. It requires humility to receive with graciousness. If it is possible to be lazy enough to let others do all the giving in community, it is also possible to be proud enough to refuse others the opportunity for giving.

Related to this is the "work loner." You sometimes find in community, sisters who are prodigies of generosity in their own charges. A certain sister will do anything, will give everything to the charge that she is given; and she will really do it with a loving zest which goes beyond the mere desire for approval to the point of sacrifice. She will give up her free time to take care of her work area in community. She will never need correction about the way she functions in her own charge. Yet this same sister may be an abysmal failure at general undertakings. A supposedly generous

[5] *Op. cit.*, pp. 11-21.

sister can be quite peevish and niggardly in a community effort. Now, this type of person has not developed her potential for friendship. How well am I able to relate to others in communal undertakings? How well do I relate to my community working as a team? How much am I able to receive from others in our common efforts?

And this, in turn, relates to some types of "dialogue" by which are meant a group of people sitting around a table, with each one trying to push her opinion down the throats of the others. Maybe there is a tremendous energy of "giving"; certainly there is no receiving. At one of our first federation chapters, Bishop Floyd Begin came to the meeting. Federation was then, of course, a new concept to us, and the bishop was explaining the functional aspects of the concept. I recall his pointing out that a federation meeting did not mean a coming together of delegations from every monastery, each delegation with its own preconceived ideas which were, obviously, the best by reason of their being its own ideas, and each delegation out to sell its ideas to the others. The bishop also described the wrong way to return to the home monastery after a federation meeting, which would be either to announce triumphantly: "Well, we won!" or to do the equivalent of throwing one's hat on the peg and muttering: "Well, we lost." Any degree or shade of that would indicate that there had been no real sharing, but only a coming together of persons with preconceived ideas which they would in no way alter. The only gain I could possibly see coming from this sort of thing would be the financial aid we'd contribute to the airlines.

The person of intelligently strong convictions is ready to have them modified, expanded, or changed according to the counter evidence presented. Any persons of opposite convictions are friends to be listened to, not enemies to be warded off. So, as at work, as at meetings, we identify ourselves and we enlarge our personal capacity for friendly giving and receiving according as we can be authentic members of a group effort and not just determined loners.

But there is another kind of foxhole protection against the genuine communication which is essential to friendship. And that is talk which is not only noncommunicative but is actually a defense against any real communication. In speaking of the "total emptiness" of many conversations of young people, Father Lepp comments with what I consider great acuity that *because* they are incapable of any

real communication, such persons hasten to meet again as soon as possible.[6] You see, in this way we can avoid the communication of solitude. Father goes on to say: "The majority of relationships between adults are no better, and it is quite frightening to listen to conversations between people at a dinner or cocktail party."[7] And from that depressing evaluation, Father Lepp moves into the true meaning of communication which is so especially important for us as enclosed nuns.

I believe that three or four of you asked me, at the beginning of these conferences, how we can really develop friendship and communication in a community given to silence and solitude. It's a good question, but not too difficult to answer. Obviously, we cannot be talking to one another all day. But, is that necessary? I have just alluded to talk as often being a barrier to any real communication. And Father Ignace Lepp has this to say, which is so pertinent for us: "The hermit in the desert can communicate with God *and* with all those dear to him by prayer and reflection, and he can communicate with all mankind *if* his capacity for love has attained such universal dimensions."[8]

[6] *Ibid.*, p. 15
[7] *Ibid.*
[8] *Ibid.*, p. 13 (emphasis added).

The loner in community is not o community. She does not com municate with anyone. And sh may even be radically incapabl of real friendship and real com munication, in which case i would be a tragic thing indee that she had ever been admitte to a cloistered community wher the members should really b experts in communication— th deep communication which i not dependent on words eve while knowing how to make us of words. To arrive at a poin where we might think we do no need communication with other is a dark achievement indeed dear sisters. If we would eve feel that we don't really nee one another, then we woul merely be people living togethe in a house.

So we find ourselves returnin to the point we've made before We discover ourselves only i relation to others. And as we disc er ourselves, we lear better how to communicate. A we expand sufficiently to com- municate widely and profoundly, we emerge from any inner ghet- tos of opinions we may have either consciously or half-delib erately built up and come ou into the sunlight of receivin even as we give, and givin while we receive. It is in grow-

ing in that communication-ability which is essential to friendship that we discover in ourselves depths of compassion and depths of severity. And we have to be willing to recognize both in order to be true to ourselves and to others, and, above all, to God and his creation of us which we have disordered and perhaps even seriously marred but which is basically good and beautiful.

There is nothing so salvifically disillusional as living in community. Remember the adverb there: salvifically! It's a healing, healthy disillusionment. False illusions about ourselves are dispelled in no way so well as by living in community, and perhaps particularly in the intense form of community which is an enclosed community. We are forced, if we are at all honest (which you are!), to discover new things about ourselves each day. And not all of them are unpleasant by any means either. We get some happy surprises about ourselves. Remember, we touched on that before? We discover a generosity in ourselves which could not have expressed itself if others were not there to be its beneficiaries. Or, when someone in the community is in some particular need, whether physical, emotional, or whatever, don't we discover generosity welling up in us to help our sister who is the loved vehicle for the goodness in ourselves?

On the other hand, we do get the very helpful but not always very pleasant revelations about ourselves. We find out how selfish we can be, how very intolerant we can tend to be, whereas if we were living alone, a contemplative living somewhere in an apartment, we could live a whole lifetime through without discovering how really intolerant we can be, how energetically impatient, how selfish. In our little alcove, we could build up a false illusion that we are great souls of prayer, persons fitted and attuned to solitude. Community, dear sisters, community life richly lived, does not allow for illusions. It is a seed bed of honesty by which alone one grows in spirituality.

So, God Made Music . . .

Sister Claire Marie Wick, O.S.F.

Legend tells us a make-believe story of God calling all the angels in heaven to him after creating the world and asking them what they thought of this beautiful, vast world of wonders he had created. One of the angels observed, "One thing is lacking—the sound of praise to the Creator."

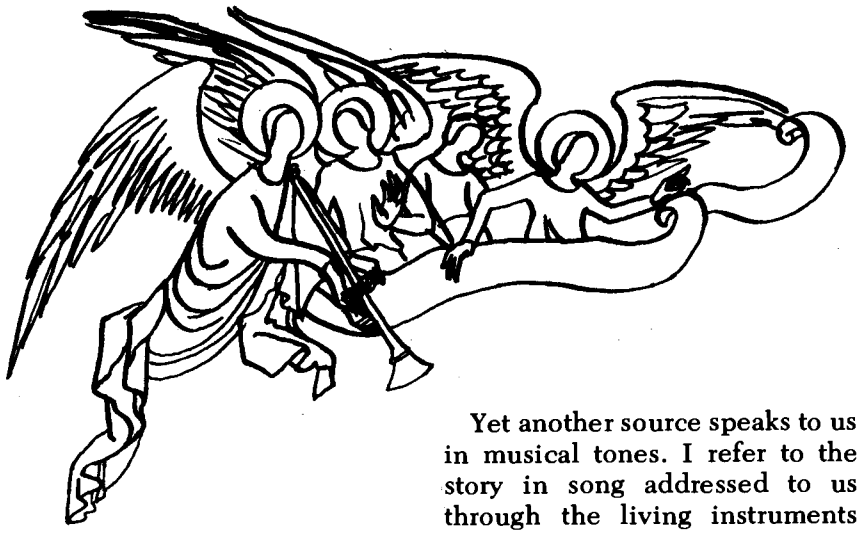
So, God created music and it was heard praising him in the sounds of the sea, the whisper of the winds, and rhythm in nature, and the song of the birds. And then to man was given the best gift of all: the power to praise God with song. And all down the ages the gift of song has indeed proved a blessing to innumerable people—excellent therapy both for soul and for body.

Scripture tells us a true story about a time—the coming of the Christ-Child—announced in the song of these same angels bringing the message from heaven to earth, first of glory to God in the highest heaven; and then, of peace on earth among men of good will. Music continued, no doubt, to accompany the Christ Child's advance in age and grace and wisdom. It accompanied his life in temple psalm, in joyful song at the wedding of Cana, and at the Last-Supper sharing of sorrow in singing the liturgical hymns and psalms with his apostle-friends. From birth to death, from joy to sorrow, music adorned the Lord's life.

God is love, and it is a love's song that accompanies us our own whole life long. From the very beginning, he fills our life with grace-notes so we can find our joys intensified and our sorrows lessened by song. As a baby we had our cries lullabied; as a little child of needs we were taught the language of sung prayer; as a first-grader we saw our energies directed into lively marches and drills; as a teenager we were shown how to share experiences with others in

---

Sister Claire Marie, who holds a Master's Degree in Music from Wisconsin State University, in one of the few registered Music Therapists. Her experience in Music Therapy at Sacred Heart Hospital, Eau Claire, Wis., has resulted in widespread demand for her services as a consultant in the field.



choruses and bands; as sweethearts we graced our courtship with His Love in songs; in tired days we were relaxed with soothing melodies; in gay, happy days of celebration we were stimulated with festive songs; in concentration camps we were consoled with folk-songs; in the service of our country we were roused to defend our God-given freedoms through patriotic songs; in our churches texts wed to melodies of praise, thanksgiving, and petition brought His Presence to us and brought each of us into a togetherness that is Love. In the last service for us on earth, God's comforting words of welcome to the departed soul and of encouragement to those loved ones still on earth shall find their expression in song of unearthly beauty.

Yet another source speaks to us in musical tones. I refer to the story in song addressed to us through the living instruments of God who come our way to sing the glad tidings (again and again) of His birthday song. Such a living instrument might be a parent, other relative, friend, co-worker—anyone can be heard by the duly trained ear, singing the part assigned him by the Creator. Never asking to be heard for itself, for its own sake alone, such an instrument ever sings God's glory and love.

Each of us, then, is such an instrument. Each of us, whether we have musical talent or not so as to sing in any renowned choir, can give God glory and bring the joys of peace among men, if we daily practice to become minstrels of the Lord seeking to lift the minds and hearts of men to spiritual gladness.

Whose voice can we use? Why, our own singing hearts!

Toward a Theological Understanding of Religious Poverty

Gerald M. Dolan, O.F.M.

Is virtue to be associated with poverty in the Church? Ever since Cardinal Lercaro astonished the Fathers of Vatican II with two speeches in which he insisted upon the central value of poverty for the Church, we have come to expect a prompt and energetically affirmative response to this question. Among other things, Lercaro had said:

> If the Church is truly the theme of this Council as so many have said, then in full agreement with the eternal truth of the Gospel and our present moment in history we can say: The theme of this Council is indeed the Church, but insofar as she is the "Church of the poor" above all.[1]

Usually, however, the affirmative response is followed by a hesitating pause. Poverty is, after all, a very complex reality which confronts Christians on many levels.

The majority of people in the world are poor, and many of these exist in the most dire poverty. This is not only to speak of those who actually lack what is needed to sustain physical life, it also looks to that multitude who are prevented by poverty from participating and sharing in the cultural goods of society. Such goods include whatever is necessary and useful for individual and social human development, and, as such,

[1] Mario von Galli, *Living Our Future. Francis of Assisi and the Church Tomorrow* (Chicago: Franciscan Herald Press, 1972), p. 119; the full text of Carcinal Lercaro's conciliar interventions can be found on pp. 116-20; 126-30. Cf. the Dogmatic Constitution on the Church, *Lumen Gentium*, I, §41; the Decree on the Bishop's Pastoral Office in the Church, *Christus Dominus*, II, §§12, 13; the Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, III, §17; the Decree on the Appropriate Renewal of the Religious Life, *Perfectae Caritatis*, §13. Cf. also Pope Paul VI, Encyclical Letter on the Development of Peoples, *Populorum Progressio*, *passim*, concerning the relation of economic development, prosperity of mankind, and the peace of the world.

Father Gerald M. Dolan, O.F.M., Associate Professor of Theology at St. Bonaventure University and Christ the King Seminary, and Chairman of the Department of Theology at Christ the King Seminary, received his Doctorate in Theology from the University of Louvain in 1967.

they are destined for the entire citizenry of a nation, of a state, or of a city. To witness poverty on this level is to be against it.[2] Recent years have seen a growing awareness of the claims of the poor on the goods of society, and there have been praiseworthy attempts by local, national, and international bodies to conquer this poverty.

It is to be hoped that such efforts have come from a more acute awareness of the human demand for social coexistence. Each person is called upon to collaborate in the creation of the many elements and the myriad techniques which are needed to sustain modern society. Each human activity is necessarily possessed of a social dimension and is required for the development of the concrete conditions needed to foster truth and moral good among men.[3] The Church has allied herself with those who endeavor to help the poor to be poor no longer; this is the firm commitment of the Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*.

What is the meaning of poverty as taught in the first beatitude (Mt. 5:3)? What is that poverty which is praised in the history of salvation, and which is a desired value in the religious life? Our question is, What is religious poverty? And this is a question which the admirer of Francis of Assisi may not avoid. But in our present moment of optimism concerning human values, our question invites another: Where is the response to be found? In God? In man? In the world? Despite the wide-ranging teaching of Vatican II, there is scant theological comment on religious poverty which, together with the profession of celibacy for the Kingdom of God, and obedience, constitutes one in the religious state. It is difficult to frame an exact and unambiguous definition of evangelical poverty:

> Poverty voluntarily embraced in imitation of Christ provides a witness which is highly esteemed, especially today. Let religious painstakingly cultivate such poverty, and give it new expressions, if need be. By it a man shares in the poverty of Christ, who became poor for our sake when before he had been rich, that we might be enriched by his poverty (cf. 2 Cor. 8:9; Mt. 8: 20).[4]

[2] Cf. L. Janssens, *Liberté de conscience et liberté religieuse* (Paris: Desclée de Brouwer, 1964), pp. 149-54; and the Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, Part I, ch. I, §26.

[3] Janssens, *op. cit.*, 157-60, *passim*.

[4] Decree on the Appropriate Renewal of Religious Life, *Perfectae Caritatis*, §13.

What seems to be deliberate vagueness concerning the nature of this poverty is complicated further by what Father Constantine Koser has called a spiritual schizophrenia:

> . . . considering what is being done in practice among us, it can be said that attempts have been made and are being made to pass from the ideal of "being poor" to an ideal of "involving oneself in the combat against poverty, so that one may cooperate in the liberation of man." There can be no objection against truly evangelical involvement in the fight against poverty. But it has happened and is happening now, that the love for "poverty" has been absorbed in the love for "the poor," a love understood in the sense of freeing the poor exactly from that which is considered their greatest evil: "poverty." So Lady Poverty has gone from being Lady of the soul to become a wicked witch who must be driven out with the utmost energy and greatest effectiveness possible. "From the life of others," we say, of course. But it happens in this way that one falls into a certain "spiritual schizophrenia": to think of poverty as an evil and at the same time to hold it up as a lofty ideal of life.[5]

If the poverty which religious embrace by vow is to be called "religious," we need to seek its meaning by consulting its place in the total religious consecration. It therefore seems necessary to investigate the present understanding of religious life. Of particular interest in this matter are those paragraphs of the Dogmatic Constitution on the Church, *Lumen Gentium*, which close Chapter Five, concerning the universal vocation of all in the Church to sanctity, and form the introductory bridge to Chapter Six, concerning Religious. The attentive reader will discern a terminological inversion from what has been the usual listing of the vows of religion—poverty, chastity, obedience—to " . . . chastity dedicated to God, poverty and obedience."[6] The important paragraphs are these:

> The holiness of the Church is also fostered in a special way by the observance of the manifold counsels proposed in the gospel by our Lord to his disciples. Outstanding among them is that precious gift of divine grace which the Father gives to some men (cf. Mt. 19:11; 1 Cor. 7:7) so that by virginity, or celibacy, they can more easily devote their entire selves to God alone with undivided heart (cf. 1 Cor. 7: 32-34). This total continence embraced on behalf of the kingdom

[5] Constantine Koser, Encyclical Letter on the Occasion of the Feast of the Nativity of Our Lord—1971 (Pulaski: Franciscan Publishers, 1971), pp.5-6.

[6] *Lumen Gentium*, VI, §43.

of heaven has always been held in particular honor by the Church as being a sign of charity and stimulus towards it, as well as a unique fountain of spiritual fertility in the world.

The Church also keeps in mind the advice of the Apostle, who summoned the faithful to charity by exhorting them to share the mind of Christ Jesus—he who "emptied himself, taking the nature of a slave . . . becoming obedient to death" (Phil. 2:7-8), and, because of us, "being rich, he became poor" (2 Cor. 8:9).

Since the disciples must always imitate and give witness to this charity and humility of Christ, Mother Church rejoices at finding within her bosom men and women who more closely follow and more clearly demonstrate the Saviour's self-giving by embracing poverty with the free choice of God's sons, and by renouncing their own wills. They subject the latter to another person on God's behalf, in pursuit of an excellence surpassing what is commanded. Thus they liken themselves more thoroughly to Christ in his obedience.[7]

To call attention to word order may seem to be quibbling. In this instance, however, the change manifests a theological orientation which will have far-reaching consequences. It was the promulgation of *Lumen Gentium* in 1964 (at which time the document which would become *Perfectae Caritatis* was still "in committee") which influenced the placing of chastity "on behalf of the kingdom of heaven" as the first and fundamental element of religious consecration in *Perfectae Caritatis,* published in 1965.[8] This priority has the advantage of acknowledging the genetic-historical evolution of religious life in the Church. Consecrated virginity or celibacy seems to have been at the roots of the appearance in the Church of a special call to the total gift of oneself which was different from, but complementary to, martyrdom. Chastity or

[7] *Ibid.*, V, §42; cf. *Perfectae Caritatis,* §§12-14.

[8] Cf. *Schema Constitutionis de Ecclesia* (Vatican City: Typis Polyglottis Vaticanis, 1964), p. 152: *Relatio de n. 42:* "Nova redactio in primis agit de *sacra virginitate* ac de eius momento pro singulis et pro Ecclesia. Quaedam verba desumuntur ex textu priori, attamen nonnulla alia adduntur vel etiam mutantur, ad Patrum postulationibus respondendum. Ita sermo fit de 'virginitate vel coelibatu pro Deo solo,' quia vox 'castitas,' vel 'castitas perfecta' vel 'castitas Deo dicata' de se potest habere applicationem latiorem . . ."; the *Relatio* states: " 'Ecclesia . . . conforment,' agit de aliis consiliis evangelicis, scilicet *paupertatis* et *oboedientiae,* quae etiam illis qui non sunt Religiosi proponuntur ad perfectionem consequendam . . ."; also G. Philips, *L'Eglise et son Mystère au IIe Concile du Vatican,* tome II (Paris: Desclée, 1968), pp. 104-16.

celibacy is without doubt seen as the most extraordinary sign of the Church's life in the midst of the world today. It is that evangelical counsel which, among the others, especially evokes the eschatological dimension of ecclesial life, and places the religious life at the center of the Church's straining forward to the Day of the Lord.

Religious life is rooted in consecrated chastity or celibacy whereby the religious consecrates himself to God with an undivided heart. The other evangelical counsels traditionally associated with the religious state aid the religious to dedicate himself totally and particularly to God.[9] The specific mark of the religious life, which each member must constantly renew in his own life is to undertake the form of life of Jesus Christ (and in him, the Church) who is completely oriented to the Father. To seek the meaning of poverty and obedience as deeper explicitations of consecrated celibacy is to guarantee their properly *religious* character. Poverty, by which the Saviour's self-giving is followed and manifested,[10] chastity, and obedience are but three modalities, three forms, three levels, of the same mystery—the mystery of interior poverty sacramentalized on the three levels where human life is fulfilled: the possession of material goods, the possession of one's own heart, and the final determination of one's own lot. Their one root which brings them into communion is the *kenosis* of Christ—his total dependence upon, and relation to, the Father.[11]

In the words of *Lumen Gentium,* religious life "reveals in a unique way that the Kingdom of God and its overmastering necessities are superior to all earthly considerations."[12] Other passages of the Constitution are more precise explanations of this. *Virginity* is the imitation of Jesus Christ whose whole life is in relation to, and a straining toward, the Father, as the exemplar of undivided love.[13] *Obedience* adds its own nuance. Jesus, the Son of the Father, hears the Word of Love and responds to it. Seemingly abandoned by

[9] R. Schultz, "La vie religieuse comme signe," in *L'Eglise de Vatican II* (ed. G. Baraúna), tome III (Paris: Editions du Cerf, 1966), p 1155.

[10] Cf. *Lumen Gentium,* V, §42; also Phil. 2:7-8; 2 Cor. 8:9.

[11] J. M. R. Tillard, "La Chasteté religieuse," in *L'Adaptation et la renovation de la vie religieuse* (ed. J. M. R. Tillard) (Paris: Editions du Cerf, 1967), p. 393.

[12] *Lumen Gentium,* VI, §44; cf. §43.

[13] *Ibid.*, V, §42; VI, §46; VII, §50.

God, he accomplished his redemptive mission by accepting suffering and death.[14] In its own way religious life realizes these two aspects of the Lord's obedience.[15] And finally there is *poverty* understood in the spirit of Jesus.[16] To live this Gospel counsel is to manifest in the Church and in the world in a fuller way the *kenosis* of the Word made flesh.[17] The religious life seeks to follow Christ and be close to him in the various aspects of his mystery. To do this is to realize that he himself chose the way of simplicity and lowliness.[18]

In relation to poverty, what can be said about simplicity and lowliness must be of a general nature. The poverty of Christ, as given in the Gospels, is not entirely without ambiguity. He knew the poverty of Bethlehem and Calvary, of Nazareth and of the life of an itinerant preacher. And besides, Jesus did not set out to moralize about poverty; as the prophet of the Kingdom of God he chose the way indicated for him in the Servant Songs of Deutero-Isaiah. And Francis, who has been called his mirror, set out to follow the holy Gospel of him who "took the form of a slave" (Phil. 2:7). Poverty is a value for Francis of Assisi not simply in itself, but because he found it in the Gospel. It should be the same today. Life styles change. They are subject to history. But if poverty, understood in its relation to celibacy and the total dimension of religious dedication, is to witness the *kenosis* of Jesus, it must be rooted, not in the material imitation of the life style shown in the Gospels, but in the full-hearted attempt to reflect to the world the *mind* of Christ Jesus (Phil. 2:5). Pope Paul VI speaks of this to our world:

> The poverty of Christ, whether one likes it or not, is essentially a liberation, an invitation to a new and higher life, where the goods of the spirit, not earthly goods, have supremacy, which for some people—the perfect followers (Mk. 10:21)—becomes exclusive, for others hierarchical (cf. Mt. 6:33): quaerite primum); it is the best condition to enter the kingdom of God (cf. Mt. 5); it is the initiation not to want, not to lack of understanding for the world that sweats and works, that builds and progresses, but to love. To love, it is necessary to give; to give, it is necessary to be freed of selfishness, to have the courage of poverty.[19]

Without wishing to make of these remarks a catena of citations, it does seem that Father Matura has caught the dilemma which can puzzle the religious seeking the meaning of poverty:

> The religious does not embrace poverty to share the lot of the working class, even though this in itself would be proof of great charity; nor to show —though equally true—that the Church is not bound to riches; nor is it even by way of freeing himself from material cares in order the better to attend to prayer and to the apostolate. Undoubtedly all these motives have a certain value, but they are all relative. If there were no longer so much as one single poor man in the whole world, there would be all the greater need of souls dedicated to the practice of evangelical poverty. As for freeing ourselves from care, it is sometimes the possession of material things that does this best, while poverty, on the contrary, can in some cases be a positive hindrance to it. It is therefore not at this level that we must seek the true motivation for poverty. The need for poverty does not arise from particular situations in the world or in the Church, even though these situations may have a part to play in the pursuit of poverty; it is a transcendent need of the Gospel. We must be poor because the Son of Man was poor, and because he made poverty the very corner-stone of Christian holiness. Is not poverty his first demand, as it is also the first beatitude?[20]

That poverty which is taught in the example of the holy ones of the Old Testament and of the saints in the New Testament is "the awareness on the part of the sinful creature of his pos''on before God."[21] Before any reference to movable or immovable goods, poverty concerns the attitude of man, created, sinner, redeemed, and facing the unsoundable riches of God in Christ who is our Creator and all-holy Redeemer. The attitude of him who would be evangeli-

[14] *Ibid.*, I, §3. [15] *Ibid.*, Chapter VI, cf. V, §42.
[16] *Ibid.*, V, §42; VI, §46; VII, §50.
[17] *Ibid.*, V, §42; VI, §46; cf. I, §8.
[18] *Ibid.*, I, §§3, 8; II, §9; V, §42; VI, §44.

[19] Paul VI, "The Gospel Message of Poverty," in *The Teachings of Pope Paul VI: 29-12-1967 - 18-12-1968* (Vatican City: Libreria Editrice Vaticana, 1969), pp. 159-60.
[20] M. C. Matura, "The Claims of Religious Poverty in the Case of the Individual," in *Donum Dei: Religious Poverty in the Modern World* (Ottawa: Canadian Religious Conference, 1966), p. 20.
[21] *Ibid.*, p. 21.

cally poor must be governed by two poles, the one being the infinite goodness of God, the other being the utter emptiness of the creature before God. It is the attitude of one who has come to the *realization* that all which he is and possesses—his existence and powers, his talents of mind and body, his relation as son to the Father, his possession of the Spirit as the Gift of the Father and the Son—is *gift*. His total being is to be attributed uniquely and solely to the benevolent love of God—αγάπη—which is creative and recreative in the redemptive love of God shown him in the death and resurrection of the Lord Jesus.

To be poor, then, is to be keenly perceptive of the goodness and kindness of God toward us. It is to know that the humane Christian existence is surrounded with good things of every sort—goods of mind and will, goods of human love and friendship, material goods without which it would be difficult to develop humanly—and that all are *received* from God. If man can be adequately defined only in the context of his relations to the world, to others, and to God,[22] may we not say that poverty, accepted in imitation of Christ (whose human nature is created by God, and whose divine personhood in the Word can be understood only in the concept of relation) takes on an ontological dimension in human existence. The paradox of poverty is that a Christian must first realize the richness which is himself and all that is his, and then proclaim that none is rich save God alone from whom all good things come.

Ladislas Orsy states that the essence of the virtue of poverty and, in particular, of religious poverty is to be found in the understanding of the first beatitude: "How happy are the poor in spirit; theirs is the kingdom of heaven" (Mt. 5:3). Of interest is his remark concerning the difficulty of rendering the thought expressed in the Greek text. On the whole, the English does not translate the full meaning of the blessing, which is an echo of that which had a long tradition in Israel.[23] Whereas poverty had been, in the earliest

[22] Janssens, *op. cit.*, p. 63.

[23] Cf. L. Orsy, "Poverty in Religious Life,", in *Review for Religious* 26 (1967), 60. The author states that the French translation, "Blessed are those who have *une âme pauvre*," is closer to the original, but hardly connotes the same idea when merely translated into English. John McKenzie writes: "Mt's 'poor in spirit' emphasizes less the literal lack of possessions than the lowly condition of the poor; their poverty did not allow them the arrogance and assertiveness of the wealthy, but imposed habitual and servile deference. The term is close to

days of Israel, a sign of God's disfavor (cf. Ps. 1:3; 112: 1, 3), there was a tradition of wise men who perceived that some of the poor were virtuous men.[24] There still did remain the conviction that misery was often the result of sloth or disorder, or that it was itself an occasion for sin (Prov. 6:6-11; 10:4ff.; 13:18; 21:17). The middle road, as expressed in the Proverb, seemed to express the desirable attitude before God: " . . . give me neither poverty nor riches, grant me only my share of bread to eat" (Prov. 30:30; cf. Tob. 5:18ff.).

There was, however, another stream of Old Testament thought which concerned itself with righting social wrongs that victimized the poor. This was given voice by the Prophets who looked to the time of the Messiah who would defend the rights of the downtrodden and the poor.[25] Proper behavior and attitudes had been prescribed in the Law. In relation to this the Seers recalled the rights of the poor whose defender was the Lord, to whom worship was given by alms.[26] It is not only the indigent whose cry is heard by the Lord; the prayers of the persecuted, the unhappy, the afflicted, are all included with those of the whole family of humans who are called poor (Ps. 9:10, 22, 25, 29). They all await salvation from Yahweh, as did Jeremiah, who presented their cause to God (Jer. 20:12ff).

In the Psalms the poor man appears as the friend and servant of Yahweh whom he fears, whom he seeks, and in whom he places his confidence (Ps. 86:1ff.; 34:5-11). Related to the difficulty in translation mentioned above, and important for understanding its meaning, is the fact that in the vast majority of instances, the Greek transla-

'meek' in the third beatitude" ("The Gospel according to Matthew," *in JBC*, 43:30). Orsy seems in accord with this observation: The developed concept of poverty in the Old Testament meant much more a religious disposition, a genuine devotion towards God, than physical deprivation" (cf. *art. cit.*, 60).

[24] Cf. Prov. 19:1:1 Better the poor man living an honest life than the adept at double-talk who is a fool"; and *ibid.* v. 22: "A man's attraction lies in his kindness, better a poor man than a liar"; cf. also *ibid.*, 28:6 and Sir. 4:13.

[25] Job 24:2-12 describes the distress of the downtrodden poor; Amos shows his monumental anger against the crimes of Israel (Amos 2: 6ff.; 4:1; 5:11); after him the seers denounce violence and brigandage (Ez. 22:29), the shameful frauds of commercial life (Amos 8:5ff.; Hos. 12:8), the hoarding of lands (Mich. 2:2; Is. 5:8), the enslavement of the little ones (Jer. 34:8-22), the abuse of power and the perversion of justice (Amos 5:7; Is. 10:1ff.; Jer. 22:13-17).

[26] Prov. 14:21; 17:5; 19:17; 22:22ff.; 23:10ff.; Tob. 4:7-11; Sir. 3:30 - 4:6.

tors of the Old Testament did not use the term πτώκος (indigent) or πένης (poor, needful one who is a day laborer). They made use of the term πραΰς, which evokes the idea of one who is mild, peaceful, gentle, and who is such even in trial and difficulty.[27] It is quite legitimate to translate the Hebrew *'anawim* by the English *humble* (cf. Ps. 10:17; 18:28; 37:11; Is. 26:5ff.). There is here betrayed a deeper characteristic of the poor—their fear of God and their faith-inspired trust in him. Those who suffer and, with such dispositions, pray to him, merit the name "poor of Yahweh," and they are the object of God's benevolence; they are the first-fruits of the Church of the Poor whom the Messiah will gather to himself (cf. Ps. 74:19; 149:4ff.; Is. 49:13; 66:2).

The progressive interiority of poverty exemplified in the Old Testament is deepened in the New. Jesus asks interior detachment from external goods of his disciples (detachment from what they already have, and from those things of which they may be bereft), in order that they be able to receive true riches (Mt. 6:24, 33; 13:22; Rev. 2:9; 3:17). Material possessions are but one of the objects of total renunciation to which one must consent if he would be a disciple (Mt. 10:37ff.). The physiognomy of the New Testament successors to the *'anawim* is characterized by consciousness on the religious level of personal emptiness and need and dependence upon God. Far from the imagined self-sufficiency of the Pharisee confident of his *own* justice, theirs is to partake of the humility of the Publican (Lk. 18:9-14). Realizing their own need and weakness, they are as infants, and the kingdom of heaven is theirs (Mt. 19:13-24; Lk. 18:15ff.).

The accent placed on interior poverty may not distract the Christian from appreciating the religious value of exterior poverty in the measure that it is a sign of, and a means to, interior poverty. Such poverty is good when it is inspired by a filial confidence in God, the desire to follow the example of Jesus, and in generous service to others. Its benefit is that it provides the opportunity to receive with greater freedom the Gift of God, and to give oneself to the service of the Kingdom.[28] The Lord asks of those who would follow him closely, and first of all the Apostles, this exterior poverty (Lk. 12:33; Mt. 19:21, 27). His missionaries should have neither silver, nor gold, nor wallet. But the literal

[27] Cf. L. Roy, "Pauvres," in *Vocabulaire de théologie biblique* (Paris: Editions du Cerf, 1962), col. 771.

[28] Cf. Lk. 12:32ff. for other motives for evangelical poverty.

application of this prescription will not always be possible. Saint Paul had funds for missionary and charitable needs, but he proclaimed the Gospel freely, and knew how to live in straitened circumstances.[29] And while the invitation of the Lord is heard, yet misery is always seen as an inhuman condition reprehended by the Gospel no less than by the Prophets of old (cf. Mt. 23:23; Jas. 5:4). The rich are to turn to the poor with whose happy lot they will be associated if they welcome them as has God upon whom they depend (Lk. 14:13, 21). Service for the poor expresses love for Jesus who, in the person of the poor, receives this gift (Mt. 25: 34-46; 26:11).

There is a deepening and expanding of the principle of poverty from the Prophets through the teaching of Jesus. From being seen as a sign of divine disfavor, there emerges a view of a spiritual and blessed poverty which is the openness to the Gift of God in confident trust and patient humility. From this derives the privileged *Way of Poverty*, whose beginning and end are in communion with the mystery of the liberality of the Lord Jesus who, though rich, made himself poor for us that we might be enriched by his poverty (cf. 2 Cor. 8:9). The principle which is to be a discerned in the Scriptures is well stated by Orsy when he comments thus on the first Beatitude:

> [Christ] is using the present tense. He does say that the kingdom of God *is* already theirs. This actual possession of the kingdom of God and the experience of its possession is really the key to evangelical poverty and to a life of poverty in a religious institute. We cannot be poor in the religious sense of the term unless we are already in possession of the kingdom of God.... Unless a person experiences the riches of God, he cannot be poor, and he *will not* be poor.[30]

Against the background of what has already been said, these dense words make us think of the conciliar teaching that religious consecration to God with an undivided heart results from the happy realization that one has found the Messiah who is the beloved of man.[31] The message of Christ is not only a promise, it is also a presence, the presence of the already begun Kingdom of God among us. In this ever newly dawning realization must be rooted religious poverty. Having found Jesus, the religious will find the strength to turn from the promise of the world

[29] 2 Cor. 8:20; 11:8ff.; Ac. 21:24; 28:30; 1 Cor. 9:18.

[30] Orsy, *art. cit.*, pp. 65-66.

[31] Cf. *supra*, n. 7; also Cant. 1:6; 3:1-4.

to depend upon the promise of Christ. To meet him in his word is the condition of sharing his poor life. We need, in the imagery of Jeremiah, to be seduced, and to permit ourselves to be seduced, by God (Jer. 20:7). And it is in this turning to God that we truly find that everything which is made, whether in the heavens or on the earth, is nothing but "the incarnation of the beauty of God."[32] The poverty demanded by the possession of God will then enable one to turn to the world in awe and friendship, together with apostolic concern. Spurred on by the experience of God, we shall be unsatisfied until others partake of this joy which is God's gift.

In consequence of what has been mentioned above, a *theological principle* which might help us to discover what must be a modern manifestation of religious poverty, would seem to lie in the understanding of *gift*. Orsy makes the following statement:

> Perhaps it is useful to say clearly that when I speak about a poor soul, a poor man who is possessed by God, I do not mean a perfect person. Good Christian is not synonymous with perfect person; good Christian is synonymous with a person who is loved by God and who receives this love. It is God's mystery that he loves and desperately loves, imperfect persons.[33]

The "poor soul" clings to God without whom he would cease to be. The "poor soul" receives all from God. He is dependent upon God, and this dependence is concretized in his dependence upon other men. The "poor soul" lives on gifts, and what he receives he gives away. There is need to receive the gift; there is need to give the gift.

In receiving gifts the poor man looks not only to God from whom all good things come, but he looks to men in the consciousness of his dependence on them. Having given himself to the Lord in consecrated celibacy, he comes to the realization of his richness in this relation. Content to be as he is, he seeks *to be* better. In this he is aware of his need to extend his hand to others to receive gifts from them—gifts of love and affection, of admonition and advice, gifts which, when given in benevolent love, are creative in the image of the creative love of God. The poor man is receptive and he is grateful to God and to man.

To be poor in heart is to be generous in *giving*. As important as it is to receive, more needful is it to give and to give

[32] Orsy, *art. cit.*, p. 67.
[33] *Ibid.*, p. 70.

without counting the cost. The realization that one is rich in the possession of God needs to be expressed in giving. And that which is most precious and the most difficult to give is the gift which is ourselves. Any Christian can be economical in the use of property, goods and belongings—this may be an important aspect of poverty—but this is not poverty. Poverty is related to the Lord's emptying of himself. As dedicated to the Lord's work as one may be, to be poor is to welcome the intrusion of other persons upon one's plans and one's time, and to give oneself away to them.

> This is real poverty—and to do it in such a way that people will not even notice it makes my poverty all the more real. Let them make an appeal to me, and let them take it for granted that unless I am held back by obedience, or what is a genuinely more important task (I will have to make a responsible judgment), I am going to help them.[34]

The poor man does not covet his own heart. Poverty concerns one's own self. And when it begins to be realized on this level of religious existence, it will call forth a cheerful abnegation in the use of material goods. Penury drives men so to concentrate upon what is necessary for life that real human values are eclipsed. At the same time, modern consumer society has given men a certain freedom in relation to things. Abundance seduces in its own way and endangers human values. Each acquisition is a step, a pause, on the way to more acquisitions—there is the threat of losing oneself in a constant effort to acquire. Avarice enslaves one to the constantly new need; it impels to the prowling search for that new thing; it renders one incapable of rest and of interior peace. Religious poverty demands inner freedom of heart, and in a sacramental way leads the religious and others to the experience of that freedom which is promised to the children of God. Poverty reminds all men that we are nomads who must always be prepared to fold our tents and move on for the sake of the Kingdom. Once again Orsy has focused upon the issue:

> External poverty will be a blend of genuine abnegation and mortification in the use of created things, and of genuine freedom in using anything, absolutely anything that is necessary or helpful for the propagation of the Gospel. A person who is poor in his heart will try to lead a life of mortification; he will be moderate and discreet in using material things; at the same time, he will be free enough to take any created thing that will

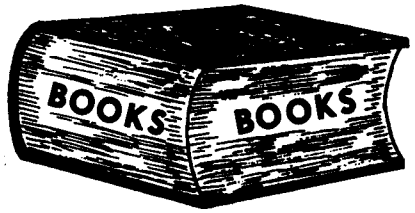
[34] *Ibid.*, p. 72; Mt. 4:23-24; 9:35; 2 Cor. 11:26-29.

help him to work for the expansion of the kingdom of God.[35]

It would therefore seem that externals cannot be simply equated with poverty. Poverty is manifested in many ways, in works of penance and works of the apostolate, in smiling service, in the abnegation of one's own pet practices and prejudices for the good of others. The general rule must be that if poverty is to be true and religious, it must be rooted in the individual's total being, and the community's total existence, being possessed by God. It is here that there is the power to risk new ventures in freedom, and to surrender oneself for the Kingdom of God.

It has been our position in these pages that the meaning of religious poverty in our day must be sought in the dedication of the whole person to God by the vow or pledge of chastity/celibacy. Organically related to this consecration is that poverty in which the realization of total dependence upon God stimulates the religious to seek the freedom of the children of God. Francis of Assisi was one of these. Joyous in his simplicity, determined in his living of the Gospel, poor because of the Kingdom, he is the Patriarch of those who would bear his name and whose company is formed of men and women from all the lands of the earth.

[35] *Ibid.*, p. 74.



God and Man. By Archbishop Anthony Bloom. Paramus, N.J.: Newman Press, 1971. Pp. 125. Cloth, $3.95.

Reviewed by Father Richard Leo Heppler, O.F.M., former professor of English at St. Joseph's Seminary, Callicoon, N.Y., and now chaplain to the Immaculate Conception Sisters at Tombrock College, West Paterson, N. J.

This small volume contains an abundance of theological and spiritual insights by a priest-physician who penetrates some of the deeper regions of the religious world. Archbishop Bloom examines his topics very carefully, much like a skilled doctor making a diagnosis. And he uses examples and illustrations from literature both sacred and profane, as well as from music, art, history, science, and personal experience, to concretize his general statements.

Each of the five chapters was originally a talk or interview which has been cast in essay form. "The Atheist and the Archbishop" is along the lines of apologetics, but goes far beyond a discussion about the existence of God. "Doubt and the Christian Faith" elucidates the position of the Christian as a man of faith who must still face doubts. "Man and God" reveals man as the center of the modern world and then goes on to show that the Church has always placed *the* Man, Jesus Christ, at the heart of all creation. "Holiness and Prayer" examines the nature of holiness as a sharing in God's holiness, a sharing to which all are called. Prayer is the blending of contemplation and action motivated by love for God and man. "John the Baptist," the concluding essay, reveals the forerunner as the model of all Christians; they are called to make smooth the pathway for all other people.

For one who profits by reading over his notes taken on retreat conferences or listening to a spiritual tape here is solid nourishment. For those who teach classes in spirituality here is a book for outside reading assignments. For all who enjoy learning new meanings to the Gospel stories such as the storm on the lake and the marriage feast of Cana here is an effective teacher. For the rest of us who are called to holiness here is a quiet nudge in the right direction.

To the Hebrews. The Anchor Bible, vol. 36. Trans., introd., & commentary by George Wesley Buchanan. Garden City, N.Y.: Doubleday, 1972. Pp. xxx-271. Cloth, $7.00.

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 scholarly work is indeed a credit to its author. It reveals his competence and shows his control of Scripture, rabbinics, biblical languages, and contemporary biblical studies. His introduction states that "the document entitled 'To the Hebrews' is a homiletical midrash based on Ps 110" (p. xix). Thereupon, he defines and lucidly illustrates the literary forms and techniques involved in this New Testament writing: namely, midrash, parables, inclusion, chiasm, etc.

The commentary follows Buchanan's own literal English translation of the original Greek. He is thorough in his treatment. Religious *Sitz im Leben*, the contemporary political situation, theological concepts, the explanation of key Greek terms, a consideration of significant parallel biblical texts—these are some of the elements employed to come to an understanding of the meaning of the "document to the Hebrews."

It seems, however, that the commentary should have developed the theological implications of some texts. For example, much could have been said with respect to the Christology contained in Hebrews 1:3-4; and the statement that Jesus "offered himself for his own sins as well as for those of the people" (pp. 131 and 254) raises many questions not brought up in this book. The sec-

tion referred to as "Conclusions" is very good and should be helpful in applying the message of this homiletical midrash to Christian living today.

Things Lost in Need of Finding: A Book of Parables and Prayers. By Joan Sauro, C.S.J. Notre Dame, Ind.: Ave Maria Press, 1973. Pp. 124. Paper, $2.75.

Reviewed by Sister Barbara Marie, O.S.F., a member of the staff of St. Joseph's Hospital, Tacoma, Washington, and a frequent contributor to our pages.

A first glance at the title of this book may give one the impression that it might be another book on St. Anthony, famed as the finder of lost objects. But this is not a book about the finding of things known to be lost, but rather about the discovery of familiar objects in a way that is unique and penetrating. The author sets out to help us see God's grandeur in the beauty and truth of the many things we ignore or take for granted. Joan Sauro will help one to look at raindrops, a chair, train tracks, a mailbox, etc., eith a different kind of vision.

In the first part of this book, photographs are accompanied by parables, which are "intended to enlarge sensitivity to the ordinary things of this world and to some thoughts these things can provoke" (p. 8). The author invites the reader to take time, as she has done, to let these ordinary things of life reveal their own inner beauty and the lessons they can convey. One might not agree with all her parables, such as "The Beauty of Broken beyond Mend" (p. 36); but with a little insight the truth will shine forth colored by one's experience and personality. Four pages of this section are devoted to things lost in the nursery. These pages are delightful in their simplicity yet profoundly thought-provoking.

In the introduction to the second part of the book, the author speaks of the Gospel prodigals: "internal revenue men, military brass, lepers, servants, the son of a widow, a woman with five husbands" (p. 66). These are the prodigals who were "found" and healed. There are other prodigals who were not "found": "men as hard as the stones in their hands—those too rich to make it through that needle's eye—the prodigal son's brother outside the hall of celebration, more lost than the one lost" (p. 67). The prayers in the second section are for those lost prodigals in need of finding.

One will find subjects throughout this book for meditation and contemplation. Since prayer is a very personal dialogue, the subjects suggested here will bring to mind hundreds of others, which may be more suited to the personality and experience of the reader. After perusing this book one may be inclined to make personal jottings using the familiar objects which may be more meaningful than the ones illustrated. Such is the beauty of this book, that it may act as a springboard to the creation of one's own contemplative prayer, in imitation of Mary, as the author puts it: "one mother bends on far-off hill/ and fits her limbs the way she fits her life/ to match the contours of his will" (p. 60).

BOOKS RECEIVED

Griffin, Robert, *In the Kingdom of the Lonely God.* Paramus, N. J.: Paulist Press, 1973. Pp. 128. Paper, $2.95.

Killinger, John, *The Fragile Presence: Transcendence in Modern Literature.* Philadelphia: Fortress Press, 1973. Pp. x-166. Paper, $3.95.

Mosteller, Sister Sue, *My Brother, My Sister.* Paramus, N. J.: Paulist Press, 1973. Pp. 117. Paper, $3.95.

Willmann, Sister Agnes, F.M.M., *Everywhere People Waiting: The Life of Helen de Chappotin.* North Quincy, Mass.: The Christopher Publishing House, 1973. Pp. 376. Cloth, $5.95.

COVER AND ILLUSTRATION CREDITS

The Cover and Illustrations for the June issue of THE CORD were drawn by Brother Robert Cunniff, O.F.M., who just completed his novitiate year for Holy Name Province.

the CORD

June, 1973 Vol. XXIII, No. 6

CONTENTS

A PROMISE FOUNDS AN OBLIGATION 162
Editorial

BUT I HAVE CALLED YOU FRIENDS 164
Mother Mary Francis, P.C.C.

ALL JOY BE YOURS 173
Sister Claire Marie Wick, O.S.F.

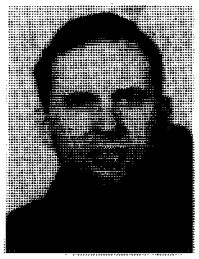
CLOUDLIGHT 179
Robert J. Waywood, O.F.M.

THE CHARISMS OF SECUALITY 180
Megan McKenna

VATIATIONS ON A THEME 187
Mother Mary Francis, P.C.C.

BOOK REVIEWS 189

the CORD is a monthly review devoted to Franciscan spirituality and published by the Franciscan Institute of St. Bonaventure University. Editorial Offices: Siena College Friary, Loudonville, N. Y. 12211. Editor: Michael D. Meilach, O.F.M.; Associate Editor: Julian A. Davies, O.F.M. Business and Circulation Office: The Franciscan Institute, St. Bonaventure, N.Y. 14778. Business Manager: Mrs. Joseph Cucchiaro. Second class postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing offices. Subscription rates: $3.00 a year; 30 cents a copy.



A Promise Founds an Obligation

"GONE ARE THE DAYS when a Guardian can tell anyone to go to morning prayers." "All I am allowed to do in my role as superior is to hand out money." These not altogether untypical remarks indicate the rather sorry state to which obedience has been reduced in too many communities. Not only has the thrust for maximum self-determination on the part of many "liberated" male and female religious minimized our ranks, but it has caused no little demoralization among those who still feel that we have acted sensibly in giving up something by taking a vow of obedience. The worldly "operator" now appears as the most religious of all, and the conscientious appear either foolish or Tridentine. And human nature cries out, "Why swim against the tide?" Or, "Better I join the ranks of the free spirits before I'm all worn out in doing the work they won't do because it's not to their liking."

Granted the far from perfect character of the document on religious life, it does affirm the value of the vow of obedience as one of the charisms of religious life. And observance of the vow means the surrender of the privilege of building your own future, and acceptance of responsibilities determined by the religious superior. Independence in acting is precisely what we give up, and it is most difficult to do. (The old joke about the bottom of our three knots standing for obedience, since it's the hardest to reach, has plenty of truth in it!) The nonsense that suggests obedience impedes self-fulfillment or growth is revealed as such by its fruits: egress and unhappiness. The irresponsible granting of freedom (and religious superiors have

granted freedom clearly out of line with the aims and objectives of religious life—a practice apparently unparalleled in any other surviving institution: political, religious or social) has not helped its "beneficiaries" grow in religious life; it has only aggravated their basic discontent and set the stage for their departure.

"Going back" is a naughty phrase nowadays—and if it connotes the passive, uncritical, unfortunate copping-out which spawned so many alcoholics in our ranks, then it ought to remain naughty. But "going back" to our sources, to the spirit of our founder, to the spirit of the gospel, is what Vatican II has been begging us to do. And Francis, like Christ, was "obedient unto death." Witness his anguish over Hugolino's accommodations in the rule and Elias' "losing it." Francis was stubborn, it is true, in getting his superiors to see things his way. But we must not overlook the fact that he knew himself to be under God's direction. What he never did was to draw an equation between what he wanted and what God wanted for him, as some religious are doing today. Nor is it recorded that Francis ever threatened a superior. "I'll do my good elsewhere if I can't do it here the way I want" is hardly "carrying a cross" or "denying oneself," and it isn't a surrender of anything. An apostolate extorted by such blackmail, spoken or unspoken, is not an exercise, but a travesty, of obedience.

A promise founds an obligation—any three-year-old knows that. How is it, then, that so many 23's and 33's and 43's and 53's can fail to see that promising a life "in obedience" means the responsibility of openness to direction in religious life all of the time, and the surrender of one's own wants and preferences some of the time? It is by invitation that we have made the promise, and our response makes sense only in the light of real belief in Him to whom we have promised. But it does make sense, and neither bad example nor fuzzy thinking ought to lead us to forget what we have offered and pledged to the Lord.

F. Julian Davis ofm

MONTHLY CONFERENCE

But I Have Called You, Friends (John 15:15)

Mother Mary Francis, P.C.C.

V

In our last conference on friendship, we reflected at some length on communication, in its various expressions and on its different levels. We considered that real openness of mind which is not only not incompatible with strong convictions but should be a distinctive mark of persons of firm convictions. Strong, clear thinkers are never persons with closed minds. Then—remember? —we talked of "loners" in the community, and discovered that they are really outside community and "in" it only by way of physical locatedness. And we concluded that a real community where there is genuine communication and not just verbal exchange is a seed-bed of honesty where we discover in an unique manner what is good about ourselves and what is not so good.

Now, we need both the approval of our sisters and the revelation that they give us, usually unconsciously and simply by our dealings with them, of our own shortcomings. Remember that approval is necessary, dear sisters, in order to bear disapproval. We said that before, and I remind you often enough at chapter that it is so important that a sister feel approved in her community. Even the superior who has the grace to correct will certainly effect no good in a person by saying the equivalent of, "Dear Sister, there is nothing right about you; everything is wrong. You might have some good qualities, but so far they have escaped me." You know that nobody is going to feel buoyed up by that to make a great new surge toward sanctity. But it is not only the superior who can paralyze a sister in this way. Our companions also could give us the impression that there really isn't much to us. And this could not help affecting the healthy self-esteem that we need, that ego strength of which I have spoken to you before.

Never allow yourself to build up this false illusion that you don't need other people. I warned you that this could be a particular hazard for the youngest religious in the community because it can be made to seem like an authentic spiritual goal: that the more I live with this "God and I" relationship, then the more perfect I am, the more holy I am. I called it a heresy, but sometimes it does not deserve so striking a tag. It is often enough mere triviality and sheer superficiality.

What do we mean when we say "God and I"? God is the Creator of all, Lover of all, the seat of all benevolence. That is a beautiful word, benevolence. You can see that the Latin root is clearly exposed in it: *bene* and *volo*, I wish well. God wishes well to all; and, therefore, if I am going to enter into a true God-and-I relationship, I must immediately accept the responsibility for all that are God's. If no one else really matters to me, if I am detached from everyone, it can be a case of my simply never having thought through what I am saying, that I am merely mouthing a word pattern whose profundity I have never perceived. The true understanding of God-and-I reveals to me that I enter into the interests of God, of the love of God which is universal. And this is at the very heart of the contemplative life. I assume responsibility for everybody else in the world. As the Scriptures tell us, this is first expressed to those of my own household.

Our dear Father Treinen said to me, in those few moments I had with him in the parlor before you came rattling in with your benches and guitars, that he had been working with some sisters of the active apostolate on their Constitutions in which they had this phrase: "Let us show love to all, but most especially to those who are in our employ." Now, they were evidently trying to correct a wrong from the past; but Father Treinen said to the committee head: "Good God, woman!—you've got the 'especially' in the wrong place. We must show love to all, especially to those of our own community." He said that if this is so, it will radiate out. And he is so right. If you have an intense

---

Mother Mary Francis, P.C.C., well known spiritual writer and contributor to many religious periodicals, is First Councilor for the Poor Clare Collettine Federation in the U.S. Her books include Spaces for Silence *and the newly reprinted* A Right to Be Merry.

love for the sisters of your own community, you are not going to be harsh toward the people you employ. If I really love you, I am not going to descend on the plumber like a virago. I have reminded you dozens of times that we are to the world, we are to the Church exactly what we are to one another, no more and no less. And if there is no real charity, no true bond of friendship and love in the community, there is no community. So, what is there to contribute to the community of the Church, to the community of the world?

Friendship depends on union and communion. Therefore, as concerns religious communities, if there is not union in essentials, there is no community. Now, I don't mean at all that everybody has to think alike; in fact, I mean quite the opposite. Just recently I had what I consider a very rewarding experience. One of the community sisters came to talk over with me a point on which I feel quite strongly but which is certainly not of the essence of our life. She didn't feel the same way. We talked about it at some length. Well, it isn't important what the point was. The thing that I consider important is that she felt perfectly free to come and say what she thought. If she felt that she could not tell me her real feelings on the point, I think that this would be a very sad state of affairs in religious life.

It shows a great lack of capacity for friendship and for spiritual growth as well as great psychic immaturity, if I am not able to bear opposite opinions. As concerns religious life, you have to have agreement on essentials. I am not contradicting what I just said! If we do not agree on essentials and if we do not have real love for one another, then we are not a community; we are a hoax, we are phoney, we have nothing to build on. However, given these things, given a common goal, a real unity on all that is essential, and, above all, a real love for one another, then we have the beginnings of the maturity that can afford to disagree on other things and is, in fact, enriched by differences.

You see what an impoverishment it would be if we all felt and thought the same on everything. Suppose every sister here had the same favorite author, everyone had the same favorite poem, the same favorite piece of music. To agree to live in community does not mean that everyone has to have the same favorite color. These are ridiculous examples, of course; but there has been in some areas in the past a community "ideal" achieved by taking the person and pushing her into this "community form." Everyone was to come out the

same little figure with sweet little buttons, like the cookies we make for St. Nicholas' day. Perhaps life would be a lot simpler that way, but certainly not as interesting. And I'm glad that I haven't noticed it around here. I certainly know you one from the other, and I do not discover—thank God—two of any one kind.

Now, whereas in the past there may have been a lack of friendship, a lack of communication, a lack of desire to let the individual be herself, we presently have the other extreme mentioned before—an attack upon individuality in an entirely different way than pushing for uniformity. We are talking a great deal about the individual and at the same time denying her in many areas, like privacy. Interestingly, there has come out a long screed in the United States Congressional Record against sensitivity sessions. A strange place to find the denouncement, isn't it? A lengthy address was made by a congressman, and then there was a charter address condemning this procedure as brainwashing and detailing what harm it is doing. Someone mailed it to us, and I shall have it read at table.

We are to be available to one another. This is essential to religious friendship; but we are not to invade one another. No one has this right. A superior has not a right to invade a sister's interior privacy, and certainly sister and sister have not the right to invade each other. "What are you thinking?" "What is your prayer about?" "What is God saying to you?" I know that some communities are energetically engaged in this type of interchange now, thinking that it is a good thing; but I tell you, dear sisters, it is a very bad thing and has very bad results because this is not the way God created human nature to be.

God himself respects the privacy of the person. And what she is enabled by love, because she *is* loved and approved, and what she *wishes* to reveal of herself is a beautiful thing. Out of this can come warm spontaneous sharings, spontaneous prayer at times, and deep interpersonal relationships; but these things grow, and they come naturally. They cannot be forced, they cannot be mechanized, and they cannot, above all, be made artificial.

We spoke of discovering our-

selves better in community than in isolation. We want to remember that this is a normal process, a natural unfolding. Sometimes we see the opposite stance taken. We have perhaps never talked so much about being a human person as today, as though this were the tremendous revelation in our times. Well, I always figured I was one anyway, even though it seems to be a generally new discovery today. I don't know what we were supposed to have been before this—perhaps thwarted human beings, yes, perhaps warped human beings; but you just can't get away from the fact that we have been human beings right along. What we want to be concerned with is the growth of the human person, not establishing her as a fact. She's there, that's all. And concerned with unfolding, not invasion. With understanding, not analysis and dissection.

There is a great furore in some quarters of the institutional church these days about domineering superiors who prevent religious from being human beings. I am not at all sure how you could do that, though I am likewise convinced that you can assuredly stamp out expressions of humanness if you want to put your mind to anything like that. But, to return to the point of these "domineering superiors," may they become extinct! I am not for them; I am on the opposition, too. However, I am surprised to note how this very real evil seems almost never to be pursued to its root cause. Who is the domineering superior? She is a very insecure person who is unsure of her own authority, and especially, unable to accept it. And so she must domineer. She is really governed by personal fear. First of all, she does not believe in the grace of office which gives her the ability to guide and lead other people if she keeps her own channels uncluttered so that God can get through. This type of person must domineer because she is unable to explain, to guide, to listen, to relate to other persons. So, far from being a strong person that we have to temper, this is a very weak person on whom we must have compassion. Many of the things that are being said and written now about abuses of the past are quite right, dear sisters; but they are often enough not traced to root causes.

All this relates to friendship, you see. If we are to help a human being (and superiors belong in that category, too, however surprising this idea may seem to some), we have to be a friend to her. You have never been squashed as some young religious have been (or, if you think you have been, you seem to be remarkably resilient!), but remember what I am saying. Domineering superiors or non-superiors need a lot of compassion, for they are very weak and very needy. We have to respond to a need where we find it and in whatever guise we find it. And we want to respond according to what the other needs, not according to what we have decided she ought to need.

When we were listening to the comentary on the Book of Job yesterday, I was struck by how many of those thoughts of Job and his trials applied to what we have been talking about in regard to friendship, about how we get to know one another so that we can be friends to one another, and how we establish and maintain this relationship in the cloister. One thought that struck me with particular impact was how the three friends of Job blinded themselves as to how they could really help him, by making snap judgments. Remember how they really came with love, how they really came with charity, how they came as true friends of Job.

Anyone who has the least stirrings of poetry in her soul, and certainly every contemplative has, cannot help being moved by the poetic way this is expressed in the Book of Job. When his friends saw how great his sufferings were, they sat seven days and nights beside him, uttering not a word. Well, now, let's stop right there for a moment. How can we have a "problem" about the idea of friendship with one another in a silent cloister? These men saw the suffering of their friend, and the best expression of their compassionate friendship was that they sat seven days and seven nights and said not a word to him. So deep was the communication of their sympathy for him in his plight that they had the delicacy to realize that there were no words for it, that words would only have demeaned what they wanted to convey to him. So, maybe any supposed problem about friendship in a life of silence isn't as big as we thought it was. But that is just a ramification of the thought.

The main thought that I was running down there is that they came with a good intention. Then, however, they took it upon themselves to analyze Job's troubles; and they made a snap judgment from which they could not be budged. They *decided* what was wrong with Job; and from that point on, once they closed themselves off from the reality of the situation which was part of God's mystery, they reduced their friendship to analysis of their friend whom they were no longer able even to see. Gradually the three men who had come with such love, and had put themselves out to come from afar, changed into a debate team to refute and castigate Job.

They had brought the sacrifice of love, setting down their business and travelling from a distance because somebody needed them. Yes, they had come with sacrifice which is an essential ingredient of friendship. They came also with delicacy, saying not a word for seven days and seven nights. And that is another requirement of friendship: sensitiveness and refinement of spirit. They came all prepared, but once they reduced this friendship to a cold analysis of their friend in his situation, they closed themselves off from the mystery of their friend and the mystery of God working in their friend. Then they could not go forward. From that excellent beginning they had made, they became in the end cruelly uncharitable toward Job. Sympathizing friends ended up as the severest of judges. First they made the snap judgment, then they analyzed the situation and convinced themselves that they understood what had happened, that they understood Job, that they had penetrated the mystery of Job in his situation. From there, friendship progressively declined.

They analyze him. And Job does not want to be analyzed. He resists their analysis, and so they progress to another form of aggression which is to blame him. They are going to teach him. Yet, they have not the office of teacher, nor have they the office of judge. They usurp both to themselves. Then, when Job, understandably enough, resists their usurpations, they begin really to censure their friend. From being coldly analytic, they "progress" to being vitriolic. In the end, they become semi-hysterical in their accusations against Job. They not only make rash judgments, but absolutely baseless judgments, telling him how he turned away widows and such—things that they knew he had never done. They had regressed to a stage where they could really pour out invective on their "friend."

Now, dear sisters, I think that this is extremely important to reflect upon. How many snap judgments do we make, without even realizing it? As I said before, no one is perfectly understood by anyone but God. Each one of you is one of God's mysteries of love. I am one, too. And if we do not begin at that point, we shall all too likely begin at the point of analysis and proceed to dissection. Thence arise the snap judgments out of which can come appaling uncharitableness. These strictures which I do not hesitate to lay down against analysis and dissection do not apply at all to the "pursuing to the roots" of which I spoke earlier in this conference. You know, to want to understand

roots, we have to be "humus," "of the earth." That's right! Humus—humble. The humble friend tries to understand and to appreciate difficult plants from the root up, not from the microscope down. And to do this, she has to make herself small. The cool analyst makes herself large, at the expense of the one being analyzed. And she tends to pass over the whole notion of mystery in God's creative love.

The thought that we are perfectly understood by God at all times is so large a thought that I feel I come right up to it, have almost got hold of it, and then it gets too large for me to grasp. Think of it, dear sisters! At every moment, God knows exactly how you feel, exactly why you react the way you do, exactly how your emotional apparatus operates or fails to operate or operates poorly. He understands how things affect you, affect you perhaps in an entirely different way than they affect anyone else in the room or the monastery. He understands the things that are very difficult for you, though perhaps not difficult at all for other people. He understands how what may be extremely joy-giving to you is perhaps just a by-the-way matter to others. He knows what arouses your extreme enthusiasm, what tempts and tries you, all that is peculiar to you. Yes, this thought is so large that we can't quite take it in: we are perfectly understood by God at all times, physically, emotionally, spiritually.

No one else *can* do this, and yet we are continually amazed that they don't. That others do not understand us perfectly never fails to take us somewhat by surprise. Nor can we quite understand why other persons are not ourself. In a given situation, I react in one way and maybe another sister reacts differently and another manifests no reaction at all. "What's the matter with her?" I want to know. What I am really demanding is: "Why isn't she I? Why doesn't she react to joy as I do? Why isn't she as affected by this as I am? Why isn't she moved in the same way?" This is a real mystery to all of us, isn't it? The only solution is a great good humor. We have to recognize that we would all agree conceptually and in the abstract that, Heavens, no! I don't want everybody to be like myself! And, of course, we want diversity. Certainly we do not wish people put into a mold. And yet the surprised, "What's the matter with her?" A sister may show that she is impatient when to us it is clear that there is nothing to be impatient about. "Why isn't she I?" is what I am saying. And another sister may be excited about a particular bug she found outside, while this doesn't arouse my interest at all. "Why is she excited? Why isn't

she concerned with more significant things?" There is the snap judgment. To her, this *is* significant. (And it could be a highly significant black widow spider, you know.) It reduces again to: "Why isn't she I?"

Dear sisters, whenever we have a particular difficulty in understanding our sisters; or, to say it very honestly, a particular difficulty in liking certain persons, let us begin at that point: that this is my basic problem or trouble—that this particular person is so particularly not-I. Other sisters, on occasion, may be noticeably not-I—a deficit in them, of course!—but this sister seems to be on almost every occasion not-I. So we decide that we have a major problem, we think that we don't like this person and get distressed about it and mull it over in our hearts, worry that we are uncharitable, and then enter into all kinds of detailed analyses which make the situation worse. If only we would keep it at its basic level: I don't understand this sister, I particularly do not understand this particular sister. Now, what am I going to do about it?

First, I am going to admit goodhumoredly that she is more not-I than some other people are not-I, and that is my problem. Secondly, I decide that I am definitely not going to take this sister tenderly by the hand and say: "Let's sit down and talk this over," when what I really mean is: "Now, you sit down and explain to me why you are the way you are." This is what I meant when I talked about aggressive understanding. The friends of Job became increasingly aggressive until they were downright ugly and vitriolic.

It is not good, dear sisters, to analyze other people. The way to understand others is to be open to them, and this requires a great deal of humility. Analysis is easy for the proud, understanding is not. And humility in this has to begin with the basic premise we have been talking about: that this sister or those sisters who may seem on more occasions to understand me best are still not-I; and it is never going to fail that sometimes even the most understanding sister will not understand me. This discovery may rock me a bit if I am not building on the basic premise that no one else but me is I, and no one but God understands me perfectly. How else shall we account for the fact that some of the classic friendships in history and poetry and the very Scriptures have not been without their misunderstandings? It is not God's plan that we should be perfectly understood by another human being. In fact, it could not be so. For that would entail being the other person or being the creator of the other person. And none of us can be God.

SOME MEDITATIVE REFLECTIONS

All Joy Be Yours

Sister Claire Marie Wick, O.S.F.

TODAY, LORD, THIS MOMENT, we set out to climb a lofty mountain of spiritual experience: to explore the heights of Joy, to reach the summit on which You, the Cause of our joy, are to be revealed to us by the brilliant sun of faith as you were when transfigured on the mountain-top before Peter, James, and John.

We are retreating from all that can disturb and distract us as we attempt to walk in Truth. With the Psalmist we say, "To You our heart speaks, You our glance seeks, Your presence, Lord, we seek. Hide not Your face from us, but tell us how to reach You, how to go out from ourselves and find the way to Your side. Many paths lead to this summit; but we want to choose one that seems shortest and surest so as to find You most surely."

There are travel directives in Your words in Scripture, Lord, which reveal paths that leap and dance for joy telling of the Good News about the friendship we can enjoy with You. We know full well before we start this trip of our life-journey up the summit to find You, that there will be conflicts: extremes of sufferings, problems commingling with our joys. But we are confident that our commitment will help us overcome these obstacles.

More than our own commitment and our own efforts to sustain that commitment, Lord, it is Your own Presence that makes all the difference. To follow your travel directions, to keep to the right path, we need not only abstract guidelines, but You Yourself with us. Love prompts us on this walk in truth to find You. So when You, Lord, and

---

Sister Claire Marie Wick, O.S.F., became a member of the Hospital Sisters of the Third Order of St. Francis (Spriengfield) in 1954, after the loss of her husband, John Wick, Vice-President of the Wick Pipe Organ Co., Highland, Ill. She placed first in piano and literary contests as a youngster, and went on to pioneer a General Hospital Music Therapy Program at St. John's Hospital, Springfield, Ill. "Sister Grandma," as her four grandchildren have rechristened her, holds a Master's Degree in Music from Wisconsin State University and is one of the few Registered Music Therapists.

we are face to face as two realities, confronting each other, it remains for us to speak with one another—for us to cry out to You, the Other, and to leap across the abyss of our human soul's poverty to the fullness of Life—Joy's source on the mountaintop. This way that we have chosen to travel is meditation—peaceful and satisfying reflection on a Triangle—a sort of Trinity, in which You, others, and our own self form a "Little Trinity of Love." Meditation begins with You, the Cause of our joy and the conflicts you endured to give us this joy, and the commitments that can bring everyone back to the everlasting joy planned for us all. The meditation continues by turning to other human beings as subject—such as Your Mother, such as a little son today who becomes another Christ; we reflect on their joy, on the commitments they make which bring joy to themselves and to us. And finally, our thoughts come back to ourselves—to our own conflicts and to the commitments that we hope will bring us to Your joy.

Jesus, Cause of Our Joy

Setting our sights on the first plateau of our ascent up Mount Joy, we find You, Jesus, the Cause of our joy. We relax in this knowledge of Your actual presence within us this moment as You accompany us upwards in our climb to everlasting joy. We think of that joy to come, of Your indwelling which will flower into a Vision beatific beyond all description.

Three Persons, one God: the Most Holy Trinity within us, the Lord present in so personal a manner in each of us as Scripture attests, that it makes all the difference in our lives. This Presence is the vitalizing principle of our souls—the very life of our life. And You, Lord, invite our confident belief in the effective reality of this Presence—You will come and make Your abode with us, You say, and we are temples of the Holy Spirit. But You also let us know that for this to be realized, we must habitually be aware of You within, we must court this relationship so it grows into knowing and loving You and Your will for each of us. We know we reach our ultimate height of joy through this search for the path to do Your will; we know it will bring us to the possession of all the Beauty—Glory, Joy, Peace, Love—that You Yourself forever are. But for this to be so, we must possess You now in this life-climb before we reach and enjoy You at the summit of our life.

How can we find Your presence now? Lord, you made that possible by becoming one of us. Your birth to become human and take part in our life, was for our rebirth to become divine and, as other Christs, take part in the God-life. To support this union, to make it more intimate and real, You made Yourself available in bread and wine and the Last Supper. You made Yourself available in the substance of the Scripture words—You, the Word—in all the twos and threes that gather together in Your name. In all these ways You have established a special dwelling Presence within all of us; You have made Yourself accessible without appointment, without inconvenience or expense to us. To enjoy Your presence, O Cause of our joy, all we need to do is turn away from our outer selves and turn within, to our Christ-retreat, our invisible sanctuary in which we draw strength, comfort, guidance, companionship—joys unspeakable—from You the divine Companion awaiting us and all who come our way.

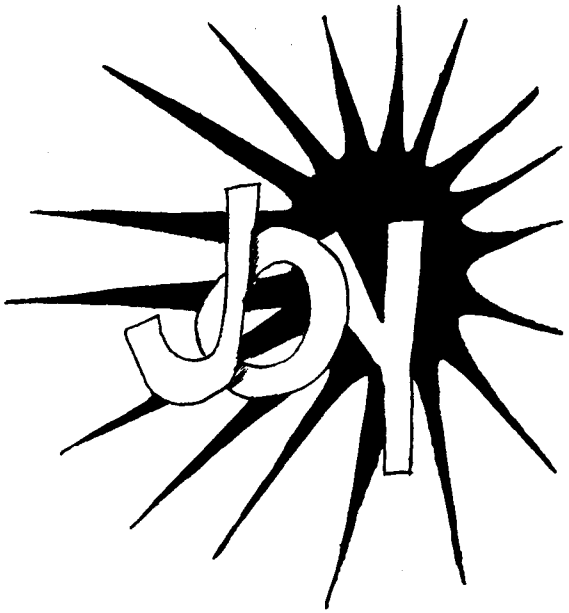
You can allure us away from all else, Lord; for look how appealingly, how heart-warmingly Your personality charmed the sin-loving Magdalene, the money-loving intellectual St. Luke, the illiterate St. Peter—lovable little children as well as all the unlovables in the multitudes You reached, all of whom left food, families, careers, to be with You and enjoy Your presence. We respond not only to Your magnetic charm, but to Your creativity as well, to all You have invented: science, technology, unlimited horizons and heaven, seasonal cycles, scintillating music, soul-ravishing art, virtues like unshakable faith, verdant hope and undying love—friends, relatives. All these things, all these people, we have from You. We know that if only You will to do so, You can capture our mind and hold it spellbound—capture our heart till it throbs with delights—fascinate us with the fulfillment of all good desires.

And as if You were not enough, Lord, Cause of our joy, You bring a rich store of gifts with You. First, the gift of life, with the mind, will, and memory that Bonaventure tells us so aptly mirror Your own divine Life with the Father and the Spirit. Then the redemption of this life, purchased with love stronger than death, through the greatest gift anyone can give—his life for a friend. And as You delivered the redemptive gift in the face of all the conflicts of suffering and sorrow in Your life, You continually poured out joy as at the wedding of Cana, the friendly visits at Bethany, the idyllic moments spent with little children, the ecstatic reassurance of those You visited after Your Resurrection. Even as You completed our gift of redemption, ascending into heaven, You assured us You would be with us always—even to the consummation of the world. You came so that our joy might be full. And finally, Lord, we reflect on Your gift of everlasting life, whereby You promised us for a few conflicts endured here for love of You—for a genuine commitment to You—that You would in very truth unite us with You in such celestial joy as our eyes have not seen nor our ears heard, nor our mind conceived, in the new life You have won for us.

Other People: Channels of Joy

Mary and a little modern son. We have just been considering You, Lord, in whom all joy is ours: You, the cause of our joy, our helper in conflicts with our joys, and the support of our commitments that can restore our joys and preserve them eternally. Now our path travels to a second plateau on our climb to joy's summit, and we turn our attention to other people as channels of Your joy: to their concern with conflicts and to their commitments to You that brought You to them as joy's Presence. And with whom can we more fruitfully begin than with a Woman—the Woman You selected for Your own Mother—Mary. She walked in truth, her life was continuously commingled with sorrows and joys; and she, a Woman, can lead us women to You directly through reliving five of her outstanding Joys.

According to Scripture, Lord, You have various ways of making Your will known to creatures. On great occasions you seem to send one of Your angels. You sent Gabriel to Mary to humbly ask her, your creature, to be Your Mother. Mary's *fiat* made her the first in Luke's gospel story whose surrender was total and complete. Not to be outdone in generosity, Lord, You took her gift and sent it back to her inestimably magnified and enriched by Your indwelling Spirit. Your baby's body brought her joy and peace,



no matter what the cost of conflict, for she possessed You. We have Your word for it that we can conceive Your presence through the Holy Spirit every moment of our life—all we need to do is let You be reborn in us so that we "mother" Your will.

How beautiful, Lord, not just to seek our own private joy—even Your presence—just for ourselves, but to think of others! Mary, Your Mother, hurried to share her miracle of virginal motherhood with her cousin Elizabeth's miracle of aged motherhood—to share You with her—and in this meeting You were magnified in her. Elizabeth identified Mary as Mother of her God; and Your presence caused such joy that both infants leaped for gladness, and Mary, a young little Jewish maiden so overwhelmed with joy that she could not contain it, burst forth with her poetic *Magnificat*. Each of us, Lord, can do this—can "magnify" You if we will take You, as Mary did, to everyone in need whom we meet—if we will bear You with us always as we greet, serve, and love one another as Christ-bearers.

At a definite time and place in history, in the face of conflicts that must have caused Mary and Joseph great anguish, accompanied by the joyful songs of angels, You came through Mary to all of us. The details have captured the minds and hearts of our greatest artists, poets, musicians: the journey of hardship, no room at the inn, animals attending Your birthday party, angels revealing Your presence to shepherds lowly, a star bringing gentle wise men. This Incarnation, this Nativity, Lord, gave You to us not as a strange God but as one of us garbed in our flesh—approachable, reachable, lovable. Our Mother found You, Lord—Cause of our joy—through her will so wedded to Yours that she could bring heaven to earth and could keep heaven open and enable us to share its joys with You even while we remain here in exile.

No need, Lord, for Your Mother, the most blessed among women, to be "purified". No need, either, for You to be "presented," You who were begotten before the daystar. Yet it is not resentment, not sulky, reluctant compliance that we note at this temple-event, but joy! In this joy which we contemplate, we learn from Your Mother how to find You, share You, serve You, our God, with joy in little as well as great things. In a spirit of happy and festive celebration, Joseph, Mary, and You went up to the Temple and humbly complied with the Law of Moses. You didn't have much, so You gave little—the gift of the poor, turtledoves; but You gave cheerfully, and this obedience gave joy to the elderly Simeon seeing his God before he died, and to the aged Anna holding You and foretelling Your future. Lord, if we make a place for you inside—a temple to house Your presence—we can present You to those we know slightly, to those closer to us, and to those who have never had the joy of seeking and finding You in a temple within themselves. In each Christian encounter, if our will is to obey Yours, we always give YOU—joy—to others.

Days of anguish gave way to ecstatic joy when at last Mary and Joseph found You there in the Temple, about Your heavenly Father's business. Like them, Lord, we sometimes lose sight of You. We get pulled away by activities as they did when returning home from the Presentation ceremony. We get distracted by concerns of the day; and not until trouble comes do we realize You are missing—we have not with us a Cause for joy. Then like them we engage in an anguished search for You; maybe, in our case, the search takes longer than their three days. But what matter, if like them we find You in the temple of our interior? What joy, then, in hearing Your wisdom—Your answers—Your guidance from within ourselves as they heard all these things physically during Your instruction of the learned men in the Temple! And indeed! You seem obedient to our call just as You were to theirs; and when You come with us it is *we*, now, who grow in *Your* strength, grace, and wisdom.

These reflections on You as Cause of Mary's and Joseph's joy, concern biblical times, Lord. What about a "now" person: a contemporary son of Your heavenly Father? Surely each of us can without difficulty discern contemporary equivalents, re-enactments, of these timeless yet stubbornly historical events. Here, in this hospital only days ago, we all vividly recall the young brother and sister involved in an accident—she more seriously injured than the lad. In this emergency a doctor was located, and it was discovered that the little sister needed a blood transfusion immediately. The boy was typed and found to have the same blood as she; and hastily the transfusion (with rather crude and makeshift equipment—all that was available) was begun. There hadn't been a moment's hesitation when the boy was asked to give blood to his sister; his answer was (with a big gulp) an immediate yes, and in the hurry no one explained to him the procedure. As he lay there contributing his life-blood to his sister, the doctor smiled reassuringly and said, "She's going to be all right, Sonny. She'll make it thanks to you." Then, with a broad smile, the boy said, "That's great, Doc, but when do I croak?" It was only then that those at the scene realized that a heroic little boy of today would, like Jesus, have cheerfully offered to give his life that another—his sister—might enjoy living completely and fully.

Life in Christ's Joy

Through You, Jesus, God has now become in very truth our Father. Our sins have been washed away. If we want You and heaven, we are assured the

fulfillment of that desire as our secure possession. No one, then, has a better right to be joyful than we, Your trusting brothers and sisters. Uniting our will and our life with Yours, we have a clear title to one of those mansions atop the Mount of Joy.

To be other Christs, sons and daughters in the Son, to be sure, we have to have and overcome conflicts. But we have divine assurance of comfort in sorrow, strength in sickness, solace in bereavement, help in distress, and ultimate triumph in the midst of any calamity. This promise is signed and sealed in Your Blood, Jesus: a promise that assures us of pardon, peace, power, nearness and dearness of Your presence —and the unspeakable joy that flows from all this—in every scene of our life.

Our life can, then, be emptied of gloom and sadness, and it can be filled with high and holy gladness. What music would there be if all the keys on the organ or piano were white? It takes both black and white keys to make music, and it is the same way with the themes of our life. Lord, at birth You gave us a small capacity for joy—for containing You—like parenthesis marks. Then every step of our way, every movement, every moment, every drop of the cup of water we give, every note of every hymn we sing for Your honor and glory, increases this capacity for joy—love, peace, You. As the parentheses spread further apart, Lord, and we accept You ever more fully, we also accept the conflicts which inevitably accompany Your cruciform presence. We may have physical personal, social evils to bear, which would overcome us if we knew little or nothing about You.

We may be deprived of friends, relatives, property, pleasures. We may be visited with natural sorrow and grief, even despair and depression. But where our real treasure is—atop the Mount of Joy—there is our heart also. You, Lord, are our treasure of joy; and from this treasure is measured out sufficient joy to give us comfort. Why else would Paul—a man of great sufferings—insist as he did, "Rejoice, again I say rejoice always!" Our joys will exist only in proportion to our closeness to You, Jesus, and to our willingness to accept anything You send our way. You said, "I will turn your sorrow to joy," and we believe You. When we see pain and grief as coming from You for our own good; when we see that we were never expected to bear them completely on our own, then we find all converted through proper motivation to genuine joy of mind and heart. You promise that there can be no lasting opposition between supernatural joy and the sufferings to which we resign ourselves. Sin is the only joy-killer. Sin—wrong-doing—gives temporary, illusory enjoyment, and then lasting pain and suffering in guilt.

Right-doing, on the contrary, may cause us some temporary pain and suffering; but then follows real joy. What is the Cause of our joy? Is it unbelief? No, for the infidel Voltaire wrote, "I wish I had never been born." Is it pleasure? No, for Lord Byron, the man of self-indulgence, wrote, "The worm, the chancre, and grief are mine alone." Is it money? No, for Jay Gould, the millionaire, dying said, "I suppose I am the most miserable of men." Is it position or fame? No, for Lord Baconsfield had both and wrote, "Youth is a mistake, manhood a struggle, old age a regret." Is it military glory? No, for Alexander the Great conquered the world and wept, "There are no more worlds to conquer."

Where is lasting joy found? In You, Jesus, alone—in Your presence. Even when You seem hidden, Lord, and perhaps then most of all, You are with us. For You promised that we would see You again, that our heart should rejoice, and that our joy no man could take from us.

Cloudlight

Behold the floating tapestry—
The windswept wardrobe of the sky—
The clouds in endless travesty
That stalk upon the stage on high.

Streaks that stretch far as eye can see
Bespeak free space and ecstasy;
While opaque lobes that loom and brood
Connote close room and somber mood.

The frozen puff-balls, all in air,
Arrest and stall the sight to stare;
And driving drifts of fleeting fleece
Awaken to work—give no peace.

The fickle fogs that rack and wind—
The fecund prospect clouds afford
Reflect the fancies of mankind,
Project the genius of the Lord.

Robert J. Waywood, O.F.M.

The Charisms of Sexuality

Megan McKenna

THE LOVE OF THE FATHER and the Son unite them in a Spirit. It can be the same way with human persons, too: Love can produce something that can change and transform others. That, to me, is life—Christian life.

We need not only a new vocabulary, but new forms as well, in which to express our Christian life. Every Christian is to live out totally his relationship to Christ. The forms or modes in the past have been institutionalized along with the Church, and the attitudes and the functions have become confused. A person is not married, or single, or religious—he is a Christian. What does that mean today? A Christian is the ecstatic element in the world—the wastefulness of something that doesn't have to be, but is because of love. A Christian is the visible sign of this love and the meeting ground of men with their God. And each Christian has his own way of saying "I love you" and reminding the earth of God.

The commitment to one individual and the commitment to the service of the Church are different expressions of the same love. Marriage is a sustained sexual relationship as well as a sacramental contract. Celibacy is a life that remains open to all men and expressions, including the sexual one. Both ways of living are signs and symbols of different aspects of the one love —the union between Christ and his Church, and God and man. Both are in one respect meant to be permanent. God's love does not change—only our response to it does.

Celibacy by its nature is meant for only a few. It is a gift that is given for the community more than for the individual. A realistic decision to accept this gift can be made only after sufficient knowledge of the consequences and ramifications has been acquired and fully realized. Celibacy is demanding and universal in its love-expression, just as the sustained sexual relation is demanding and individual in its expression. Both reflect the position of a man in relation to his God—response and gift-giving—in different stances. The responsibilities and the problems, therefore, as well as the expression itself, will be unique in each case.

Neither of these signs should be so institutionalized that the function overrides the service and sign-value itself, so that one becomes overburdened and the other sterile and oppressive.

Man is human—that strange admixture of flesh, blood, and spirit. Obvious as this pleonasm is in meaning, it really is worth focussing our attention on and contemplating, because so many of us still try to live as if flesh and blood were one self-contained realm, and spirit another. Our technology and know-how has advanced to the point where control of biological and scientific means are at our disposal to begin to develop a new mode of existence. The freedom from want that implies freedom to live on another level lies before us; but as we slowly attain to the newly free life on the level of thought, experience, and will, we forget only to our own peril that our mind and will is grounded in the material. The needed healthy effort to probe this material dimension with both confidence and reverence is one of the deepest human needs of our time.

Admittedly the freedom from overriding disease and oppression that implies the freedom to explore the unplumbed depths of relationships and our own sexuality as man and woman is just opening up; but we must confidently take up the challenge extended by this freedom. Our old concepts of man, woman, and sexuality are no longer sufficiently expressed for today's Christian—for his fully human development and for his commitment to a love-relationship. Man should not choose a form of living for the function it entails, but for the expression it enables him to give to his own

---

Miss Megan McKenna is an editor at the Franciscan Communications Center, Los Angeles. Her parable on Franciscan Community appeared in these pages last month.

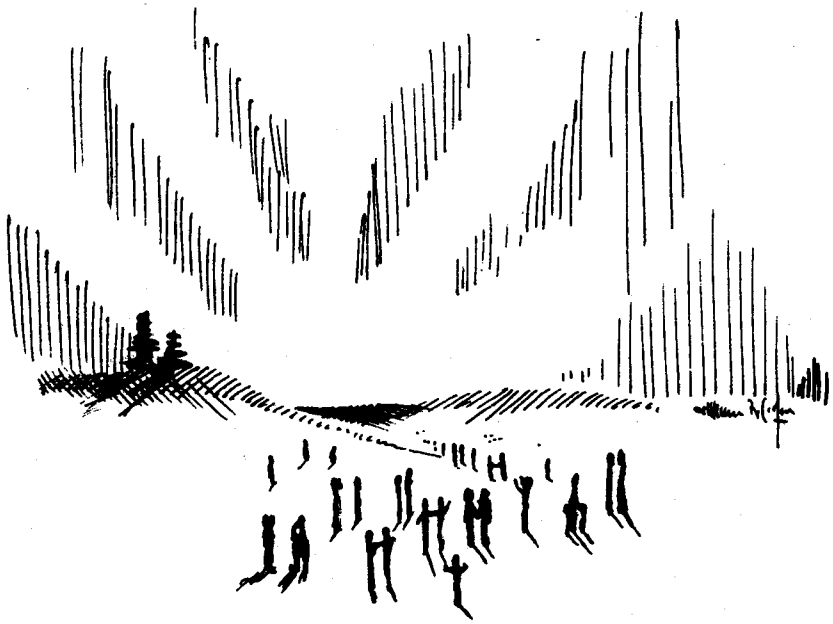
deepest self in relation to his God.

The individual must, in fact, stand in "opposition" to God and challenge Him if he is to be a human being (consider the case of Job, and recall the penetrating Augustinian insight which has become a part of classical trinitarian theology: the person is constituted as such by a relation of opposition). Only by such a confronting and opposition, properly understood, can man see God precisely as "other"—distinct from himself—and come to realize that he himself exists only in virtue of a relation to this "other." Man has to experience other people as persons and experience love with them before he can begin to live out his relationship with God.

Jesus is the perfect embodiment of divinity and humanity, and man is most fully human when he resembles Jesus in his expression of love. Equally well known is the fact that Jesus chose to live a celibate life—one that left him completely free to interact with all the men and women he met on an ever deepening level which demanded awareness and transformation. The future of Christian life is going to revolve on this fact of transformation: either with one individual or with many. Both modalities entail the vulnerability of receiving and the pride and generosity of giving; the basis for any relationship is to "love as I have loved you"—and that can mean many things to many different people, but unless it is lived as an absolute response, then it is only sham and pretense and not a life-giving, sustained commitment to Christian life.

Celibacy is an attitude and a stance, and not a function. It is, therefore, a completely different, separate question from that of the priesthood in the sense that it does not imply the other automatically. Celibacy enables a person to more fully and freely devote his life to service (in this area it does have bearing on the priesthood), but apart from this celibacy is a sign and has value as such on that level too. It is permanent, unexplainable, and wordless testimony to the absurd love of God for men and the promise and the prophecy of eventual transformation and union with God.

There are two kinds of celibacy today—one imposed by circumstances, and one chosen for the sake of the kingdom. Only those who can realistically cope with the latter should choose to live this way. To an individual a special gift can be given—the ability to translate the idea and the concept of the kingdom into a love relationship that is all encompassing in a distinct life style. It does not have to be practiced for one to be an integral Christian—but it has that note of supererogation. It is both a gracing gift and a willed act on the part of an individual. It is the manner that is unique in expression, not the expression itself. The availability, the vulnerability, the openness calls attention to the radicalness of the Gospel. The choice of one necessarily excludes the living of the other love-relationship. The idea of sacrifice, dying, and transformation in the constant availability to others is in complementary opposition to availability and openness to only one person. It is a positive acceptance that speaks faith in both worlds: the one that is, and the one that is coming upon us.



In the marriage relationship, the giving of self, the increasing awareness of self and others, are seen in relation to one individual. In celibacy, the giving of self and the awareness of oneself as an individual are seen in relation to the coming of the kingdom—laying down your life for all men, for God's sake. Marriage in some ways more closely symbolizes the oneness of the Church, and celibacy more closely symbolizes the universality of the Church. Both are specifically human and Christian values, and neither can exist in a vacuum. The two complement each other. Marriage and celibacy, man and woman, soul and body, man and God—all exist in relation and in-

teraction with others. From a Christian point of view, in either marriage or celibacy, there is no meaning unless a value is given to it; and this value is given by means of a mature decision in an individual's life.

Celibacy is revolutionary. It is a protest against the apparent norms of conduct, and it symbolizes the unexplained aspects of God's love. Perhaps the union of sign and value in this form of life is so confusing because what it is symbolizing is not easy to comprehend. It is a radical absolute, this constant living out of the one-to-one relation of God to man, and it knows no bounds. It is charism for the Church, and it can't be enforced. It can only be given and taken as a gift. It is the concrete way of waiting with anticipation for the kingdom, and it is meant to be a continuous distraction and a reminder that there is much more to life than "just this." The symbol value depends largely, today, on the specific individual's living out of his belief. If his life is not one of radical love, a sign of contradiction, then he is neither celibate nor Christian.

The priest, by his function, is to untie men from their differences and separations and give them back to God. He is the spokesman and meeting ground for the community and God, and for that reason celibacy has a special affinity for the priesthood. But to deny the priesthood to a married man is in fact to imply that there is only one expression of love-giving in the Church. There can be no expression of love that is not spontaneous and maturely chosen; and if the nature of the priesthood is understood there will be no need to worry about celibacy dying out. To opt for celibacy is to implement a choice in more potent and meaningful terms—for an individual. Celibacy is needed today even more than in the past because our cultures are no longer specifically "Christian" ones, and the reminder is even more strikingly apparent, therefore, when it occurs in our society. There is a religious imperative for a priest to remain celibate, not a legal one. It is not necessary to the full function of a servant, a priest, that he be celibate.

But how is celibacy lived out in today's world? How is marriage lived out in today's world? It seems to me that both questions bring up the problematic of sexuality and identity—of man's understanding of himself as well as his particular stance towards other men and towards God.

What is love first of all, in its most primordial sense? It is God giving himself to another. When human love is seen in this light, the love-relationship of two people giving themselves

to each other has all kinds of sacramental possibilities. In marriage this rhythm of giving and receiving is beaten out through the course of a lifetime. In coitus it's gathered all together and given in a moment, celebrated and proclaimed, much like a Mass that is a moment's sacrifice that is repeated continually in time. Marriage, as well as the individual moments of intercourse, is dependent upon this constant giving and receiving of the other person. It is the stance of a man and woman who stand in opposition to each other and who repeatedly come together and are reconciled, forgiven, and made whole—who are known and know. Intercourse is not escape from reality—something to do when there's the time—it is immersion in reality, celebration of it—of life with its moments of joy and honor and its moments of tiredness and tears—but always with another. It is a moment of surrender and gift. "God gave his only Son up to the world" is what it symbolizes —not just to the two individuals but to everyone. This is Christian marriage with all its unrealized possibilities.

What is celibacy? Practically, it is the state of living alone, just as marriage is living with another. But celibacy has another dimension just as the sacrament of marriage has one. The quote from Ecclesiastes that says "There is a time for embracing and a time to refrain from embracing" is a good way to describe the celibate. He loves and gives of himself to all, but also knows how to let go—he loves without security. God loves every man but leaves each free to choose to love in return or not to love. It's a no-questions-asked love, and this is the sign value of a celibate's life. He loves and gives of himself relentlessly, but he also takes of other people's love that is given to him. He must stand agape at the world. Agape: the stance of God towards the earth and men is revealed in the man who stands with his mouth open before the earth and men. He is always amazed, brought up short and in the position to take another person into himself. For this reason he lives alone—in order to be able to absorb all these people without losing his own personhood and roots.

What is sexuality? It is the dual conflict and reconciliation of the male and female principles in a person. Its opposite is neutrality. It is the expression and particular stance of one person towards himself and others revealed in the conglomerate mixture of bodily functions, culture, intelligence, and environment. It is the communication of personhood and exists in any way of life: marriage, celibacy, single life, youth, etc. It grows and

changes and is transformed just as a person progresses in education, self-knowledge, age, spirituality. In fact, it is very closely tied into all of these processes.

Sexuality, like any communication, has both content and form of expression. The content is always the same—selfhood, love—but we haven't even begun to experiment with or master the forms of expression. Revealing yourself to another person is always hard—like standing on a diving board and getting ready to let go—or the feel before you get your feet wet in the ocean. Most people, Christians among them, are uncomfortable when the question of sexuality is raised, and that is because most of us are uncomfortable with ourselves as persons. Before you say something, you have to know what it is that you want to reveal. Only then can you start to think about how to say it well. Since most of us are not natural at languages, we have trouble learning to communicate well in this area. And to a Christian this should be of utmost priority, because his life is a communication—an expression of love—which is the most difficult idea and feeling to get across well.

The choice of marriage or celibacy should take this question of an individual's sexuality into consideration. "How can I best give myself to others?" "How can I best express the God-man relationship?" should be the basis for decision-making in choosing a concrete way of living. A man does not choose a way of living to find himself or to learn who he is. He chooses an expression of life that reveals who he is already and what he is becoming. The choice of marriage or celibacy presupposes that a man is already well on the way to being himself in his integrity.

Celibacy is a gift of the Spirit, one that is given not only for the individual but for the community too. And people need that testimony of crazy wordless unexplainable love so much these days. But they need the spontaneous comfortable giving of one man and one woman, too. The Church and the world desperately need people that opt to stay in and serve the people of God unstintingly. With a decision to live in celibacy or in marriage—with either one—comes the need to reaffirm that decision continuously, again and again, with an ever-growing maturity. This means a reaffirmation in relation to new circumstances and new relationships. Both these ways of life are a constant becoming of death and resurrection. Both are man-God stances, and when they are really lived in the depth of their Christian meaning, the earth knows beyond a doubt that it "hasn't seen anything yet."

Variations on a Theme:

"For I claim that love is built to last forever" (Psalm 89)

I. Persevering water
Roading the waste of rock
With delicate domination, trickling tons
Of granite to forever-ed passways,
Love is.

II. Built to outlast
The window is the cheek
Pressed hard against it.
Eye outlives the road
It watches for reward of tears that
He is.

III. Forever smiles
the flower at the wind
Ousting it into death
Of perfume rising
From shredded petals' triumph when the wind all
Spent is.

IV. Long sprawls the sphinx
In pyramids to dust doomed
Point of the frail desire of spirit turns
Straight onto Love that summons piercing, drenching
With ever-and-forever tide the little
Pyramided day-on-day thing
Love is.

Mother Mary Francis, P.C.C.

BOOKS RECEIVED

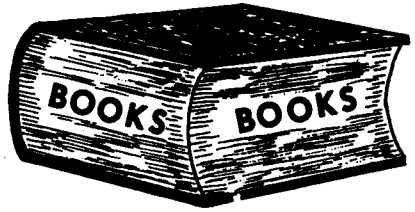
Caprio, Betsy, *Experiments in Prayer*. Notre Dame, Ind.: Ave Maria Press, 1973. Pp. 185 (8½" x 11" workbook format). Paper, $2.95.

Farrell, Edward J., *Surprised by the Spirit*. Denville, N. J.: Dimension Books, 1973. Pp. 130. Cloth, $3.95.

More, St. Thomas, *The Confutation of Tyndale's Answer*. Critical edition by Louis A. Schuster, Richard C. Marius, James P. Lusardi, and Richard J. Schoeck (vol. 8 of *The Yale Edition of the Complete Works of St. Thomas More)*. New Haven: Yale University Press, 1973. Part I: Text, Bks. I-IV, pp. i-xiv & 1-574; —art II: Text, Bks. V-IX & Appendices, pp. 575-1134; Part III: Introduction, Commentary, Glossary, Index, pp. i-vii & 1135-1831. Cloth, $60.00 the three-volume set.

Reidy, Joseph J., M.D., *The Sensitivity Phenomenon*. St. Meinrad, Ind.: Abbey Press, 1972. Pp. 134. Paper, $1.95.

Voillaume, René, *Brothers of Men: Letters to the Petits Frères*. Trans. A. Manson: ed. and introd. Lancelot C. Sheppard. Denville, N.J.: Dimension Books, 1966, 3rd printing, 1972. Pp. 222. Paper, $2.75.



Living Our Future: Francis of Assisi and the Church Tomorrow. By Mario von Galli, S. J. Chicago: Franciscan Herald Press, 1972. Pp. 239. Cloth, $6.95.

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

Mario von Galli tells us the beautiful color photos of Umbria which are interspersed throughout the book were a genuine source of his inspiration to write a life of Saint Francis. In a work of but six chapters he has been able to capture a good deal of the spirit of Francis: childlikeness, an immediacy of approach to the gospel resulting in a love of Poverty because Jesus was poor, that gallant quality of *cortesia*—noblesse, the spirit of peace, the loyalty to Rome.

He sees Francis as paradoxical, being the troubadour of the Lord, but at the same time, the man weeping over Christ's sufferings throughout the Land. And he sees the spirit of the Order that Francis founded—a spirit of brotherhood, where authority is not paternal, but serving; an organization where rules are minimal, because it is structured on love—as particularly relevant to our own day, and a model that other religious orders might base themselves on. Von Galli sees much of Vatican II in Franciscanism—awareness of poverty in the world, a spirit of freedom and joy.

In some of the drafts of the document on the Church and in a long speech of Cardinal Lercaro, the author finds an echo of the Franciscan message which focusses on poverty not only as alienation from goods, but as detachment from structures, methods, theological systems, etc. In my judgment he forces the comparison and blows out of proportion both the impact of Vatican II and Saint Francis in line with his own laudable social concern. To describe the sacraments as "necessary evils" (p. 169—perhaps the translators are to blame) is enormously unfortunate, and the demands made on bishops are unrealistic. (Saint Pauls are never going to be commonplace!) Yet von Galli has correctly perceived that the Franciscan revolution was successful by

changing men's hearts rather than their structures.

Everyone in the Franciscan family can profit from this book—some, even from the pictures alone. The chronology of Francis' life matched up against contemporary events, and the excellent bibliography make this a fine resource book as well as a devotional work. Future editions will, I trust, take care of the too numerous misprints; and the author himself would help the work by thinking over his contrast between Francis as theocentric and the Christocentricity that Francis allegedly avoided (pp. 90f.), and by reconsidering his demythologization of the Wolf of Gubbio story.

Pray to Live: Thomas Merton, A Contemplative Critic. By Henri J. M. Nouwen. Notre Dame, Ind.: Fides Publishers, 1972. Pp. vii-157. Paper, $2.95.

Reviewed by Brother Roberto O. Gonzalez, O.F.M., a first year theological student for Holy Name Province.

"'What is peace? . . . justice? . . . love? . . . Are we ready for this?' And especially, 'What is *my* place in the middle of this chaotic and noisy world?'" (p. 39). Merton's questions are cited by Nouwen in *Pray to Live*, as he seeks to unravel the "richly diverse and very productive life" of Merton, the one man by whom he has been most "inspired in recent years." Moreover, these are the questions we explore with the author in this short but comprehensive introduction to the life and thought of Thomas Merton.

The first part, "For Instruction," of this two-part book, opens by presenting the most important biographical facts about Merton and then proceeds to take a close look at "the various signs" which led Merton to the silence of Gethsemani —signs, of course, that "do not give an explanation of his call, but are only symptoms of it." These were three: books, people, and events. Among the books Nouwen stresses Etienne Gilson's *The Spirit of Medieval Philosophy* and Aldous Huxley's *Ends and Means;* and he also mentions Hemingway, Joyce, D. H. Lawrence, and Evelyn Waugh and considers John of the Cross, Therese of Lisieux, and Ignatius of Loyola. All of these Merton discovered "in literature and experimented with their ideas." The people included Mark Van Doren and Daniel Walsh, both professors of Merton while he attended Columbia; Dr. Bramachari, the Indian monk who told him that "there are many beautiful mystical works written by the Christians. You should read St. Augustine's *Confessions* and *The Imitation of Christ . . .*"; and Robert Lax, an intimate friend of Merton whose name is familiar to readers of *The Seven Storey Mountain.* Among the events that "formed the context in which he read the books and met the people, supported his vague premonitions and quickened his personal decision," World War II was influential especially on his *My Argument with the Gestapo.*

Until the time of this decision, Merton's answer to his question "Where is my place in the world?" had been, "In solitude." Nouwen points out, however, that Merton's becoming a Trappist had not truly settled but merely transformed the question into another, more difficult one: "What is my place in solitude?" This question, in its profound subtlety and complexity, preoccupies the mind of Nouwen throughout the remaining chapters of Part I.

Nouwen is quick to show that Merton's answer emerged from his long and painful struggle to conquer solitude and silence. This intense struggle is of the utmost importance in understanding Merton's concept of monasticism and his mysticism and is, above all, what brought Merton to his greatest discoveries about the desert, poverty, and compassion.

Nouwen treats these discoveries with great perceptiveness. He records Merton's insistence that although "solitude can be sought and found in the routine of the simple world, in which man can be alone in his heart, 'this desert is not necessarily a geographical one. It is a solitude of heart in which created joys are consumed and reborn in God'" (p. 44). In commenting on Merton's poverty Nouwen observes that "by his writing he made himself and his most inner feelings and thoughts a public possession. In this way his fame had made him spiritually poor. But this same poverty made the world around him appear in a new way. It seems as if everything belonged to him just when there was nothing left to him which he could call his 'private property,' . . . . The beauty of creation made him poor and wealthy at the same time and gave him peace and happiness" (p. 45). Nouwen lays most important stress on compassion. In 1951 when Merton became the spiritual director for the novices, "he discovered that something great had happened to him. The silence and solitude had buried themselves so deeply in his heart that he was in the position to take on a very deep and intimate relation with other persons. Perhaps most moving in *The Sign of Jonas* is the development of compassion in solitude. In silence Merton discovered humanity once

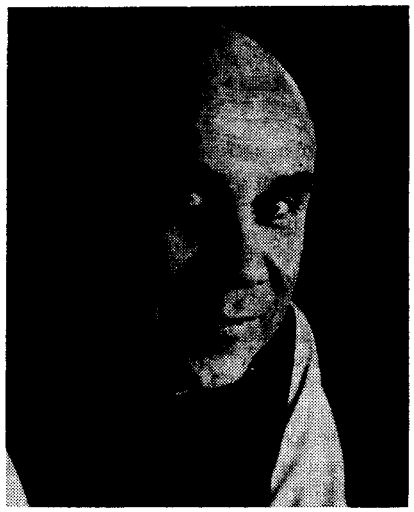


Photo: John Howard Griffin

again. The new name for the desert in which he saw many of his self-constructed ambitions destroyed was: compassion. He learned there to love his brothers, not for what they say but for what they are. He saw now, with amazement, the quietude and solitude that lived in them. Now he wanted only to be a man among people, a member of humanity—no more, no less ridiculous than himself" (pp. 46-47).

Nouwen's treatment of Merton's compassion is, I believe, his best and most enduring contribution to a thorough understanding of Merton's "commitment to a contemplative critique of himself and his world." His comments, of which the following example is typical, are most incisive: "Perhaps Merton's most important discovery was the discovery of his fellowman at the depths of his own solitude. He experienced a new solidarity in the depths of his silence and he seemed to find there, where he was most alone, the basis of community. In silence his mockery became generosity, his self-conceit be-

came solidarity, 'God alone' became 'together with all men.' In silence Merton discovered that being a monk is preeminently a social calling" (pp. 50-51).

The observations are most pertinent and are amply supported by Nouwen in his fourth chapter, "Unmasking the Illusion." From the vantage point of Merton's transformed experience, Nouwen discusses Merton's relation to society as this is found, e.g., in his writings against racism, war, etc., and in his commitment to nonviolence. He pointedly emphasizes Merton's piercing to the core of nonviolence: "Nonviolence stands or falls according to the vision of evil. If evil is seen only as an irreversible, clearly visible and sharply outlined tumor, then there is only one possibility: cut it out. And then violence is necessary. But when evil is reversible and can be turned into good through forgiveness, then nonviolence is a possibility. Since Merton had experienced in his own life that forgiveness is possible through Christ, nonviolence became then not only a possibility, but even a prerequisite for being a Christian" (p. 65).

The fifth and final chapter of Part I deals with Merton's "Discovery of the East." Nouwen explores primarily, here, the deep influence upon Merton of Chuang Tzu ("one of the greatest Taoists during the flowering of Chinese philosophy, from 550 to 250 B.C."). He uncovers beautifully the fine thread which led Merton from "nonviolence to non-action," that path which "he saw as a way out of our estrangement from God," and he concludes the chapter by considering Merton's concept of the self. "To the extent that we deemphasize our 'self,'" Nouwen observes with great acuity, "the need to understand God in verbal formulas and linguistic constructions also disappears. Merton hoped that whenever the Christian has the courage to renounce this concern with self he would also find the actual meaning of the Christian experience of God.... Just as the black must bring the white to conversion, so must the East make the West Christian again. With this conviction Merton went to the East" (pp. 85-86).

The second part, "For Meditation," of this book is an attempt to substantiate by pertinent selections from Merton's own writings the points made in the previous part as well as to provide the reader with stimulating material by Merton himself for personal meditation. As one reads the work reflectively one grows to appreciate it in itself as a wonderful meditation by the author who warmly shares it with us.

In the Preface to this excellent book, John Eudes Bamberger, O.C.S.O., Merton's friend and one time physician, has written of *Pray to Live* with high praise and approval. His closing words are striking enough, I believe, to serve as a conclusion for this review: "Whatever may be said about Merton, if it will be said truly, it must present his vision and his work as the fruit of the knowledge of God bought with a faith come alive through contemplation. Restoration of right order and peace in the world was for Merton the fruit of the vision of God arrived at through deep prayer. Henri Nouwen has seen Merton in this perspective and his book clearly reveals some of the concrete, practical consequences of this way of experiencing life. In reading this book one can meet, for a brief moment, the living spirit of Merton. It is a refreshing encounter."

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the July issue of THE CORD were drawn by Sister Mary Regina, P.C.P.A., of Sancta Clara Monastery, whose drawings have graced the pages of *The Queen, the Franciscan Herald,* and other religious periodicals.

the CORD

July, 1973 Vol. XXIII, No. 7

CONTENTS

BROTHER SUN—OR BROTHER FRANCIS? 194
Editorial

BUT I HAVE CALLED YOU FRIENDS 196
Mother Mary Francis, P.C.C.

CHRIST THE ONE TEACHER OF ALL 205
Translated from the Latin of St. Bonaventure, by Richard E. Hasselbach

SOUNDINGS 216
Anthony Savasta, O.S.F.

HONEY AND LOCUSTS 217
Sister M. Thaddeus, O.S.F.

BOOKS REVIEWS 221

the CORD is a monthly review devoted to Franciscan spirituality and published by the Franciscan Institute of St. Bonaventure University. Editorial Offices: Siena College Friary, Loudonville, N. Y. 12211. Editor: Michael D. Meilach, O.F.M.; Associate Editor: Julian A. Davies, O.F.M. Business and Circulation Office: The Franciscan Institute, St. Bonaventure, N.Y. 14778. Business Manager: Mrs. Joseph Cucchiaro. Second class postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing offices. Subscription rates: $3.00 a year; 30 cents a copy.

Brother Sun—or Brother Francis?

WHEN HE VISITED BRIEFLY with the friars at St. Francis Church in New York City, Franco Zeffirelli left no doubt as to the nobility and sincerity of his intentions in producing his latest movie, "Brother Sun, Sister Moon." Deeply impressed by Francis of Assisi and the saint's idealism, he sought to interpret that idealism anew and disseminate it for a new generation.

As is so often the case, unfortunately, noble and sincere intentions are not enough to guarantee successful or even valid execution of the chosen task. The fundamental flaw in this instance is Mr. Zeffirelli's conception of Francis's identity and mission. He sees the Poverello primarily as "one of the first examples in history of a drop-out," with acute problems of identity, and preoccupied with self-fulfillment. Undeniably there had to be some of this involved in the first phases of Francis's response to God's call, but the trouble is that in the film it is blown up out of all reasonable proportion and, at the same time, given a modern (hence quite distorted) flavor.

The way Graham Faulkner rolled his eyes, e.g., conveyed a distinct impression of mental instability on Francis's part. His hammy posing after stripping before the bishop and townspeople, likewise, seriously falsified the Saint's simplicity and strength of character. Of course Francis was concerned for the welfare of his contemporaries, but (though admittedly a sharp separation is impossible here) too little of the *religious* and too much of the *humanistic* and *sociological* dimensions of his concern comes through in the film.

Were we to go on evaluating the film as though this were simply a review, we could point out as many successes, probably, as flaws. The inane music would doubtless be balanced by the spectacular scenery. Judi Bowker's fine portrayal of Clare would offset some dismal characterizations of Francis's companions, and Alec Guinness's superb pope would go a long way toward compensating for John Sharp's stereotyped bishop.

Our responsibility here differs, however, from that of the professional film critic; and our conclusion will no doubt seem, in view of the many flaws already pointed out, paradoxical in the extreme. We think it is valid, nonetheless, to distinguish the average movie-goer with only a passing interest in the film's subject, from the committed Franciscan religious or tertiary. For the former, we think there is too little content and too great a distortion of both values and personalities, even to recommend seeing the film at all. But for the latter, we feel there is a real chance of deep satisfaction precisely because such a viewer will bring to it his own balanced and nuanced appreciation of the real Francis and the pristine idealism of the Movement's early days.

The movie does unquestionably have the power to evoke innumerable resonances of Franciscanism that an individual may have long since assimilated and perhaps relegated to a less than fully conscious dimension of his life. When all is said and done, of course, each individual can say for himself alone what the film has or has not wrought in his own subjectivity. We can testify personally to spiritual benefit far beyond what the mediocre script and less than wholly adequate direction can account for, however; and we strongly suggest that the reader consider this possibility for himself before deciding on the basis of quite validly unfavorable reviews, not to see "Brother Sun, Sister Moon."

Fr. Michael D. Maiale, ofm

MONTHLY CONFERENCE

But I Have Called You, Friends (John 15:15)

Mother Mary Francis, P.C.C.

VI

TO BE OPEN to one another so that we may grow in understanding: how do we do that? How do you do that, specifically, in a monastery that is dedicated to silence in order that its members may grow in the spirit of prayer? How do we do this at such times as Advent and Lent, when the abbess has just exhorted us to be more silent than ever, and then comes to tell us that Advent (or Lent) is a time *par excellence* to grow in friendship? Well, dear sisters, in very little ways.

I spoke last time about the refinement of understanding. How does this grow? First of all, I think, out of our relationship to God. The more we are open to God, the more we are open to one another. Open, in the routine daily events, the small daily vexations and annoyances, the little misunderstandings that are the furniture of creaturehood. These may seem at first not to have any connection with our openness to God in prayer, but they bear a vital connection. The more sensitive we become to God and what God asks of us, and the more delicate in perceiving his inspirations, the more open we are to one another and the less do we make snap judgments about one another. If our rash judgments don't seem as wide-screen as the judgments of those who were at first Job's real friends; if they don't seem that spectacular and obvious, we still have to watch ourselves nonetheless. This is the right kind of introversion; this is the authentic self-study.

We do this petty judging almost by reflex if we are not careful. We think that we know just why a sister did that, we know exactly why she looked at us like that, we know just why she did a thing the way she did it. Remember that classic example in the life of Saint Thérèse of Lisieux, when she wanted so much to go to the gate to help the portress? You recall that there was a request made at recreation for somebody to assist the portress. Saint Thérèse wanted so much to do it; but then she thought that maybe somebody else wanted to do this very much also, so she just took her own good time about taking off her apron, folding it very meticulously. Obviously, that is just the way a person acts who doesn't want to do a thing.

We can see something similar, and immediately arch our psychological backs and make a snap judgment. You remember that the truth of the affair was that Thérèse took her own good time about it in order to let someone else who might want to help have a chance to get in first. Yet, all the circumstantial evidence was against her. You cannot, in the courts of law, convict a person on circumstantial evidence; but we often do it out of court. It would take a really deep sense of friendship and openness to God not to make a rash judgment or even a studied judgment about a little thing like that which could happen in any community at any time. Obviously, a person who is dragging her feet doesn't want to do the work at hand. Or so say we to ourselves in the inner tribunal. And maybe this is not true at all. With Thérèse, it was just the opposite. She wanted so much to do what was requested that she was holding back, giving the appearance of reluctance—willing to take that risk. Human nature having been the same in the time of Saint Thérèse as it is now, the "friends of Thérèse," in the same judgmental posture as the friends of Job, said: "It is plain to see that you don't want to go."

You see, these things have been occurring right along since the time of Adam and Eve—judging one another's behavior and so never being able to grow in friendship. We don't know the real truth; how do we find out? Well, anyone who really knew Saint Thérèse would have realized that this was not her style, and not because the person had talked to her by the hour but because she had been open to this young saint in the communi-

---

Mother Mary Francis, P.C.C., well known spiritual writer and contributor to many religious periodicals, is First Councilor for the Poor Clare Collettine Federation in the U.S. Her books include Spaces for Silence *and the newly reprinted* A Right to Be Merry.

ty and understood her in the full context of communal living. Such a person would have known that Saint Thérèse would not react like this. Not that the saint could not make a mistake, not that she did not have faults, but simply that this was not the way she would have acted in this particular situation.

Saint Thérèse was an impulsive person. You recall how she had to run away one time so as not to give as good as she was getting. When she got a mouthful, she had a mouthful to give back, so she took to her heels and ran. Remember, how she had to sit down on the stairs because her heart was pounding so hard from holding back quite a few things which she had in mind to reply to the person who was blaming her? Her reactions were ardent! This ardor characterized her in any unexpected situation. And even if the saint had really not wanted to do that simple service at recreation, it would more have accorded with her temparament to have taken her apron off in an impatient way to show that she didn't want to go. Perhaps to toss the apron down and say something to the effect of, "All right—which way do we go?" The person who said, "Obviously, Thérèse does not want to help," was a person who had not been open to Thérèse in community and so did not know her.

Now, we cannot help observing one another's deficiencies. This is our glory in the cloister because it should teach us the greatest humility and love and warmth and understanding. It can, however, become our greatest hazard. You see, we have to learn to establish balance in there.

And that brings me to two very good questions that were asked by two of you since the last conference. The questions that come out of pondering, out of trying to seek our own answers first in prayer, are usually far more interesting, you know, than the questions we toss off without a moment's thought ourselves! Well, one question was about this matter of analyzing problems so that we can be more open to one another. The other question was about intimacy. We did talk about that before in a general way, but this question regards particularities. We do not give our deepest intimacies to a wide range of persons. If you have been given a special light in prayer, you may have a great urge to share this with someone; but obviously you don't go from one sister to another and say, "Guess what? What do you suppose God told me today?" You don't hold the floor at recreation describing your "light." You know, dear sisters, that I favor and foster "shared prayer" in the sense that at times we

share our reflections. But I can tell you frankly that I think some of this present movement toward turning ourselves inside-out to all and sundry is immature and tasteless. Anyone knows that the deeper one's prayer is, the less it can be shared in words. We share our deep relationship with God and its unfolding most authentically by the calibre of our lives. We know a person of deep, contemplative prayer when we meet her. She doesn't have to explain it to us. Nor would she!

There are other kinds of intimacies, however, and your question was about a family intimacy. It is a very good practical question. Perhaps there are some particular troubles in your family at the time. "Is that wrong," you ask me, "to share one's intimacies in such matters with another sister?" "Is that what I meant about not sharing intimacies?" By no means! You have to establish your own hierarchy. And by that I definitely do *not* mean a little coterie of persons around you with whom alone you share such things, and always to the exclusion of all others. Rather, I mean here by "hierarchy" that reason and matter vary, and you must make prudential judgments in each instance.

Perhaps you have a sorrow in your family that nobody but the superior is aware of, and you happen to find out that another sister has a similar sorrow in her family. Well, it could be an act of sisterly love to have an exchange there. You use your own judgment—your well-formed judgment—whether it might not be helpful to share this with her. Perhaps, again, another sister has a particular problem, and you know it at the time; and you want to share with her some problem in your own present or past life or some sorrow in your family for the very good reason (not condescending at all) of helping her to see that there are other people who have problems, big ones, lots bigger maybe. This could be a real reason. Or, it could be a *real* reason, just to want to ease the burden of her sorrow with the sharing of your own similar experience.

Now, this is not establishing cliques; this is not setting up about you that little coterie of the "élite" of which I spoke, the ones to whom alone you confide such things. Maybe one intimacy of that kind you would give to another sister at an allowed time, or another to a different sister. Is that clear? Because that is an important point. And I say "at an allowed time" because I credit you with sufficient intelligence to know that we have to use those areas of free time interlaced with the prayer and work of our lives and not set up an "anytime - anyhow - anyplace"

sort of sharing. What would become of the contemplative atmosphere of our monastery if there were casual interchanges going on any time at all? I have seen what has happened here and there in places where this has been tried.

I expect you to have sense enough to know by now that building up the enclosure of the heart needs real disciplining. It is a delicate and painstaking work. We would be idiots to think we could just wander about "sharing" whatever comes into our minds with no sense of discipline or of our responsibility to the whole community in maintaining an atmosphere conducive to that silence and solitude which are bought at a great price in our noisy world. We want to be spontaneous, by all means. But we want to be intelligent anough to admit that no true spontaneity is possible without long discipline. The dancer "spontaneously" leaps through the air only because she has practised for years unto exhaustion. Anyone who attempts that kind of spontaneity without previous discipline will discover that broken legs take quite a while to heal. The organist who spontaneously improvises so delightfully can do this only because she has worked arduously at playing, beginning with scales and not with sonatas. The poet whose work is so fresh and "spontaneous" has sweated for years about the shaping of words to the "unbearable accuracy."

So, no, I don't think it is wrong at all to have intimacies of that kind as long as they are controlled by the context of our lives, by a sense of balance, and by a well-formed conscience. Now is that clear? That was one sister's question.

Another question was about talking things out, analyzing things and situations as distinct from analyzing persons—about which we spoke at some length in a previous conference. Well, I can't really say "yes!" or "no!" to you, dear sisters. I can help you to form your consciences, but I cannot *be* your consciences. God forbid that I would ever try

to be. Let's take an example. Suppose two sisters have had a misunderstanding and they think (usually *one* thinks!) that they really ought to talk this out. Now, how do you decide about that? It is a time for silence now, yet our holy Rule says that the sisters should nurture one another in love. And there is this little trouble between two of you. Should you sit down now and talk this out? Obviously, there are times you could not. If the mistress has said that you are to go to the general housecleaning, you don't puzzle over "Should I sit down now and talk this out?" Sometimes circumstances make our decisions for us. However, there are other times when there are margins on the day and you could perhaps think that you should do this, that it would be a good idea to sit down and talk this out.

Well, as I say, I can't give you the answer. I can't be anyone's conscience but my own. But I will say that you have to exercise great prudence in this. You have to take a great many things into consideration, the first of which is that ordinarily little misunderstandings are aggravated by much explanation. Our love should be large enough to pass over small misunderstandings without digging about in them. We are women of the Church, with larger concerns. However, there can, of course be exceptions. It is just that I want to mention that "ordinarily" in this context is a weighty word. In fact, I would underscore it. Women are famous, perhaps infamous, for this. That we can start out with a small problem and by discussing it, analyzing it, and airing it out in supposed adult fashion, emerge with a tremendously big problem. We entered the discussion with a minor matter; afterward, we can hardly carry out in both arms what we balanced on one finger before.

So, dear sisters, I would say: be as simple as possible. Keep it in as few words as possible. I do not, of course, mean that in an artificial way. You cannot decide: "I am not going to say more than two sentences about this." You know that I never want to be rigid or artificial about anything. If you start out to say one sentence and twenty develop, all right. Just don't start out by saying: "We are going to get to the bottom of this." Dear sisters, we don't have to get to the bottom of everything. As was so well said on that Scripture tape, the mystery, after all, was not in Job; it was in God. The friends of Job wanted to figure out how all this happened, why he was in the situation he was in, what had he done? Then they made their own conclusions and *told* him what he had done. In the end, they were accusing

him of things he had never even thought of doing. You can't get to the bottom of God. You cannot get to the bottom of God's mysteries in his ways with men. As I said, each of us is a mystery of God's creative Love and his omniscient action. So we try to be as open and as accessible to one another as we can be; but we are not aggressive in our understanding. And sometimes these protracted analyses, these contrived talkings-out of things, can do a great deal more harm than good. On the other hand, a simple explanation might be the very best resource. Only, keep it limited. You don't have to take an afternoon off for it. To talk over this little misunderstanding or aggravation we don't have to be psychiatrists to one another; we need only be friends to one another, sisters to one another.

If we have been huffy to someone, it is sufficient to say, "Dear sister, I'm sorry I was so ornery this morning; it was just one of those days." You don't have to give the other sister a whole outline of how you happened to do that, what led up to it, why you said what you said, and how it must have sounded, and that you really meant something else, and what five factors produced it and what ten factors followed out of it. All you have to say is, "I am really sorry that I was huffy".

Another way to approach understanding is to reflect that it relates again to this delicacy, to this sense of mystery. Why is the sister who seemed so friendly and understanding yesterday so withdrawn today? Well, maybe it is none of your business. No superior should analyze every expression of her sisters. A superior should be available, but she should not pursue the sisters down every daily lane of life; her breath should not be always hot on their necks trying to find out what's the matter every time the clock strikes. Just available, that's all. Sometimes the abbess will ask when she judges it well, but she won't be forever pursuing the sisters with her understanding-tool-kit. Very rarely do you do well to pursue one another with "understanding." And if a sister is out of sorts, well, learn to be open to her weakness. Simply make nothing of it, except to whisper a loving prayer for her in your heart. Women are adept at making much of little things. We can also turn this wonderful talent around and know when it is better to make very little of certain things.

You know that we can also in "preserving silence—the wrong kind of silence—let a sister know that she is offending us, that we are put out by her behavior, that she is really trying us at the moment, without ever saying a word to her. Some psychologists

are getting excited to book-length extent about non-verbal communication. Women have been experts in this from the beginning. Cloistered nuns will quite naturally grow in this expertise for wonderful good and family warmth, or for ill. Actually, it might be better for our state of soul if we said out loud, "You old unripe persimmon, you!" For, doubtless, five minutes later we would be very sorry for this, sorry enough to say to the Father confessor, "I spoke unkindly." But we can play this little record inside us without knowing and realizing how much more deeply uncharitable we are in our blameworthy "silence."

We are, all of us, on occasion, moody. You never know how diligently a sister may be trying to control herself. Let the poor soul alone for a while. Often enough, by analyzing, we come up with conclusions which obscure our vision of reality and invite us to make rash judgments. This can happen among religious. God forbid that it should happen here, but I have seen it happen. A sister will make up her mind what another person's motive was, why a person does such a thing, and everything is judged out of that basic premise which may be thoroughly unsound. Then, the most innocent thing the sister may be doing becomes one more "proof" of that basic false premise.

If we always put the best possible interpretation on the acts of others, we are nearly always right and we are always happier. This is a large statement, but I hold that it is true. No one would be in this kind of society, here in a cloistered community, unless despite all her weaknesses, all her deficiencies, she really were striving for high holiness, unless she truly were aiming at lofty charity. The fact that her faults may be rather obvious and her crashes rather loud does not mean that her effort is any the less sincere. Perhaps the person who in public falls the oftenest, makes the loudest crashes, and raises the most dust is also, in the eyes of God, the most charitable and the most precious. Maybe she is the one who is striving most assiduously of all.

Job said some quite unfortunate things to God, but he kept rising again. Job went on struggling. He fell and he rose and he fell and he rose. He was humanity, I would say, at its comic-tragic best. One moment calling God to account and the next saying, "Never shall I open my mouth again, nor shall I utter a word again." But several minutes later, he was uttering quite a few words again. Poor Job was always struggling, so he was very precious in the eyes of God. His supposed friends were

not striving; they were set in their opinions, wedded to their own judgments. And so they were not precious in the eyes of God, as God made rather clear, even though they were simply unravelling seemingly logical judgments while poor Job was lashing around. And Job, remember, had the humiliation of having started out from the apex of what was absolutely sound and right. He could have luxuriated psychologically in the fact that he was an utter failure before God because he had started out with the highest form of submission, this pure love of God. "God gave, and God has taken away—it is as simple as that, and who am I to question God?" And then he had fallen so far from that sublime height. He had begun by accepting all of God's dispositions of things, and on a pinnacle of holiness, of charity, of right thinking; then he came tumbling down from this mountain of high thought.

This is very important to remember, dear sisters, because we can torture ourselves in this way. "How did I get in this pickle I am in? How did I land in the situation I am in?" I had right concepts; I had correct theory? Maybe I started out this morning full of Advent Zeal (I hope so!). Then, one little thing happened and I started rolling right down the hill until now I am lost in this anguish of remorse and self-reproach. This is what is important: what is the result of that kind of remorse, that kind of shame? Isn't it that we commit more and more and more faults? You see, if we are rolling down from the mountain of resolution, the thing to do is to get up and dust ourselves off and start climbing up again, that's all. If you sit there, rolling around, all you will do is to raise more dust. This can look like humility, especially to young sisters (not that it cannot look that way to older sisters as well); it can delude us, deceive us, because it seems a great act of abasement before God when we are rolling around in the dust and more and more dustclouds are coming up. "Oh, why did I do that! Why did I act like that? I'm not fit to live with other people!" But, at the same time that we are raising all this dust and breaking our chest bones striking our breast and repeating the refrain, "I'm not fit to live with other human beings," we are actually being more obnoxious all the time. That is what this kind of remorse always effectuates. It is as though we are out to prove to ourselves the truth of what we are saying. On the other hand, to get up requires really heroic effort. Yes, it is an act of genuine heroism if we just get up and dust ourselves off and start climbing again.

The Sermon of Saint Bonaventure on

Christ, the One Teacher of All

Translated by Richard E. Hasselbach

1. "One is your teacher, Christ" (Mt. 23:10). In this quotation the fontal principle of cognoscitive illumination is identified as being, obviously, Jesus Christ, "who since he is the brightness of the Father's glory and the image of his substance, carries all things by the word of his power" (Heb. 1:3). He himself is, as we read in Hebrews 2, the origin of all wisdom. And according to the well known passage of Sirach 1, "the font of wisdom is the Word of God on high."

Christ himself is, moreover, the font of all right cognition, for he himself is "the way, the truth, and the life" (Jn. 14:6). There are three levels of certain and true knowledge, as Hugh of St. Victor says with regard to the Sacraments: "There are three grades in the advance of faith: first to choose through piety, secondly to approve through reason, and thirdly to apprehend through truth."[1] Following this it appears that the ways of knowing are threefold, of which the first is through the belief of pious assent, second the approval of right reason, and third the clarity of pure contemplation. The first looks to the practice of virtue, which is faith; the second, to the habit of grace, which is the intellect; and the third, to the habit of blessedness, which is cleanliness of heart. Therefore, although there are three different modes of cognition: namely the believing, the bestowal, and the contemplative—Christ is the beginning and the cause of all of these. He is so, because he is the principle of the first inasmuch as he is Way, of the second inasmuch as he is Truth, and of the third inasmuch as he is Life.

2. As the Way, Christ is the teacher and principle of cognition, which is ours through faith. For this cognition is possessed in a dual way: through revelation and through authority. As Augustine says, "What we understand we owe to

[1] Hugh of St. Victor, *De Sacramentis*, Lib. I, p. x, c. 4.

Mr. Richard E. Hasselbach was graduated last month from Siena College, and will begin his novitiate year for Holy Name Province in September. This "sermon" is, of course, not the ordinary sort of sermon (homily) preached in church; it is one of Bonaventure's "University Sermons" delivered at Paris and as such reveals a good deal of the Seraphic Doctor's Platonic and Augustinian philosophy.

reason; what we believe, to authority."[2] Moreover, there would be no authority unless it were preceded by revelation, since in the first chapter of II Peter we read: "We have the more firm word of prophecy to which you do well to attend as to a lamp shining in a dark place." In this passage he alludes to the authority of prophetic words, and he adds the reason for it: "For not by the will of man was prophecy brought at any time, but holy men of God spoke as they were moved by the Holy Spirit." Since these are the two ways by which one reaches true knowledge, no one can do so unless he is enabled to do so by Christ, who is the principle of all revelation by his coming into the mind, and the foundation of all authority by his coming into the flesh.

3. He comes into the mind as the light of revelation of all prophetic vision, as it is written in the second chapter of Daniel: "He reveals deep and hidden things and knows what is in the darkness, for the light dwells within him" (Dan. 2:22). Evidently the "light" is that of divine wisdom, which is Christ; as we read in John 8:12, "I am the light of the world, whoever follows me does not walk in the darkness." And John likewise says (12: 36), "While you have the light believe in the light, that you may be children of the light," because (1: 12) "he gave the power of becoming sons of God to those who believe in his name."

Without this light, which is Christ, no one is able to penetrate the hidden mysteries of faith. On this account we see in Wisdom 9: "Send it forth." He is speaking of wisdom: "Send it forth from your holy heaven and from your seat of majesty, that it may be with me, and work with me, that I may know what is acceptable to you. For what man knows the plan of God, or who is there who knows what God wishes?" From this it can be understood that it is given to the intelligence that one cannot arrive at certain revelation of faith unless through the coming of Christ into the mind.

4. He comes also into the flesh as the approving Word of all prophetic expression. We turn to the first chapter of Hebrews and read: "God who at different times and in diverse ways spoke in times past to the fathers by the prophets, last of all, in these days has spoken to us by his Son." Since Christ himself is the Word of the Father, full of power (as we see in Eccles. 8:4: "His word is full of power, no one is able to say to him, 'Why do you do this?' ") he himself is also the Word full of truth—indeed, he is Truth itself: "Sanctify them in truth, your Word is truth" (Jn. 17: 17).[3] So, since authority is due to the word which is full of power to command and judge, and Christ is the

[2] St. Augustine, *De Utilitate Credendi*, cap. 11.

[3] The usual interpretation of this verse, given, e.g., by St. Augustine, *In Joan.*, tr. 118, n. 3, is thus: "In truth," that is, in Me, since I am Truth. This is clear from the fact that John adds "Your word is truth." Jesus is indeed the Word—in Greek, *logos*, and in Latin *verbum*.

Word of the Father, it follows that God's power and wisdom are through him, and that in him all stable authority is brought to its perfection.

5. The whole of authentic Scripture, then, and all its preachers have looked to Christ coming in the flesh as the foundation of all Christian faith. In I Cor. 3, e.g., we read: "According to the grace which has been given to me, as a wise architect I have laid the foundation. But let everyone take care how he builds thereon. For other foundation no one can lay, but that which has been laid, which is Christ Jesus." He is the foundation of all authentic doctrine,whether Apostolic or Prophetic, according to both laws, the new and the old dispensation. This is the import of the famous text of Ephesians 2: "You are built on the foundation of the Apostles and Prophets, with Christ himself as the chief cornerstone."

It is clear, therefore, that Christ is the teacher of knowledge of the faith, and this insofar as he is the Way according to his twofold coming: by his coming into the mind and into the flesh.

6. But Christ is also the teacher of all knowledge which comes through reason—and this, insofar as he is the Truth. For if knowledge is to be scientific there are necessarily required immutable truth on the part of the thing known and infallible certitude on the part of the knower. Everything which is known is necessary in itself, and certain for the one knowing it. For we *know* "when we judge the cause why a thing is and we know it because it is impossible for it to be otherwise."[4]

7. There is required, therefore, in part, a knowable and immutable truth. Such a truth, though, is not a created truth—simply and absolutely—since every created thing is moving and changeable. But it is *creating* truth, which has the fullness of immutability. Wherefore it is said in the Psalms: "In the beginning, Lord, you established the earth, and the heavens are the works of your hands. They shall perish but you remain, though all of them grow old like a garment. Like clothing you change them and they are changed, but you are the same and your years have no end" (Ps. 101:26-28). But this statement, as the Apostle observes in Hebrews I, is addressed to the Son of God, who is "the word, the heart, and the reason" of almighty God, and therefore eternal truth. As the Psalm says, "Your Word, Lord, endures forever, and for generation and generation your truth" (Ps. 118:89). Even as things have their being in their own proper way, so also do they have their being in the mind, and in the "eternal reason" as well. Nor is this being immutable in the first or second way, but only in the third: i.e., insofar as they are in the eternal Word. It remains that nothing accounts for the perfect intelligibility of things but Christ, present as Son of God and as teacher.

[4] Aristotle, *Posterior Analytics*, Bk. I, ch. 2.

8. Whence Augustine says, "Don't deny in any way that truth is unchangeable. It contains all that is unchangeably true. I am not able to say that this eternal truth belongs to me or to any other human being, but it presents itself commonly to all who perceive the reality of the eternal truths."[5] The Saint again says this in the fourteenth book on the Trinity. Although the impious see the laws according to which each ought to live, he asks,

> Where do they see them? Not in their own nature, since without a doubt these things are seen by the mind itself and it is evident that their minds are mutable. But everyone can see that these rules are immutable, Nor is the answer to be found in any state of their mind, since these laws are of justice and their minds, as regards the truth of these things, have been established in injustice. Where are these rules written, then, by which even the unjust recognize what is just and what is unjust and see that they ought to have what they do not? Where are they written, except in the book of that light which is called Truth, whence all just law is transcribed and transferred to the heart of the man who works justice, not by wandering to it, but being as it were impressed upon it?[6]

He says this in the book on True Religion, and in the sixth book on Music, and in his book of Retractations.

9. Secondly, certitude on the part of the knower is also required for this type of knowledge. This, however, is not possible on the part of one able to be deceived, nor on the part of that light which is able to be obscured. The sort of light that cannot be obscured is not the light of any created intelligence, but that of uncreated Wisdom, who is Christ. On this account we find in the seventh chapter of Wisdom: "God gave me true knowledge of those things which are, that I might know the organization of the universe, and the virtues of the elements. The beginnings and the end and the midpoint of time." And again in the same chapter: "Wisdom the builder of all taught me." Quite rightly the writer adds:

> For she is a vapor of the might of God and a pure effusion of the Almighty; therefore nothing stained is found in her, for she is the splendor of eternal light, the spotless mirror of the power of God. For she is fairer than the sun, and surpasses every constellation of the stars. Compared to light she is prior, for she stretches from end to end mightily and disposes all things sweetly.

Wherefore John likewise says: "He was the light which illumined all men, and the light shone forth in the darkness, and the darkness did not overcome it" (1:9).[7]

10. The light of the created mind is not sufficient, then, unto itself for the certain comprehension of anything when it is not

[5] St. Augustine, *De Libero Arbitrio*, Lib. II, cap. 12, n. 33.
[6] St. Augustine, *De Trinitate*, Lib. 14, cap. 15, n. 21.
[7] The well known interpretation of this verse includes the correlative observation that "That light is not the true one, which gets its light from somewhere else, and not from him."

accompanied by the light of the eternal Word. So we see Augustine say, in the first of his Soliloquies: "As in the sun one may notice three certain things: viz., that it is, that it shines, and that it illuminates, so in that most mysterious God there are three things: viz., that he is, that he is known, and that he makes other things to be understood." A little earlier, he had stated: "Just as it is not possible to see the earth unless it is illuminated by light, likewise these things taught in the various academic disciplines—although everyone understands and acknowledges them without doubt to be quite true—must be seen to be intelligible only because they are illumined by something else, as by their own sun."[8]

And so in the twelfth book on the Trinity, speaking of the boy who responds rightly about geometry without help from his teacher, and rejecting the platonic position which says that souls are first imbued with knowledge of the sciences in a prior existence and then poured into the body, he says this is not true, but rather

> we ought to believe that the nature of the intellectual mind is so founded as to see these things which are subjected to intelligible things by the order of nature, established by the Creator, in a certain incorporeal light of its own type, just as the eye of the body sees those things which lie opposite it in corporeal light, of which light it is made to be receptive and to which it is adapted.[9]

In the second book on Free Will, he tells us what this light might be:

> The beauty of truth and wisdom does not pass with time, nor move from place to place. Night does not interrupt it nor darkness hide it, and it is not subject to bodily sense. It is very close to all those persons who turn to it from the whole world and who love it; and for all it is everlasting, it is in no place, yet nowhere is it absent. From without it admonishes us, within it instructs us. No one is its judge, without it no one judges rightly. Therefore it is without doubt shown to our mind that it is the most powerful who from its very own self makes individuals wise, and who judges all others not of itself but through itself.[10]

He says the same thing in his book on the True Religion and in his work on the Teacher where he proves this conclusion throughout the whole book: One is our Teacher: Christ!

11. Finally, Christ, as the Life, is the teacher of contemplative cognitions, about which the soul exercises itself in a twofold way. In both these ways: viz., in his interior life with God and in his exterior life with humanity, Christ is the soul's nourishment. Following this the ways of contemplation are twofold: ingression and egression. But in either case one can succeed only through Christ, which is why he himself says, in John 10:9: "I am the door; if anyone enter by me he shall be safe and shall go in and out and shall find pasture."

[8] St. Augustine, *Soliloquies*, Lib. 1, cap. 8, n. 15.
[9] St. Augustine, *De Trinitate*, Lib. 12, cap. ult., n. 24.
[10] St. Augustine, *De Libero Arbitrio*, Lib. 2, cap. 14, n. 38.

12. The ingression is to Christ who is the uncreated word and food of angels, about whom John 1 says "In the beginning was the Word." This entrance is spoken of in the Psalms too: "I will go into the place of the tabernacle up to the house of God, amid cries of joy and thanksgiving, with the multitude keeping festival" (41:5). This was said about that that heavenly Jerusalem, upon the contemplation of which no one enters unless he has been introduced to it by the uncreated Word, Jesus Christ. And so we read in the first book of Dionysius on the Angelic Hierarchy:

> Therefore invoking Jesus, the Light of the fathers, who is the Truth illuminating all men who come into the world, through whom we have our access to the Father, the Principle of Light, in the most sacred of elocutions from the Father he transmits illumination, and as much as possible we look to these, and from them we will consider the hierarchies of celestial spirits manifest to us symbolically and allegorically. We will consider them even as we gaze upon the Principle and super-Principle of divine clarity of the Father with our confident, immaterial eyes of the soul.[11]

13. The egression, though is to the incarnate Word, who is the milk of the very small, and about whom John says in the first chapter: "The Word was made flesh and dwelt among us." We read about this going-out in the third chapter of Canticles: "Daughter of Jerusalem, come forth and look upon King Solomon in the crown with which his mother has crowned him on the day of his marriage, on the day of the joy of his heart." This crown with which the true, peaceful Solomon (Christ) was crowned by his mother, is immaculate flesh which he assumed from the Virgin Mary, and which is called the crown of espousal because through it he wed himself to our holy Mother the Church, which was formed from his side just as Eve was formed from the side of a man. And, through him, the whole hierarchy of the Church is purged, illuminated, and perfected. So it is seen that he is the life-giving pasture of the whole Church:

[11] Pseudo-Dionysius, *De Angelica Hierarchia*, Lib. 1, cap. 1-2.

"My flesh is truly food and my blood is truly drink" (Jn. 6:56), whence it follows that "whoever eats my flesh and drinks my blood will have eternal life."

14. Thus the life of the spirit is said to be twofold,

> one which lives in the flesh and another in God. There are therefore two senses in man, one interior and one exterior. Each has its own good whereby it is refreshed: The interior sense in the contemplation of Christ's Godhead, the exterior sense in the contemplation of Christ's humanity. God was made man so that he might bless the whole man in himself, that, whether ingressing or egressing, in doing so he will find pasture in his maker: external pasture in the flesh of his Savior, and internal pasture in the divinity of his Creator.[12]

This ingression to Christ's divinity and egression to his humanity is nothing else than ascension to heaven and descent to earth, accomplished through Christ as through a ladder. We read about this in Genesis (28:12): "In his sleep Jacob saw a ladder standing above the earth with its top touching heaven; on it angels were ascending and descending." Christ is symbolized by the ladder, and the illumination of contemplative man by the ascent and descent of angels.

Here, too, we glimpse the twofold way of contemplation in the interior and exterior reading of scripture. As we see in the Book of Revelation, "I saw upon the right hand of him who sits upon the throne, a scroll written within and without, sealed with seven seals" (5:1), and "No one was able, neither in heaven, nor on earth, nor under the earth, to open the scroll and look at it" (5:3), but "the lion of the tribe of Juda has conquered—he has overcome to open the scroll and break its seven seals" (5:5). Now, if he who opened the scroll and broke the seals deserves to be called "teacher," the title certainly belongs to Christ, who was a raging lion and a slain lamb. It is clear that our one teacher, in all different kinds of knowledge, is Christ because he is the way, the truth, and the life.

15. From all this, the way and the author of wisdom become clear. For the way is such that it is begun by a strong faith, and proceeds by serene reason, arriving at the sweetness of contemplation to which Christ alluded when he said, "I am the way, the truth, and the life." Thus the statement of Proverbs 4 is fulfilled: "The way of the just is like a shining light that grows in brilliance until perfect day" (4:18). This is the way to which the holy have kept, giving heed to what Isaiah said: "Unless you believe you shall not know" (7:9, LXX). Those philosophers are ignorant of this way who, neglecting faith and founding themselves totally on reason, are wholly unable to come to contemplation. As Augustine writes in his first book on The Trinity, "The weak eye of the human mind cannot be fixed on so excellent a light unless it has been nourished and strengthened by the justice of faith."[13]

[12] Pseudo-Augustine, *De Anima et spiritu*, cap. 9.
[13] St. Augustine, *De Trinitate*, Lib. 1, cap. 2, n. 4.

16. It is also clear who the author and teacher is, for Christ is the leader and director of our intelligence not only generally, as in the operation of nature, nor only specifically, as in the working of grace and meritorious virtue, but also in a way intermediate between the two. In observing this the mind discerns in creation three ways of conforming to God. Some things conform to him as vestiges, others as images, and still others as similitudes. A vestige resembles God as an effect its cause; to this the image adds the resemblance between what is moved and the goal that moves it. "Thus is the soul God's image," observes Augustine, "in that it is receptive to him and able to be a co-sharer in him,"[14] i.e., through knowing and loving. The similitude resembles God not only as its cause and goal, however, but also as a Gift poured into it.

17. As the creature's beginning and cause God cooperates in all its operations considered precisely as universal, natural acts of his vestige. He cooperates in the intellectual acts of his image, however, by being its object and the moving power of its thinking. But it is as an infused Gift that he cooperates in those actions which flow from the creature considered as God's similitude. Hence Augustine points out that "God is the cause of being, the reason of knowing, and the way of living."[15]

18. That God is called the "reason of knowing" should not be taken to mean that he is the only, or the bare, or the total, means of our knowing. Were he the only means there would be no difference between scientific knowledge and wisdom—between knowledge through abstraction and knowledge through the divine Word. Were he the bare and open means, there would be no difference between scientific knowledge and wisdom—between knowledge through abstraction and knowledge through the divine Word. Were he the bare and open means, there would be no difference between knowledge here below, where we depend on sense images and see "through a glass, darkly," and knowledge in heaven, where we see "face to face." Were God the total means of our knowing, we would not need appearance or perception to get to know objects; this is clearly wrong because we are deprived of a way of knowing when we lose one of our senses. So, even though Augustine considers the soul to be in contact with the eternal laws, since it does attain that light according to the upper portion of the agent intellect and the higher part of its reasoning power, still, it remains indubitably true as Aristotle says, that knowledge is produced in us by way of the senses, memory, and experience—from which the universal (foundation of the arts and the sciences) is derived within us. Plato, we know, grounded all cognition in the intelligible or ideal world. He

[14] *Ibid.*, Lib. 14, cap. 8, n. 11.
[15] St. Augustine, *De Civitate Dei*, Lib. 8, cap. 4.

was rightly criticized by Aristotle, not because he was mistaken in saying that the Ideas are the eternal reasons—indeed, Augustine praises him for this—but because, despising the sensible world, he sought to reduce all certain knowledge to these Ideas. If he could do that, he certainly would seem to be establishing the way of knowledge which proceeds according to these eternal reasons; but he would also subvert the kind of knowledge that proceeds according to the created reasons (Aristotle justified the latter, in opposition to Plato, while neglecting the former.) So it seems that as regards these two philosophers, Plato ought to be followed where wisdom is concerned; and Aristotle, where science is involved. The former looks to the superior, the latter principally to the inferior.

19. The ability to discourse on both wisdom and science was given through the Holy Spirit to Saint Augustine as the most prominent expositor of all Scripture; this appears explicitly enough in his writings. In a more excellent way it appeared in Paul and in Moses: the latter had it as a minister of the law of "prefigurement," and the former possessed it as a minister of the law of grace. In Acts 9:22, e.g., Moses is said to be "learned in all the wisdom of the Egyptians," and again on the mountain it was said to him: "See that you make them according to the pattern shown you on the mountain." (Ex. 25:40). Paul says of himself that when among simple people he should not boast that he knows anything except Jesus Christ, and Him crucified. Still, according to 1 Cor. 2:6, he did speak of wisdom among the perfect, wisdom he learned when he was brought up to the third heaven (2 Cor. 12). But this wisdom was most excellently personified in our Lord Jesus Christ, who was the principal lawgiver and at the same time the perfect traveler and comprehender. He *alone*, then is the principal teacher and Doctor.

PART TWO

20. As principal teacher, Jesus is primarily to be honored, heard, and asked. He must be honored by being accorded the dignity of a teacher: "Do not call yourselves teacher; one is your teacher, and all of you are brothers" (Mt. 20:8). The Lord wants to reserve for himself the dignity of teacher; "You call me teacher and Lord and you speak rightly, for so I am" (Jn. 13:13). He must be honored, moreover, not only by word of mouth, but also in reality, through imitation: "If, therefore, I, the Lord and Master, have washed your feet, you also ought to wash the feet of one another. For I have given you an example that as I have done to you, so you also should do." As it is said in Luke (14:27): "Whoever does not follow after me cannot be my disciple."

21. Jesus must be heard too—principally through the humility of faith. "The Lord gave to me an erudite tongue," we read in Isaiah 50:4, "that I might know

how to speak to the weary a word that will rouse them. He opens my ears, morning after morning, that I may hear him as a teacher." The word *opens* is used twice in the original version of this passage, because it is not enough that our ears hear to understand—they must also hear to obey. This is the meaning of Mt. 13:43: "He who has ears to hear, let him hear." For Christ has taught us not only by word, but also by example, and no one is a perfect hearer of the word unless he accommodates his intelligence to Christ's words, and his obedience to Christ's deeds. Thus we see in Luke 6:40: When perfected, everyone will be like his teacher."

22. Jesus must, finally, be asked—most importantly through the desire to learn, but not after the manner of the curious and the unbelieving, who ask in order to test. We read in Mt. 12:38 that "certain of the scribes responded, saying: 'Teacher, we want to see a sign from you.' " Surely they had seen signs—indeed, they continually saw signs; but still at that time they sought a sign. From this episode we can learn that human curiosity is unbounded, and also that it does not deserve to be led to the truth. Note, however, the Lord's response to the scribes: "A sign will not be given to you, unless it be the sign of Jonah the prophet." Jesus is not to be sought in this fashion, then, but with an earnest desire like that of Nicodemus, of whom it is written that he "came to Jesus in the night and said to him: 'Rabbi, we know that you have come as a teacher from God' " (Jn. 3:2). The point is, Jesus opened to Nicodemus the mystery of faith because he had sought, not a sign of power, but a testimony to the truth.

23. As teacher, Jesus must be asked about what pertains to knowledge, to discipline, and to goodness; as the Psalm says (118: 66): "Teach me goodness, discipline, and knowledge." Knowledge, since it consists in the understanding of truth; discipline, since it is the avoidance of evil; and goodness, since it consists in the choice of good. The first looks to truth, the second to holiness, and the third to love. So Christ must be asked about what relates to the knowledge of truth, not with a desire to test, as the disciples of the Pharisees tested him (Mt. 22:16-21):

> Master, we know that you are truthful and that you teach the way of God in truth, and that you do not care for any man, for you do not regard the person of man. Tell us, therefore, what do you think, Is it lawful to give tribute to Caesar or not?

Since they asked the question with evil intentions, he replied, "Why do you test me, you hypocrites?" It was a good question, and he gave a true response: "Give to Caesar what is Caesar's, and to God what is God's."

In the second place, he must be asked about what pertains to the sanctity of discipline, as that young man asked him in Mk. 10:17: "Master, what must I do to gain everlasting life?" Jesus answered that he should observe the commandments, and if he wanted to be perfect he should obey the counsels, by which is attained perfect discipline

of character so as to avoid what incites us to sin. And Jesus must be asked, finally, about what pertains to love of benevolence. Consider, for example, the doctor of the law in Mt. 22:36, who asked him, "Master, what is the greatest commandment of the law," and Jesus said, "Love the Lord your God with your whole heart and mind and soul and strength," thus showing that the fullness of the law is love.

24. These are the three things, then, that must be asked of Christ as of a teacher, toward which the entire law of Christ is oriented. It follows that all the teaching of his ministers ought to be directed toward these three things so that their office can be properly discharged under his own headship. The minister should, in teaching, look to the knowledge of the true faith as is clear from 1 Tim. 2:7: "I tell the truth," and from 2 Pt. 1:16: "For we were not following fictitious tales when we made known to you the power and the coming of our Lord Jesus Christ, but we had been eyewitnesses of his grandeur."

25. Christ's teaching ministers should also bear in mind discipline and holiness of soul. Paul says in 2 Tim. 1:11-12, "I have been appointed a preacher and an apostle; that is why I am suffering these things." And in Proverbs 19:11 we see that "the teaching of a man is known through patience." Just as it does not befit the stupid to impart wisdom, so it does not befit the impatient to teach patience, nor the undisciplined to teach discipline; for in the realm of morality actions speak louder than words.

26. Likewise, the teaching minister should look toward the benevolence of the love of God and neighbor. As we read in the last chapter of Ecclesiastes (12:11): "The words of the wise are like goads, like pegs fixed on high, which through the advice of teachers are given out from one Pastor." The "words," here, are words of divine love, which penetrate the depths of the heart; and they are said to be given "through the advice of teachers from one Pastor." Although love is praised and recommended by the words of many writers in both the Old and the New Testament, it is infused by the one and only Word, who is indeed the Pasture as well as the Pastor of all. All these words are from him, and all tend toward him, which is why they are said to be given in a sign identified as "the advice of teachers." Since all teachers of the Law of Christ should seek as their goal the bond of love, they ought also to agree in their thinking.

In James 3:1 we read, "Do not let many of you become teachers, brothers." It does not seem that they are prohibited by this injunction from sharing in the gift of knowledge. As Moses says in Numbers 11:29, "Why are you disturbed; would that all the people prophesy; would that the Lord would give his spirit to all the people," and in 1 Pt. 4:10 we see, similarly, "Each one of you who has received grace ought freely to give it." His point is therefore rather that they should not have

differing statements, at variance with one another, but instead, all say the same thing, as we find in 1 Cor. 1:10: "I beseech you, brothers, by the name of our Lord Jesus Christ, that you all say the same thing, and that there be no schisms among you, only that you may be perfectly united in one mind and one judgment."

27. This divergence of opinions arises, actually, from presumption; as we read in Proverbs 13:10, "Among the proud there are always controversies, and it ends in confusion"; and in 1 Tim. 6:3-5:

> If anyone teaches otherwise and does not agree with the sound teaching of our Lord Jesus Christ, and that doctrine which is according to Godliness, he is proud, knowing nothing, but doting on controversies and disputes of words. From these arise envies, quarrels, blasphemies, base suspicion, and the wrangling of men, corrupt of mind and bereft of truth.

28. There are, then, three obstacles to the perception of truth: presumption on the part of the senses, differences of opinion, and despair of finding the truth. It was to eliminate these obstacles that Jesus said: "One is your teacher, Christ." He says he is the *teacher* so we shall not be presumptuous about our knowledge. He says he is the *one* teacher lest in perceiving we might disagree in our opinions. And he says that he is *your* teacher because he, in his readiness to help us, especially wants to, knows how to, and is able to teach us by sending that Holy Spirit about whom John says (16:13): "When the Spirit of Truth comes he will teach you all things." This it is, that he wishes to offer to us.

Soundings

in quiet and in silence
i hear His voice

in pain and in want His hand
is with mine

my soul sees His face
when she is at home
in prayer

Anthony Savasta, O.S.F.

Honey and Locusts

Sister M. Thaddeus, O.S.F.

John wore clothes made of camel's hair, with a leather belt around his waist; he ate locusts and wild honey. He announced to the people, "The man who will come after me is much greater than I am; I am not good enough even to bend down and untie his sandals. I baptize you with water, but he will baptize you with the holy Spirit!" (Mark 1:6-8)

THERE IS A TREND in religious community life today to return to the vital aspects of the life of prayer as is evidenced by the multitude of articles written about such happenings as houses of prayer and desert experiences. This trend, hopefully, is the answer in part to the frustrations of many religious who are caught in a whirlwind of activity because of the demands their apostolates place on them. They have tried admirably to measure up to these demands and have only found themselves "wanting" in the "one thing necessary" for their lives as consecrated persons.

Finding myself in such a whirlwind, and likewise, finding myself "wanting," I decided to look into the experiences from which others are finding courage and strength to continue in their apostolates. After reading many articles, after experiencing a few weekends at a diocesan house of prayer, I decided to search the Gospels for a historical counter-

Sister Mary Thaddeus Thom, O.S.F., is Chairman of the English Department at Oswego Catholic High in Oswego, New York. A member of the Sisters of the Third Order of St. Francis, Minor Conventuals (Syracuse, N.Y.), Sister Thaddeus has published poetry in several periodicals, including Poetry Parade *and* National Poetry Anthology.

"It was . . . his desert experience, his time of locusts and honey, which provided John with strength, knowledge, and conviction in his vocation as precursor."

part to these experiences. In my search I found such a counterpart in none other than the precursor of Christ, John the Baptist. I'm sure you will agree that his was a real desert experience followed by a vigorous active ministry. I would like to share some of my impressions as I perused the story of John and meditated on his vocation.

John appeared in the desert preaching a message which many of the people of his time seemed to comprehend, according to an account in Mark (1:5): "Everybody from the region of Judea and the city of Jerusalem went out to hear John. They confessed their sins and he baptized them in the Jordan River."

Luke, unlike Mark, introduces John at an earlier time as if to set the scene for his desert appearance. He tells us of the unusual circumstances surrounding John's birth, and most especially, emphasizes the silence into which Zachary is forced because of his lack of faith. This silence presents itself as a foreshadowing of the silence of John in the desert period of his life, and, just as Zachary's understanding and faith developed during this silent period so that he could burst forth in praise of God, so too, John's desert experience prepared him for his vocal mission. Later, when Mary visits Elizabeth, we are told that the child leapt in her womb. John's recognition and physical reaction while held in the shelter of the womb of his mother seems to indicate his anxiety to go forth and begin his vigorous preaching of the kingdom of God.

It is evident, however, that it was not these happenings but his desert experience, his time of locusts and honey, which provided him with strength, knowledge, and conviction in his vocation as precursor. His coarse clothing, his simple food, his solitude and prayer were all that he needed to set his vocation plans in order. We may assume that his communing with God was no different from ours; a conscious attempt to speak to God which becomes at times a tedious task. He did, however, take time out to work at it. We may further assume that he, as man, had the same needs and desires as we, but he sought the fulfilment of these in God. From this period of total giving he learned his mission so well that he did not hesitate at the appointed time, but he went forth to accomplish his task until God should call him again.

Can we, then, presume that John never had any doubts about his vocation? He seems to be very sure of himself when he states: ". . . among you stands one you do not know. He is coming after me" (John 1:26-27). But we are made aware of his lack of knowledge when he says, "I did not know who he would be, but I came baptizing with water in order to make him known to Israel" (John 1:31). Further, he continues: "I still did not know him, but God who sent me to baptize with water said to me, "You will see the Spirit come down and stay on a man; he is the one who baptizes with the Holy Spirit' " (John 1:33).

John's doubts, then, did not prevent him from continuing his mission to announce the messiah, whoever he might be. He followed the inspiration of the Spirit to deal with men and he allowed the Spirit to work freely through him. Many times this was a dangerous thing to do since even those who professed to know the Scriptures rejected him because of his tactics, his manner of dress,

his direct speech, and his lack of human authority.

The last time we hear of John he has been imprisoned. At this time he sends his disciples to Jesus to ask, "Are you the one he said was going to come, or should we expect someone else?" (Luke 7:19). After Jesus lists the miracles that have taken place, he states, "How happy is he who has no doubts about me" (Luke 7:23). At this point Jesus commends John for all he has done and he seems to indicate that John's mission has come to an end. There is nothing left for John now but to die. Think of the privilege which was his: to spend many years in intimate union with God before his mis-

sion began; to step forth at the appointed time to preach the coming of Christ; to baptize Christ; to send disciples to him; and, finally, to die for him.

There is a parallel in our lives. We, too, have been given an early vocation—from the beginning of time; we, too, are messengers announcing the good news of Christ; and we have an edge on John the Baptist, because we know who Christ is.

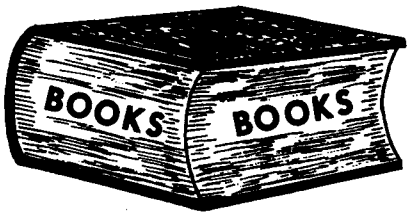
The desert experience? Not only can we have it; it is a necessity. John taught us what we need to be effective in our lives, and today's religious life has re-opened these experiences with God that John knew so well.

As I read about and meditated on John's life, I could not help feeling a little envious of his present condition—his mission is accomplished!—but I must yet search, hope, and plod along. His life, however, did increase my desire to search, my belief in my vocation, and my hope for a better life to come. I tried to formulate what a desert experience might be, but words come hard where the spirit is involved. Here is my feeble attempt:

A TIME OF LOCUSTS AND HONEY

In the vagueness of being
A hollow groaning breathes
Satisfaction from the un-named
Which it has tasted.
Drenched with a new honey,
Which pleasantness seems to mock
The fulness of desire,
Life appears negatively new.
Puny knowledge! which only estranges
Here . . . from . . . There.
Human attempts labeled prayer.

•



The Community Called Church. By Juan Luis Segundo, S.J. Maryknoll, N.Y.: Orbis Books, 1973. Pp. xi-172. Cloth, $6.95; paper, $3.95.

Reviewed by Sister Marie Clement Edrich, S.F.P., regional director of the Franciscan Sisters of the Poor in Italy. Sister Marie Clement has spent the past nine months as a member of the Religious Leaders' Program at the University of Notre Dame, Notre Dame, Ind.

The result of the collaboration of the Peter Faber Center of Montevideo (Uruguay), this book is the practical outcome of seminars actually conducted at the Center. The format is based upon what was done: three or four day seminars providing five or six sessions of four hours each during which certain aspects of ecclesiology were presented in lecture, pertinent questions proposed, and then studied in smaller discussion groups. This last was recognized as a critical point: the confrontation of what was heard with real-life experiences.

Whether adopted for use in this way as it is designed for college and seminary courses or adult discussion groups, or whether used as thought provoking personal reading, this book presents a truly stimulating approach to the study of the Church. That it comes from Latin America, where there is an awareness of revolutionary needs on the part of a modern people to which the Church must respond, is evident in the sense of urgency with which real-life situations are proposed. Enough theorizing and compromising!

There are only five chapters, but each conveys a kind of electrifying challenge to members of the Church to really *live* as Christians. There is a great emphasis on the need for the Church to be essentially and primarily a sign. This sign function unceasingly calls for creative dialogue, inventive love, and real disinterestedness, which are qualities poles away from any minimum standards. There is insistence on what is acknowledged as a harsh and selective criticism of personal self-giving assumed as a real responsibility for membership in the Church.

The topics of the various chapters reflect the seriousness of the approach. "The Church, a Reality Particular and Universal" is followed by "The Essence of the Ecclesial Community." Then "The Function and Necessity of the Church," along with "Obligations of the Ecclesial Community" precede "Church-World Interdependence."

Very striking is the fact that the references are almost entirely limited to Sacred Scripture and the Vatican II conciliar documents. This method of documentation serves to concentrate one's attention to the essentials. A disadvantage, however, is that for the most part any other references are to Spanish, French, or German articles or books.

There are three appendices, one of which is made up of certain conciliar texts and could easily be considered superfluous, but at the same time proves convenient for references. Then there is a unique "Biblical Tapestry" that can well serve as an introduction to the reflections of the volume. And finally, there are "Springboard Questions" not based on the material presented but actually broadening the outline by presenting a confrontation between real-life experience and what is supposedly believed or known.

The first of a series called "A Theology for Artisans of a New Humanity," of which succeeding volumes are to be *Grace and the Human Condition, Our Idea of God, The Sacraments Today,* and *Evolution and Guilt,* this seems to be a volume really oriented toward responsible and thought-full life in the Church today. Advantageously, it is available in both cloth and paper bindings.

Dedicated Poverty. By Philip F. Mulhern, O.P. Staten Island, N.Y.: Alba House, 1973. Pp. xiv-246. Cloth, $5.95.

Reviewed by Father Gerald M. Dolan, O.F.M., Ph. D. (Theology, Louvain, 1967) Associate Professor of Theology at St. Bonaventure University and Christ the King Seminary, and Chairman of the Department of Theology at Christ the King Seminary.

The question of poverty has become a matter of deep concern during recent years, not only for men and women vowed to witness gospel values, but for all men of good will who seek to alleviate the condition of their fellows who are mired in poverty. In this concern the religious is faced with a particular difficulty —better, a schizophrenia. The opening words of the preface highlight this: "The attitude of the Church toward property and its use is enigmatic to say the least. She teaches detachment from the things of the world but is constantly involved in bettering the situation of the poor..." (p. v).

We can be grateful to Father Mulhern for successfully undertaking this historico-theological study of dedicated poverty, a study which is especially important for all who seek to live renewed life according to the evangelical counsels. The author seeks enlightenment for his subject where enlightenment can alone be found: in the revealed Word and the covenanted history of the Old and New Testaments. He investigates the phenomenon of poverty by following the historical indications of the Church's relation to property together with the evolution of dedicated, religious, or ascetic poverty.

Father Mulhern's work unfolds in six chapters. The first treats of the evolution to spiritual poverty in the Scriptures. He traces the growing consciousness of Old Testament dependence upon Yahweh; he follows this thread through the willfully embraced poverty of Qumran to the example and teaching of Jesus about wealth and poverty. Chapter Two follows the patristic testimonies of the first three centuries. Father Mulhern calls attention to the unique, but not normative, character of the Jerusalem Church, and traces development from the ancient Mother Church through Alexandria and the first beginnings of ascetic monasticism in Egypt and the Near East. The following Chapter treats of the new situation which developed in ecclesial life after imperial recognition of the Church. Now the Church is in position officially to own property, but from the beginning of this era there were movements to canonical poverty (Saint Augustine) and cenobitic monastic poverty (Saint Benedict). With it all there is the appearance in Europe of feudalism and the historic drama of monastic abuse and reform. There follows in Chapter Four an examination of the mendicant, apostolic poverty of the Friars established by Saint Francis of Assisi and Saint Dominic. Much of this Chapter is devoted to the deviations of the Spirituals in the Franciscan Order and to the Mendicant Controversy at the University of Paris. The contributions of Saint Bonaventure and of Saint Thomas are highlighted in this extremely important development for religious life in the Western Church.

Of particular value is Chapter Five wherein attention is given to that insufficiently known era which extends from the Reformation through the Nineteenth Century. The Reformers reacted against religious life because of their antipathy to the distinction between gospel precept and counsel. Valuable insights can be gained from various citations of the Reformation writings which reflect the religious and intellectual climate of the times. The author describes the conditions of sixteenth-century monasticism, the Ignatian plan, and the beginnings of community poverty among some Reformed communities in Germany and England during the seventeenth and nineteenth centuries.

The final chapter is devoted to the contemporary dilemma. After citing the life-style of Charles Foucauld and the orientation of the community of Taizé, Father Mulhern brings forth the various aspects of our contemporary discussion. Central to this is the renewed realization that the Church is to be the "Church of the Poor," and that religious, because of their insertion into this reality, need to rethink the relationship of goods and property to the "witness to the primacy of the direct commitment to God" (p. 195).

Each chapter of this book is important for the reader who seeks to trace the roots and development of evangelical poverty. The final two chapters, however, are more immediately pertinent to the task of coming to grips with contemporary demands of dedicated poverty. There is the question, among others, whether or not, in view of the ministries performed by many religious these days, there can in fact be *any* witness to evangelical poverty. Equally important is the difficulty, in view of the human bent to institutionalization, of realizing the challenge of *Perfectae Caritatis* (§) that new forms of witness to gospel poverty be found.

This book contains no recipe for a contemporary poor life. In view of historical developments the autho invites his reader to rethink this Christian reality. If, as Father Mulhern rightly states, "deliberate poverty is associated with an invitation, is part of an invitation; its living out is an answer; invitation and answer are equally related to grace" (p. 184), we are all called to think together how the Church, and religious—individually and in community within the Church—can best incarnate this value today. It is to be hoped that *Dedicated Poverty* will stimulate and foster this necessary conversation.

The Sensitivity Phenomenon. By Joseph Reidy, M.D. St. Meinrad, Ind.: Abbey Press, 1972. Pp. 134. Paper, $1.95.

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

If there are still some around who hope for salvation through sensitivity, Dr. Reidy's book will reveal such a hope as the illusion that it is. In this rather careful, if brief, description of the history, goals, methods, leadership, and results of encounter-type groups, their abuses, defects, and dangers are hung out for all to see. Not that there is anything sensationalistic about his treatment; on the contrary, gory details are at a minimum, and the concentration is on the dubious psychological or psychoanalytic theory underlying much practice of sensitivity. For example, the author deals with such questionable views as these: that feelings have an absolute value, that expression is necessarily healing, that bodily exercises can cure neurotic illness, that suffering can be removed from the life of mortals, that truth is in the group.

Sensitivity practice, Dr. Reidy argues, is as good and as bad as its leaders, as the few studies of such groups show. And there is no scarcity of *un*qualified leaders—there are too many neurotic people seeking instantaneous wholeness that no week-end can give them. For the normal person, of course, there *can* be growth under properly trained leaders and in properly screened groups.

Though the book is excessively polemical and didactic, it is clear and interesting, and professionally done. Worhippers of Carl Rogers will be upset to find the master criticized.

Religious communities have been exploring the area of sensitivity for some time now. Those who have tried it have certainly seen that no gimmick can turn us around. Those who may put such exaggerated faith in twentieth-century techniques may perhaps be restrained, and saved some pain, by reading Dr. Reidy's book.

Consortium Press of Washington D.C. is actively seeking book-length manuscripts treating social, psychological, and historical aspects of religion and theology, in a popular and non-technical vein.

Consortium Press has published a considerable number of theological writings, including the famous "Fathers of the Church" Series, "Studies in Christian Antiquity," the "Cistercian Fathers" Series, and, recently, Thomas O'Brian Hanley's popular book, "The American Revolution and Religion."

Authors are invited to submit their manuscripts to:

Dr. Daniel F. McGrath, Publisher
Consortium Press
821 Fifteenth Street, N.W.
Washington, D.C. 20005

BOOKS RECEIVED

Ebeling, Gerhard, *Introduction to a Theological Theory of Language.* Trans. R. A. Wilson; Philadelphia: Fortress Press, 1973. Pp. 221. Cloth, $6.50.

Greeley, Andrew, and Gregory Baum, eds., *The Persistence of Religion. Concilium,* new series, vol. I, n. 9. New York: Herder & Herder, 1973. Pp. 160. Paper, no price supplied.

Habig, Marion A., O.F.M., ed., *Francis of Assisi: Writings and Early Biographies: English Omnibus of the Sources for the Life of St. Francis.* Chicago: Franciscan Herald Press, 1973. Pp. xx-1808. Cloth $18.95.

O'Grady, John F., *Jesus, Lord and Christ:* The Meaning of the New Testament Jesus. New York: Paulist Press, 1973. Pp. 152. Paper, $3.95.

Peil, William, *The Big Story* (a pictorial catechism for very young children). Notre Dame, Ind.: Ave Maria Press, 1973. Pp. 62. Paper, $0.75.

Rahner, Karl, S.J., *The Priesthood.* Trans. Edward Quinn. New York: Herder & Herder, 1973. Pp. vi-281. Cloth,$8.95.

Sheed, F. J., *Christ in the Classroom.* New York: Sheed & Ward, 1973. Pp. 96. Paper, $1.45.

Storey, William G., ed., *Praise Him: A. Prayerbook for Today's Christian.* Notre Dame, Ind.: Ave Maria Press, 1973. Pp. 223. Paper $2.45.

Taylor, Michael, J., S.J., ed., *The Mystery of Suffering and Death.* Staten Island, N.Y.: Alba House, 1973. Pp. xi-203. Cloth, $5.95.

Talec, Pierre, *Bread in the Desert: Prayers for Private and Public Worship.* Trans. Edmond Bonin. New York: Newman Press, 1973. Pp. vi-216. Paper, $3.95.

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the August issue of THE CORD were drawn by Sister Marie Monica, O.S.F., of Pope John XXIII School in Portland, Oregon.

the CORD

August, 1973 Vol. XXIII, No. 8

CONTENTS

GOD THE PROBLEM (?) 226
A Review Editorial

A THEOLOGY OF WOMAN 227
Megan McKenna

THE CROSS OF CHRIST 233
Sister M. Mercedes, P.C.C.

BUT I HAVE CALLED YOU FRIENDS 234
Mother Mary Francis, P.C.C.

SIENA: A FRANCISCAN COLLEGE 242
Noel A. Fitzpatrick, O.F.M.

NEARSIGHTEDNESS 248
Robert J. Waywood, O.F.M.

BOOK REVIEWS 249

the CORD is a monthly review devoted to Franciscan spirituality and published by the Franciscan Institute of St. Bonaventure University. Editorial Offices: Siena College Friary, Loudonville, N. Y. 12211. Editor: Michael D. Meilach, O.F.M.; Associate Editor: Julian A. Davies, O.F.M. Business and Circulation Office: The Franciscan Institute, St. Bonaventure, N.Y. 14778. Business Manager: Mrs. Joseph Cucchiaro. Second class postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing offices. Subscription rates: $3.00 a year; 30 cents a copy.

God the Problem (?)

GOD IS, whether we like it or not, in a very real sense a perennial "problem" for human beings. To pretend otherwise is, as the disastrous course of neo-orthodox Protestantism well illustrates, to leave oneself open to a literally overwhelming onslaught of despairing doubt, to such intellectual idiocy as a "death-of-God" theology, or at best to the quite irrational and incommunicable caricature of faith known as fideism.

The "problem" that God poses for us does, however, differ from age to age. In our own day, it is specifically this: that the presence of a respectable sector of society which considers itself "secular" or "atheistic" enables and even forces the believer to confront seriously the question of God's existence and nature in a way that would have been quite impossible in an "age of faith."

In this volume,* Professor Kaufman has collected seven of his lectures and four of his previously published essays which, taken together, deal impressively with this problematic of giving reflective, coherent expression to what we know intuitively by faith to be the ultimately True and Real. Whereas his *Systematic Theology* (1968) approaches this question in a more traditionally theological way, he wants in these papers to show how the concept of God is founded in "ordinary" human experience (p. xii).

He seems to use two main devices to accomplish this goal: (1) the basic model of "agent," according to which God is best conceived as one who *acts* (rather than, e. g., as some sort of ultimately real or valuable "object" or even knowing "subject"); and (2) the notion of "limit" derived from the various sorts of limit we encounter in experience, which gives rise to the

Continued on page 255

*Gordon D. Kaufman, *God the Problem.* Cambridge, Mass: Harvard University Press, 1972. Pp. xx-276. Cloth, $10.00.

A Theology of Woman

Megan McKenna

BASICALLY the theology of woman is a theology of person, and person is an individual's expression of a love relationship with God, others, and herself. God loves us as women, and we love back in womanly fashion. A woman exists in a specifically cultural and religious context with her own heritage of what it means to be human and a Christian. She has her own personality to develop, her own life style, her own handicaps to overcome, her own problems to face—but all this is done in the context of being female.

A woman is a symbol, an expression of an inherent structure in the universe, as man is, although they both symbolize different structures and effects. A woman reveals one side—one reflection—of understanding. It's something like a tightrope: to have balance, you have to have both stillness and movement. The man is the constant, the woman is the reflexive motion. Both are drawn towards one another.

Another way to think of it is to compare it to the attraction and movement in a molecule. There is something specific that makes an electron or a proton—a force, or an intensity of energy. But it is the motion and the position of the atoms in the molecule that create the different forms of matter. There are as many possibilities for matter as there are different positions for the atoms. The same goes for man and woman: there are as many possibilities for development and expression of what it means to be human as there are combinations of the male and female force of intensity.

God is infinite possibility, and in this respect both man and woman resemble their Creator. God's reality is triune; there are three distinct Persons, expressions of Godness, in relation to one another in the one single Nature. In mankind there are two distinct expressions of humanness: man and woman. Taken in relationship to one another, they resemble the image

Miss Megan McKenna, Editor at the Franciscan Communications Center in Los Angeles, holds a master's degree in theology from St. Paul's College in Washington, D.C. She was Executive Secretary for the Lonergan Congress in Florida, 1970-1971.

of God better than each does alone.

This relationship of man and woman is mirrored in reality in many ways: in the ebb and flow of tides, in the seasons, in the alternation of light and darkness. Both speak of one reality, both have something important to say, but neither can be taken out of context. If either is removed from its context of relationship to the other, then the symbol, as well as the very reality, is twisted, even lost.

A "theology of woman" arises, then, out of the same context as a "theology of man." It is fundamentally an elaboration of what it means to be a creature, a lover, a friend, a mother/father, a son/daughter—but with a particular emphasis. And the emphasis is not just male or female, but human and individual. Each person is a conglomerate of traditions, histories, genes, personality, mind, spirit, and body. None of these can be separated from the rest without doing violence to all of them. As man is understood in the context of the human, so is woman. Body is understood in the context of spirit, and spirit in the context of body. Dualism is destructive, because it is narrow-minded in its vision and shallow in its depth of perception. Theologically speaking, there is no diference between a man and a woman; both are creatures and children of God. Both share the same relationship to God, the same demands and responsibilities. Both are called to the same depth in loving God and one another. The difference between being a man and a woman is a style, an attitude, a grace of being, an expression of who one is, both in God's eyes and in your own and others'.

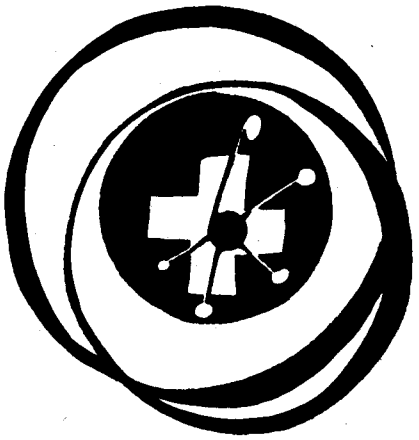
Woman has most often been described in the role of mother, and man as father. This is an inherent structure in the universe; it embodies a universal understanding of reality and symbolism that cuts across cultural and sociological lines. It is not their only role, their only expression, nor it is necessarily the one that best expresses who they are as individuals. The individual, unique character of a man or a woman is defined by the *person* he or she is.

Our symbols reveal reality, they are not meant to define it for us. They make reality understandable so that it can be communicated—can be related to, changed and transformed. To be a mother is not the fullness of womanhood, just as being a father is not the fullness of man. It is, in each case, but one dimension of what it can mean to be a human being. When you talk about fullness, you are talking about a Wholeness that we call God. And when God spoke his wholeness in terms that man could understand and relate to, he spoke his Word, Jesus. And this person Jesus is whole because of his individual relationship to the Father and to creation. He is the fullness of what it means to be human—to be man, and to be woman.

What we need even more than a theology of man *or* woman, is a theology of what it means to be human; and the fullness of that is revealed in the person of Jesus. Jesus, while being a man, revealed the fullness of his spirit—his understanding, his relationship, his love and union with God and man. This is what it means to be a person, a human being. Jesus Christ has said that the fullness of man is godlike in its expression. God takes us as we are and at the time of Jesus man was the transmitter, the evaluator, the communicator of cultural understanding, political life, religious values, etc.

That Jesus was a man rather than a woman does not by any stretch of the imagination indicate that God is male rather than female. We have to keep reminding ourselves that God is spirit. He could have come as a woman, but we would have had even more trouble recognizing him or accepting him, then or now. Grace works by building on nature, not by warring against it! The question of God's being a "she"—even discussing such a question—enters the realm of possibility only in the context of 20th-century understanding and consciousness and appreciation of what it means to be human. Jesus Christ was unquestionably, in his earthly life, the Center of history. The Church he has left us has, for all its stumbling about, done more than any other single factor in the history of mankind, to get us to this point in time—this self-understanding, this new level of consciousness.

In this same context it is likewise valid to talk about the specific question of the understanding that a woman has of God. She does have something to say about who God is and what is a person's relationship to God and to his fellow man. God is both a lover and a loved one. Man loves and is loved. A woman loves with her own style and grace, a man with his; and each reveals in a distinct way how God loves. Neither sex can say it all; even to consider evaluating one against the other is ridiculous. Both are needed if there is to be any relationship, let alone the special relationship of love. To assess the value of one sex over against the other is like asking which is better: light or darkness, heat or cool, pain or joy, winter or summer—all these are aspects of one total reality, none of which exists apart from its correlative opposite.



Man and woman appear to exist so separately so often because mankind has separated out different aspects of the one reality of life, the better to talk about it, communicate it, and cope with it. But the reality admits of no "separation." Man and woman together reveal God—form his image. Man is not the image, nor is woman. Humanness—the strange admixture of male and female—is the image. To separate man and woman is to twist the image to one of our own making.

Again, since sexuality is revealed on far more than the merely physical level, there is no need to have the union of bodies to have the full revelation of God. You have only to have a relationship of love; and a relationship is built on the physical, emotional, mental, volitional, and spiritual—all taken together. This is why a celibate or a communal relationship has something just as valid to say about God, the Church, and man as does a marriage relationship. Grace takes the structures inherent in the universe and transforms them. This holds true in sexuality and in other relations between men and women. Individual women reveal the Spirit, the Church and God's relationship to human beings just as men do, although in the past we have not always been as conscious of this fact, or of the quality of such a revelation.

As our consciousness as a nation and as a people develops, our understanding of what it entails to be a human being broadens, as well as what it means to be a man or a woman in the world. We are all sexual creatures—we are human beings. We translate human experience (sexuality) through our bodies and spirits. Our particular expression of that experience is culturally and traditionally, even sometimes religiously, learned. But because of Christ, there is no one expression that says it all, that reveals who and what man is in relation to God. There is always something new to say and reveal about him. There is no role that is closed to either a man or a woman because of their sexuality.

God is not sexual, but Jesus is. Jesus as man on this earth was sexual; he was like us in all

things except sin. None of us ever stops being sexual. We shoose to express our person, our sexuality (our understanding of who we are) in relationships freely. This is part of what it means to be free. We are always saying something about who we are, who we want to be, who we think others are, who we can be with grace. Sexuality is a word we say, a style we say it with, that reveals us in our own particular context of reality, in the world. There are as many different words as there are people—human beings. Our own individualized expression of our personhood is how we live out our sexuality, our mixture of body and spirit, for others to see, to understand and relate to. Certain aspects of our spirits are revealed more strongly and intensely in a body that is female, and other aspects are delineated more carefully in a body that is male. Male and female have to do with biological, emotional, cultural tendencies and structures. Spirit is not matter, it is expressed through matter. The essence of what it means to be a person (and to be a person in this world means to live out our lives as body and spirit) transcends sexuality. Sexuality is in a sense the language we speak, write, read, and listen to in order to communicate with others, with ourselves, and with God.

We speak different languages, moreover: two that complement one another. When you get really adept at another's language, you come to understand the richness and depth of your own even more. The perfection of one doesn't take away from the other's; it reveals it more fully. Men and women were never meant to compete with each other, but rather they are to reveal, to highlight, and complement one another.

In the beginning God created the earth and mankind: male and female he created them (Gen. 1:27). Together man and woman are God's image. But man is and always has been the normative expression of mankind. He has led nations to glory, conquered and carved out history, and been the cultural norm for human development. So it seems that God created the warrior and the woman. And up until the time of the prophets, Jeremiah especially, this holds true for Israel as much as for the rest of the world.

But Jeremiah has strange words for his people who have been unfaithful to God and to his covenant. The word of the Lord comes to the people Israel as this: "Return, O virgin Israel, return to your cities. How long will you waver, O faithless daughter: for the Lord has created a new thing on the earth; a woman protects a man" (Jer. 31:23). And the Hebrew word

for man here is warrior. God is making a new covenant with his people. There will be a new creation. And this new creation is the person of Jesus. With the coming of this person everything is turned upside down and inside out. The order of creation is reversed. Revelation takes on a new twist. The new creation reveals what weakness, gentleness, tenderness, and intensity can say about a love relationship between God and man and among men. Creation takes on a new power, a new meaning; and the covenant has a new style and grace to it. And the woman is more symbolic of this relationship than the male is. God now embraces the earth like a woman. Woman now reveals that God is unpredictable, has the extravagance of a lover, has the power of the poor and the minority, and is different from what you thought or expected. This is the new covenant, the new expression of God among men.

To be human is to be broken, to be a mixture of man and woman, of matter and spirit, seeking wholeness in the person of God revealed in Jesus and in all mankind. We have not even begun to discover all that could mean for us as children of the earth, as human beings. But we dwell with the promise that salvation has transformed both the warrior and the woman, with the promise that in the new creation lie our hope and our wholeness. And in that sense we are all womenfolk, heading towards birth (Rom. 8:22).

A union like that (between Francis and Clare)—existing beyond separation in space—attests to that clear eye of which the gospel says, "If your eye is sound, your whole body will be full of light." It is what is meant by the Johannine acclamation of Christ in Matthew: "I thank you, Father, that you have hidden these things from the wise and understanding and revealed them to babes." And it is precisely that "discernment of spirits" which is given only to children, which will always remain hidden from the pansexualists of our day.

Mario von Galli, S.J., in
Living Our Future
©1972, Franciscan Herald Press
Reprinted with permission.

The Cross of Christ

Mulberry tree,
    Be uprooted
    And planted in the deep
Hearts of men.

Sycamore tree,
    From you, with you, on you
    Can be seen
Heaven and earth.

Tree of knowledge,
    Original stain comes clean,
    Washed in
Your precious Fruit.

Sister M. Mercedes, P.C.C.

But I Have Called You, Friends (John 15:15)

Mother Mary Francis, P.C.C.

VII

THERE ARE A FEW POINTS that I want to cover about the little things that go on building this friendship, this openness. Closedness of judgments stops it right away. Closedness of the snap judgment such as the friends of Job exercised, whether by reluctance to accept one another as mysteries of God whom we shall never completely penetrate or by unwillingness to admit that we have no right completely to penetrate another person's life, undermines with deadly efficacy the fragile edifice of an incipient friendship. We want, on the contrary, to build up true friendship by a continual openness and availability.

Let me give you one little example of what a trifling act of understanding without any words being spoken can mean in building up this kind of friendship, this warm atmosphere of living that each sister must enjoy in her community to know that she is secure, that she really is accepted, that she moves easily in this society of which she is an integral part. A sister must have that to grow spiritually, and each sister must impart it to all the others. That is the whole meaning of our ordinary sign of peace at Mass every morning when we place our right hand in another's left and support with our left hand another's right: giving and receiving. I give myself to my sister; I receive from her the gift of herself. If I do not give, I cannot receive. If I only give and am not open to receive, that doesn't work, either. I told you last time that all friendship is built on reciprocity, and that is what our symbolic gesture at Mass spotlights. You never just give and do not receive. That can be a very subtle form of pride, implying that I have no need of other people. I will give and give, yes; I will give counsel, give whatever. Yes, I will give and give. You meet people like this. They feel that they don't need anyone. They are the continual givers with no need to receive. That is a very insidious form of pride.

On the other hand, you have a different kind of temperament whose hands are always out for everybody's contribution without ever giving of herself to others. That is simply sloth. Both are wrong. Pride is wrong; sloth is wrong. Clear enough, hmm?

But, back to my little example of a non-verbal experience of understanding. You know that I was a postulant in an active religious Congregation until I entered the cloister of our Order. Well, when I was a pre-cloister postulant, I experienced a public humiliation after I had been "in" at the motherhouse for a few weeks. Of course you know that when you are in your teens, public humiliations are even more tragic than when you are in your mature twenties, as you now are. And you will all agree, I am sure, that such things are very tragic even for those advanced to one score-and-plus of years! They had the custom there that after the evening study period, there was a very short spate of recreation. Then the directress would say: "Praised be Jesus Christ." And that, my dears, was when everybody stopped talking. On a dime!

I suppose some would call that directress a stern disciplinarian. I wouldn't. She insisted on discipline, yes; but it was warmed by real love, and I value her training very much. But as I saw it then, this practice seemed a quite stern procedure for a roomful of teenaged girls. Or perhaps I just did not get the idea at all. You know, a slow learner! I had been there a couple of weeks, but hadn't quite caught on that you stop talking *instanter* when the directress voiced the lauds. I simply hadn't finished what I was saying. So I concluded what I was telling this interested group I had around me, and they kept on diligently listening. I was rewarded with a quite forthright correction for this before a group of forty young persons. This was simply that directress' style of training: that if you come here and you can't discipline yourself, well, this is not the place for people who can't stop talking when it is time to stop talking. This type of formation is not exactly popular at the vocational recruitment workshops these days. Maybe there is a conclusion to be drawn from the fact that these psychologically advanced recruitment centers do not seem to be doing any recruiting. But we won't go into that!

Anyhow, I was sure that the jig was up and just hoped my family would be glad to see me next morning after I'd been

---

Mother Mary Francis, having concluded her two terms as Federal Abbess of the American Poor Clare Collettines, is now their First Federal Councilor. She is of course well known to all our readers as a contributor not only to our pages but to many prominent religious periodicals. Her very popular book, A Right to Be Merry, *is now going into a new printing by the Franciscan Herald Press, Chicago.*

bussed home. I was greatly humiliated because I had come, as all of us do, to be "the perfect postulant." All was now over, I gloomily reflected. I can still remember after all these years how humiliated I was, how embarrassed. But it was just not this directress' style to say night prayers and then call somebody quietly aside and soothe: "Now, dear, you don't seem to understand." Her style was: "Be quiet." I don't think we had as many books on psychology then, but I think her style had a point to it. It is not our own life style, but sometimes I think supposedly "advanced" directors do a little too much hand-stroking. The direct approach does have its value.

Well, there we were, leaving the study hall. And the one who was nearest the holy water font always took holy water and held out her fingers to the other, as our youthful battalion trooped out. A little postulant with straight blond hair whom I can still see after all these years, handed me the holy water; and as she did, she just squeezed my finger ever so little. She never said another word about it. She didn't play superiors false and whisper: "Isn't she the ogre, though!" She did not descend to false sympathy and murmur: "You poor thing! Isn't it frightful to be treated like that in public!" She did not communicate anything except, "I understand."

We never had any discussions about it afterward, either. Yet, twenty-seven years later I still remember that little act of friendship. So you see, dear sisters, communication does not depend on words. We did not have to sit down that next day and discuss the mistress' formation methods. Dorothy did not impart any pseudo-cheer about how she had been through all this herself, what was the best way to react, etc. She didn't give me any lecture nor any sympathy as for one wronged. But in that tiny gesture was all that needed to be said, so that all these years later I remember it. We do recall things like that, because when we are really open to one another's little or great sorrows or joys, we can show it in many different ways.

If a sister is crying and it is rather obvious from her complexion that she is not crying from joy (for we do look differently when we cry from joy and when we cry from sorrow!), we do not have to corner her, wring our hands, and ask: "Oh, Sister, what is the matter? What can I do for you? What has happened?" Maybe she wants to be left alone. Perhaps if she were not so polite, she would say: "It's none of your business." But it's surely not wrong, if you are working in the same area, to

squeeze her hand. And *that's all*. She knows what you mean, and you don't have to make a speech about it or propose: "If there is anything I can do for you, tell me." You are silently communicating that already. Or maybe you understand this particular sister well enough to know that she does not want her hand squeezed at that time, that the best thing with her is to act as though you just are not aware that anything is wrong—a "let's get on with the business" attitude. And if you ask me how you are going to know which response to make, I reply: by growing in prayer. That is the only way, my dears. We do not have a set of norms for friendship's expression on every occasion. We try, as women of prayer, to be open to the Holy Spirit, who will show us what to do if we allow him.

There are psychological aids to this, of course. There are sociological helps. But it reduces in the end to growing in prayer, because we cannot grow in prayer without growing in love, in real charity. Saint Teresa said that there is only one way of knowing if you are advancing in prayer, and that is how loving you are toward your sisters. If you are more charitable, more kind all the time, your prayer is all right.

The psalmist says, "Power belongs to God, and yours, O Lord, is kindness" (Ps. 61:13). The

power of God himself is kindness. And this is our power with one another. Kindness functions according as we are open to one another. No sister who enters a community has a right to keep herself for herself. If she has not brought herself to the stage where she is very determined to give herself entirely to God and community, and through the community to the whole Church and the world, then, at our daily sign of peace, if she is honest, she would have to push her sister away instead of taking her hands in the way that we do.

Now I hope that I have at least tried to answer your question about degrees of intimacy and analysis and about making decisions as to whether things should be done or not. Should we sit down and talk about this now for a while, during a time of silence? I would say in general that if you feel very much at ease with this sister and have

known her for a long time, and then something has gone wrong and you feel that you would like to talk this thing over for fifteen or twenty minutes, if would be good to ask the mistress, "Could we really talk this thing out?" Far from being a childish request, I think that kind of asking is a sign of real young adulthood in the cloister. It is an adult decision because we have decided we cannot be sure of ourselves, and we would like an experienced opinion. It is a sure sign of immaturity to feel that we can always act without benefit of experience for which, actually, nothing else supplies—and that "nothing" includes brains and virtue.

Of course, I am not talking about free time or free days, but about a case where you really think this matter is urgent enough that you must right now, during work and silence time talk at some length with this sister. Then, I think it's very adult to go and ask. For one thing, that brings the blessing of God with it. As a matter of fact, that is the only reason you ask. For your mistress is not going to say any more than I would say to a professed sister, "What is it all about? Maybe I had better come along. What is the subject?" Rather, I would say, "Yes!" because I have such respect for a sister who does that kind of straight and mature thinking. In fact, I sometimes encourage this when there are little difficulties between sisters. It is always better if they can settle such things between themselves. But again I say, I consider it very adult for young sisters to ask, "Mother, is it all right if we go think our way out of this together?" I have never yet said, "Well, what is the topic, and where are you going, and don't you think I'd better come along and sit between you?" Of course, it might be that, knowing you well, and maybe just knowing the present situation, too, I would say that this matter might better wait a bit. Perhaps I would say, "I really don't think that's a good idea right now." Maybe I would suggest that you wait a while. Likely enough I could say, "Maybe it would be better if you would just pray about it." That is all part of being educated to form our own consciences and to become more adult in our own decision making.

I want to read to you a little passage from the book by Father Ignace Lepp which I've quoted before. You already know that he is a quite outstanding clinical psychologist and psychiatrist of our time. He begins this one passage, entitled "What Friendship Is Not," by showing how cheaply we sometimes use the term. Properly to understand the term *friendship*, we must distinguish it from other human relationships which may in some way resemble it.

> Like many other words, the term friendship is often terribly misused in our day. We say or write, 'My dear friend,' to people whom we scarcely know; often we can say it with a certain note of condescension. A given employer readily calls his subordinates, 'dear friends,' but would scarcely permit them to address him in the same fashion. It is common to say, 'He is one of my friends,' when speaking of someone whom we merely meet socially from time to time. As a result of this exaggerated concept of friendship, many no longer realize that true friendship can exist. The kind of friendship we are speaking of in this book can play a decisive role in the promotion of life.[1]

Now, that is the sentence that I want you to remember. "Friendship plays a decisive role in the promotion of life." *Promotion* is a strong word. We are not talking about the amiability of life or the ease of life or the pleasant functioning of life, but the promotion of life. We are speaking of something dynamic, something calling forth our energies and energizing us in return. Father Lepp is implying that life does not really grow as it should except in an atmosphere of friendship. How do we establish this atmosphere? Well, we have looked at some ways already, and we shall look at a few more now.

I was quite struck in reciting the psalms at Matins this morning by the way (as we have often noted before) that certain verses leap out at you at different times. They were always there, but suddenly you discover them there! Thus this simple verse, simple and yet quite astonishing, invites us little human beings to call God blessed because he bears our burdens day after day. There are many verses in the psalms that let us call out that God is blessed because of his magnificence, because of his glory, because of his omnipotence; but this is so human, so domestic a verse of the psalms that we could say it was caught from the inmost prayer life of the psalmist. It is extremely personal. Blessed be God! Why? Because every day he bears our burdens, never gets disgusted with us, never despairs of us. God so excels our own love of ourselves that he never gets discouraged with us, no matter how discouraged we may be with ourselves. He will not give up his ambitions for our growth, for our holiness, for our happiness. And so in chorus we are all called upon by the Church to say officially in her name: "Blessed be God because he bears our burdens day after day" (Ps. 67:20).

That "day after day" is a most precious phrase, because if he

[1]Ignace Lepp, *The Ways of Friendship* (New York: Macmillan, 1966), p. 39.

just bore our burdens on occasion, or if God at certain times were merciful to us, it would still be marvellous, but not heartbreaking. There is a tremendous weight of human psychology packed into that one verse and a great deal of humility, if we are aware of what we are saying. In that verse, we are admitting that God has to do this Monday, Tuesday, and through Saturday. And from us, from bearing our burdens, God allows himself no Sabbath. A Sabbath in our creation, yes; but no Sabbath in our redemption, in our sanctification. Neither should we allow ourselves Sabbaths in contributing to the sanctification and the growth of our sisters.

The understanding that we have been talking about is very directly related to the promotion of life. Through knowledge of another person, we discover something lovable in the person. I have always been amazed that in the autobiography of Saint Thérèse of Lisieux, she speaks of that sister in whom she could find absolutely nothing lovable. I think it must have been a particular trial reserved for a saint. I myself have never come across any human being in whom I could discover nothing lovable at all. Through knowledge, we discover something lovable *in* the person; and then we have a basis to discover that the *person* is lovable. The inverse of that is the humiliating fact of the kind of things that occasion in us little feelings of dislike. We tend to think of dislike for certain people, but what we usually mean is dislike for specific things *about* people.

A priest friend and I were discussing this recently—the sometimes intuitive liking for a person or what we think is an intuitive dislike for a person. We agreed that it is very humiliating how things about people can jar us so. Father was standing looking out the window, and he said, "Isn't that true! There is that man walking down the street. I have no idea who he is, but I don't like the way he wears his hat." He added, "Immediately I am conditioned to dislike the man, whereas this is the only thing I know about the person. I don't know his name; I don't know where he is going; I don't know his position in life nor his views —but I definitely don't like the way he wears his hat."

This is one of the humiliating truths of our creaturehood, and I think the only remedy is divine humor. How perfectly ridiculous this is! But what isn't humorous at all of itself, yet needs to be treated with humor and humility, is that we can allow such ridiculous things to pass over into what we will accept as a dislike of a person or at least as a feeling that we cannot ever understand that person. We decide that we just don't understand her. Period. That's it. And we close the door. So, we will reserve our energies for people whom we can understand.

Now, dear sisters, it is very true that in a given situation we often cannot understand one another. I spoke about that at the very beginning, how we are not supposed to set out with aggressive understanding. God deliver us from people who pursue us with understanding, who are going to understand us whether we like it not! Sometimes we would prefer not to be understood in some of our less winsome moments. What we want to do is to establish this atmosphere of understanding. And I would like you to remember that there is a very great difference between understanding as regards atmosphere and area, and understanding a person or a person in a given situation —a very big difference. The second we cannot fully control. There are some things about one another which are solely God's business to understand. As I said last time, God alone understands us perfectly, and that is a lovely thing to think about for the rest of our lives. However, although sometimes we cannot understand, and at other times are not even allowed by God to understand, we do have it within our power to build up this atmosphere of understanding. And we can do this in very little ways. Women should exercise and mature their natural adeptness for establishing an atmosphere of genial understanding and warmth, not atmospheres of tension. For we are all well equipped to do that too. It is the same energy, either way. This is again part of your liberty that no one else can direct for you or use for you. It is your decision, the exercise of your personal autonomy.

"Love one another with the charity of Christ, and let the love which you have in your hearts be shown outwardly by your deeds that, inspired by this example, the Sisters may always grow in the love of God and in mutual charity."

St. Clare, *Testament*, §18

Siena: A Franciscan College

Noel A. Fitzpatrick, O.F.M.

BEFORE APPROACHING my subject, I would like to remind you that in this year 1972 off in France, at Toulouse, in a community of the Little Brothers of Jesus—living an essentially contemplative life—a man celebrates his ninetieth birthday and is praying for us all. His name is Jacques Maritain.* Some of you may know him; all of you ought to, because he has been for this twentieth century a powerful force in life and culture. He is a diplomat, a poet, a thinker, but primarily a Catholic educator. In union, then, with the whole world of thought and science, let us, too, honor him this afternoon by listening to these startling lines of Jacques Maritain:

> Who am I therefore, I asked myself then. A professor? I do not think so; it is only by necessity that I have taught. A writer? Perhaps. A philosopher, I hope so. But also a kind of romantic of justice—too prompt to imagine to himself, at each combat entered into, that justice and truth will have their day among men. And also perhaps, a kind of spring-finder pressing his ear to the ground in order to hear the sounds of hidden springs, and of invisible germinations. And also perhaps, like every Christian, despite and in the midst of the miseries and the failures and all the graces betrayed, I am becoming conscious, in the evening of my life, of being a beggar of Heaven disguised as a man of the world, a kind of secret agent of the King of Kings in the territories of the prince of this world, taking his risks like Kipling's cat, who went out alone.
>
> —*Carnet de notes*, preface

I ask all of you—in the spirit of Jacques Maritain—to join me in being a "spring-finder": let us press our ears to the meaning of our Franciscan tradition—it contains rich and hidden germinations, it can make us great, and let us pray that it does take root in our hearts.

Siena College is a small college; but, as Daniel Webster said of Dartmouth, there are those of us who love it. Siena College is a Franciscan College. Before addressing the question, How is Siena a college in the Franciscan tradition, it may be well to describe as far as we can the meaning of "Franciscan."

The word "Franciscan" indicates a special stance *vis-à-vis* the meaning of man and the meaning of the universe. Very simply, this stance is grounded in the experience and life of Francis of Assisi, the thirteenth-century founder of the Franciscan Fraternity. One cannot put his finger on the meaning of Franciscanism by looking at its authors, its teachings, its theories, or its systems. Only by pointing to a person, to Francis, do we come to perceive what Franciscanism means. As Père Ephrem Longpré, a renowned Franciscan scholar, expressed it to me one day in his study in Paris, "A man is a Franciscan insofar as he is influenced by Saint Francis." Why is Francis of Assisi such a model man? Why have men of all faiths and men of no faith been so struck by him? Why? Because Francis was so extraordinarily happy. The gift he brought was the gift of joy, the zest for life! His joy rippled into merriment among his followers and deepened into rapture; it even survived ridicule, a hard test for good spirits. Joy is always a new creation, and any man who releases it into this rather sombre world must be taken seriously.

Francis released joy into the world because he saw all things coming from God and all things leading men back to God in and through the person of Jesus Christ. Francis was certain that since God had broken into the history of man to become Man himself, then this self-giving God could be found in man and could be given homage in the things of man. The Franciscan stance, then, is seeing the significance of human existence as an orientation to God in and through the person of Jesus Christ, and finding God in all things.

For the 764 years that Franciscanism has been in existence there have been countless treatises written on its meaning, its history, and its relevance. Essentially, they all boil down to Francis and what Francis was all about. Just what *was* he all about?

First of all, Francis never intended to establish an entirely original way of life. He looked rather toward a renewal of, a return to, the way set down by Jesus Christ twelve centuries before. And so the first line in Francis's Rule is that "the Rule and Life of the Friars Minor is

* Jacques Maritain passed away on April 28 of this year; encomi from every quarter on that occasion bore witness to his worldwi renown as a spokesman for the Church, as a philosopher, and as man of letters—*ed.*

Father Noel A. Fitzpatrick, O.F.M., Ph.D. (Philosophy, Louvain), is member of the Siena College Department of Philosophy and Assista to the President of the College. This is the virtually unedited text an address he delivered to the Siena Community during its se evaluative "Day of Dialogue," November 18, 1972.

this, namely to observe the Holy Gospel of our Lord Jesus Christ." And he had as his purpose to live this Gospel life within the context of the Catholic Church; as his very next sentence has it, "Brother Francis promises obedience and reverence to his Holiness Pope Honorius and his lawfully elected successors and to the Church of Rome." Franciscanism, then, is a movement back to the immediacy in which the Gospel was lived by the original Church. Or, as one author puts it: "It is the youthful embrace of the Gospel with a holy radicalism as regards even its least implications. In a word, Franciscanism is a religious youth-movement with the Gospel as ideal."

At age twenty-four Francis set out to live truly and radically the Gospel of Christ. True, the Gospel gleams with a thousand facets; still, its message, so rich, so diversified, so universal, is summed up in one word: love. Love of God above all things, love which includes men. "On these two commandments the whole law is based and the prophets as well." To love the good God means to let oneself be absorbed in life with God and to be good to all men; and, on the cosmic level, to practice goodness and courtesy to all things. This is the heart of Franciscanism. This is what Francis of Assisi was all about. This is why he was a man of joy, peace, and supreme optimism.

Well, so be it! Now, precisely what does it mean for us to say that Siena College is a college in the Franciscan tradition?

Does it mean absolutely nothing? I think not.

Does it mean simply that it was founded by Franciscan friars and for thirty-five years has been to a great extent staffed by them? I think not.

Does it mean that Siena accepts the tributes to Franciscan values which come regularly from alumni? I think not.

Or does it mean that there is an aura or charisma to the meaning of this College which many sense and few have ever articulated? I think so. We are different from State University of New York in Albany—and not just because we are smaller and poorer. We are different from Rosary Hill, Canisius, and Niagara too—and not just because we are in Loudonville and not in Buffalo. And, my friends, we must be different if we are to survive. In what does our difference lie? It lies in Franciscanism.

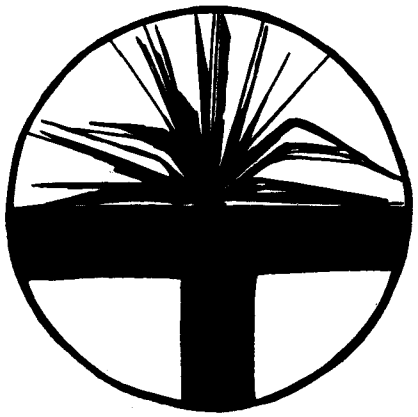
Now, whatever characteristics of Franciscanism exist at Siena—or could exist at Siena—they must be grounded, as Franciscanism itself is grounded, in the life of Francis himself. What I am looking for, then, are some Franciscan characteristics which subtly have become—or probably could openly become—part of the educational aims and objectives of this College. I am looking for Franciscan characteristics which complement, enhance, support and even enliven our objectives as a liberal arts institution. I am looking for those Franciscan characteristics which, by and large, could animate all of the relationships among students, faculty, and all other members of the Siena community.

And I think I can give you a list of just such Franciscan characteristics. I believe that they have been a part of the Franciscan tradition at Siena for the last thirty-five years. At times they may have been feebly expressed and, occasionally, because of the weakness of men, even ignored. But they are the characteristics which make Siena Siena; and in the future they must, more than ever before, be clearly evidenced. In any event, they have a very real basis in the life of Francis of Assisi.

The most important thing in life for Francis was God. To insure that nothing on earth would ever become absolute, and to guarantee that he would refrain from making anything into an idol, Francis lived a life of total poverty. A Franciscan characteristic underlying Siena College is the ability to keep in perspective the difference between the eternal and the finite; the ability to assess and then endure with material goods in an affluent society recognizing that we are "pilgrims and strangers in this world" with a destiny that transcends it.

Everything in Francis' world reflected its Creator. Francis had a profound insight into the recognition of the presence of God in all creatures. He celebrated God's presence in his famous and beautiful Canticle of the Sun. A second Franciscan characteristic which could form the basis of the educational endeavour at Siena College is therefore reverence for created things; recognition of the value of nature; a deep sensitivity for the love of man and beauty and the harmony of all God's creation.

Saint Francis held that the best way to reform men and to renew society was not by preaching, or writing learned works, or leading causes and movements. For Francis true reform comes about only by personal good example. This is why he could be Catholic without infuriating those who were not. This is why he could hold dialogue with the Sultan of Egypt who was battling to the death with the Christian crusaders. A third Franciscan characteristic which can support and enliven our objectives as a liberal



arts institution is thus a sense of social mission to improve society with an emphasis on personal good example or virtue.

From these first three characteristics flow

—Franciscan Joy: God is a God of love, and he is in love with his creation.

—Franciscan Peace: God has entered our world and revealed to us his Fatherhood and the union and brotherhood of all men.

—Franciscan Optimism: God has given a meaning and a purpose to the whole of history. There are tensions and serious human problems, but for those who love God all things work unto good.

Francis held the Roman Catholic Church in the highest reverence and to that Church paid dutiful obedience. Throughout his whole life he would never preach in any place where a bishop forbade it; his respect for the Scriptures, the Eucharist, the priesthood, is documented time after time in his life and in his writings. A fourth Franciscan characteristic of Siena College which can animate all of the relationships among us is therefore, at least for all among us who are Catholics, the acceptance of—and in the case of those who are not Catholics at least a respect for—the authority of the Roman Catholic Church.

Francis lived in a time of profound change and in fact was one of the great sources of that change. During his day the minority groups were the lepers and the beggars. Francis kissed the leper and himself became a beggar. And so a fifth Franciscan characteristic of Siena College is concern and respect for the disadvantaged both culturally and economically.

In the years when the north portal of the cathedral of Chartres was being built, a rich young man named Francis Bernadone suffered a change of heart. But he was and always remained the most courteous of men. For Francis everything and everyone demanded respect. He was—and perhaps this was his genius—perfectly polite. He took Christ for his model, and his every act of self-denial became an act of courtesy for Christ. He was

poor only partly because he saw that wealth corrupts; at least part of his motivation was his feeling that it was discourteous to be in the company of anyone poorer than himself. And so the sixth and final Franciscan characteristic I offer for Siena College is this: a sense of respect and courtesy should permeate and be the very basis for every human relationship on this campus.

And so I offer you six Franciscan characteristics that spell out the Franciscan tradition of Siena College. You may find that I have listed objectives which could as easily be the objectives of Brandeis, Notre Dame, or Fordham. If that is true, then I am able to say at least that what I have articulated is based on a long tradition of inspiration from Francis' vision of life and is not based on expediency or changing fancies. Or you may very well object that what I have articulated is too idealistic and does not at all represent what has been at Siena, or—given the complexity and the pluralism of both clerical and lay faculty and students—could never be wholly attainable.

True, what I have said is idealistic; and an ideal, by its very nature, is something which men in their humanness fall short of. Ideals may be unattainable, but—and this I really believe—they are practical because they are approachable. And let us remember: if our aim is low, how pitifully short will our actual effort really fall. As Robert Browning puts it:

Ah, but a man's reach should exceed his grasp,
Or what's a heaven for!

Ladies and gentlemen, what I have been trying to say to you is simply this: Our nation needs private colleges and universities. And the private sector of education must be different from the public. At an institution like Siena the sacred, not the secular, must hold first place. Siena is trying to preserve a fundamental option for all its members. Siena is unique because, above and beyond its real and agonizing pursuit of academic excellence, Siena College says:

—The significance of human life lies in its relationship to the God of Love.

—The meaning of the universe is that it is a handiwork of a Creator who is reflected in it.

—The success of reform, renewal, and rebirth is the personal virtue of individuals.

—The value of the Catholic Church is that it is a unique bearer of God's life and revelation.

—The uplifting of the poor is a noble endeavor because

they are the image of the poor Christ.

—The foundation of all our relationships, all our dealings with one another, is courtesy, which results in peace and is born of a realization that God is everywhere present.

Ladies and gentlemen. Siena College stands for something. Siena is founded on the hope that knowledge will be the beginning of wisdom; that education will be a doorway to virtue; that reason may give rise to faith. Siena College stands for wisdom, for virtue, and for faith.

I thank you.

Nearsightedness

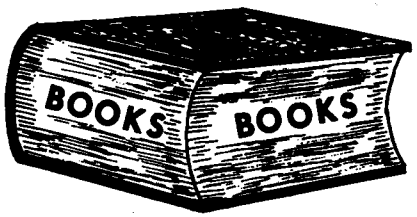
Arabs can spot a palmy plot
Across a sandy sea,
Sailors view over deserts blue
A spit miles off to lee.

A crystal morn from Matterhorn
Discloses, climbers say,
Steeples, domes, and cottage homes
Of nations leagues away.

I never roam over sand or foam
Nor to mountains famed and far,
But in the night I'll often sight
The pinpoint of . . . a star!

Yes, in the land of near-at-hand
The vastest vistas lie,
If we but bide to open wide
Imagination's eye.

Robert J. Waywood, O.F.M.



Religion in Contemporary Thought. Edited by George F. McLean, O.M.I. Staten Island, N.Y.: Alba House, 1973. Pp. xv-326. Paper, $4.95.

Reviewed by Father Michael D. Meilach, O.F.M., Ph.D., Assistant Professor of Philosophy at Siena College, and Editor of this Review.

This collection includes papers by such proponents of the "new theology" as Daniel Callahan and Michael Novak, by Death-of-God "theologians" Thomas J. J. Altizer and Gabriel Vahanian, and by assorted specialists in Hegelian, Nietzschean, and Marxist thought. It is a very mixed bag indeed, and it is rather difficult to assess its value because the studies it embodies are deliberately foundational in nature; a second volume, *Traces of God in a Secular Culture,* allegedly takes up where this one leaves off, and documents the more positive work being done in analytic, process, and personalist circles on theological questions.

The first of the book's three parts gives a sort of "pre-history" of the contemporary status of theism, tracing the question of God's existence through the emergence of humanism in the Renaissance, through the philosophical approaches of Hegel, Nietzsche, Marx, and Kierkegaard. I think the treatment of Hegel (by Kenneth L. Schmitz) is too technical to be rewarding for any but the most dedicated specialist; Nietzsche, whatever may be said of his philosophy, always makes interesting reading as a biographical subject, and the present essay by Wilfrid Desan is no exception to this rule. But the best work in this section seems to be that of Louis Dupré, always a clear and competent expositor of recent philosophical approaches, who here turns his attention to Marx and Kierkegaard.

Part II takes the humanist theme whose genesis and development has been presented in the first Part, and with it confronts the problem of atheism. I found this whole section for the most part quite unrewarding. Daniel Callahan tries to impress the reader with psychoanalysis as the ultimate Nemesis against which theism has yet to test its mettle. Howard Parsons furnishes a historically oriented exposition of the dialectical relationship between theism and atheism—a painfully "open-minded" treatment which one might have welcomed in 1962. And Thomas Altizer gives yet another spin to his worn-out record of Transcendence's alleged collapse into the cosmos—transposed now into what he thinks is a Roman Catholic key. Manfred Hoffmann does Protestantism the distinct disservice of claiming that it faces squarely up to the "fact" of God's death. Finally, D. A. Drennen tries to dazzle the reader with the glorious prospect of a new and better atheism which, along with Christianity, offers a serious "alternative" to today's atheism.

The third major part confronts the

problem of "theism" with the same promethean humanist theme that formed the preoccupation of the first two parts. Michael Novak writes attractively of "The Beauty of Earth," even if he is simplistic about some solutions ("Christian society tolerates violence and murders by the dozen in movies and in evening television, but outlaws manifestations of sexual love"—p. 265). Gabriel Vahanian seems to have made no progress whatever since his 1957 account of the Death of God, but he claims, here, to be assessing that Death in "contemporary culture." Richard Rubenstein has every right to be scandalized by Auschwitz, but I fail to see how his justified indignation licenses him to call his rather sophomoric atheism a contribution to the theistic discussion in our age. Here he writes of "God after the Death of God"; after introducing a really splendid metaphor which might have been fruitful beyond measure:—God as holy Nothingness, and as the immense Sea (Damascene's image), Rubenstein cops out quite completely: "There is a certain insatiability in those who seek more than the life of the body. Only those who have not fully lived seek for more than life" (p. 310). By contrast, the finale by Louis Dupré is as incisive and economical a masterpiece on "The Religious Meaning of Secularity" as you will find anywhere.

If I have seemed unduly harsh in commenting on these papers, I have not at all meant to give the impression that they contain little of value. Vahanian, e. g., does have a good line of criticism leveled against "the secularism of the modern temper," and Callahan is surely right about the need to confront certain schools of psychiatry. But what I *do* mean to criticize in the strongest possible terms is the failure of so many highly reputed scholars to go beyond positions attained much earlier. This rather loosely knit collection does *not*, despite its title, give a valid indication of the status of religion in contemporary thought. That this intention is disclaimed in the editor's foreword supplies only partial compensation; there remains the basic difficulty that out of such a welter of facts and disparate opinions, so little of positive value is drawn. I should have wished to see Louis Dupré write this book as a single monograph, perhaps making seminal use of his own three contributions.

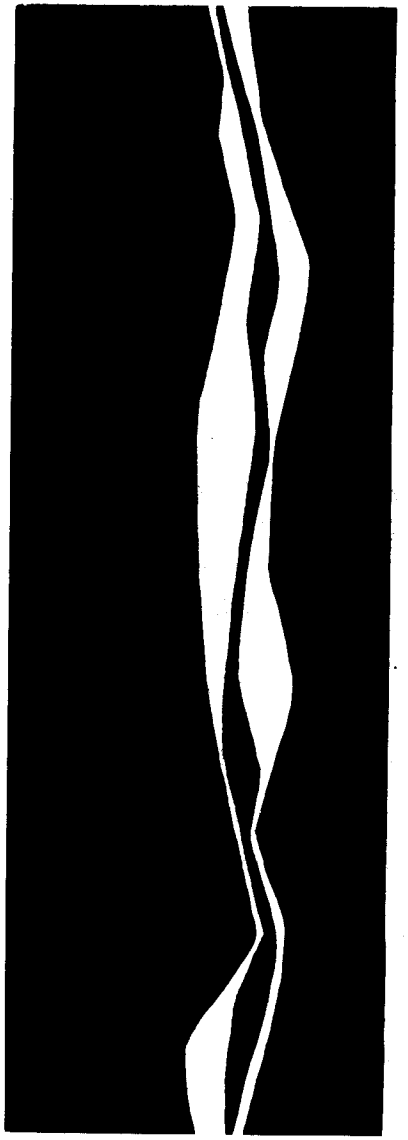
As the book stands, you may indeed find it of value as documentation for the sad state of contemporary philosophical theology; but if you want something original and positive, to serve as ground for hope, you probably won't find this volume of much use.

Meeting Jesus: A New Way to Christ. By Luigi Santucci. Trans. by Bernard Wall. New York: Herder & Herder, 1972. Pp. 222. Cloth, $7.50

Reviewed by Father Dominic Monti, O.F.M., S.T.M. (Catholic University of America), a member of the theological faculty of Christ the King Seminary, St. Bonaventure, New York.

Many readers of THE CORD may be already familiar with this delightful book, but many others could find here an experience they did not expect, including those who may have been "turned off" by the fundamentalist-sounding title.

This work is difficult to describe in conventional terms. A series of "meditations" on the Gospel by an Italian novelist, it betrays the touch of the theological amateur, but reveals a man who savors life. The simple faith of the book is reminiscent of Saint Francis' approach to the nativity or the passion; yet its searching spirit could be a product of only this century. The presentation of Jesus is constantly changing; no one picture emerges from the many glimpses we receive. Sometimes the narrative is Jesus' own stream of consciousness, at other times it conveys the impressions of the skeptic or the sensualist. At all times, however, the Jesus that emerges is definitely human, paradoxically divine.



The American reader may be put off at first by the lush Italian imagery, but he will gradually find himself being seduced by its intense earthiness to reflect on his own humanity. In its own way, the book is an answer to the most vexing of contemporary religious questions: whether it is possible to uncover some traces of the ultimate, the sacred, in ordinary secular experience. Santucci admits that his view of Christ may be "perhaps no more than a huge metaphor of our feelings and the sense of the eternal." Yet that is reason enough for reading it (and putting it down often). If through imagery and allusion a man can get in touch with those experiences that make him what he is, and in so doing, discover Christ as a living and saving person, then this book will have been more successful than most theology.

Bare Ruined Choirs: Doubt, Prophecy, and Radical Religion. By Garry Wills. Garden City, N.Y.: Doubleday, 1972. Pp. 272. Cloth, $7.95.

Reviewed by Father Vianney M. Devlin, O.F.M., Ph.D (English, University of London), Assistant Professor of English at Siena College.

Shakespeare's sonnet, from which Garry Wills borrows the title of his

book, celebrates a solemn awareness of near-death. The bare, ruined choirs of the poem bring to mind the roofless shells of destroyed monastic churches familiar to anyone traveling around England in the latter part of the sixteenth century; and the continuation of the Shakespearean line—"where late the sweet birds sang"—implies the choirstalls and choirsingers now empty of their vocalists. It is a superb and haunting image. Although Garry Wills' book has some brilliant moments, I am afraid it lacks the haunting incisiveness of Shakespeare's sonnet, and this is because the book lacks focus. Is Wills mourning the passage of the Catholic Liberalism of the Fifties, or is he disenchanted with what has evolved in the Church since the Second Vatican Council? This reader is still wondering.

Let there be no doubt, Wills is a superb writer. Trained as a classicist (Ph.D., Yale) and the author of the superbly trenchant *Nixon Agonistes* as well as of a now almost forgotten study of G. K. Chesterton, he was regarded as another William Buckley when he wrote the equal-time-for-conservatives column in the early days of the liberal *National Catholic Reporter*. *Time* magazine has describes him as "one of the country's brightest and most thoughtful Roman Catholics." And any reader of the present collection of essays will be pleasantly engaged with Wills' historical reportage and analysis of the state of the Church in the last thirty years.

Wills takes the confusion of the Catholic Church in the last half of the twentieth century as a model of institutional breakdown, and he traces parallel agonies and confusions in both church and state. He perceives a crisis of authority stemming from what he sees as the false optimism of the Second Vatican Council in the same way as that which occurred with the empty hopes of President Kennedy's "Camelot."

Ultimately, however, Wills comes to no conclusions—hence, for this reviewer at any rate, the lack of focus. Wills asks whether life can rise from our institutional ruins, and he finds some hopeful signs of this not only among "prophets" within the Catholic Church but among Protestants and Jews as well. This is hopeful, but it has been said before. As an examination of Catholicism in the latter half of the twentieth century, *Bare Ruined Choirs* makes interesting reading. It will leave unsatisfies those readers of Wills who seek a more penetrating analysis of our present dilemma.

Catechetics in Context. By Berard L. Marthaler, O.F.M.Conv. Huntington, Ind.: Our Sunday Visitor Press, 1973. Pp. xiii-293. Paper, $4.95.

Reviewed by Father Howard Reddy, O.F.M., a member of the Formation Team at the Novitiate for Holy Name Province, in Brookline, Massachusetts.

In August, 1967, Pope Paul VI ordered the Sacred Congregation of the Clergy to undertake a reorganization of catechesis for the whole Church; and in June, 1971, the Congregation published a document called *The General Catechetical Directory*. It would be wrong, however, to think that the *Directory* was hastily put together as if in response to recent clamor in the Church over religious instruction. As early as 1961 three separate commissions preparing drafts for the Second Vatican Council were giving some thought to the problem of catechesis, and since then many other committees and individual experts have contributed to the discussion. Clearly, the *Directory* is the fruit of many years of careful study.

Very early, in fact, general agreement was reached that a single catechism with one set of doctrinal formulations for the whole Church was no longer possible nor desirable. The task was not to make any final statement about catechetics, and certainly not to impose any solutions or programs by law. It was to study the nature and purpose of catechesis, to uncover the real questions and problems facing catechetics today, and to offer some general principles and guidelines that would set the regional and local churches in motion and point them in the right direction. Then each region could work out an effective catechesis suited to its own needs and its own situation.

In *Catechetics in Context*, Father Marthaler presents the complete text of the *General Catechetical Directory* on the left-hand pages, and his own notes and commentary on the right. The arrangement is somewhat cumbersome. The *Directory* warrants attention in its own right, but the notes, as Marthaler himself observes, are of little value except when referred to the *Directory* paragraph by paragraph, so that it becomes necessary to skip back and forth with some disruption at times in the train of thought.

The *Directory* itself consists of six parts. First there is a review of the unique dimensions and characteristics of today's world, and today's Church, which must be appreciated if an effective catechesis is to be developed. In recognizing the validity of such phenomena as rapid change, instantaneous communication, pluralism, dynamisn, worldliness, and indifferentism, the *Directory* refuses to be judgmental. It simply notes that these realities demand a different pastoral response than in the past. In meeting the new challenge, two errors are to be avoided: we must not underestimate the depth of change nor the depth of renewal necessary to meet it; and we must remember that the problems and solutions are not merely natural and temporal but that the Christian gospel is about divine grace and eternal life.

Part Two discusses the nature and purpose of catechesis which is one of the leading forms of pastoral ministry. God's revelation comes to us in the words and deeds of salvation history as these are found in tradition and scripture. It is the task of pastoral ministry to proclaim these words and deeds, and to interpret them in such a way as to stir up a lively faith leading to love. Not concerned merely with imparting knowledge about the faith, nor even with just stimulating a religious experience, catechesis is "that form of pastoral ministry which is intended to make men's faith become living, conscious and active through the light of instruction" (p. 46). Catechesis, therefore, differs from evangelization, liturgical preaching and theologizing both in purpose and in method.

Part Three of the *Directory* presents a summary of the "more outstanding elements" of Christian doctrine. The *Directory* is at pains to insist that neither the order of doctrines nor the formulas are normative since these must be adjusted to suit the different age levels, social conditions, and degree of psychological maturity of those to be taught. The doctrines are grouped under several main headings: The Mystery of God, The Mystery of Christ, The Mystery

of the Church—but the specific enumeration of doctrines presents no surprises. In determining the content in a particular catechetical situation, certain general criteria are to be followed: Catechetics must be integrated into the life and structure of the ecclesial community; it must be presented in the particular cultural idiom of the people; it must present the whole message of Christ, at first simply, and then at deeper levels; all catechesis is to be Christ-centered and oriented toward response to the Triune God; and it is to keep in mind man's ultimate goal of eternal salvation.

Part Four of the *Directory* discusses catechetical method. This brief section is important not because it says anything new or significant but because the role of the catechist and the importance of method is at last given recognition in an official Church document. By combining formula-learning with experience-learning, the catechist is to foster and guide creative religious responses in those catechized. This notion is a considerable advance over the days when memorized formulas alone defined the task of religion teachers and students.

An effort is made in Part Five of the *Directory* to explore the needs and challenges of catechizing at the different age levels. Even in infancy a Christian personality can and should be fostered and then continuously developed during childhood, even and especially outside the formal classroom situation. The *Directory* gives special attention to the problem of catechizing adolescents. Young people are not so much hostile to the Church as indifferent. They find themselves immersed in confusing and conflicting values. Catechesis can and must help them to discover genuine human and Christian values, and to achieve personal and religious maturity. At this age, too, catechesis is to provide a rational foundation for the faith. Special programs are to be developed to catechize different subgroups, those no longer in school, the maladjusted, and the "exceptional" youth. The need of the adult, and even of the elderly, for catechesis is affirmed, finally, and special attention is directed to be given to the communal, social, and ecclesial dimension of Christian personality and to contemporary issues and challenges.

Part Six of the *Directory* is an attempt to indicate the nature and direction of catechetical renewal. Bishops, synods, and professional catechists are urged to initiate studies, prepare reports, make proposals, and create structures and programs to carry out a renewed catechetical enterprise in the Church. Everyone must be wary, however, of superficial reports, untested principles, and overly simplistic solutions. Therefore, not only are competent persons needed, but adequate funding is essential if catechetical renewal is to be successful. Top priority is to be given to the doctrinal and spiritual training of catechists, and they must be taught how to employ the most sophisticated pedagogical methods.

Originally the *Directory* concluded on this note, but before final publication an appendix was added on the time and sequence in admitting children to first Confession and Communion. After referring briefly to the opinion of many that first Confession should be postponed, and need not precede first Communion, the *Directory* affirms that the practice now in force of putting Confession ahead of first Communion should be retained, although perhaps different forms of common penitential celebrations might be developed.

Father Marthaler's notes and commentary on the *Directory* consist mainly in explanations of the technical terms used by professional catechists. He also gives considerable attention to the historical background and development of many of the statements and conclusions made by the *Directory*. He quotes profusely from earlier reports and speeches to show that the teachings of the *Directory* are neither novel nor hastily assembled. Unfortunately, the value of Father Marthaler's notes is limited by his strict adherence to his own plan (already mentioned, above) to say something briefly about every paragraph in the *Directory*. In many cases the text is clear enough, and the commentary becomes redundant. In other cases, Father Marthaler rightly raises important questions and issues but then is unable to give adequate treatment to them because of the limitations of his format.

Perhaps the most helpful part of his commentary is his discussion of catechetical method, at different places throughout the book; for on the question of method the *Directory* itself is at its weakest. Father Marthaler's criteria for judging textbooks, e.g., (p. 233), and his checklist of criteria for judging catechetical method (pp. 67-68) are especially worth looking at. But his comments on the content and appropriateness of the Appendix are also important. The Appendix, treating as it does a specific theological question, is both out of place and inadequate; and it has had the unfortunate consequence of distracting many people from the altogether positive and hopeful tone of the rest of the *Directory*.

Everyone seriously and professionally concerned about the renewal of catechesis in the Church ought to be thoroughly familiar with the *General Catechetical Directory*, and ought to be moved to participate in the local and regional task forces that must now face the challenges it defines. Father Marthaler's commentary is but one of the countless small contributions that will have to be made in order to get people thinking and talking and acting, to meet these challenges.

GOD THE PROBLEM (?)

continued from page 226

notion of a reality transcending that limit. There is, as the author implicitly acknowledges, a tension between these two devices. The first leads to analogical knowledge of God as the absolute Agent and Creator; and the second tends to preclude real knowledge of what lies beyond the limits of concrete (finite) experience.

This tension assumes many other forms in the course of the eleven essays. In a very important footnote on p. 169, Kaufman discusses the apparent conflict between his treatment of God as a "construct of the human imagination" on the one hand; and, on the other, as an "objective reality over against man." He quite correctly insists that there is no real contradiction involved, but rather a subtle dialectic. "All content that the notion of God has, everything that can be specified," is

indeed "humanly constructed." But the author seems unable despite the best of intentions, to do equally emphatic justice to the other side of his dialectic. He says *(ibid.)* that "our construct, God, is intended to be a symbolization of the ultimate reality with which we men have to do." This position seems to be as far as he can go, in view of his presupposition (p. 240) that man does not at all encounter God directly, but knows him only through a "presuppositional framework" (cf. also p. 87, where he holds that we can explore a personal God philosophically only in the history of revelation, and p. 154, where God is said to be known, not through either intuition or inference, but rather through the historically developing knowledge of human culture).

Kaufman seems quite justified and correct in rejecting strict proof for God's existence (as he does many times in the course of this book), as long as "proof" is taken to mean an argument from finite premises or realities to a conclusion about the infinite or an infinite reality. But he does not seem to take seriously enough the notion (set forth perhaps most ably in our day by Eric Mascall) of "contuition," according to which there is a grasp, however dim and implicit, of God's presence to the world directly experienced.

I also think that if Kaufman placed slightly more emphasis on his understanding of God precisely as *creator,* he would perceive more clearly the unacceptability of his often repeated statement that we would know nothing at all about God even his existence) if he did not reveal it (cf. e.g., p. 159). Not only God's existence, but an appreciable amount of information regarding God's nature vis-a-vis his creation, a determinate nature he assumes precisely in creating, is specifiable with exactness and certitude within a responsibly formulated creation theory.

I have a few minor complaints, such as the author's appeal to the impoverished action-philosophy of Wittgenstein and Austin rather than the far richer work of Blondel—and the false statement of the problem of knowing God on pp. 237 - 38 (that it seems impossible for what is acted upon to know the agent acting upon it—but this is apparently corrected further down on p. 238 without the author's realizing it).

On balance, the appraisal must be overwhelmingly positive. In particular, I would call the reader's attention to the splendid Irenean theodicy which goes to make up the book's eighth chapter. Not only is it a virtual contradiction in terms to speak of God excluding evil from an evolutionary universe, but it comes very close to being just as contradictory to affirm the creation of a non-evolutionary world! All this is worked out in the context of the fundamental action-model—an *act* takes time.

Even the physical appearance of the book—the binding and the attractive typesetting, commends it. Ten dollars does seem a bit much for a book this size, but in this case, I am certain the serious reader will get his money's worth . . . And then some.

Fr. Michael D. Meilach, ofm

BOOKS RECEIVED

Delespesse, Max, *The Church Community: Leaven and Life-Style.* Trans. Kenneth Russell; Notre Dame, Ind.: Ave Maria Press, 1973. Pp. 143. Paper, $1.95.

Sheed, F. J., ed., *Soundings in Satanism.* Introd. by John Updike New York: Sheed & Ward, 1973. Pp. xii-236. Cloth, $6.95.

COVER AND ILLUSTRATION CREDITS

The cover for the September issue of THE CORD and the illustration on page 263 were drawn by Father Joseph S. Fleming, O.F.M., M.F.A. (Tufts). The illustrations on pages 268, 276, and 286 were drawn by Mr. John Lennon, a student entering his senior year in the Franciscan Formation Program at Siena Colege.

the CORD

September, 1973 Vol. XXIII, No. 9

CONTENTS

WORK IS NOT PRAYER 258
Editorial

MORNING GLORY 259
Sister Brendan M. Ronayne, O.S.F.

A VOICELESS FLOWER 260
Marigwen Schumacher

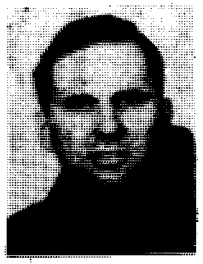
BUT I HAVE CALLED YOU FRIENDS 265
Mother Mary Francis, P.C.C.

KOLBE HOUSE: A NEW BEGINNING 274
Kiernan M. Kay, O.F.M.Conv.

BOOK REVIEWS 284

the CORD is a monthly review devoted to Franciscan spirituality and published by the Franciscan Institute of St. Bonaventure University. Editorial Offices: Siena College Friary, Loudonville, N. Y. 12211. Editor: Michael D. Meilach, O.F.M.; Associate Editor: Julian A. Davies, O.F.M. Business and Circulation Office: The Franciscan Institute, St. Bonaventure, N.Y. 14778. Business Manager: Bernard R. Creighton, O.F.M. Second class postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing office. Subcription rates: $3.00 a year; 30 cents a copy.

EDITORIAL



Work Is Not Prayer

One of the good things to happen recently in religious life is the movement toward the establishing of houses of prayer. Fresh from a month's stay at our own Province's place, I would like to suggest that you give your Province's house of prayer the benefit of your presence, or—if one is not already established in your Province—that you set in motion a plan for one. The theory behind such a place is obviously to give one a chance to re-focus on things spiritual. Important and necessary as it is, work—the most apostolic of work—is *not* prayer. Surely it is the awareness of this truth, through sad experience, that has at least in part sparked the movement toward taking some time out for contemplation. Recommitment, remotivation, reawareness of Whom we have left all to follow, are the fruits to be hoped for from time spent in a spot where you don't have to *do* anything at all—just *be*—for God.

One of the delights of my experience was living in a small community—a small community, moreover, whose orientation was to God directly and not through the apostolate. The support of the brethren had to be basic in my endeavors, and must be for all of us who are called to *community* life. Of course, while the brethren can pray with us, they cannot pray in our stead. There is a consolation, Merton among others has remarked, that we cannot give to one another because it is God's to give. In the quiet and leisurely atmosphere of a house of prayer, that consolation has a chance to be heard and noticed by us.

Speaking of leisure, it ought to go without saying that no religious house can refuse an individual the chance he or she needs to deepen prayer life, or recoup a spirit of dedication that years in the field may have eroded. On their part religious

ought to be judicious in selecting a house of prayer, if there be a choice. Ads for places which feature Yoga, the Jesus Prayer, vegetarian diets, and the Eucharist as if all were of comparable value, convey an impression that a stay at a house of prayer is a spiritual gimmick that will get results fast, in a quasi magical way, and make the movement suspect. Prayer does work wonders—slowly.

What a house of prayer was really about was brought home to me quite vividly by a friend to whom I was bragging about enduring the difficulty of a month devoted to prayer. "What's hard about spending a month with someone who is all of your life?" Whether it be a month, week, or day—if we can't really say that He *is* all of our life, then we are candidates for houses of prayer. Try it; you'll like it!

F. Julian Davies ofm

Morning Glory

Bright quiet morn.
Empty streets
I receive my God.

Red tulip chalice
Dogwood host
Dandelion candles glow.

Rain the wine
Feeds earth kindly
And earth receives her God.

My God comes to me
He speaks to me
In the growing grass.

Sister Brendan M. Ronayne, O.S.F.

A Voiceless Flower

Marigwen Schumacher

> A voiceless flower
> speaks
> to the obedient
> in-listening ear.
>
> Onitsura
> (1660-1738)

THE EASTERN TRADITION of Haiku often presents to us, in its abbreviated poetic form, an explosive simplicity and emotional power that is impossible to probe fully or define. We react—but instinctually; we see—somehow universally but, at the same time, uniquely from our own individual experience of life. If one attempts to analyze coldly, intellectually, the haiku which titles this paper, the logical (i.e., Western) mind questions and wonders while one's psychic response is of agreement that "Yes, it is so!" But, persists that logical mind, what is an "in-listening ear"? How does a "voiceless flower" speak? What is the message? And—if the message is really important—how does one learn to be "obedient" and to hear?

A partial clue is offered by Mary C. Richards, who quotes "an ancient teaching" that each person

> has three ears: the outer organ, which bears the name "ear" but which does not hear anything; the inner ear, with all its intricate resonating devices, which connects with the brain and the rest of the body and tells us what sound the other is carrying; intellect, who "hears" the *meaning* of what the sound is saying.[1] feet and from his heart to his intellect, who "hears" the *meaning* of what the sound is saying.[2]

It is, then, this "whole-person-ear" that "in-listens" to the meaning not only of actual sound but also of visual messages from flowers, trees, sea and sand, grain and grape—from, indeed, all of creation.

Bonaventure, in his *Itinerarium Mentis in Deum* (particularly the first two chapters) discusses the ways in which we come to see and love God, our Creator, through and in his creation.

> The whole perceptible universe is, for us, like a mirror through which we move towards God, the all-talented artisan . . . The great power and wisdom and compassion of the Creator shines forth in created things. Physical perception announces this in three ways to our spiritual perception. Our physical perception, then, is of good service to our understanding as it searches rationally, believes faithfully, and reflects with awareness. The reflective person considers the actual existence of creation; the person of faith, the continuing evolution of creation; the reasoning individual considers the exceptional potential of creation.[2]

Therefore, "we ought to be 'taken by the hand' to see God in all of creation which enters into our mind through our physical perception."[3] In these words, Bonaventure re-echoes and reaffirms the statement of Paul in his letter to the Romans: "Ever since God created the world his everlasting power and deity—however invisible—have been there for the mind to see in the things he has made" (Rom. 1:20).

It is fitting, Bonaventure continues, that we move through God's "footprint" in creation which is "physical and temporary, and outside ourselves." Thus we are led "onto God's pathway." Building on the twofold need of constant prayer and intense observation by which we turn ourselves—or rather, allow ourselves to be turned—directly and most intimately towards God, Bonaventure expands, in these opening chapters of the *Itinerarium*, upon the idea of "footprint" and finally explains its function thus:

> All creation in this physical universe leads the spirit of the reflective and understanding individual into our eternal God. For creation is shadow, echo, picture; it is footprint, image, representation— divinely given to us as our way to gaze upon God . . . so that, through physical objects which we can see, our minds are brought to understand things which we cannot see.[4]

Filled, moreover, with the grace of love and the knowledge of truth, we are able to use perceptible, tangible creation as "symbol"—inadequate yet real—

[1] Mary C. Richards, *Centering in Pottery, Poetry, and Person* (Middleton, Conn.: Wesleyan University Press, 5th printing, 1972), p. 58.

[2] St. Bonaventure, *Itinerarium Mentis in Deum*, I, 9-10.

[3] *Ibid.*, II, 1.

[4] *Ibid.*, II, 11.

Miss Marigwen Schumacher, who teaches classics in the Division of Languages and the Division of Humanities at the Emma Willard School, Troy, N.Y., has just completed a translation and commentary on St. Bonaventure's Sermons, which will be published by the Franciscan Herald Press.

of that direct contact with God for which we are created. It is to aid and develop this directness, this contact with God in and through his creation, that we are called upon to develop all our capacities of "person" in response to his demand that we "love Yahweh our God with our whole heart and mind and spirit." This total response of the whole person requires of each one of us an openness not only to one another but also, importantly, to all aspects of creation. The quality of "obedient in-listening" and responding to all the forces of creation with which the Lord has so bounteously surrounded us breaks apart our aloofness, our isolation, our fear of involvement and commitment. We become the land, the grain, the meadow, the harvest which the Lord has visited; and we sing, with the Psalmist:

> You have visited the land and watered it;
> greatly have you enriched it.
> God's watercourses are filled;
> you have prepared the grain.
> Thus have you prepared the land: drenching its furrows,
> breaking up its clods,
> Softening it with showers,
> blessing its yield . . .
> Rejoicing clothes the hills,
> the fields are garmented with flocks
> And the valleys blanketed with grain.
> They shout and sing for joy.
>
> Psalm 65:9-13

It is this sensitivity to image, echo, footprint, and thereby to God's concrete presence here and now—before us as well as within us—that hears the voiceless message that "God is Beauty" and that, conversely in a way, Beauty is God; that sees in image and metaphor not just an awkward attempt to express that which cannot be stated in words and to explain, by lesser actuality, the incomprehensible vastness of the Trinity. The perceptive, sensitive individual, in mind and spirit, sees and feels and knows, vibrantly and honestly, that metaphor and image are not "bare substitution, mere rhetorical figure of speech," but really "genuine and direct identification."[5]

It is in this light, I believe, that Bonaventure so frequently and so effectively—especially in his homilies—uses metaphor-

[5] Ernst Cassirer, *Language and Myth*, trans. Susanne K. Langer (New York: Dover Publications, 1953), p. 94.

image to clarify and deepen the impact of his statements. He says, for example, that "the grace-filled birth of Christ, long and deeply desired by everyone, is described in Sacred Scripture through a many-faceted metaphor so that what one is not strong enough to express another may complete."[6]

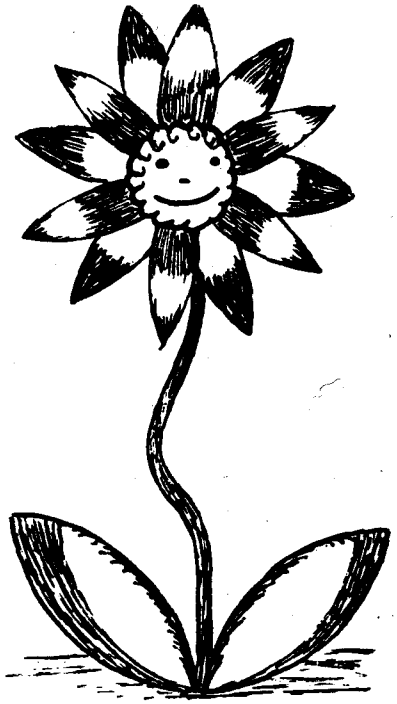
Bonaventure builds one of his Christmas day homilies[7] on a flower-image which, although we have only the very short schema of the homily, touches deeply into our responsiveness. Let us listen with the "whole-person-ear" and let the expansion of theme and image grow and blossom within us. To the people of Lyons, he says:

> I am the flower of the fields,
> the lily of the valleys.
> *(Song of Songs 2:1)*

Christ, born in the field of the womb of the Virgin in order that he might be the "flower" of mankind and the "lily" of the angels, in his birth and in his whole life appeared and in fact was, in the world:

—a shining flower of total purity

> The flowers appear on the earth,
> the season of glad songs has come.
> *(Song of Songs 2:12)*



—a spring blossom of grace-filled beauty

> like roses in the days of spring,
> like lilies by a freshet of water . . .
> *(Ecclus. 50:8)*

—the brilliant flower of deep wisdom

> a shoot springs from the stock of Jesse,
> a scion thrusts from his roots,
> on him the spirit of Yahweh rests,
> a spirit of wisdom and insight . . .
> *(Isaiah 11:1-2)*

[6] St. Bonaventure, *Sermo 21 in Nativitate Domini*, ed. Quaracchi, t. IX, p. 122.

[7] St. Bonaventure, *Sermo 8 in Nativitate Domini*, ed. Quaracchi, t. IX, p. 116.

—the fragrant blossom of life's sweetness

> The blossoming vines give out their fragrance [i. e., the spirit and body of Christ, born].
> *(Song of Songs 2:13)*

—a chosen flower of graced innocence

> From all the flowers of the world I have chosen for you one lily.
> *(4 Esdra 5:24)*

—the health-giving flower for eternal salvation

> Support me with flowers . . . [i.e., with the redeeming fruits of Christ, born].
> *(Song of Songs 2:5)*

That is all we have recorded of Bonaventure's words on this occasion. One cannot articulate the impact of such imagery. It is emotional and psychic; but also visual, rational, and mind-enticing. It summons forth unspoken response from heart and mind and spirit. The repetition of "flower" with varied adjective and phrase resounds through our mind's eye as we see, dramatically, a kaleidoscope of spring flowers: roses, lilies; purity, innocence, beauty; fragrance, predilection, salvation. The Incarnate Christ is created, creation, and creator . . . And we see and touch and love.

To quote again from the *Itinerarium:*

> Whoever is not enlightened by such great splendors of creation is, indeed, blind. Whoever is not awakened by such great voices is, indeed, deaf. Whoever does not praise God in all these gifts is, indeed, mute. Whoever does not consider God, the First Principle, from such great evidence is, indeed, a fool. Open your eyes, concentrate your spiritual ears, open your lips, and arouse your heart to see your God in all of creation and thus to hear and praise and love and cherish him, making known his glory and honor. Otherwise all of creation may rise up to condemn you.[8]

Contemplation, then, is the acute awareness of God as he is in himself and as his creation is in him. The flower, the stone, the shell, the cloud provide for us that "long, loving look at the real" which enraptures us by his concrete presence and transports us into our God. Thus does

> *a voiceless flower*
> *speak*
> *to the obedient*
> *in-listening ear.*

But the "whole-person-ear" must be "empty enough of itself to hear clearly."[9]

---

[8] St. Bonaventure, *Itinerarium*, I, 15.
[9] Richards, p. 58.

But I Have Called You, Friends (John 15:15)

Mother Mary Francis, P.C.C.

VIII

WE ARE OBLIGED TO GIVE a good example to one another. This is really an obligation, a responsibility in community. But, dear sisters, if there is one thing that is particularly calculated not to promote growth in community, not to establish an atmosphere of understanding and genial friendship, it is aggressive good example—if you know what I mean. There is in all of us this tendency to react to aggressive "good example" by going the exemplars one better yet. If someone is pointing out by her choleric virtue that we are doing the wrong thing, there is some devilish strain in each one of us that tends to respond by doing worse than we were doing before. This is a common reaction to "aggressive good example."

Now, suppose two sisters are in the novitiate and get carried away into talking in a recreational way when this is a time of silence. Another sister comes in, and she realizes that she has a responsibility. Let's say that this is an older sister (not that a younger one wouldn't have a responsibility too, but it would call for a different expression). Well, this older sister can do any number of things. She can look at the talkative sisters and hoist her eyebrows. "Recreational talking in time of silence," comment the eyebrows. She hasn't said a word, but she has registered disapproving superiority. She may not even do that. Maybe only looks at them and tightens her lips in a prim way. Or she may glance at the clock and then go very deliberately to her own place, take out her work, and sit down with "virtue" exuding from every pore. Well, she is giving an aggressive good example, and if these other sisters are normal sinners, something in their interior is going to want to say to her, "Hssst!" The sooner we recognize this little devilish strain in ourselves, the better.

On the other hand, this sister doesn't have to come in and think "I can't let them think that I am better than they are." And so she draws up a chair and says, "Well, pals, what's it all about?" What she can do is come in, and in a completely unartificial way that doesn't try to pretend,

"I don't know you are here; I don't know you are talking; I am just hotly pursuing my own holiness, I'm not judging you," and simply go about her business. This type of thing also can stand out like antennae. You know what I mean. "It's perfectly obvious that you are doing the wrong thing, but I will not judge. I am too holy to do that." Women can do these nasty little things which are very harmful in the aggregate in community. But the sister can come in, simply smile at the two sisters acknowledging their presence, and go about her business. Ninety-nine times out of hundred this is the thing which will immediately bring to the mind of the little sinners there that their occupation is not the work to be pursued at the moment. Yet, the other sister hasn't said a thing. She has not been aggressive in her good example. She hasn't been prim; she hasn't been hale-fellow-well-met. She has simply kept a warm atmosphere that doesnt question, doesn't judge, and doesn't "excuse" in a saccharine way, either. That latter is also very wounding to our proud dignity. Someone can get this across without a word that, "Poor little weak things, they just haven't scaled the heights; they don't even realize they are doing the wrong thing." We can be so "kind," if you know what I mean, that it is very repelling. What we want to be is kind, but we don't want to come in like we are selling kindness. This, too, has a kind of aggressiveness in it.

Now, that is just one little example. Other times it may be the better part of silence to say something. Suppose it is a little work situation where a sister has flubbed it up and got something all wrong although it was clearly explained. Now we all have to work longer to get this done. Far from being an infraction of silence, it could be very sisterly just perhaps to whisper to that sister as the occasion presents itself, "Don't you feel a perfect fool when you get such clear directions wrong! But you are such a comfort to me—sometimes I think I am the only one who does that." Now this isn't artificial, because I am sure that this has happened to each of us on some occasion that what is clear as the daylight was a fog to me. I think that to step into a sister's embarrassment with that kind of affection is part of what Holy Mother Clare means by nurturing one another. This establishes an area of friendship, and that sister is not likely to forget it. No normal person enjoys feeling foolish, feeling stupid. We may know that this is good for us in the abstract, but nobody eats it up like a chocolate soda. You wouldn't be normal if you did.

The next thing on our little agenda here is knowledge of the real person. Brushing aside the little things we tend to dislike about one another begets love. There is a beautiful chain here. Knowledge discovers something lovable *in* a person. Then, this gives us a basis for discovering that the *person* is lovable. That there is not just some lovable thing in her, that once she did something right, once she was very clever (because she agreed with me, perhaps!), or once she was very wise because she quoted something I had said. No, we discover something lovable in her which gives us the basis for understanding that she herself is lovable. Then the next progression is that knowledge of the real person is not concerned just with something about her but with the person herself. This is what engenders love, real love, the love of friendship. Now this can be built by silent understanding, too. I gave you a little example last time of how twenty-five years later I remember pressure on my second finger by another young person. There is also the light in the eye that can mean so much either for healing or for wounding. Who of us doesn't know how we can be affected by a look, by a glance! I would really prefer a sister to fail in charity by a quick word, by a vexed word, by an expression of annoyance which will later humiliate and hopefully humble any normal sister, than that without a word she should correct, offend, judge by her eyes. This is far more wounding, far more subtle, far more proud. If a sister says something that is out of place, I would much prefer that a sister, forgetting her own spiritual poise and slipping in charity, would give back a snappy word to the other sister rather than give her a cold look. This is very much more wounding than words. Be careful of that.

Of course, that has a happy inverse. So much can be said by a ten-second locking of the eyes. How much understanding can be given when a sister has said the wrong thing! Sometimes just a meeting of eyes with warmth that conveys that you are not offended. A gracious look can say a whole paragraph: "I have done this same thing. I have said things that came over like a lead balloon." All this is part of womanliness. It is part of promoting life by friendship.

Now let us do a bit of reflecting on the matter of emotional impoverishment on which I touched before. I want to dwell a little more on that this morning because, dear sisters, we are too inclined to set that aside. Maybe we even think that there is something wrong with God's creation—that the Lord gave us a soul and a body which was very good,

but then he slipped up and gave us emotions. That he made a really bad slip in some people and gave them very strong emotions. We want to get away from that negative idea and come over to the opposite.

If a sister is highly endowed intellectually everyone will acknowledge that this is a good thing, but it will likely be pointed out to her that she should guard against intellectual pride. However, it is not so likely to be pointed out to us that if we are richly endowed emotionally, this is also a very good thing and contributory toward community; but that just as we guard against pride not in a negative sense but so that the gift of high intellectual endowment may be truly and humbly used before God, so do we act with the emotional endowments we have. Now, if a sister is less endowed intellectually, it is the most normal thing in the world that in community we try to build this up. Why do we have cultural reading? Is it because every once in a while I can't figure out what to do with some time so I announce: "Well, let's read a book; it might do us some good." No, we do it simply because we really want our minds to grow. And we try to vary this reading, feeding our minds on the richness of highly endowed minds in one field or another. We need to do the same with emotion, but this is often neglected. Perhaps we are far too much occupied with reining in emotions and not enough with building up emotional strength. No one would disagree that it is a good thing to build up intellectual strength, though maybe we are too lazy to want to do it sometimes. At least we wouldn't conceptually deny that this is a good thing. But we could conceptually deny that it is a good thing to build up emotional strength. If we have persons who do not react to things, who just do not care, this is an impoverishment which must be built up in community, which must be enriched by the love of her sisters, by the understanding of her superior.

Let us go back to this atmosphere that we create. It is not a marvelous thing not to feel anything, my dears. Rather, it is something that we should remedy. Perhaps it is a great occasion of joy: you don't react. Suppose there is a message of sorrow that is communicated: you don't react. Well, dear sisters, then there is something anemic about your emotions. This is not something to confuse with poise, with recollection, or with prayerfulness—by no means! You have to take something for it. If you don't take something for physical anemia, after a while you don't have a problem with the anemia because you have ceased to be. If you don't take something for emotional anemia, then you will cease to grow as a woman. And it would be a tragedy indeed to be just walking around, a shell of a woman, without real womanly love and real womanly friendship growing stronger within us all the time.

How do we help the emotionally impoverished person? Well, not by an overcharged: "I am going to draw her out" kind of thing. The person who is less equipped by nature to react to a group or to contribute to various enterprises or subjects of conversation is to be helped in a very unobtrusive, loving way, and not by setting out to help her like a kindly bulldozer. The therapy needed is much more gentle and relates most of all to this atmosphere of understanding. As I said last time, we are all mysteries, each one a separate mystery of God; and I would add to that that we are very precious mysteries of God, very fragile mysteries of God. None of us can gauge (we will know only in eternity), how we are affecting one another all the time, all the time. There is much talk right now about inter-personal relationships. This is good because I think that this has been neglected in many areas of religious life, but I think it is sometimes presented in a very superficial way. Real inter-personal relationships are what do promote growth, and for this we have to grow in a sense of our responsibility to one another. As I have said so often, we are here to help one another to be holy; and you don't enter a community to be holy in spite of the people who are there, but with the help of the people who are there. My community should be the area in which I can always feel at ease even when I am most awkward. Part of friendship is knowing that I will always be forgiven. There's no doubt about that. And, far from encouraging us to just live willy-nilly, haphazard, without caring how many emotional bricks we throw around, because we know that we will be forgiven, the assurance begets just the opposite attitude.

Dear sisters, we are all knowledgeable about how differently we feel, and I have touched on this before at different times. We are so much conditioned by how

many different things: by the way we feel physically, by our emotional state on that day, by our monthly cycle and the rise and fall of our emotions and our passions that this turning cycle brings with it, by external things, even by the weather. We just feel differently on different days. But we have to make a continuing effort to realize that all these other sisters have the same problem. Very obvious, isn't it? But, dear sisters, for really grasping it, you couldn't find a more abstruse truth. It seems like it just eludes us. We can understand how *we* are conditioned by our moods, how *we* have to struggle, how a thing we could do so easily yesterday we have to struggle to do today, how we could be so amiable last Wednesday and are so cussed on this Wednesday. And we understand that and we do one of two things: either we excuse ourselves to the full extent which is bad, or we are extremely hard on ourselves which is also bad. But the failure to recognize the same conditioning in our sisters is something that is there and against which we must work.

We had in today's psalms, something which struck me again with great force. You recall that the psalmist speaks very severely about the person who adds to the suffering God has entrusted to another person. It really shivers the spine, that psalm which says that God will expunge such an assailant from the book of life. He will wipe this person out who adds to the pain that God has already allowed someone to have. "He added to the pain of him whom you snote . . . expunge him from the book of the living" (Ps. 68). A terrible anathema from God.

Surely no one of us would consciously do this. If we use a physical comparison it is certainly obvious that if a sister cut her finger no one in her right mind will run and get salt to shake in it. It is true that we may have to bring a remedy which will be painful, but we wouldn't add to the pain for no reason. But we can do these things emotionally and psychologically without realizing the harm that we are doing. If the bodily cut is there, we can see it; and everything womanly in us comes forward to heal the cut. If a sister turns her ankle, we do not say, "Why don't you run into the house?" No, we help her in, because we know she can't step on the ankle. We can see the sprained ankle. But because we cannot see temptations, we cannot see inner strain, we cannot see psychical weaknesses (true, we can see their manifestations sometimes, but we cannot see emotional states), we are likely to wound one of our sisters to whom God has entrusted a particular suffering

that day. As the psalmist says, God has smitten for His own reason, for His own spiritual, strengthening reason. But God is so zealous that we not add to the pain he allows, that he says; if you do, I will wipe you right off the page. If we would translate the psalms into everyday language this is what we would have.

Dear sisters, this is something I want you to think about. It is an atmospheric awareness that you want to develop, something of the same calibre as an abiding sorrow for sin. That is the exact opposite of continually looking back and numbering my sins, remembering the conditions, being full of bitter remorse, going back over and over and over things. That doesn't produce an abiding sorrow for sins, but rather either complete discouragement or a kind of unhealthy self-depreciation or even self-hatred which locks all our human movement. An abiding sorrow for sinfulness is a deep, gentle awareness. Well now, the parallelism to the point we are speaking of now is not that we go around and say, "Sister doesn't really look like herself today and any of ten things could be the matter with her." Rather it is that we have this abiding awareness that just as we are sometimes torn and tossed interiorly, just as we are sometimes tensed and strained by circumstances at one time and not at another, just as we are sometimes conditioned by circumstances that would not affect us at another time, so are these things continually happening to these most precious mysteries of God with whom I live.

Remember, we are drawing down this anathema of God by really wounding a sister at a time when she can't take another wound. We don't know, looking around at one another, being with one another at the work, what is happening in a sister's interior. Perhaps she is having a tremendous struggle with charity in some particular aspect that day, maybe she is really having a fiery little encounter with herself over a point of obedience, maybe she is really tortured at that hour by unchaste imaginations and is raw and suffering. A lack of understanding, a roughness with that sister at that time might be just too much. And think what this could do. Now I don't want this to create any rigid alarm in you, but I do want you to try to add to your sense of womanliness, of this loving geniality, and to remember that we really can harm one another.

We have in our new Constitutions a text that chastity flourishes better in an atmosphere of love. Well, you can't just say that is a lovely sentence and we all believe it, but not really bring it into all the prac-

tical details of daily living. So does charity grow where charity is, and so does obedience flourish where obedience is being practiced. You see, dear sisters, we do have this tremendous responsibility for our sisters' emotional growth. If a sister is hurt at a moment when she can simply not afford another hurt, you could abort her emotional growth besides doing her spiritual harm by your lack of consideration.

It occurred to me in praying about this morning's conference, that the qualities which our Holy Mother Clare set down for the abbess particularly to cultivate in herself are also the qualities of friendship. It belongs to the atmosphere of friendship in a community, that the sisters are available to one another, that they are accessible to one another, that they are to one another a refuge in weakness. We can build up this availability, this accessibility in many ways. How will the other sisters feel that you are available? Well, from your general manner, that is true, but sometimes by specifically showing them.

Suppose it is just a matter of physical service. You know that it is getting close to the bell for the Divine Office and you see that a sister has a lot of work to do and she is getting strained about it, which will unfit her for her prayer. Well, show yourself available. Why can't you come up to her and say, "It just happens that I have ten minutes free—would you like to have them?" And, dear sisters, when you yourself are offered something like that, accept it, receive it. What we do every morning at the sign of peace at Mass, our symbolic gesture of giving and receiving, is supposed to mean something. I have said before that sometimes we are readier to give than to receive, sometimes there are these other proud little devils in us that say, "I can do it; I can finish." Be ready to accept help from one another; then you are mutually available.

Without reasoning it through, one sister knows that another sister is aware of her small need in a certain area. Day by day we just keep on building this kind of atmosphere. Maybe some general work has been assigned and it is the kind of work in which you don't excel. So, you are getting about half as much done as the sister next to you. Now, she can show very warm charity if she has finished her allotment of that work by helping you, not in a, "My dear, *I* am all finished; do you want me to help you?" way, but in the tactful, simple, warm way that love teaches. "Looks like you're not getting finished, and that is just my problem in some other kinds of work. Could I help you with this?" You see, you don't have to run around in psychological circles about it. "How can I help her, and not let her feel that she is slow?" Just be simple, dear sisters.

The healthiest thing in the world is to have a sense of inferiority in certain areas. I am not talking about an inferiority *complex*. However, admission of particularized or specific inferiority is as healthy as the acceptance of qualitative or pervasive inferiority is harmful. Have you got that? The admission of a specific inferiority is a healthy thing. When we say, "Guard against an inferiority complex," we don't mean that we have to build up in every sister a conviction that "I am very capable in all practical work; I am adept at handling machinery; I am very talented at art." We are all inferior in some areas, there is no doubt about it. And that is not a matter of a complex; it is as healthy as it can be. It is only people who are very insecure who are unwilling to admit that they are inferior in many ways. Let me repeat that this is very different from a pervasive inferiority complex which is very harmful—thinking that I am just no good, am inferior to everybody in every way. This can smell a bit like humility, but it isn't. It is something ersatz, something that is squirted out of a can. It is not the real fragrance of humility, because no one could be here and grow and thrive with a pervasive sense of total inferiority. It is the specific kind that is very healthy. And it is perfectly ridiculous to pretend that we are not all inferior to others in some areas.

We are all inferior in virtue, and some are more inferior in one virtue than in another. It would be too bad if we were all grossly inferior in the same thing. Again, this is part of the meaning of community. And so a person who has not an inferiority complex, who knows there is much good in her because God created her good, and is helped by her sisters to realize this, to grow, not only spiritually, intellectually, socially, but emotionally, is a sister who can afford to say, "I am very inferior in many ways," and not because this sounds good but because it is the truth. And the truth shall make you free, says the Lord. All this is part of the beauty of friendship in the mystery of community. Now, go and proclaim the mystery to one another

Kolbe House: A New Beginning

Kieran M. Kay, O.F.M.Conv.

I WAS PRIVILEGED, recently, to preach at a gathering of friars. I spoke of the interrelationship of prayer and community. As we grow in the kind of community that Jesus longed for and prayed for us to have, I observed, so we will grow in the kind of prayer that deeply affects our lives. Afterwards, one of the friars said to me: "Your homily disturbed me." I thanked him for saying that; I considered it the richest kind of compliment.

As I ponder it, perhaps that is what Kolbe House of Prayer is essentially meant to be: a place to disturb people. Not to disturb them in the sense that their equilibrium is destroyed and they begin to throw stones (we have had enough of that!), but to disturb them by asking the kinds of questions that all of us must face so that they can throw their stones away.

During the past year or so, I have traveled the length and breadth of our land, praying with people (some priests, many sisters, many lay people); and I have witnessed something of the fulfillment of the prophecies of Ezechiel and Joel: "I will place my spirit within you that you may live . . . I will pour out my spirit upon all flesh." Everywhere I go, I find people who are longing for prayer, longing to be real, longing for the kind of life that Jesus said he had come to give, and give in abundance. They are people who are tired of running, tired of make-believe, tired of empty ritual, tired of living on the fringe of life, and sick unto death of pitiful promises that life in frenzied, fitful America holds out to them.

It is to these people that Kolbe House addresses itself: those who have lived with possibility in their heart and have never been able to realize it; those who have lived forever on the edge of sorrow and pain; those who have never found themselves; those who have dreams and visions; those who are fragmented and spent; those who have wasted their lives inanely seeking honor and prestige and status; those who have had positions of honor and now, in the twilight and quiet hour of truth, see something more substantial to hope for.

Kolbe House, then, is an oasis for those who have the courage to seek the desert, knowing full well the frightening prospect of inner struggle that the desert demands. To be alone before one's God, to be stripped of all the subtle defenses and masks, to see with alarming clarity the emptiness of one's life, to stand unsifted amid the sand of one's selfish heart—all this takes courage. But it is the beginning of a new creature in Christ, for only when one stands before the Lord in one's emptiness, like Mary, can one be filled with the Lord. All the sophistry, all the pretense, all the self-importance must be shorn so that one can cry with a full voice: "My heart is overflowing with praise of my Lord; my soul is full of joy in God my Saviour.... He has swept away the high and mighty. He has set kings down from their thrones and lifted up the humble. He has satisfied the hungry with good things, and sent the rich away with empty hands" (Lk. 1:49, 53-55).[1] To be continually hungry for the Lord is to assume one's proper stance before him. Jesus called that kind of person "blessed."

Thomas Merton rightly observes:

> If we know how great is the love of Jesus for us, we will never be afraid to go to him in all our poverty, all our weakness, all our spiritual wretchedness and infirmity. Indeed, when we understand the true nature of his love for us, we will prefer to come to him poor and helpless. We will never be ashamed of our distress. Distress is to our advantage when we have nothing to seek but mercy. We can be glad of our helplessness when we really believe that his power is made perfect in our infirmity.
>
> The surest sign that we have received a spiritual understanding of God's love for us is the appreciation of our own poverty in the light of his infinite mercy.[2]

An atmosphere of quiet is imperative for any house of prayer. One must learn to walk alone in silence in order to listen to one's heart, to hear the reverberations of the Lord in one's spirit, and to see what the clamor of the world has blinded one to. "For thus said the Lord God, the Holy One of Israel: by waiting and by calm you shall be saved, in quiet and trust your

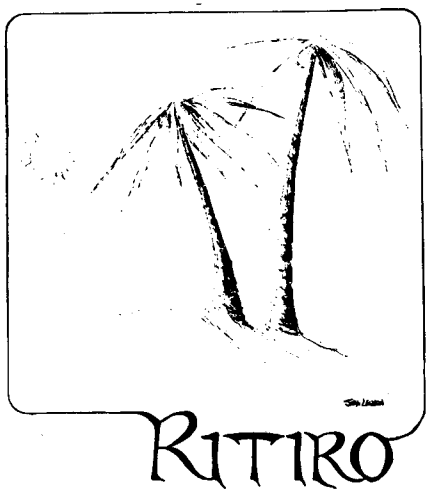
---

Father Kieran M. Kay, O.F.M.Conv., the present director of Kolbe House of Prayer at St. Anthony Center, Auburn, Ind., has served as a high school teacher, an associate pastor, and a hospital chaplain. Kolbe House is intended primarily as a house of renewal for Conventual Franciscans; but it is open to all—men and women, lay and religious—for private retreats.

[1] This and all subsequent quotations from the New Testament, except the last (JBV), are from Phillips's translation.

[2] Thomas Merton, *Thoughts in Solitude* (Garden City, N.Y.: Doubleday Image Books, 1968), pp. 37 - 38.

strength lies. The Lord is waiting to show you valor, and he rises to pity you: for the Lord is a God of Justice: blessed are all who wait for him!" (Is. 30:15, 18). Again in Isaiah: "Come to me heedfully; listen, that you may have life" (Is. 55:8). The little prince spoke wisely when he said: "It is only with the heart that one can see rightly; what is essential is invisible to the eye."[3]



With the clarity that quiet brings, one begins to see the uniqueness of his own spirit and his place in the plan of God; the Word opens to him in an amazingly new way; the Spirit is released into every corner of his being, and the lavish gifts that He has given become operative as one begins to walk in the power of the Resurrection. Jesus becomes SOMEBODY, a tremendous lover whom one longs to be with and attend to and tend toward. One learns to stand on the word of Jesus, who said before he ascended to the Father that he had much more to tell his disciples but that they could not bear to hear it yet. But he promised to send them—and us—the Spirit of Truth, who would be with us all days, and who would reveal *all* that the Father had communicated to Jesus about the very life of God (Jn. 16:12-13). It's staggering to realize that revelation is still going on, that Jesus is still alive through his Spirit, still fulfilling his promise each day of leading us into a fuller understanding of the predetermined plan of the Father to give glory to Jesus and to bring all his brothers into the richness of his kingdom. Paul prays in Colossians: "We are asking God that you may see things, as it were, from his point of view by being given spiritual insight and understanding. We also pray that your outward lives, which men see, may bring credit to your master's name, and that you may bring joy to his heart by bearing genuine Christian fruit, and that your knowledge of God may grow yet deeper. As you live this new life, we pray

[3] Antoine de Saint Exupéry, *The Little Prince* (New York: Harbrace Paperbacks, 1943), p. 87.

that you will be strengthened from God's boundless resources, so that you will find yourselves able to pass through an experience and endure it with joy. You will even be able to thank God in the midst of pain and distress because you are privileged to share the lot of those who are living in the light. For we must never forget that he rescued us from the power of darkness, and reestablished us in the kindgom of his beloved Son" (Col. 1:9-13). Each day, then, is a new revelation of Jesus and of the Father's love for us, a new understanding and awareness of what it means to abide in Jesus and in the Father as they abide in one another, a new entering into that union with the Father that Jesus prayed for us to be established in. Each day one discovers a new room in the Father's house, and comes home in a new way.

Coming home to oneself is perhaps the single most important element in the whole house-of-prayer movement, which began as a concept in the Fall of 1965. At that time Father Bernard Häring presented the idea to the Conference of Major Superiors of Women. Slowly but inevitably the idea caught on, and the concept became a living reality, starting with the Sisters of the Immaculate Heart of Mary in Monroe, Michigan, until today there are numerous houses of prayer dotting the globe, most of them in the United States. Each house has its own unique gift and direction, as one might expect to find in such an important work of the Spirit for the renewal of the Church. Some of the houses are temporary, e.g., for summer renewal experiences; others are continuous, with a core group to feel the pulse of the Spirit and to direct the house according to the lead of the Spirit. In all houses of prayer there are certain constants: the shift from institution-centered to person-centered communities; an accent on letting each individual become himself to assume his responsibility before God; sharing of faith experiences leading to inner growth and interiorization of one's beliefs; enjoying the luxury of doing nothing except being with the Lord and with others, being present to others as the Lord is present to us; being alone to stand on the Word and be silent; singing the praises of God together, in traditional forms and in new, creative forms of prayer.

In the houses of prayer that I have experienced, and in all the accounts that I have read of those who have been in houses of prayer, there is an important distinction that needs constant stress. It is this: saying prayers together *presupposes* and *expresses* community; shared prayer *creates* community. It all sounds very

simple, but in far too few communities is this principle operative. Saying prayers side by side does very little to create the kind of community where Jesus, as head and center, lives. Yet we continue with the illusion that somehow, some way it will happen. We must learn, experientially, that only as we are open to each other, trusting and loving one another as brothers (Francis said it a long time ago: "The friars should confidently make known their needs to each other"), can we come to prayer with the joy and life and expectancy that it is meant to be and to bring. For some people this is extremely difficult; it is something that they have never experienced and is considered an invasion of privacy. For them, spontaneous prayer and shared prayer are foreigners, never to be touched, to be avoided at all costs. One suspects that they are afraid of this sort of experience because it involves an investment of self, a certain transparency, a dropping of defenses, the high cost of mature love. They would much rather hide behind ritual, say all the words, and be done with it. Prayer, for them, is seemingly compartmentalized: a small section of each day that, all too often, becomes a kind of tokenism. The prophets—and Jesus—had something to say about that.

Paul's vision of prayer is something quite different. For him to live is Christ. It is to experience the paschal mystery; if we have lived in the likeness of Christ's death, so we shall live in the likeness of his resurrection and share in his glory. To die to ourselves from moment to moment, to face life with all the pain that is involved in growing, to rejoice in our infirmities so that the power of Christ may be manifest in us, to lose our lives and become fools for Christ's sake—this is to live Christ, this is to pray. Paul states in his second letter to the Corinthians: "The Christ you have to deal with is not a weak person outside you, but a tremendous power inside you. He was 'weak' enough to be crucified, yes, but he lives now by the power of God. I am weak as he was weak, but I am strong enough to deal with you, for I share his life by the power of God. You should be looking at yourselves to make sure that you are really Christ's. It is yourselves that you should be testing, not me. You ought to know by this time that Christ is in you, unless you are not real Christians at all" (2 Cor. 13:3-5). Again, earlier in the same letter: "All this [suffering] we want to meet with sincerity, with insight and patience; by sheer kindness and the Holy Spirit; with genuine love, speaking the plain truth, and living by the power of God. Our sole defense,

our only weapon, is a life of integrity, whether we meet honor or dishonor, praise or blame. Called 'imposters' we must be true, called 'nobodies' we must be in the public eye. Never far from death, yet here we are alive, always 'going through it' yet never 'going under.' We know sorrow, yet our joy is inextinguishable. We have 'nothing to bless ourselves with,' yet we bless many others with true riches. We are penniless, and yet in reality we have everything worth having" (2 Cor. 6:6-10). Paul could entreat us to pray constantly, to pray always in this sense of union with Christ in all the events of life. We have no excuse, if we are Christians, for nor praying always.

This is the kind of prayer that we are meant to share with others so that Jesus may live in our midst and work through us. When this kind of prayer is experienced, we build each other up in faith, we come to know the power of prayer, and we come together with the joy that we are meant to have in singing the praises of God. Then common prayer has meaning and achieves its end: it *expresses* a community already founded in Jesus. And we learn to pray not for the sake of praying, but for the sake of listening—to the Lord and to one another—and of being heard.

Frequently the psalms use the word *vacate*. It is an invitation to let loose, to unwind, to enjoy the presence of the Lord. When we let loose, our false inhibitions disappear and we can focus on Him who is the source of our life. We will pray together because we will *be* together, and we will discover the source of our life: not our community work, not our priestly and religious function, not even the love that each of us has for God. Rather, the love with which He has first loved us. One sister has given this acount of her prayer experience

> Outstanding and unique to our house of prayer were the daily liturgies. On special days festal Masses were celebrated but on other days themes which had been the subject of morning discussion were opened and shared more fully in the Eucharist. Some of the themes used were the sacramentality of the modern city, building the universe, prayer, death-resurrection, names, poverty, climaxing in a day emphasizing openness to the Spirit. Our Mass always began in the community room where the liturgy of the Word was shared. The Mass began with the Reconciliation Service, followed by readings which were often drawn from contemporary sources. Then there was a long sharing or breaking of the word, in which together we gleaned new insights into what Jesus is really saying. It was here that we learned over and over that unless we know our own poverty, we are unable to hear the

Word of God. Here, too, we realized more fully that the Kingdom of God is within us, that prayer is much more God's initiative—His calling us—than our calling to Him; that we, too, are sent, but where we are sent He is already there waiting to be recognized. Here, too, we became conscious that through prayer we learn who we are—our name, and that all reality is a sign of God's love and that through awareness of the real we become real.[4]

Of significance in the development of prayer life in the various houses was the universal longing for deeper and more prolonged silence concomitant with shared prayer. Silence—most of the time alone, sometimes shared with others—was a felt need, the fruit of true community, bringing delight because it was not an empty silence, not the mere absence of words; it was a promise—crammed silence, filled with the presence of mystery. It is out of this kind of self-imposed, desired silence that the simplest, and perhaps highest, kind of prayer springs from the heart—the prayer of praise. No one can praise God unless he is open, willing to be led, and aware of his life and all of life as gift—and is grateful. Merton said it well:

> It is not speaking that breaks our silence, but the anxiety to be heard. The words of the proud man impose silence on all others, so that he alone may be heard. The humble man asks nothing but an alms, then waits and listens.[5]

In the silence of Kolbe House, specifically where are its roots? What is its direction?

I spent a year in retreat—four months alone, eight months in community—seeking the face of the Lord. In the pain-joy of that desert experience, it slowly became clear that the Lord was calling me to the house-of-prayer apostolate. I had to rediscover myself as a person, as a Franciscan, as a priest—and it took the wilderness to do that. As I wandered in the wilderness, I met many of my own friars who were spiritually exhausted, functioning on a seemingly mechanical level as priests with no apparent Franciscan thrust in their work. I found threatened men—worried over the state of the Church, the rebelliousness of young people, the deterioration of authority. I listened to homilies that left me limp, devoid of the Good News of Jesus, seemingly without any anointing of the Spirit, seemingly spun off the top of the head, not emerging from the bottom of the heart. I saw people herded in and out of Sunday Mass, going through all the motions and seemingly untouched by the un-celebration. I listened to men who cringed at the mere mention of houses of prayer or the charismatic renewal; who quickly withdrew from people whose prayer life was infinitely deeper than their own, people who obviously knew Jesus in a very personal way, who were experiencing the joy and peace that the baptism in the Spirit brings, who needed and wanted direction in their new walk in the Spirit, who obviously showed in their lives and gifts and fruits of the Spirit. These men, after many subtly compromising years in religious life, knew that there was something missing, felt their own hollowness. With Alfie, they were asking, What's it all about?

The answer to that question, for me—and hopefully for others—was Kolbe House. Thomas Merton has said, "The house of prayer question is becoming the focal point for the re-examination and recovery of the identity of all religious life today."[6] If people are to cope with a rapidly changing society and a rapidly changing Church—and not just to bear the shock of it, but to lead it in the right direction—they evidently must have their roots sunk deep in Jesus. They must have a place of quiet to retreat themselves, to re-new themselves, to re-think their lives, to re-seek a deeper union with the Father, as Jesus found it necessary to do occasionally. They need to listen again to the Word and experience its power to transform. They need, through silence and peace, to become aware of others and their needs and the effects of a loving community, aware of the joy of sharing and the joy of living, aware of the rhythm of nature and the process of growth, aware of what it means to celebrate, especially the Eucharist. Indeed, the whole house-of-prayer movement could be looked upon as an attempt to bring people into intense awareness.

Kolbe House is blessed to be united to and integrated with our novitiate. Those who come to pray are supported by the novitiate community, which in turn is supported by those who come to

If you would like further information on the use of the Kolbe House facilities, please write to the author at Kolbe House, St. Anthony Center, Auburn, Ind. 46706. Tel.: (219) 925-2463.

---

[4] Sister Ann E. Chester and Brother David, *Exploring Inner Space*, 3rd ed. (Monroe, Mich.: Clearing Center for the House of Prayer Movement, 1969), pp. 88-89.

[5] Merton, p. 88.

[6] Sister Ann and Brother David, p. 122.

pray. At the present time there is no "program" for those who come to the House; it is felt, and felt deeply, that a tight structure would inhibit the work that the Lord wants to do with each person individually. He is invited to pray with the novitiate community (morning, evening, night prayers), to celebrate the Eucharist, and to share the meals of the community. There is someone available to talk to in prayerful dialogue and to direct his reading and tape-listening if he so chooses. Each person sets his own pace, as the Lord directs him, and stays for as long as it takes him to unwind and refill. In the sense, then, that Kolbe House has not been founded with ready-made blueprints and preconceived ideas about how a person is best formed, it *is* a new beginning. It is founded on the rock which is Jesus, and will move in the direction that he bids us to go. We have the assurance of the Lord on that: "I will instruct you and show you the way you should walk; I will counsel you, keeping my eye on you" (Ps. 32:8).

I somehow feel that this is something of what Francis had in mind for his brothers. His was a rich, naturally contemplative spirit. There was a spontaneity about him that welled up with joy at the sight of the most simple of God's creatures, for in all of them he saw the richness of God. That is why he could spend his nights in that truest of outbursts: "My God and my all!" That is why he could insist in his Rule that the friars should give themselves wholeheartedly to the spirit of prayer, "to which *all* temporal things must be subordinated." That is why poverty was so important to him—not as an end in itself, but as a means of bringing a man to realize that unless his gaze is first and always on the Lord, he cannot love God's creatures in the way that they were meant to be loved. And that is why the brotherhood of Francis was meant to be founded in true fellowship—sharing with each other, building each other up in faith, pressing each other to more generous giving—so that their community might be a reflection of the giving and receiving that marks the life of the Trinity.

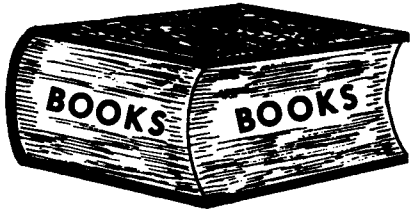
We know that in the beginning Francis was unsure whether the Lord was calling him apart from the world for himself or into the world for others. It finally became clear to him that the Lord wanted him and his brothers to preach the Gospel, and to live it, in the midst of the people of God. Evan so, he was fearful that his brothers would become over-involved in the world and be taken in by its secular values; that they would become blind to the priorities that they had promised to observe; that they would lose the simple, uncluttered life that he envisaged; that the life of the Spirit would end up in the flesh. Hence, Francis's insistence that the brothers constantly be nourished in prayer, that they be open to each other and enjoy each other, that they live together in ongoing reconciliation. *Then* they could go out to the people to share with them the love that they had experienced with their brothers—and they could return to their brothers to tell of the wonderful things that the Lord had done through and in them. The text of Isaiah was fulfilled in Jesus and in Francis and is meant to be fulfilled in every friar, whom He sends on mission even as He was sent: "The spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the Good News to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favor" (Lk. 4:18-19).

It is not by coincidence that Kolbe House has been so named: Francis's love for Mary was tender and true and enduring—a love that was continued in a special way in the life of his favored son, Maximilian Kolbe. As Queen and Mother of Franciscans, Mary will doubtless have a great deal to do with the miracles of grace that will happen each day at Kolbe House. Hers is a privileged place in the House, for she herself was the first house of prayer. Her outburst of praise in the Magnificat, which sums up beautifully the life of the Spirit, shall continue to be sung each day, as Kolbe House opens its doors to the men and women who come seeking the Lord.

At this point, having barely begun to pull aside the veils of inner space and not knowing what the future holds—though confident of its outcome—I can with ease pray with Thomas Merton:

> My Lord God, I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself, and the fact that I think I am following your will does not mean that I am actually doing so. But I believe that the desire to please you does in fact please you. And I hope I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. And I know that if I do this you will lead me by the right road, though I may know nothing about it. Therefore I will trust you always though I may seem to be lost and in the shadow of death. I will not fear, for you are ever with me, and you will never leave me to face my perils alone.[7]

[7] Merton, p. 81.



Surprised by the Spirit. By Edward J. Farrell. Denville, N.J.: Dimension books, 1973. Pp. 130. Cloth, $3.95.

Reviewed by Father Raymond E. Hirt, O.F.M., S.T.L. (Catholic University of America), Directory of Pastoral Ministry at Holy Name College, Washington.

Surprised by the Spirit is a surprisingly simple but deeply profound and challenging little book. The reader will find it hard just to read the book, proclaim that it has been said before, and go away without a real twinge of conscience. If the book is taken up in earnest, there is something that will continue to prod the reader until he begins to live what he has read.

In the Foreword Father Farrell speaks about the Pilgrim of the Holy which each one of us is if we are attuned to what is deepest within us. The model set forth is that of the hermit whose vocation is to be the appointed witness of the Spirit and whose aim is simply to seek God. The Pilgrim in all of us cries out for the hermitage, for periods of aloneness because there is a presence of God which can be experienced only in silence and solitude. The author's awareness of the role of the hermit and the importance of solitude in everyone's life stems from his personal experience on isolated Cat Island in the Bahamas, in the Sahara Desert, and in other places of solitude.

The Pilgrim of the Holy must taste the beauty of adoration (Chapter 1). Contemporary man is indifferent to and lacking in understanding of adoration. It is not part of his religious experience and emotional development. Farrell continues in the following vein: "Adoration is a gift: yet God is apprehended only if there be action and response on our part. It demands time and patience, patience with ourselves, a waiting for God. It is not a moment, but a cumulative process. Each day we must come to Him, and wait, allowing Him slowly to deposit His presence in us. Our fidelity to prayer creates a receptiveness in us . . ." (p. 31). This chapter furnishes some very basic and important material for anyone wishing truly to live a life of prayer under the breath of the Spirit.

The kind of prayer that leads us to become true adorers depends to a great extent upon the Beatitudes (Chapter II) and the Gifts of the Spirit (Chapter III). Father Farrell's treatment of these realities is totally biblical, eminently concrete, bluntly direct, and personally challenging. In few words and quite simply, the importance, the role, and the practice of the Beatitudes and the Gifts in the spiritual life of the prayerful adorer stand forth.

Two brief chapters take up the question of Discipleship (Chapter IV) and the ways of the Holy Spirit (Chapter V). The final chapter (VI) is devoted to Meditation Exercises. These are meant to be done by the reader and are practical and conducive to a deepening of the life of prayer. They include an exercise in adoration, in sacramentality, in community, and in listening to one's own prayer.

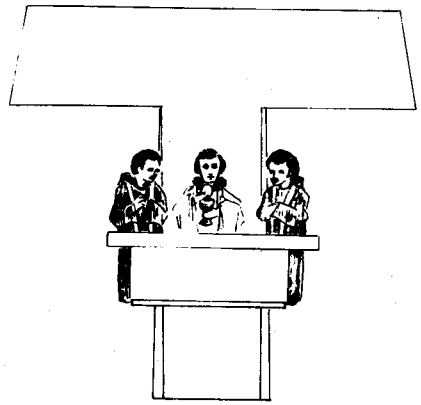
This is a small book—by design, I'm sure, because it has to be fleshed out by the reader's experience of his own life of living in the presence of God. The author keeps asking questions that only the reader can answer out of his personal life and experience; keeps leading to water that only the reader can drink; keeps showing the road that only the reader can walk. This book will become useless only when the reader's life has become the challenge that the book is. This book will remain incomplete until each reader has "written" his part of it. Heartily recommended for all those seriously interested in living the life of the surprising Spirit in today's world.

Together at Mass (with 24 Liturgies of the Word). By Eugene S. Geissler and Kenneth W. Peters. Notre Dame, Ind.: Ave Maria Press, 1973. Pp. 141. Paper, $2.50.

Reviewed by Mrs. Frank (Kim) Eyler, C.C.D. 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 day before I received a copy of *Together at Mass* a fellow coordinator asked me if I knew of any good basic book on the Mass to use with his teachers. I told him that I didn't know of one. Now I do.

Together at Mass is a much needed book. With the changes in the Mass since Vatican II we have congregations of people who have adjusted to the new Mass but who have little or no idea as to why the changes were made. The Mass is full of signs and symbols and unless they are understood, one's participation in, and appreciation of the Mass will not grow. This book reveals the meanings of the parts of the Mass, the gestures, the words, the readings, and offers insights into



these various parts. The Mass is a uniquely Christian assembly, full of beauty and life, truly a celebration of a redeemed people, and yet our people are still somewhat centered on the idea of an "unbloody sacrifice" which does not even begin to show the fullest meaning of the Mass.

The author's one-column explanations of the rite of the Mass explain better than I have seen done anywhere, exactly what is happening, and why. It is not deeply theological but written in an easy style, simply, and in many instances beautifully. Parents and any teacher who has struggled to teach the Mass as only sacrifice and meal would benefit greatly from these excellent synopses.

I particularly like the divisions of the Eucharistic prayer. The seven divisions seemed at first glance to be artificially drawn, but rather than losing the meaning the authors have, by pointing out each step, brought greater meaning and understanding to the prayer. The explanations here are beautifully done; in fact, they could be used as readings themselves. They are deep without being ponderous. They are thought provoking yet explained so well that one wonders why the obvious was not so obvious before.

In addition to explaining the Mass the book tries to show the relation between the parts of the Mass and the life of Christ. After each section on the Mass there follows a liturgy of the word centered around the events of Christ's life. This was the only part of the book for which I saw no need. It interrupted the train of thought in the book itself and I feel should not have been included in this book.

The book is divided into five main parts: the introductory rites, the liturgy of the word, the liturgy of the Eucharist, the rite of Communion, and the concluding rite. Each of these five parts is then further divided so that the Mass is seen as twenty-four distinct actions which build, each on the preceding one, and grow into one Eucharistic celebration. This division of the Mass does not fragment it at all. Rather it lets one see each part as distinct and necessary to the unified whole.

For each of the twenty-four parts the authors give on the left page the words of the priest and people. On the right page there is a brief but excellent explanation of the section and then, in a gray box, a short meditation on that particular section of the Mass. I especially liked the ones included with the Penitential rite, the Gloria, the Eucharistic prayer, and the dismissal. These meditations—in fact, the entire book—stress not only the action of the priest but also *our response* to that action.

All in all *Together at Mass* was a delight to read, informative, clear, not over-simplified, a really much needed and beautifully done explanation of our celebration of the Mass. My copy will be well used.

My Conversations with Teilhard de Chardin on the Primacy of Christ: Peking, 1942-1945. By Gabriel M. Allegra, O.F.M. Translated by Bernardino M. Bonansea, O.F.M. Chicago: Franciscan Herald Press, 1971. Pp. 126. Cloth, $3.75.

Reviewed by Dr. Ewert H. Cousins, Associate Professor of Theology, Fordham University, and President of the American Teilhard de Chardin Association. A member of the International Bonaventure Commission for the Seventh Centenary of Bonaventure's Death, Dr. Cousins is an affiliate of Holy Name Province and was for the past year Resident Scholar at the Ecumenical Institute for Advanced Theological Studies in Jerusalem.

Since Teilhard's writings began to appear, theologians have detected a striking affinity between his vision and that of the early Franciscans. Like Francis, Teilhard had a profound awareness of the sacrality of the universe; he sensed the presence of God in the cosmos as a whole and in each of its parts—even in the least particle of matter. Teilhard's *Hymn to Matter* reminds one of Francis' *Hymn of Brother Sun.* For Teilhard, as for the early Franciscan, God is present in the material universe, shining through its sacramental structure. Teilhard's own formulation of this sacramental vision bears basic similarities to that developed by Bonaventure in *The Mind's Journey into God.* But the most striking similarity is between Teilhard's doctrine of the cosmic Christ and the position of Duns Scotus on the primacy of Christ in creation.

For Scotus the Incarnation was willed by God as the first reality in creation, since the Incarnation is primary in dignity and value. It is not an afterthought in the divine plan, or merely a remedy for the sins of men. The primacy of Christ provides the theological basis for extending the classical Franciscan Christocentricity into the sphere of the universe as a whole. This means that Christ is the center not only of the spiritual life of the Christian but of the universe taken in its entirety. The present order of creation, in all of its constituent parts, is centered on Christ.

This sounds very much like Teilhard, for he too sees Christ at the center of the universe. It is as if the Jesuit scientist had grasped the same first principle and developed it in a contemporary context. True, Scotus' methodology differs from Teilhard's, and the Franciscan was involved with scholastic debates that are far removed from the scientific research of the Jesuit paleontologist. As a medieval theologian, Scotus speculated on the divine decrees and whether Christ would have come into the world if Adam had not sinned. Teilhard did not pose questions in that way. As a scientist with a profound religious vision, he studied the dynamic structure of creation—of physical and human energy—to see how the mystery of Christ manifests itself in evolution. Although the angle of vision was different, both Scotus and Teilhard seemed to have penetrated to the same dimension of the mystery of Christ.

Certain questions naturally arise: Did Teilhard know Scotus' position? If so, did he ever explore it in a professional way? Was he influenced by it? Or did he develop his position independently? Did he perhaps come into contact with Scotus' thought later, after he had formulated his own position? If so, what were his reactions? Answers to these questions are given in the book by Father Gabriel Allegra, *My Conver-*

sations with Teilhard de Chardin on the Primacy of Christ, translated from the Italian by Father Bernardino Bonansea. This small book not only fills out an important chapter on Teilhard's intellectual development, but sketches in a warmly human way scenes of his life in Peking during the second World War. Furthermore it affords the reader a fresh glimpse into Teilhard's personality reflected through the author's own appreciation of Teilhard as a man and a thinker.

Father Allegra is a Scripture scholar who for many years was director of the translation of the Bible into Chinese. In 1942 he was asked by the Apostolic Delegate to China to be censor of Teilhard's *The Divine Milieu.* Although much impressed with the book, Allegra judged that it should not be published. The Delegate asked him to meet with Teilhard and convey his response personally. This meeting began a warm friendship and launched a series of regular conversations between Allegra and Teilhard from 1942 to 1945.

Allegra's book is a report of these conversations, written in dialogue form. It deals chiefly with the doctrine of the primacy of Christ in the universe, seen in Teilhard, Scotus, and Scripture. As the discussion progresses, the reader is struck by the similarity between Teilhard's position and classical Franciscan Christocentricity. This similarity is acknowledged by both Allegra and Teilhard. Allegra also explains the difficulties and problems he sees in Teilhard's thought.

This book makes a unique contribution to our understanding of Teilhard's thought, life, and personality. The public will be grateful to Father Allegra for preserving a sequence of Teilhard's life that might easily have gone unrecorded. Beyond this, the book also makes a contribution to theology. Although it is brief, nontechnical, with a relaxed conversational style rather than detailed analysis, the book nevertheless draws into sharp focus the doctrine of the primacy of Christ in creation. As the conversations unfold, the reader shares in the dialogue between the Franciscan position and Teilhard's doctrine of the cosmic Christ—both seen in relation to Scripture. The reader can grasp the core of the position, view its shaping in two major formulations, and glimpse something of its significance.

In the opinion of this reviewer, the doctrine of the primacy of Christ in creation is of utmost importance both for understanding the history of theology and for dealing with certain contemporary theological issues. In studies of the history of theology, the doctrine has often been glossed over, and its significance for the Christian vision has not been underscored. As a result certain tensions in the history of theology have not been brought to light. The contemporary theologian has not been alerted to search out the implications of this doctrine when he deals with such immediate problems as the relation of Christ to secular culture, the role of Christ in building the future of mankind, and the relation of Christ to non-Christian religions. In my opinion, these areas cannot be adequately explored unless one seriously takes into account the doctrine of the primacy of Christ in creation.

Father Allegra has thus done a service to theology by showing us in interaction the classical Franciscan position and Teilhard's attempts to come to grips with contemporary problems precisely through the doctrine of the primacy of Christ.

BOOKS RECEIVED

Bouyer, Louis, *Eucharist: Theology and Spirituality of the Eucharistic Prayer.* Trans. by Charles Underhill Quinn. Notre Dame, Ind.: Notre Dame University Press, 1968, Pp. xii-484. Cloth,.$14.00.

Dubay, Thomas, S.M., *Caring: A Biblical Theology of Community.* Denville, N.J.: Dimension Books, 1973. Pp. 276. Cloth, $6.95.

Gambari, Elio, S.M.M., *The Global Mystery of Religious Life.* Trans. and abridged by Sister Mary Magdalen Bellasis, O.S.Y.; Boston: Daughters of St. Paul, 1973. Pp. 302. Cloth, $5.00; paper, $4.00.

Maertens, Thierry, and Jean Frisque, *Guide for the Christian Assembly: A Background Book of the Mass.* Rev. ed., 9th through 21st Sundays. Trans. by Molaise Meehan, O.S.B.; Notre Dame, Ind.: Fides, 1972. Pp. v-350. Paper, $5.00.

McLean, George F., O.M.I., ed., *Traces of God in a Secular Culture.* Staten Island, N.Y.: Alba House, 1973. Pp. xvi-407. Paper, $5.95.

McShane, Philip, ed., *Language, Truth, and Meaning,* Papers from the International Lonergan Congress, 1970. Notre Dame, Ind.: Notre Dame University Press, 1973. Pp. 343. Cloth, $12.50.

Merton, Thomas, *The Asian Journal of Thomas Merton.* Edited by Naomi Burton, Patrick Hart, & James Laughlin. New York: New Directions Books, 1973. Pp. xxix-445. Cloth, $12.50.

FRANCISCAN SISTERS CONFERENCE

November 17-18, 1973

The Franciscan Sisters Conference invites Franciscan Sisters throughout the United States to participate in the twenty-second annual conference being held at the Pick-Congress Hotel in Chicago on November 17-18, 1973. In light of the many injustices prevailing in the world, the program is designed to provide a challenge to Sisters searching for ways to better serve today's society.

The theme of the 1973 Conference is "Quest for Peace and Justice." Speakers will be Rev. William Callahan, S.J., who will address the Conference on the topics, "Gospel Call to Heal the World" and "Response to the Gospel Call to Heal the World"; Sister Mary José Hobday, O.S.F., "Franciscanism: Living in Peace"; Rev. Thomas Kessler, O.F.M. Cap., "Franciscanism: Apostolate of Peace and Justice"; and Sister Jean Linder, O.S.F., "Franciscanism: Dynamics of Peace and Justice."

Pre-registration may be made before November 2, 1973. Registration will also be available at the Conference on the evening of November 16 and on November 17. The fee for the Conference is $3.00. Anyone planning to stay at the Pick-Congress Hotel will receive special conference rates by using a hotel reservation card. For hotel cards and/or more information, please contact Sister Mary Grace Peters, 3025 Bay Settlement Rd., Route 1, Green Bay, Wisconsin 54301.

COVER AND ILLUSTRATION CREDITS

The cover and the illustration on page 294 of the September issue of THE CORD were drawn by Sister Marie Monica, O.S.F., of Pope John XXIII School, Portland, Ore.; the other illustrations were drawn by Sister Mary Regina, P.C.P.A., of Sancta Clara Monastery, Canton, Ohio.

the CORD

October, 1973 Vol. XXIII, No. 10

CONTENTS

SCHOLARLY ENDEAVOR AND THE FRANCISCAN SPIRIT 290
Editorial

LINES FOR A LITANY 291
Robert J. Waywood, O.F.M.

ST. BONAVENTURE, A FAITHFUL DISCIPLE OF ST. FRANCIS? 292
E. Randolph Daniel

THE VIRGIN MARY IN ECUMENICAL PERSPECTIVE 305
Eamon R. Carroll, O. Carm.

THE HOUSE OF PRAYER: SOME REFLECTIONS 311
Megan McKenna

ON STEWARDSHIP 313
Mother Mary Francis, P.C.C.

BOOK REVIEWS 314

the CORD is a monthly review devoted to Franciscan spirituality and published by the Franciscan Institute of St. Bonaventure University. Editorial Offices: Siena College Friary, Loudonville, N. Y. 12211. Editor: Michael D. Meilach, O.F.M.; Associate Editor: Julian A. Davies, O.F.M. Business and Circulation Office: The Franciscan Institute, St. Bonaventure, N.Y. 14778. Business Manager: Bernard R. Creighton, O.F.M. Second class postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing office. Subcription rates: $3.00 a year; 30 cents a copy.

Scholarly Endeavor and the Franciscan Spirit

YOU HAVE DOUBTLESS NOTICED the endeavor, which got under way in July, to honor Saint Bonaventure in his seventh centenary celebration, by publishing in our pages (each month of this centennial year of July, 1973, through July 1974 if possible) a feature study on the Seraphic Doctor.

Professor E. Randolph Daniel's study which appears in this issue, is particularly appropriate for publication in the month when we celebrate the Feast of our holy Founder. One of the questions he examines is, of course, that of the propriety of academic work on the friars' part. So important is this question, in our opinion, that we hope to publish a series of conferences on the subject next year. It is of particular relevance, moreover, to our mission in publishing THE CORD, because we hear from time to time suggestions that some of our material is overly "academic," "scholarly," or "abstract" for a magazine allegedly devoted to spirituality and, therefore, to the inspiration (primarily) rather than theoretical enlightenment of its readers. This latter is of course a practical question that comes down to a matter of taste and degree. We remain convinced that the majority of our readers do want access to some of the more scholarly material we publish, and we dare to presume on the forbearance of the others, for whom we also try to provide material of a more practical and concrete nature.

But the more important question by far raised above is also practical, as well as theoretical, in nature, concerning as it does one of the most important norms for Franciscan living. We

think that Professor Daniel, in vindicating Bonaventure's own fidelity to Francis, provides an answer for all of us who wish to follow the Poverello's ideal. We think, moreover, that his answer is provided in a finely dispassionate and convincing way. We wish to thank him, therefore, as well as Father J. Guy Bougerol, O.F.M., who is editing the multi-volume Centennial Tribute to the Seraphic Doctor, for the privilege of making his study available to our readers.

Fr. Michael D. Meilach, ofm

Lines from a Litany

There is a golden house somewhere
Upon a lonely wold,
With one tall tower of ivory,
Above the gables gold.

Within the cream-white turret,
And exposed to Venus' rays,
There gleams through all that silent space
A single holy vase.

Sealed within the silent vessel,
Brighter than the snows,
There lies a mystic flower
That is redder than the rose.

For golden is the garb she wears,
Her body carved with art;
The vessel is a Virgin's thought;
The rose, a Mother's heart.

Robert J. Waywood, O.F.M.

A Re-examination of the Question

Saint Bonaventure, a Faithful Disciple of Saint Francis?

E. Randolph Daniel

THE RELATIONSHIP BETWEEN Saint Francis and Saint Bonaventure is part of a larger question: did the Franciscan Order adhere to or betray the ideal of its founder? It is the answer to this question that determines how one will judge the relationship between Saint Francis and the "second founder of the Order."

Paul Sabatier saw Francis as the apostle of religious liberty. Hugolino, according to Sabatier, betrayed Francis's ideal by encouraging the organization and regularization of the Order. He admitted that Saint Bonaventure desired to be a faithful follower of Francis but contended that the minister general did not understand the founder's ideal.[1] The most recent defender of this position is the English scholar, John Moorman. While Moorman recognizes that Bonaventure's views were closer to those of Francis than Sabatier would have admitted, he nevertheless contends that Bonaventure represented the scholarly, university-trained element in the order that of necessity evolved away from Saint Francis's ideal. In his acknowledgement that Saint Bonaventure was indeed the second founder of the Order, there seems to be the implication that Bonaventure's role was to set it on a course different from that which Francis had wanted.[2]

Most historians of the Order have, however, given a more moderate picture of Bonaventure. H. Holzapfel argued that Bonaventure never attempted to reverse the trend which the Order had followed since the issuance of *Quo elongati* in 1230. He encouraged the development of studies, but he also sought to repress abuses, to maintain poverty, and to strengthen the structure of

[1] Paul Sabatier, *Life of St. Francis of Assisi*, trans. by Louise Seymour Houghton (New York, 1920), 236, 239 - 51. M. D. Lambert, *Franciscan Poverty* (London, 1961), p. 112.

[2] John Moorman, *A History of the Franciscan Order from Its Origins to the Year 1517* (Oxford, 1968), 140 - 54.

The Reverend E. Randolph Daniel (Presbyterian Church—UPUSA and US), Ph.D. (University of Virginia, 1966), is Associate Professor of History at the University of Kentucky. His work has been concentrated on Abbot Joachim of Flore, Joachitism, the Franciscan Order (especially the missions), St. Bonaventure, Franciscan spirituality, and the Spiritual Franciscans. *This paper is reprinted from Volume II of the multi-lingual commemorative edition marking the seven centenary of Saint Bonaventure, with the kind permission of the author and the editor, Father Jacques Guy Bougerol, O.F.M.*

tremists, whether zealots or relaxers, from splitting it apart.[3]

Père Gratien summed up the relationship between the ideal of Saint Francis and that of the scholarly friars by stating thus:

> In the view of the clerics, external activity was, to a certain extent, supposed to condition the life-style and the practice of the virtues of poverty, humility, and simplicity. For Saint Francis, on the contrary, the life-style and the practice of the virtues was supposed to condition the forms of the apostolate.[4]

Thus, Bonaventure represented the center or moderate group within the Order. His great contribution to it was his defense of its ideal and privileges against the attacks of the secular masters at Paris and against those friars who by tending toward relaxation or by struggling to reverse the trend within the Order threatened its future. While Gratien acknowledged that Bonaventure sought to preserve the observance of poverty and to insure that learning would be a servant of prayer, he nevertheless felt that Bonaventure's major concern was to unify the Order and that he never sought to lead the Order back to the heroic days. In brief, he agreed with Ehrle that "Saint Bonaventure . . . represented the community in its most beautiful and most correct form."[5]

Etienne Gilson concentrated his attention upon the problem of learning. In his view, the contrast between Saint Francis and Saint Bonaventure is found in the simplicity of the former who distrusted studies and the intellectual bent of the latter. Gilson contended that Bonaventure, rigorously following the *Regula bullata* rather than the *Regula prima* and *Testament*, was able to read into the Rule of 1223 an interpretation favoring learning that Francis did not intend to put there. Bonaventure also had to adjust the demands of poverty to permit conditions necessary for study. Gilson emphasized the role which Francis's spirituality played in the formation of Bonaventure's mystical thought, but he distinguished the ascetic Francis from his disciple who devoted his efforts to the task of showing that study could promote contemplation and enable the *viator* to arrive at peace.[6] He saw this distinction between asceticism and learning in Bonaventure's placing of the Franciscans on the level of the speculatives while simultaneously grouping Saint Francis with the contemplatives on the seraphic level.[7]

In contrast to the traditional view which represented Bonaventure as

[3] Heribert Holzapfel, *Handbuch der Geschichte des Franziskanerordens* (Freiburg im Breisgau, 1909), 33 - 39.

[4] P. Gratien, *Histoire de la fondation et de l'évolution de l'ordre des Frères mineurs au xiii -e siècle* (Paris & Gembloux, 1928), 110. Cf. René de Nantes, *Histoire des Spirituels dans l'ordre de saint François* (Paris, 1909), 206 - 35.

[5] *Ibid.*, 266 - 320.

[6] Etienne Gilson, *La Philosophie de saint Bonaventure* (Paris, 1924), 43 - 85.

[7] *Ibid.*, 85 - 88.

the best of the Conventuals, Père Guy Bougerol, approaching him by a study of his Franciscan vocation, wrote:

> Thus, Bonaventure, Master in Theology, does not betray his father: he continues a true friar minor, whose ideal remains the same as that of Saint Francis, although the means he employs for its realization are different.[8]

Most historians have contrasted John of Parma, the rigorist, and Saint Bonaventure, the moderate. In part they based this contrast on the end of John's generalship. According to the traditional view, John resigned either because he had become discouraged about the state of the Order and despaired of reforming it or because his sympathy with the Franciscan Joachites had brought him under suspicion. Clearly he himself chose Bonaventure as his successor, but Bonaventure subsequently presided at John's trial, and the latter was saved from imprisonment only by the intervention of Cardinal Ottaboni.[9] The circumstances, therefore, in which Bonaventure became minister general have led most historians to conclude that he represented the defeat of the Spirituals and the victory of the moderates. They have further deduced from this that Bonaventure necessarily concentrated upon unifying the Order around a middle ground.

It is clear that a tradition existed among the Spirituals in the March of Ancona which held Bonaventure partly responsible for the trial of John of Parma and drew a contrast between them unfavorable to Bonaventure.[10] While it would be hazardous to deny that some truth must lie behind this tradition, the obscurity in which these events are clothed ought to make us wary of relying too much upon Angelo's account.

Both Rosalind Brooke and M. D. Lambert have carefully examined the relationship between the two successive generals. Despite their qualifications in favor of the older view, their evidence indicates that there was considerable continuity of policy. John of Parma had been lector at Bologna and Naples before he

[8] J. Guy Bougerol, O.F.M., *Introduction to the Works of Bonaventure*, trans. José de Vinck (Paterson, N.J., 1964), 8 - 9.

[9] Gilson, 21 - 26; Lambert, 109 - 10. The only account of this trial is preserved by Angelo of Clareno in his *Historia septem tribulationum ordinis minorum*, edited by Franz Ehrle, "Die Spiritualen, ihr Verhältnis zum Franziskanerorder und zu den Fraticellen," *Archiv für Litteratur und Kirchengeschichte des Mittelalters* [henceforth *ALKG*] 2 (1966), 271 - 87.

[10] Angelo of Clareno, ed. Ehrle, 279 - 82.

went to Paris in 1245.[11] His favorable attitude toward learning is evident from Thomas of Eccleston's account, which makes John state that "the edifice of the Order should be built upon two pillars: viz., good conduct and knowledge."[12]

While the absence of sources makes it impossible to define John's attitude more precisely, he was a close friend of Fr. Hugh of Digne. Kajetan Essser has demonstrated that Bonaventure's *Epistola de tribus questionibus ad innominatum magistrum* in which the minister general asserted his personal views on studies is borrowed largely from Hugh's *Expositio super regulum*.[13] The probability is strong, that the views of John closely resembled those of Hugh also and, consequently, it may be inferred that Bonaventure and John did not substantially differ on this issue.

Most scholars have maintained that John of Parma adhered to the Spiritual opinion which made the *Regula prima* and the *Testament* the standard by which to interpret the *Regula bullata*. Nevertheless, under John the chapter general at Genoa suspended the application of the bulls, *Ordinem vestrum* and *Quanto studiosus;* and this action meant a return to the standard set by *Quo elongati*. There is no evidence that John attempted to set aside Gregory IX's bull, and it is therefore probable that John accepted the observance as it had been established by Gregory IX. This has generally been accepted as Bonaventure's standard also. The chapter at Narbonne continued the suspension of Innocent IV's bulls.[14] Although scholars have maintained that Bonaventure did not always adhere to this standard, most of their proofs have come from the *Expositio super regulam* and the *Determinationes quaestionum circa regulam*. The attribution of the *Expositio* to Bonaventure must be regarded as uncertain in the light of Conrad Harkins's recent argument that it was actually the work of John Pecham.[15] The *Determinationes* may also be pseudo-Bonaventurian.[16] Rosalind Brooke has at-

[11] Lambert, 102 - 25; Rosalind B. Brooke, *Early Franciscan Government: Elias to Bonaventure* (Cambridge, 1959), 255 - 79; Salimbene de Adam, O.F.M., *Cronica*, ed. O. Holder-Egger, *Monumenta Germaniae Historica, Scriptores* 32 (Hannoveriae, 1905 - 1913), 297 - 98.

[12] Thomas de Eccleston, *Tractatus de adventu fratrum minorum in Angliam*, ed. A. G. Little (Manchester, 1951), Coll. 13, p. 74.

[13] On the friendship between John of Parma and Hugh of Digne see Salimbene, 232 - 33; Kajetan Esser, O.F.M., "Zu der 'Epistola de tribus quaestionibus' des hl. Bonaventura," *Franziskanische Studien* 27 (1940), 149 - 59.

[14] Lambert, 106, 116 - 17.

[15] Conrad Harkins, O.F.M., "The Authorship of a Commentary on the Franciscan Rule Published among the Works of St. Bonaventure," *Franciscan Studies* 29 (1969), 157 - 248. While his attribution of the *Expositio* to John Pecham may be questioned, he makes a relatively strong case against Bonaventure's authorship.

[16] Lambert, 118. Moorman, who relies heavily on the *Determinationes*, admits the doubtfulness of the second part in a footnote (*History*, 142, n. 1).

tempted to reconstruct the history of the Franciscan constitutions before the chapter general of Narbonne (1260). Her conclusion that the fundamental characteristics of these constitutions date from the chapters of 1239 and 1242 suggests that John of Parma and Bonaventure found themselves compelled to work within the framework already established by Haymo of Faversham.[17] Lambert maintained that both John of Parma and Bonaventure attempted to strengthen the role of the minister general in order to unify the Order and check abuses. He concluded that both failed, but there is no indication that the two fundamentally differed in their concept of their tasks.[18] According to Salimbene, John chose Bonaventure as his successor, explicitly affirming that "he did not know anyone in the Order better qualified than he."[19] This has often been taken to be an admission of defeat, but it may equally suggest that John believed Bonaventure would faithfully follow the same path which he himself had trodden. Although John attempted to conciliate the secular masters at Paris, whereas Bonaventure steadfastly defended the Order and sought papal privileges against its opponents, this is scarcely sufficient ground on which to portray the one as a Spiritual and the other as a Conventual. The evidence suggests, on the contrary, that John of Parma and Bonaventure were in substantial agreement on the role of learning, on the Observance of the *Regula bullata*, and on the task of the minister general.

There remains one critical problem, however: Joachitism. Salimbene described both Hugh of Digne and John of Parma as adherents of Abbot Joachim. Furthermore, he suggested that John's apocalyptic beliefs caused trouble for him after the publication of Gerard of Borgo San Donnino's *Introductorius in evangelium aeternum* (1254).[20] According to Angelo Clareno, Bonaventure presided over the trial at which John was condemned for defending Joachitism and this was certainly a major reason why the Spirituals in the March distrusted Bonaventure.[21] There is no space here to explore thoroughly the problems which the sources raise about John's Joachitism, but some qualifications of the accepted view must be recognized. Although he talks at some length about John and Joachim, Salimbene never explains what interpretation of the abbot's works John accepted.[22] While it is possible that John followed the same radical view as Gerard, it is equally possible that he adopted a different position. Salimbene is strangely reticent about the relationship between Gerard—with whom he sharply disagreed and whom he disliked—and John of Parma whom he admired.[23] Salimbene may have been attempting to conceal John's agreement with Gerard. Nevertheless, it is clear that interpretations of Joachim differed sharply in the middle of the thirteenth century, and it is also apparent that Gerard's was an extremist view which was not widely shared.[24] Consequently, the soundest conclusion would seem to be that we cannot know how John interpreted Joachim.

Most scholars have concluded that Bonaventure differed completely from John by rejecting Joachitism, except for the identification between Saint Francis and the angel of the sixth seal.[25] Joseph Ratzinger has convincingly demonstrated, however, that in his last work, the *Collationes in Hexaemeron*, Bonaventure adopted and developed Joachim's scheme of two series of seven *tempora*. He argues that, beginning in 1257, Bonaventure gradually developed an eschatology which influenced his attitude toward philosophy as well as his Franciscanism.[26] Discussing the key passage in which Bonaventure distinguished the Order as belonging to the rank of the speculatives or cherubim from Saint Francis whom he placed among the seraphic contemplatives, Ratzinger concluded that Bonaventure believed the Franciscans to be a part of the sixth age. Saint Francis, in contrast, had already belonged to the contemplative people who would be characteristic of the coming seventh *tempus*. This distinction, according to Ratzinger, justified in Bonaventure's own mind the difference between the ideal of Saint Francis as he perceived it and the observance of the Order as he himself knew it and promoted it. While further discussion of Ratzinger's views can be better undertaken later in this paper, he has demonstrated that the old picture of Bonaventure as an

[17] Brooke, 279 - 80.

[18] Lambert, 117 - 25.

[19] Salimbene, 310.

[20] *Ibid.*, 301 - 04. On Gerard see 237 - 38. Salimbene does not directly connect John with Gerard. On Gerard's *Introductorius* see H. Denifle, "Das Evangelium aeternum und die Commission zu Anagni," *ALKG* 1 (1885), 49 - 142.

[21] See above, n. 9. According to Angelo, one of the issues in this trial was Joachim's view on the Trinity and the treatise which he wrote against Peter Lombard. This work of Joachim had been condemned by the Fourth Lateran Council of 1215. Apparently John was accused of defending Joachim in spite of the Council's decision. It is difficult to explain why this would have been the key issue in John's Joachitism. On this work of Joachim and the Council's decision see Marjorie Reeves, *The Influence of Prophecy in the Later Middle Ages: A Study of Joachism* (Oxford, 1969), 28 - 36.

[22] See n. 20 above. The implication is, however, that John accepted Joachim as prophet.

[23] On Salimbene's dislike for Gerard, whom he believed to have distorted Joachim, see *Cronica*, 237 - 39, 455 - 62. On p. 322 Salimbene lists the brothers who accompanied John on his embassy to Constantinople. He states that there were others whom it was then "inexpedient to name." According to Angelo Clareno, one of these was Gerard (see *Historia*, ed. Ehrle, 268 - 69).

[24] This seems to have been Salimbene's opinion of Gerard. On the differing interpretations of Joachim in this period see Reeves, 37 - 45.

[25] See, e.g., Gilson, 25 - 26.

[26] Joseph Ratzinger, *The Theology of History in St. Bonaventure*, trans. Zachary Hayes, O.F.M. (Chicago, 1971). See also Bernard McGinn, "The Abbot and the Doctors: Scholastic Reactions to the Radical Eschatology of Joachim of Fiore", *Church History* 40 (1971), 30 - 47.

opponent of Joachitism is no longer acceptable.[27]

Given our uncertainty about John of Parma's interpretation of Joachim and Bonaventure's adoption of a Joachite *Geschichtstheologie*, even the contrast between John and Bonaventure over Joachim must be drastically modified, if not discarded. The tangled accounts of John's resignation and subsequent trial cannot be lightly dismissed, but certainly they cannot be used as indisputable evidence of disagreement between John and Bonaventure.

If the traditional contrast between John of Parma and Bonaventure is no longer tenable, recent studies also suggest that Bonaventure and Peter John Olivi, the later leader of the Spirituals in Provence, were in more substantial agreement than historians have hitherto acknowledged. Ratzinger has demonstrated that Bonaventure emphasized the double series of seven *tempora* rather than Joachim's three-*status* scheme thereby maintaining a Christological orientation in contrast to Joachim's assertion of the Holy Spirit.[28] Raoul Manselli has already demonstrated that Olivi focused his attention on this same schema: that Olivi placed relatively slight emphasis on the three-*status* framework; and that Olivi maintained the Christological focus of the Franciscans despite the influence of Joachim.[29] Further study is needed to decide the relationship between Bonaventure's Joachitism and that of Olivi—particularly around the issue of the *ecclesia spiritualis* and the *ecclesia carnalis*—but such study may well discover that Olivi was in part at least continuing the tradition of Bonaventures's *Collationes*.[30]

Olivi himself argued that his concept of poverty was identical with that of Bonaventure. The development of the legal distinction between *dominium* and *usus* as a basis for Franciscan poverty brought about the further question of the *usus pauper*. Could friars use goods freely or were they restricted by the Rule to the use only of those things which were truly necessary? In the controversy between the Conventuals and Spirituals at the end of the thirteenth century, the *usus pauper* was the key issue.[31] Olivi rightly contended that Bonaventure himself had insisted on the *usus pauper*. Against charges that Bonaventure's conduct and his ideal did not agree, Olivi wrote:

> For he was, interiorly, a man of the noblest and most devout desires, and in his teaching he always proclaimed the purest of ideals, as is evident from the above citations of him. Nevertheless he was physically weak and perhaps in this respect, as I myself have rather often heard him admit, he knew something of human weakness; for he was not greater than the Apostle, who said, "In many things we all offend."[32]

Was Bonaventure a Conventual, albeit the finest of them? Or could he be called a Spiritual? Such labels are in fact anachronistic when they are used for John of Parma, Hugh of Digne, or Bonaventure. Traditionally, however, John and Hugh have been designated as forerunners of Olivi and Angelo, and Bonaventure has been placed on the Conventual side. In reality, however, the continuity of views between John, Hugh, and Bonaventure—and perhaps between Bonaventure and Olivi—far outweighs the differences between them. If Hugh or John could be described as a faithful son of Saint Francis, it would seem difficult to deny the same tribute to Bonaventure.

By showing that Bonaventure's views on study and poverty accorded with those of John of Parma, we have not resolved the primary question of this study. Was Bonaventure a faithful disciple of Saint Francis? To answer this question, we must first ask: what was Francis's ideal? The earliest sources clearly indicate that Francis intended to found an order of men who, having utterly renounced the world, would live as wandering preachers, although it soon became necessary to institute permanent residences.[33]

For Francis himself and for the earliest friars this new Order was instituted by God in order to renew the evangelical life of Christ and the apostles in this last age of the world. Franciscan eschatology played a key role in determining the ideal of Francis and his followers from the beginning. This eschatology emphasized the *renovatio* of life *secundum formam evangelii*.[34]

Necessarily the imitation of Christ and the apostles became the guiding principle of the friars minor. Poverty, humility, obedience, and love—as well as chastity—became the primary virtues.[35] For Francis himself, the imitation of Christ centered on the passion. By dying on the cross, Christ had offered redemption to all men. Through the Mass and Communion, Christ continued to offer himself on the altars of churches. Francis's reverence for the passion revealed itself in his insistence that the friars should always honor Catholic priests and churches.[36] The imi-

---

[27] Ratzinger, 46 - 55.

[28] *Ibid.*, 1 - 45, 104 - 18.

[29] Raoul Manselli, *La 'Lectura super Apocalipsim' di Pietro di Giovanni Ol[illegible] Ricerche sull'escatologismo medioevale*, Studi storici, fasc. 19 - 21 (Rome, 19[illegible]

[30] David Burr, "The Apocalyptic Element in Olivi's Critique of Aristot[illegible] *Church History* 40 (1971), 15 - 29, indicates that Olivi's apocalypticism exe[illegible] much the same effect on his attitude toward philosophy as had Bonaventu[illegible] eschatology.

[31] Lambert, 149 - 50.

[32] *Ibid.*, 152 - 54. The text from Olivi's treatise on the *Usus pauper* is edited in F. Ehrle's "Petrus Johannis Olivi, sein Leben und seine Schriften", *ALKG* 3 (1887), 516 - 17.

[33] Kajetan Esser, "Anfänge und ursprüngliche Zielsetzungen des Ordens der Minderbrüder, *Studia et documenta franciscana* 4 (Leiden, 1966), 53 - 208.

[34] On Franciscan eschatology see Ray C. Petry, *Francis of Assisi, Apostle of Poverty* (Durham, N. C., 1941, reprinted New York, 1964) 86 - 102; and my own unpublished study, *Martyrs, Mystics and Missionaries: A Study of the Ideology of the Medieval Franciscan Mission*, ch. 2; Esser, "Anfänge," 216 - 29.

[35] Esser, "Anfänge," 245 - 78.

[36] See, e.g., "Verba admonitionis s. patris nostri Francisci," *Bibliotheca franciscana ascetica medii aevi* 1 (Quaracchi, 1949), n. 1, 26, pp. 3 - 5, 18;

tation of Christ had two dimensions: external virtues and interior spirituality. From the latter came Francis's desire for martyrdom—the longing to conform himself to the death of Christ totally—and the culmination of this desire and imitation when he received the stigmata on Mount Alverna.[37]

Although Francis devoted himself frequently to prayer and contemplation in hermitages, he knew that imitation of Christ demanded that he serve men. In accordance with his eschatology, and his own conversion from a state of sin to a life of penitence, Francis conceived his mission as the duty to call all men, both Christian and non-Christian, to repentance and the kingdom of God. Although the preaching of penitence was a necessary part of this ministry, Francis emphasized the proclamation of penance by works. He himself taught his friars primarily by setting an example for them, and he expected them to set a similar example for those outside the Order.[38] As he conceived of the mission of the friars, there was no inherent conflict between the apostolate and his ideal, since conversion, exterior conformity to the evangelical life, and inward spirituality were the necessary requirements, rather than philosophical and theological expertise.

If there existed a tension within the Franciscan ideal with respect to mission, it was not so much between learning and poverty as between the demands of the contemplative life and the necessity to leave the hermitage in order to preach penitence by word and example. Giles of Assisi, who had once been sent as a missionary to Tunis, devoted himself exclusively to contemplation after the death of Saint Francis.

Historians have tended to concentrate on poverty in treating the Franciscan ideal. It must be recognized that poverty was the characteristic which most clearly distinguished the Franciscans from other orders. Francis regarded poverty as an essential mark of the evangelical life, and he undoubtedly felt that no friar could claim to preach or live in imitation of Christ unless he observed the demands of

"De reverentia corporis domini et de munditia altaris," *Opuscula*, 22 - 23; "Testamentum," *Opuscula*, 78 - 79; "Epistola prima," *Opuscula*, 88 - 89, 94 - 95; "Epistola secunda," *Opuscula*, 99 - 105; "Epistola quinta," *Opuscula*, 113 - 14. According to the *Vita secunda* of Thomas of Celano, Francis's love for the passion began with the vision at San Damiano—"Vita secunda s. Francisci," *Analecta franciscana* 10 (Quaracchi, 1926 - 1941), I, 6, 10, pp. 136 - 37.

[37] Thomas of Celano, "Vita secunda," I, 6, 11 (p. 137); *Idem*, "Vita prima s. Francisci," *Analecta franciscana* 10 (Quaracchi, 1926 - 1941), I, 20, 55 - 57, pp. 42 - 44; II, 1 - 3, 88 - 96, pp. 66 - 74.

[38] This is emphasized repeatedly by the *Writings of Leo, Rufino, and Angelo, Companions of St. Francis*, ed. Rosalind B. Brooke, Oxford Medieval Texts (Oxford, 1970). The *Writings* are a collation of the Perugian *Legenda antiqua* with the fragments in other manuscripts which Mrs. Brooke argues were copied from the original manuscript of the three companions at Assisi. See chh. 2, 3, 32, 33, 38 - 41, 60 - 62, 85 - 87 (pp. 90 - 93, 144 - 47, 154 - 61, 192 - 99, 234 - 41). On penitence and the apostolate see also Esser, "Anfänge," 210 - 16, 229 - 45; and Gratien, 45 - 60.

poverty. Nevertheless, poverty was only a part of Francis's ideal and not that ideal itself. Furthermore Francis understood the external observance of poverty to be an outward reflection of the inward desire to conform to Christ.

Before Bonaventure became minister general in 1257, two changes had occurred. The clerical element within the Order had subordinated the lay friars to its control, and among the clerics the need for learning had gained prominence. Bonaventure himself had been trained in and appreciated the importance of the University of Paris.

Did this necessarily transform the ideal of Francis? Did it compel Bonaventure to amend the aims of the founder? Undoubtedly suitable convents for *studia* and books were necessary for studies. Men trained in theology also felt it desirable to preach doctrinally, rather than confining themselves strictly to preaching penitence. For Bonaventure, therefore, the essential problem was to conform learning to Francis's ideal, if this was possible. The task of the historian is to judge his success.

In 1259, two years after he had become minister general, Bonaventure went to Mount Alverna, seeking that mystical peace which, he believed, Francis had found there. According to his account, he was thinking about the mystical life when he remembered the miracle of the stigmata. Suddenly the six-winged seraph became for him the key to an understanding of mystical union

with God and the way by which one must proceed to attain such peace. As a result of this experience he wrote his *Itinerarium mentis in Deum*, in which he showed how a *viator* could progress from philosophical knowledge—knowing God through his traces in the world—to theology and arrive ultimately at the threshold of peace, the state of the cherubim. Up to this point, the ascent has been primarily intellectual.[39] The *transitus*, however, is the decisive point. The *viator* must transcend speculation and go beyond not only this sensible world but also himself through Christ who is the way and the door. In order to make

[39] St. Bonaventure, *Itinerarium mentis in Deum*, ed. PP. Collegii s. Bonaventurae, *Opera theologica selecta* (Quaracchi, 1964), Prol., pp. 179 - 82; ch. 6, §§4 - 7, pp. 210 - 11.

the crossing, the *viator* must turn his eyes to Christ crucified "through faith, hope, and love, devotion, admiration, exultation, appreciation, praise, and jubilation."[40] It was by this means that Francis himself had attained union with Christ on Mount Alverna and had become an example of perfect contemplation as he had been of perfect action, "so that through him God might invite all truly spiritual men to this sort of *transitus* and transport of soul, more by example than by word."[41] For Bonaventure, God had made Francis the model for all men who sought to attain spiritual perfection.

This *transitus* or "passing over" demands the surrender of all intellectual efforts and concentration on love and grace. Prayer, not study; the Holy Spirit, not learning, are the only means by which the crossing can occur.

The *Itinerarium mentis in Deum* contains Bonaventure's solution to the problem of learning within the Franciscan Order. Study is justified if it leads the friar to the threshold of mystical *transitus*; but at this point, learning becomes a barrier which must be removed before the friar can continue. Francis is the model whom he ought to follow in crossing over into peace. By grace, prayer, and love, focusing his attention solely on the crucified Christ, the friar can hope that God will enable him to take the final step and enter the Jerusalem of mystical union. Like Francis, he may then be permitted to transcend the level of the cherubim and take a place among the seraphim. Ultimately it is the Franciscan way, not study, that leads to the goal of the friars.[42]

Francis, according to Bonaventure, was an example to all spiritual men. The emphasis on example rather than words, work rather than sermons, was the critical characteristic of mission as Francis viewed it. In the *Itinerarium* Bonaventure retains this same emphasis. However much he valued learning, virtue and spirituality, not disputation, were the keys to the Franciscan mission.

In 1260 Bonaventure was commissioned by the Order to write his *Legenda maior*. Since the publication of Paul Sabatier's *Vie de Saint François*, the recovery of Thomas of Celano's *Vita secunda*, and various *Legendae* in the Leonine tradition, the *Legenda maior* has been evaluated unfavorably as an attempt to unify the Order by glossing over or omitting controversial elements in the earlier biographies.[43] This judgment, based principally on arguments *ex silentio*, is unfair. Bonaventure gave us the key to this interpretation of Saint Francis in the *Itinerarium*. In his opinion, the stigmata revealed the true interpretation of Francis's ideal and mission. When in his prologue he identified Francis as the angel of the sixth

[40] *Ibid.*, ch. 7, §§1 - 2, pp. 211 - 12.
[41] *Ibid.*, ch. 7, §3, p. 212.
[42] *Ibid.*, ch. 7, §§4 - 6, pp. 212 - 14.
[43] Lambert, 118 - 19; John R. H. Moorman, *The Sources for the Life of St. Francis of Assisi* (Manchester, 1940; reprinted, Farnborough Hants., 1966), 136 - 51.

seal, his major argument for this interpretation was Francis's vision on Mount Alverna. The stigmata confirmed Francis's divinely conferred role as the renovator of the evangelical life and the true model of the imitator of Christ's passion. The Francis of the *Legenda maior* is another Elijah sent to call men to penitence and to show them by example and word the way to peace —for Bonaventure, primarily mystical peace. Thus the vision of the crucifix at San Damiano became the moment in his conversion when Francis learned his true mission, to be a disciple of the passion. From this flowed his desire for martyrdom, his constant preoccupation with the cross, and the consummation of his life at Alverna.[44]

Bonaventure extended his interpretation of Francis to the Order. In his *Questiones disputatae de evangelica perfectione* he insisted that perfection began with the renunciation of possessions through poverty; that it proceeded by means of chastity to chasten the body; and that it was consummated by the denial of the will and obedience in the interior, mental virtues.[45] Christ on the cross was the exemplar of perfect virtue, and poverty was for Bonaventure imitation of Christ's self-denial.[46] In the age of the doctors God had raised up men capable of refuting the heretics. Now, however, when avarice is the opponent, God has sent the friars to be lovers of poverty and to renew the apostolic and evangelical life.[47]

In this *Apologia pauperum* Bonaventure identified evangelical perfection with that love which seeks to fulfill the counsels as well as the commandments and which submits voluntarily to obedience. Included in this love are the desire to avoid evil, to pursue the good, and to endure adversity. This last virtue must show itself in the desire for martyrdom, since such desire shows perfect love of Christ.[48]

When in his *Collationes in Hexaemeron* Bonaventure placed the Order on the level of the speculatives or cherubim, what did he mean? Ratzinger argues that Bonaventure had anticipated Sabatier by giving a different ideal to the Order than the one assigned to Saint Francis himself. Alternatively, he would explain this passage by contending that Bonaventure is here recording the Order's failure to remain on the level

[44] St. Bonaventure, "Legenda maior S. Francisci," *Analecta franciscana* 10 (Quaracchi, 1926 - 1941), Prol., §§1 - 3, pp. 557 - 59; ch. 1, §§5 - 6, pp. 562 - 63; ch. 2, §1, p. 563; ch. 8, §1, p. 592, ch. 9, pp. 597 - 601; ch. 10, §§1 - 4, pp. 601 - 03; ch. 12, §1, pp. 610 - 11; ch. 13, pp. 615 - 20. On the structure of the *Legenda maior*, see Sophronius Clasen, "Einteilung und Anliegen der Legenda maior s. Francisci Bonaventuras," *Franciscan Studies* 27 (1927), 115 - 62.
[45] St. Bonaventure, *Quaestiones disputatae de perfectione evangelica*, in *Opera Omnia*, ed. Quarrachi, t. 8 (1898), q. 4, a. 2, concl., p. 186.
[46] *Ibid.*, q. 1, pp. 117 - 19; q. 2, a. 1, p. 126.
[47] *Ibid.*, q. 2, a. 2, pp. 147 - 48; see also q. 2, a. 1, p. 127.
[48] St. Bonaventure, *Apologia pauperum*, ch. 3, §2; ch. 4, §3 (*Ibid.*, pp. 244 - 53).

of Saint Francis's ideal.[49] The sixth and seventh chapters of the *Itinerarium*, however, seem to be Bonaventure's commentary—albeit written many years in advance of the *Collationes*—on this distinction between the Order and its founder. In the *Collationes* the proper activity of the Order is *speculatio* and *unctio* with the emphasis on the latter. Francis belongs to the seraphic order of the *sursumactivi*.[50] The Order, therefore, stands on the threshold of the *transitus* according to the grades of ascent of the *Itinerarium*, while Francis on Alverna became the model of those who make the crossing into the mystical Jerusalem. The *Itinerarium*, however, regards those on the sixth level as prepared to take the final step, not as belonging under a different ideal or as having fallen away from the ideal.[51] If the *sursumactivi* of the *Collationes* are the equivalent of Saint Francis after the reception of the stigmata, Bonaventure could scarcely have equated the Order as a whole with this seraphic people of the seventh age, for to have done so would have been to imply that all the friars had attained mystical union as Saint Francis had. This would have patently contradicted the facts. Bonaventure, instead, gives the Order the role of acting as guide to those who wish to attain to peace. He did expect the friars themselves, if they received the grace to do so, to strive towards the *transitus*.

For Saint Bonaventure the key to the ideal of Saint Francis was the stigmata. In the *Itinerarium* and the *Legenda maior* he portrayed Francis as the model for all spiritual men. He understood the role of the Order as guiding men by example and word toward the crucified Christ, the way and the door to peace. Poverty, chastity, obedience, humility—i.e., the exterior and interior virtues—were in his view interrelated parts of the imitation of Christ and his passion. God had sent the friars to renew the evangelical life, and the virtues and spirituality of the Order were necessary if they were to perform the mission for which they had been created. Studies could serve to promote the mission of the Order it they were properly ordered.

Was Saint Bonaventure a faithful disciple of Saint Francis? The real issue must be: did the mystical Francis receive undue emphasis from Bonaventure? Was Alverna, on the contrary, the key to Francis's ideal which Bonaventure believed it was? Bonaventure was not an *alter* Francis. He knew that in giving studies a place within the framework of Franciscan spirituality he was developing that ideal which he believed to be Francis's aim. He did not intend to change that ideal or diminish the degree to which the Order ought to observe it. Perhaps the best judgment is that of Father Guy Bougerol: "... both in his life and in his works Bonaventure reveals himself to us as a true son of Saint Francis."[52]

[49] Ratzinger, 50 - 54. Ratzinger does not compare this with the sixth and seventh chapters of the *Itinerarium*.

[50] *Ibid.*, 52. For Gilson's treatment of this passage, see n. 6, above.

[51] See above, pp. 301 - 02.

[52] Bougerol, 9.

The Virgin Mary in Ecumenical Perspective

Eamon R. Carroll, O. Carm.

CAN CHRISTIANS get together to consider the Virgin Mary? The Mother of the Lord has been so long a sign of division between Roman Catholics and their "separated brethren" of the other Christian Churches that there might seem little hope of reunion here. Yet in mid-June, 1973, a seminar at the Catholic University of America took up "The Virgin Mary in Ecumenical Perspective."

For a full week, June 11 - 15, through thirty hours of instruction in Washington's summer heat, a group of invited speakers and qualified students devoted themselves to the place of the Virgin Mary in the Christian Churches.

The chairman of the seminar is pleased to report on this effort for readers of THE CORD, as a sign of current ecumenical interest in the Mother of Christ.

Monday morning, June 11, was spent on an introduction to the seminar, including reading recommendations and assignments. Typical of available materials is the paperback, *The Virgin Mary in Evangelical Perspective*, by Dutch-born Protestant scholar Heiko A. Oberman, who taught for some years at Harvard Divinity School, and is now in Tübingen, Germany. He first gave his paper at an ecumenical interchange at Notre Dame, Ind., in 1964. In the current printing the publishers have enriched it with a new critical preface from a Catholic standpoint by Thomas F. O'Meara, O.P., of Dubuque, author of the book, *Mary in Protestant and Catholic Theology* (New York: Sheed & Ward, 1966). Oberman's brochure is a Facet Books paperback, published at one dollar by Fortress Press, 2900 Queen Lane, Philadelphia, Pa. 19129.

Father Eamon R. Carroll, O. Carm., is a Professor of Theology at the Catholic University of America and the Washington, D.C. Theological Coalition. He has served as President of the Mariological Society of America and contributed numerous scholarly and popular articles to various encyclopedias and periodicals.

The afternoon of June 11, Father Peter Kearney of the Catholic University School of Theology offered a scripture scholar's view of Mary in the Bible. The Gospels understand Mary as an Old Testament figure; Father Kearny illustrated this in a variety of ways. The words of our Lady's *Magnificat,* "All nations shall call me blessed," echo the prophet Malachi (3:12); for Mary is speaking as Israel. Both Micah and his contemporary Isaiah were prophets who addressed their people as "Daughter of Zion," a background note to Saint Luke's Annunciation narrative. The Council's chapter on Mary in the Constitution on the Church called her "exalted daughter of Zion." In Saint John, also, both in the Gospel and in the Apocalypse, the "woman" of Cana and Calvary, and the "woman clothed with the sun" of Apoc. 12 serve to show forth Israel in transition, the woman people of God of the Old Testament and the emerging new Church. The incident of the "enthusiastic woman" of Luke 11, who shouts out to Jesus, "Blessed is the womb that bore you and the breasts that nursed you," recalls Proverbs 10:1 and 23:25, on the wise son who brings joy to his parents. The Savior's reply turns the compliment from himself to the new people he is forming as he uses a phrase taken from Deuteronomy: rather blessed are they who *hear the word of God and keep it.*

On Tuesday, Wednesday, and Thursday mornings, the visiting speakers presented their papers, and in the afternoons took part in a panel discussion of the points they had raised. A public ecumenical program was held on Thursday night, with two addresses and a question period afterwards. Father Frederick M. Jelly, O.P., prior of the Dominican House of Studies in Washington, and active members of the English Ecumenical Society of the Blessed Virgin Mary, as well as the Mariological Society of America, took a prominent part in the discussion panels and on Thursday night gave the Catholic counterpart address to the Presbyterian one by Dr. Mackenzie.

Dr. Lawrence Folkemer, Lutheran theologian from Gettysburg Seminary, spoke on Tuesday, June 12. For five years, he noted, Roman Catholic and Lutheran theologians have been conducting a dialogue, on the Nicene Creed, the Eucharist, and papal primacy; the next topic they take up may be the Virgin Mary. At the Catholic University seminar Dr. Folkemer spoke especially of Luther's commentary on the *Magnificat,* written 1520/1521. Along with Luther's Christmas sermons, the commentary gives a very positive view of the Virgin Mary. Some of these elements are as follows: God's grace is free and unmerited; faith in Jesus Christ alone; the apostolic witness of the Scriptures; the universal priesthood of believers. Luther had greater concern for Mary as the lowly believer on earth than as queen of heaven.

For Lutheran outlook on current questions, Dr. Folkemer mentioned the Catholic dogma of the Assumption as misleading and non-biblical. In a book like E. Schillebeeckx's *Mary Mother of Redemption* (New York: Sheed & Ward, 1965), there is much a Lutheran might accept, though he would bridle at the idea of Mary as in any sense a "co-redemptrix," who supplements the redemptive work of Christ. A Lutheran is put off by such terms and sees in Catholic consideration of Mary as "mediatrix" danger to the unique mediatorship of Christ.

Mary is type of believers, indeed, but to regard her as "prototype" in the way Catholics do, considering her as "archetype" of the Church, is not acceptable to Lutherans, and again the reason is that Jesus himself is the "pioneer in faith." Although he felt there was nothing in his own tradition that could correctly be called "Marian devotion," Dr. Folkemer thought the theology of his Church was moving towards Marian "points of reference" (he used the Latin word, *loci*), because ecumenical interchanges have led Lutherans to look at our Lady in ways they did not before.

The Wednesday (June 13) special lecturer was Dr. Reginald H. Fuller, British-born expert on the New Testament, author of many books and articles, and presently a professor at the Alexandria, Virginia, Episcopal Seminary. He gave the Anglican view, surveying the place Mary has held in the history of the Anglican Church, from the Prayerbook, through the "39 articles," into the great Caroline divines of the 16th and 17th centuries, the 19th century Tractarians, down to the present day. Dr. Fuller reported on the discussions within Anglicanism at the end of the 19th century about the meaning of the virginal conception of Jesus. Charles Gore was the English Anglican who provided at that time the classical defense of the historical virgin birth, which has come under attack strongly since then once again, most recently in Bishop John Robinson's new book, *The Human Face of God.* For his own part, Dr. Fuller stressed more the Christological value of the infancy narratives of the virginal conception than their literalness. In his judgment they are to be regarded more as kerygmatic affirmations than as reports of historical fact.

On the famous title, Mother of God, in such common Cath-

olic use, Dr. Fuller expressed a preference for "Mother of God Incarnate." Though a feast of the Conception of Mary can still be found in the British Anglican calendar for December 8, little value is attached either to the date or to the doctrine, especially as Roman Catholics understand it. July 2, the Visitation, has become very popular in the Church of England, a "red-letter day" in the calendar, as a Marian feast which is also scriptural. August 15 is kept as "the day of Saint Mary the Virgin," not as the Assumption. It has been introduced into the Anglican calendar to rectify the anomaly of having no special day commemorative of her death when other saints are so remembered, and the date of August 15 antedates the division between East and West.

Anglican attitude towards the saints is doubly expressed: the first form is praising the saints out loud rather than calling on them for assistance, hence apostrophe rather than invocation; the second form is commonly called "comprecation," meaning that "we pray to God that strengthened by the saints' prayer we attain unto him." Roman Catholic practise would admit "comprecation," Father Carroll pointed out in the discussion, although Catholics are accustomed also to "talk directly to the saints." Dr. Fuller said of this "calling upon our Lady" that Anglican practise might be summed up thus: "We don't say we shouldn't do it; and some of us may do it; but we don't know that we can do it."

The Mother of God in the faith and practise of Eastern Orthodoxy was Father John Meyendorff's topic on Thursday, June 14. Professor at St. Vladimir's Orthodox Seminary, Tuckahoe, N.Y., and member of the Faith and Order Commission of the World Council of Churches, Father Meyendorff is well known

as an authority on Orthodoxy and Ecumenism. With the oldest Christian authors, Eastern piety puts great stress on Mary as "new Eve." Common also to Greek patristic tradition is an emphasis on Mary's consent at the Annunciation: without her there would have been no Incarnation. Mary freely accepted new life: the virginal conception affirms the reality of the new. In Christian understanding celibacy and virginity continue to affirm the reality of a new life for mankind. "Ever-Virgin," said of Mary so often in the Byzantine liturgy, is in the same line. The Assumption also, though not accepted by the East in the manner of Roman "dogma", means also newness of life, a new beginning, victory over death, through Mary's special bond with her Son.

Meyendorff quoted the opinion of the veteran Orthodox theologian G. Florovsky that the Immaculate Conception is an attempt to restate the "new Eve" theme in the Western setting of original sin. The Orthodox view original sin in terms of mortality rather than sin, though the human struggle to survive leads to oppressing others, and hence to sin. In the beatitudes Jesus offers protection against precisely this power of death. The term "Mother of God" (Greek Theotókos), defined by the Council of Ephesus, 431 A. D., occurs "almost obsessively" in Byzantine liturgical tradition. Saint John Damascene wrote in the 8th century: "Theotókos is a name which contains the whole mystery of the Incarnation." Father Meyendorff asked for a better understanding of the Holy Spirit and his role, which will not be at the expense of veneration of Mary, for there is a particular association between them. He said that Mary and the Holy Spirit stand for the feminine in human life, where the emotional has a certain primacy.

The final guest lecturer of the seminar was Dr. Ross Mackenzie, born in Scotland, now teaching in Richmond, Virginia. His topic was the Presbyterian position on the Mother of Jesus, and he was on hand all day Thursday, June 14, taking part with Father Meyendorff in the afternoon discussion period, and in the evening lecturing at the open public meeting on "The Mother of God in Reformed Piety." The word *Reformed* refers, here, to Calvinist or, in American terms Presbyterian piety. Dr. Mackenzie began with John Calvin's reasons for rejecting Marian cult: (1) such cult is not founded on the Scriptures, which stress rather the glory of God; (2) Marian cult is religiously dangerous, because it imperils the understanding of Christ as our one Savior (in the late Middle Ages the error spread that Mary's mercy balanced the justice of Christ,

along with the false idea that Mary had our human nature in a way that Christ, who was God, could not have human nature); (3) it was a dogmatic distortion to hold Mary cooperated even in the redemptive work of Christ on the cross.

Along with their criticism the Reformers sought to bring out the biblical portrait of Mary, and the credal "born of the Virgin Mary." They held she remained always a virgin, and regarded her as the highly favored one. But they forbade all invocation of Mary and the saints—that is, all calling on them for assistance. After considering some recent developments, especially the diversity of Calvinist views about the virgin birth, Dr. Mackenzie raised this question: "What does it mean in our day to proclaim Mary blessed and to find her place in the liturgy and prayer of the Church?" He answered that Protestants must examine their consciences to see if their attitudes on Mary are simply reactions to Catholic excesses.

Friday morning, June 15, Father Carroll, as chairman, summarized the week's work and made suggestions for further study beyond the seminar. But this report finds it a good final summary of the agreement achieved in the seminar to return to the closing remarks of Dr. Mackenzie in his June 14 lecture. God calls mankind to the fullness of which Jesus Christ is the revelation and means and goal. Mary was the first to respond to this call, and she remains the sign and stimulus of our praise of God. As Luther said: "To praise the Lord with gladness is not a human work."

Toward the Mother of Jesus Francis was filled with an inexpressible love, because it was she who made the Lord of Majesty our brother. He sang special *Praises* to her, poured out prayers to her, offered her his affections, so many and so great that the tongue of man cannot recount them. But what delights us most, he made her the advocate of the order and placed under her wings the sons he was about to leave that she might cherish them and protect them to the end.

2. Celano 19

St. Francis of Assisi: Omnibus, p 52

Copyright, Franciscan Herald Press, 19

SOME MEDITATIVE REFLECTIONS

The House of Prayer

Megan McKenna

Religious life is a concentration on God, on the community's ability to quest, to transform and bless life. It is to awaken and enlarge man's consciousness and moral sensitivity. Is religious life today inducing an adequate level of consciousness and faith commitment in its members? Or is the spiritual life of religious communities inadequate to sustain fraternity, poverty, singlemindedness, and service? Religious life has a specific process of valuing: the way the community is engaged in choosing, prizing, and acting; and a process of disclosing: the extent to which your choosing, prizing, and acting is visible and meaningful to others.

Activism is not the center of a community's life style and general consciousness. The prayer life is. But does this appear, in actual practice, to be the case? The experience of God is the first work of a religious community, and in the glow of that experience the community is supposed to develop an atmosphere, a moral sensitivity, a communal and personal responsibility to communicate God to other people. All work is to serve that intensity of meaning, or else the community is becoming unfaithful to its reason for being. It is the prayer and worship of the community that must be the source of all its activity and fraternity. Without the cultivation of the Spirit —without discernment and experience of Him as an Agent of transformation, religious living is sterile and non-existent.

This formation of awareness, consciousness, and heightened communication of the Spirit in individuals and in the members of a community as such is a process that continues through a lifetime. It doesn't stop in the novitiate. Prayer life is closely tied to perseverance and fidelity to one's vows, life-style, and brothers. Religious living is a constant confrontation with the Spirit, with no escape allowed. The problem usually isn't with our prayer, but with our humanness and faith (or lack of it).

The House of Prayer provides the individuals of the community with the necessary rhythm and pattern needed for transformation of the community as a group. If a director uses lighting, gestures, dialogues, props, sounds, movement, objects, instruments, language, symbols, etc., to communicate, then the life of prayer and communication with the Spirit should have the same opportunity. Man is initiated into Christ through his whole being and the House of Prayer is a time and place and community that concentrates on the diverse ways of saying the truth of the Spirit in terms

that the community and individuals can accept and relate to on a day-to-day basis.

The period spent in the House of Prayer is given over, then, to a process of recreation that is psychic, emotional, and physical. There are times in the life of each one of us when we need this depth, this close community, shared prayer, and dialogue if we are to make further progress. A man cannot let go of his systems of thinking, emoting, and acting or praying all by himself. Most of us practice some sort of segregation in our lives and relationships, and most of the time these are unconscious. Gaps in our consciousness and honesty are bridged by others in a common search for holiness. There comes a point in growth where individuality collapses and growth is dependent upon communal caring and living. Transformation is an ordeal that needs candor and mercy, and reverence on the part of others. We need teachers, leaders, friends and professional help to prod us and poke us. And most of all we need people whom we are responsible to out of love. The House of Prayer again provides the community, the background and abilities, as well as the setting for this movement into the Spirit.

Metamorphosis is the rhythm of religious living—the seed in the ground, the leaves falling, the tearing away of the cocoon and flight, the coming of nightfall. At any moment what you take for granted can disappear (poverty). God is permanent in his presence (your brothers, commitment, church, world), but it is always fluctuating and never the same as before. Community is daily, specific, and basic in its demands. It takes singlemindedness and singleheartedness (celibacy), and faithful devotion to the Whole (celibacy and obedience). The religious is committed to recreating and building up his brothers, and hence also to the suffering this entails: the estrangement, the loneliness, the lack of sexual expression on a deep, intimate level, the misunderstandings, the pettiness, the deeply rooted differences and hatred—all this must be accepted; otherwise living has stopped being religious.

Acceptance is not by will only, but more often by perception. It is a growth process where you learn to perceive as others perceive and not just as you do. It is strain, and the tension of trying to bring two or more together. And the crisis comes when the elements refuse to yield. Each of us has to be willing to give up what little he already has (poverty) or as someone calls it—to learn the art of non-resistance. The way to community is the way through love and abandonment. It is the "bearing of one another's burdens." The House of Prayer is a place for the intense participation of individual members of a community in one another's lives as well as a time to deepen your own perception of reality and your commitment to religious living. It is the time to go aside and rest awhile, and a chance to learn how to pray continuously and then share your new-found experience and understanding with your brothers and with the people you serve. It is an invitation of the Spirit.

ON STEWARDSHIP

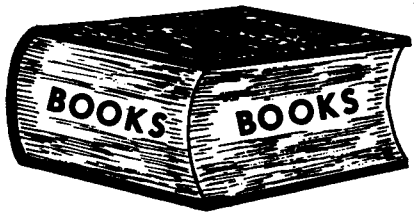
With lovely thievery, she took my shell
From out my pond,
And tendered it to me.

Where shall I snatch an elegance to match
The moment, robe me right for the occasion?
Or how not stand bewildered, sudden shabby,
Before the child's grave judgment on my worth?

Tried by her unfathomable juried
Thought, I hear my sentence handed down,
And owner once, am sudden steward now.
"You may keep it forever," she decrees.

Unburdened now of holdings, I go, glad
To do her bidding, understanding how
The earth no less than Heaven
Is a child's.

Mother Mary Francis, P.C.C.



The Present Revelation: The Search for Religious Foundations. By Gabriel Moran. New York: Herder & Herder, 1972. Pp. 318. Cloth, $8.95.

Reviewed by Father Dominic Monti, O.F.M., S.T.M. (Catholic University of America), a member of the theological faculty of Christ the King Seminary, St. Bonaventure, N.Y., presently on leave to pursue doctoral studies in theology at the University of Chicago.

Billed as the author's "first major work since the highly acclaimed *Theology of Revelation,*" this book comes as a major disappointment. Its uncritical argumentation and arrogant style outweigh any positive merits it might otherwise have.

Moran's fundamental attempt in this book is to reconstruct the meaning of the term "revelation" on a non-Christian and non-religious basis. Involved in this, however, is the view that "the category of 'Christian revelation' is a cul-de-sac" from which the only exit is abandonment of the term (p. 38). Needless to say, this means giving up any claim on Christianity's part to have a special message for the human situation, because the church organization, its doctrinal formulas, and even the biblical text itself would have no special authority as "revealed." Even the person of Jesus has no particular revelatory significance for Moran, although he does concede that perhaps a claim that Jesus' "receptivity for divine communion was the greatest known to man . . . might be defensible logically and phenomenologically" (p. 272).

Moran best summarizes his position in these words: "Faith is directed not towards revelation but towards people and the universe . . . . At no point does one have to jump from 'belief in' to 'belief that.' If revelation is not 'something' there is no need to 'believe that' something is true . . ." (p. 46). It seems to me that the author's analysis rests on a dichotomy. Both "belief in" and "belief that" can be understood from our ordinary life: the former from the fact that I trust someone, the latter from the fact that without proof I acknowledge a thing to be true. In both cases I say "belief" because "reasons" are not sufficient enough for the position I adopt regarding the person or situation. Does not "belief in" often lead, however, to "belief that"? It is precisely my faith in a person that enables me to accept his self-revelations in word and deed; in fact, at times a relationship of trust reaches a point where it may truly *demand* my belief in the "things" that outwardly express the relationship, if the relationship is to continue and grow. My knowledge of myself and reality may depend on it. It would seem that Moran's statement, even on the level of ordinary experience, has a rather weak foundation.

On the theological level, Moran rightly rejects a caricature of revelation understood as a static system of propositions. But has he really come to grips with the more basic concept of revelation as God's *self*-communication and *self*-revelation? It would seem that if the possibility of God's freely revealing himself to man be recognized as a real one, then man cannot determine what such a revelation might be. God is the only one who can reveal himself. It is Christianity's claim that God has in fact expressed *himself* in the world in the mystery of the Incarnation and grace. It would seem, therefore, that Moran's objections cannot logically be against a revelation having occurred, but against the possibility of God revealing. In other words, his views rest on some kind of a priori secular humanism that cannot recognize divine transcendence and freedom. As Rahner points out, "it is not the *Deus absconditus* of Christianity, dwelling in inaccessible light, that is the stumbling block and scandal, but the doctrine that there is a *history* of revelation in which God himself prepared a path . . . and then appeared in flesh and followed that path."

What is most troublesome about the book, however, is the self-righteous tone of the radical-chic thinker who feels he can dismiss his opponents to absurdity. Although Moran asserts he is not doing Christian theology, he is continually consigning anyone so benighted as to be involved in that task to the realm of "irrelevance" and "intolerance" (cf. e.g., pp. 26 - 27, pp. 274 - 75). At one point, he remarks that "indeed the emphasis on a religion being true is likely to emerge as a religious life is in decline" (p. 231). Was the Church of the apostles and martyrs in decline when they proclaimed the Easter faith to a skeptical and sophisticated Greco-Roman culture? As Martin Buber, recognizing the genius of Christianity (and the need of "belief that" for faith) remarked: "All the fervour and ecstasy of feeling, all the devotion of life, grew out of the claim and the confession made both to the soul and to the world: 'I believe that it is so.' "

Moran wants religious communities to continue. I find it difficult to imagine how a sociological group could remain together, let alone be a prophetic element in society, without accepting some common belief about the nature of man and God. "Simply because they have nowhere else to go" hardly seems enough; *auld lang syne* is not a force to set the world on fire. This essay in weary apocalypticism ends by saying that "for the present, perhaps all that human beings can do is try to care for each other and refuse to resign to meaninglessness and death" (p. 318). The Christian at least knows the joy that he is saved, not by the divinity of man, but by the humanity of God, that we can care for each other *because we have known the care of God.*

In the Kingdom of the Lonely God. By Robert Griffin. Paramus, N.J.: Paulist Press, 1973. Pp. 128. Paper, $2.95.

My Brother, My Sister. By Sister Sue Mosteller. Paramus, N.J.: Paulist Press, 1973. Pp. 117. Paper, $3.95.

Reviewed by Father Vianney F. Vormwald, O.F.M., B.Ed., State Teacher's College at Cortland, N.Y.; M.A., Notre Dame University—Chaplain of Siena College.

To Michael Novak, "a story ties a person's actions together in a sequence. It unites past and future. It supplies patterns, themes, motifs by which a person recognizes (or someone else recognizes) the unity of his or her life" (M. Novak, *Ascent of the Mountain, Flight of the Dove: An Invitation to Religious Studies* [New York: Harper & Row, 1970], p. 60). Sister Sue Mosteller, in *My Brother, My Sister*, recognizes the unity of the lives of Jean Vanier of l'Arche and Mother Teresa Boyaxhiu of Calcutta and personally experiences that insight. Father Robert Griffin's spectrum of recognition pauses on less famous persons to present his own unity of life *In the Kingdom of the Lonely God.*

Sister Sue Mosteller is personally acquainted with Jean Vanier, "a Canadian layman, living in France and founder of l'Arche, an international community to create homes with mentally retarded adults" (p. 9) and with Mother Teresa of Calcutta. She relates her meetings with the Albanian nun, but transmits the inspiration that came "through the eyes, the attitude, the whole quality of the presence, by the witness of the lives of those seven hundred Sisters" (p. 9) working with Mother Teresa. The author is a witness, for she recognizes "Mercy . . . that word, that attitude has been clothed with flesh and is alive, and beautiful, and possible" (p. 7).

"My contact with Jean Vanier," the author explains, "has been something else, best explained in the words community and poverty" (p. 10). But as in the case of Mother Teresa, Sister Sue Mosteller finds these qualities "not only in Jean, but in the friends he shares with me."

My Brother, My Sister seems, at first glance, like an old fashioned copy book. Quite the contrary, however, it is the spiritual odyssey of Sister Sue Mosteller attracted by two famous persons and led by "friends, the retarded, the dying in India, prisoners, the hungry, lepers, the destitute brothers and sisters (p. 1) to an understanding of mercy, community, and poverty. That insight brings the author to understand her own uniqueness, and she concludes that if we put Jean Vanier and Mother Teresa "in a 'special' category we have failed to grasp the essential mystery" (p. 117).

Robert Griffin celebrates his less than forty years of life in transit from the campus at Notre Dame to the New York churches of St. Malachy and Holy Cross and their environs with side trips as far as Brussels and as close as Boston and his home town in Maine. The patterns, themes, and motifs of his life, particularly the almost twenty years as a priest, bring him to a recognition that he has lived, is living, *In the Kingdom of the Lonely God.*

The Chaplain at Notre Dame claims, "I lack aggressiveness in making friendships. I suffer from shyness, and from a social reticence learned in a New England childhood" (p. 43). But the huge priest

(he calls himself El Gordo) is aggressive in print and far from shy but rather open and creative in writing of his own unique experiences with students, prostitutes, Jesus freaks, homosexuals, the disturbed addicts, urchins, and suicides. He recognizes their loneliness, for he knows it himself and has come to terms with himself in that kingdom of loneliness. There is ambivalence in Robert Griffin's insight, but never despair. There is pathos, but frequently humor. There are touches of sorrow but more often joy in meditating on his own faith experience.

Father Griffin recognizes himself as a president Christian—presiding in the rector's room at Keenan Hall, on a stool at Muffin Burger next to Jack Dempsey's, on a park bench in the Village's Washington Square Park, at his dog's, "Darby's" birthday party, and at Christmas with a fatherless family in Cambridge, as well as at the altar at Sacred Heart or in the midst of the Urchins' Mass. Everywhere he has "only one basic ambition, to live as the celebrant of eternal commitments made on ordination day amid teardrops and litanies" (p. 18).

"At its best my faith reflects the qualities—doubt, fear, passion, intensity, trust, courage, hope, grief—that are preoccupying the students, children, colleagues, and friends of the Notre Dame community," the authors writes. "For as a Chrstian, I am here not only to witness to faith, but also to find it incarnate in the heartbeats that dance to the rhythm of grace" (p. 100). He finds and responds to this enfleshed faith in the liturgy of urchins. "If we find ourselves getting restive we sing a hymn, preferably with our eyes closed, to shut out the distractions that lure us into mischief. Sometimes, we just turn around slowly in circles, in a kind of dance step, or during the Our Father we join hands and move clockwise around the altar. As a way of converting our excess energies into the worship of God" (p. 58).

He finds that faith too at a family meal. "Love was a guest at the table that night, and from the way I ate, so was gluttony. But more remarkable than my appetite was the conversation . . . a revelation of the way in which people show concern for one another without self-conscious effort" (p. 66).

The rector of Keenan Hall has discreetly unveiled his experience of the faith of those blessed with imperfection. He draws on this experience writing to a lad, who termed himself "gay." "Everywhere I look, within myself or outside myself, I find that the ground is covered by birds with broken wings. . . . But a bird must learn to trust his wings, broken or otherwise. . . . In other words, young sir, know your own beauty and use it. If you feel imperfect in some detail, remember that other men are also imperfect. In this flawed, faulty world, the girl with the perfect body is born with a cleft lip, the boy with the soul of an athlete is handicapped with a cripple's foot, a scholar who loves his mind discovers the madness that runs in his family line, the saint with a passion for God is daily teased by the demons of apostasy. . . . You must first accept yourself as a being of sensitivity and goodness, wisdom and grace" (pp. 87-90).

As we learn really to share prayer and the Eucharist we discover a need to share experience and insight, to recognize the unity of the deepest currents of our lives. In this sharing we learn to be really present to the other, and we witness life. Both Sister Sue Mosteller and Father Robert Griffin present real witness literature, their own experience as recognition.

In the Midst Stands Jesus: A Pastoral Introduction to the New Testament. By Josiah G. Chatham. Staten Island, N.Y.: Alba House, 1973. Pp. vi-220. Cloth, $4.95.

Reviewed by Father Hugh F. Hines, O.F.M., M.A. (Theology, St. Bonaventure University), Assistant Professor of Religious Studies at Siena College.

The sub-title, A *Pastoral Introduction to the New Testament,* is the key to understanding this book, for it is based on the biblical reflections of a diocesan priest, Msgr. Josiah G. Chatham. The author takes us on a brief journey through most of the Gospels and Letters, giving not only the theological high points, but also historical background and modern scientific scholarship into the composition and meaning of the New Testament.

The author is at his best when sharing his personal reflections with his reader. One gets the distinct impression that he is in the company of a real believer. Several of the chapters are deeply moving; Chapter Seven, e.g., on Christian Perfection, talks of Jesus' view of community, prayer, and celibacy. We read and talk so much about these topics today that it is refreshing to see them put in their biblical perspective once again, and even more so to see how one man has lived out these aspects of the gospel life. Msgr. Chatham gathers many of the parables together in Chapters Eight through Thirteen, illustrating the development of what he calls the internal kingdom (the individual) and the development of the community kingdom (the pilgrim Church). When ending an explanation of the parable of the prodigal son, the author has this brief comment: "Everyone is joyful except the elder brother. He is self-righteous, sanctimonious, unforgiving. He emerges as one of the most unattractive figures in the whole Bible. Still, the father is undismayed; he continues to love and encourage the unhappy man. There is hope even for him" (p. 85). In this book, Jesus is truly the bearer of good news.

One becomes quite caught up in the author's personal meditations. The book does, however, attempt too much. The reader only wishes that some of the chapters were longer. As a pastoral introduction it is complete with maps, a bibliography, some modern insights into the scriptures; but most of all, it is a book which captures the great hope of the New Testament. In the middle of the book the prayer of Saint Richard of Chichester is given. It is this prayer which inspired the song "Day by Day" from *Godspell,* and it is this prayer which reflects the purpose of *In the Midst Stands Jesus:* "May I know Thee more clearly/ Love Thee more dearly/ And follow Thee more nearly."

Traces of God in a Secular Culture. Edited by George F. McLean, O.M.I. Staten Island. N.Y.: Alba House, 1973. Pp. xvi-407. Paper, $5.95.

Reviewed by Father Michael D. Meilach, O.F.M., Ph.D (Philosophy, Fordham University), Assistant Professor of Philosophy at Siena College and Editor of this Review.

This is the companion volume to *Religion in Contemporary Thought,* also edited by Father McLean and reviewed in our August issue. It is a delight, however, to proffer a far more enthusiastic, positive verdict in this case than in the other. Again, in fairness, it should be recalled that this volume was intended to cast light on what is being accomplished on the positive side, whereas the earlier one was supposed to reveal the roots of our contemporary *problem* with God and religion.

The essays in this book are grouped under three headings, according as they deal mainly with, or embody an approach primarily characterizable as, process, personalism, and linguistic analysis. All three approaches have their value, of course, and as usual the essays in each group are themselves of varying utility as well as quality.

Unfortunately this is simply not the medium in which to enter into detailed conversations with each of the fifteen authors represented in this book; and yet the book is important enough (as an excellent survey of the major trends in contemporary philosophical theology) to receive prominent notice here in these pages. The reader is, therefore, asked to be indulgent if I simply pronounce what must seem like an overly abrupt and simplistic judgment on the various contributions before proceeding to some general comments about the volume.

On the "process" section of the book, first, it should be pointed out that the two best contributions, those of the late Father Walter Stokes and of Dr. Eulalio Baltazar, are not new at all. The former represents well the fine progress Stokes was making, before his untimely death, toward a genuinely Christian and orthodox interpretation of A. N. Whitehead; and the latter digests in an attractive and quite intelligible way most of what Baltazar said in his second book, *God within Process* (see my review-editorial of the latter, THE CORD 20 [1970], 322-24). Dr. Lewis Ford's discussion of human knowledge of God does seem to be original and shows the author off to good advantage as one of the subtlest thinkers in his field. Charles Hartshorne is less polemic than usual, but hardly more convincing in this latest endeavor to characterize God's di-polar nature (his broad knowledge and astounding erudition simply do not, in my judgment, carry over into a plausible, not to say viable, outlook). Dr. Eugene Fontinell seems to present simply a condensation of his Deweyan prescription for openness in *Toward a Reconstruction of Religion* (again, see my review editorial in THE CORD 20 [1970], 194-95).

On the whole, the "person" section of the book seems to be weaker than the process section. Thomas Langan's "baptism" of Heidegger doesn't come off too well, I think (and cf. A.P. Leonard's appropriate

comment in this regard on p. 245 of this volume). Maurice Nédoncelle's argument to a sort of contuition of God's presence in the world of persons and objects seems extremely fertile and interesting, but his essay is unfortunately not very clearly or well written. Moshe Schwarcz's explanation of Buber's divergence from Marcel is likewise interesting and helpful in one's personal effort to reach a balance between immanence and transcendence, but it too is less than elegantly written. Augustin Leonard's "Classical Philosophy and the Meaning of God" is a no-nonsense indictment of the pseudo-scholarship in which so many atheists engage and, at the same time, it is a forthright and confident (though frustratingly undeveloped) indication of some fruitful prospects for the future of theistic thought. L. B. Geiger's discussion of freedom shows clearly and fascinatingly how an improper understanding of freedom grounds much of modern atheism whereas freedom properly understood is the best argument for religion, and especially for Christianity.

The linguistic-analysis section opens with Kai Nielsen's typically imperceptive, positivistic attack on religious language as unfalsifiable and hence meaningless. Things get much better fast, as Father Norris Clarke shows how linguistic philosophy *ought* to be used in the service of metaphysics and theology, Peter Slater discusses the symbolic nature of religious discourse and its vital context, and Ralph Sleeper defends transcendence in the context of Bultmann's demythologization.

Introducing the entire book, in addition to the editor's own Foreword, is a "programmatic" essay by Langdon Gilkey, indicating the importance of God and religion in a secular culture and, in a manner somewhat reminiscent of Peter Berger's *A Rumor of Angels*, pointing out signs within that secular culture of divine transcendence. Gilkey is always good, but I feel that in this case he concedes far too much to the secular spirit. With so many others, he seems to assume without attempting to justify such an assumption, that no one any longer has any use for the sacred—for interior religion, apparently, for monasticism or any other sort of "drawing apart." What he and Fontinell say in this regard may hold some validity in an esoteric context like that of academe, but it's time scholars began paying some attention to the world beyond the campus walls.

The book as a whole betrays the same less-than-total competence in editing as its companion, mentioned above. Faulty use of parallel constructions abound; there are the usual dangling participles, incorrect prepositions in idiomatic expressions; and misspellings range from the simply annoying to the sense-destroying in importance. Worst of all, although citations are scrupulously acknowledged, no indication is furnished of the source of the papers themselves. This information is of great importance in an effort to judge the stance of a particular author, and it should have been furnished, together with some biographical information about these prominent thinkers. Still, the book is valuable and challenging—an excellent survey of the field.

BOOKS RECEIVED

Boros, Ladislaus, *Hidden God.* Trans. by Erika Young. New York: Seabury Press, 1973. Pp. 126. Cloth, $5.95.

Champlin, Joseph M., *The Mass in a World of Change.* Notre Dame, Ind.: Ave Maria Press, 1973. Pp. 142. Paper, $1.65.

Champlin, Joseph M., *The Sacraments in a World of Change.* Notre Dame, Ind.: Ave Maria Press, 1973. Pp. 141. Paper, $1.65.

Hilgers, Thomas W., and Dennis J. Horan, eds., *Abortion and Social Justice.* New York: Sheed & Ward, 1972. Pp. xxv-328. Cloth, $6.95; paper, $1.95.

Pfeifer, Carl J., S.J., *The Living Faith in a World of Change.* Notre Dame, Ind.: Ave Maria Press, 1973. Pp. 126. Paper, $1.65.

Rahner, Karl, S.J., *Theological Investigations,* vol. X. Trans. by David Bourke. New York: Herder & Herder, 1973. Pp. iv-409. Cloth, $9.75.

Robinson, John A.T., *The Human Face of God.* Philadelphia: Westminster Press, 1973. Pp. xii-269. Cloth, $7.95.

Vawter, Bruce, *This Man Jesus: An Essay toward a New Testament Christology.* Garden City, N.Y.: Doubleday & Co., Inc., 1973. Pp. 216. Cloth, $5.95.

COVER AND ILLUSTRATION CREDITS

The cover illustration for our November issue was drawn by Sister Miriam, O.S.F. The illustrations on pages 326, 346 and 35 were drawn by Sister Mary Regina, P.C.P.A., and the one o page 335 by Mr. John Lennon.

ST. BONAVENTURE LIBRARY
ST. BONAVENTURE, N. Y. 14778

the CORD

November, 1973 Vol. XXIII, No. 11

CONTENTS

PRIDE AND PREJUDICE: THE DIGNITY OF LABOR 322
Guest Editorial by Richard E. Hasselbach, O.F.M.

RHYTHMS 324
Sister Mary Seraphim, P.C.P.A.

BONAVENTURE: PRINCE OF MYSTICS 331
Richard E. Hasselbach, O.F.M.

BLOOD-DONING 343
Hugoline Sabatino, O.F.M.

THE SPIRITUALITY OF SIR THOMAS MORE 344
Eric McDermott, S.J.

BOOK REVIEWS 350

the CORD is a monthly review devoted to Franciscan spirituality and published by the Franciscan Institute of St. Bonaventure University. Editorial Offices: Siena College Friary, Loudonville, N. Y. 12211. Editor: Michael D. Meilach, O.F.M.; Associate Editor: Julian A. Davies, O.F.M. Business and Circulation Office: The Franciscan Institute, St. Bonaventure, N.Y. 14778. Business Manager: Bernard R. Creighton, O.F.M. Second class postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing office. Subcription rates: $3.00 a year; 30 cents a copy.

GUEST EDITORIAL

Pride and Prejudice:
The Dignity of Labor

Last month on this page, Father Michael reminded us that it is at best unwise seriously to think that pursuing God through academics is somehow less Franciscan—or even un-Franciscan. The great scholar-saints of the Order like Anthony, Bonaventure, and John Duns Scotus show us through their lives as friars, which were both holy and scholarly, that this is the case.

I fear, however, that the opposite danger is the more real for Franciscan life right now. Ours is the day of Higher Education. People are flooding colleges and universities, not only to learn for the sake of knowledge and in order to prepare for their careers, but also for the status that a degree brings and for the security of being in school. Because of all the importance attached to staying in school, I think it's important for us to guard against believing that one *must* be toting around a degree or two to be either personally fulfilled as a friar and/or of use to the Order. Frankly, this position is unmitigated hogwash, and if we followed it out to its logical (absurd) conclusion, it would cause us to look down on the achievements of the men who have dedicated their lives as religious to doing the hundreds of practical jobs that must be done if our Order is to be at all operative on a concrete level.

There is already something of a social stigma attached to manual labor, as few young men seem interested in learning the trades of the truly gifted craftsmen still to be found in the Order. Maybe we are getting too sophisticated to appreciate the nobility of their vocation, and their importance to our way of life. For years, brothers who were skilled tailors, carpenters, electricians, cooks, gardeners—you name it—have kept our brotherhood running smoothly and have thus enabled the other friars to engage in their apostolates.

At the same time, through their example of dedication and service to both God and the Fraternity, these brothers have given their fellow friars the inspiration and incentive constantly to rededicate their own lives to the Lord's work. If these men are lost to our Brotherhood—if no one comes to take their place because of the unrealistic premium placed on academic achievement, it would be an immeasurable loss to the Franciscan Order.

What some of us have failed to realize is a truth the Church has taught from the beginning, a truth that should be part of us: viz., that manual labor is a sacred thing that ennobles both the workman and the goods he transforms. It has been sanctified by Christ himself, who chose to spend most of his life as a carpenter—not, it might be pointed out, as a social worker—who chose as his first Vicar, not a philosopher but a fisherman.

There are two things that must be done. First, we must respect the men who labor for us with their hands, and appreciate the great contribution they make to the Order. And secondly, those charged with the training of candidates for the Order should encourage young men whose talents lie in manual labor to develop these skills and take pride in them. Such labor qualifies every bit as much as academics as an area wherein one can find true fulfillment as a friar and as a human being. Given the explicit word and stirring example of our Seraphic Founder, and the lives of such saintly friars as Paschal Baylon, the point surely needs no arguing. What it does need is a more than cerebral acceptance, and some practical implementation.

Unless the current trend is reversed sharply, and fast, the dedicated laborer will constitute a vanishing breed of Franciscan; and the resulting damage to the Fraternity will be both deep and prolonged.

Richard E. Hasselbach, ofm

Brother Richard E. Hasselbach, O.F.M., is a novice member of Holy Name Province. His study of Bonaventurean mysticism appears elsewhere in this issue, and his translation of the Seraphic Doctor's Sermon on Christ the Universal Teacher was published in our July issue.

Rhythms

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

WITH THE RUSH and blush of enchantment over renewal behind us, we hear new notes being played upon the instrument of the ecclesial community. One particular melody is rising to become a dominant motif of the more thoughtful seventies: Rhythms! There is a time and a moment for everything, but it requires a listening spirit to discern it. We remember the ageless wisdom of Ecclesiastes with renewed appreciation as we view the few permanent and valid experiments still living among the myriad now-dead plants hastily encouraged in the wake of Vatican II. We rediscover that there is seed time and harvest time—a time to plant and wait in hope for roots to sink deep, leaves to unfurl, and full-bodied fruit to appear. Only then comes harvest time.

In a Church which, while active, is "no less devoted to contemplation," a recognition arises that the time for words demands a corresponding time for silence. And especially, as we pass through alternating stages of optimism and discouragement, the People of God are made aware that the time for sharing in "the power of the resurrection" presupposes that there be also a time for "the fellowship of his sufferings."

Pursuing these observations on a personal level awakens us to a contemplative dimension in our own lives which spills over into a harmony sorely needed in our fragmented society. A rhythmical response to events around and within us fosters peace and integration. Christian hope is the basis for our ability to live in such gentle and delicate response to the changing demands of each moment. It is an attitude of mind which never admits of defeat or despair because it sees all events in a larger-than-present-life perspective. Yet it is capable of a deep and reverent appreciation for all the details of here-and-now because it correctly assesses these values in the light of future possibilities and purposes.

Before one is very old, one discovers that life has dark moments alongside its glorious ones. Christmas, alight with stars and tinsel, comes only once a year. Fridays come around at the end of every school week, but Mondays always turn up too. There are seasons of emptiness followed by times of fruitful activity. One can learn to live through the dark days in the conviction that tomorrow may bring the dawn. But a deeper lesson must be learned from this alternation of dark and light, of sadness and joy. It is the lesson of the seed in the earth.

Sister Mary Seraphim, P.C.P.A., a cloistered nun at Sancta Clara Monastery in Canton, Ohio, and a frequent contributor to our pages, has published such exquisitely meditative articles as this, as well as religious poetry, in several leading Catholic periodicals.

Seed Time

The times of apparent barrenness are not to be regarded as merely vacuous times which we must endure before things start to happen again. Rather, in these moments of stillness we should see the wisdom of the farmer who allows his fields to "rest" every few years and to silently replenish the vitality of their soil through the mysterious interplay of rain and sun; frost and drought. Even the phenomenon of thunder and lightning contributes to the fertility of the dark earth lying hidden beneath a tangle of weeds. Below the surface of the resting land, earthworms silently aerate the soil, loosen it, and prepare mysterious pathways for enriching nutrients to reach hitherto unproductive depths. Only after a period of such uselessness is the land ready to receive the gift of the seed.

Is it difficult to see the analogy to this process and the alternating changes in our own lives? Perhaps we have grown to fear or resent periods of idleness or enforced uselessness. These can actually be periods of profound richness when the anxious spirit must stop its frenetic activity and cultivate only its own field. Often the spirituality upon which we had built our active life reveals a perilous lack of depth when we are thrown back upon our own resources through sickness, unexpected change, or failure. Much that we took for granted suddenly washes away before the onslaught of the flood rolling across our exposed acreage. How difficult it is at such moments to find even one who will understand what we are enduring! The land stretches barren and flat around our lonely spirit, and from the hard sky above echoes the soul-searing question: "To what purpose?"

In the midst of such desolation we find only a naked will to go on in spite of the searing pain aroused by the doubts that life has any purpose or future value for us . . . or for those to whom we had dedicated our energies in loving service. These deep, profoundly lonesome moments are actually the finest in our lives if we can come to recognize that the law of life is one of rhyth-

mical change where each stage prepares for something greater yet to come. The Lord has seen that we stand in need of purification, of preparation, if we are to bring forth that harvest which he desires of us. Into the dark silence he drops a white seed, itself so small and insignificant that we do not see or feel its implantation. It is necessary that we do not, for if we were aware of what is being done, we would want to jump into the process with our own earthbound ideas and hustle the germination process through artificial means.

Fortunately for the seed, we do not see it. We are aware only of the silence, the pain of being pierced by tender, hair-fine rootlets gently but relentlessly reaching down for the life-giving water far below the surface of our consciousness. All that is asked of us during these times is that we wait in patience for the time when the harvest will begin. We *cannot* hurry the process however much we would like to do so. We do not even know exactly what sort of plant (or tree) the seed is meant to produce; so we are unable to judge when it has reached its moment of grace.

Harvest time

We are reminded of the lives of men like Pope John. His *Journal* reveals a sensitive soul, aware of what God was working in him and often writhing under years of apparently routine assignments and unappreciated service. His hour did not come until he had passed his eightieth year. Only then could one see how carefully God had prepared this man for a unique mission and impact upon our century. Although Pope John stood upon the stage of world awareness for only a brief moment, the power and persuasiveness of his personality wrought changes as extensive as they were unforeseen.

Long years of silence had shaped this man to speak. A lifetime of listening to human hearts had prepared him to articulate their deepest longings

with such limpidity that all the world listened and sighed at finding itself understood at last. Although many of Pope John's words are memorable and the actions he initiated unforgettable, it was the immeasurable depth and breadth of his soul which guaranteed that what he said and did were of a magnitude beyond that of most men. After ten years in Bulgaria, Angelo Roncalli noted in his diary:

> Do not be concerned about your future, but think that perhaps you are drawing near the gateway of eternal life. At the same time be ever more content to live like this, hidden from the world, perhaps forgotten by your Superiors; and do not grieve at being little appreciated, but try to find an even greater joy in "being esteemed of little worth. . . ." So I must go on living from day to day. I will offer more lovingly to Jesus the life I lead here and the restrictions I have to set on my outward activity. . . . [And he goes on to ask himself:] What has Msgr. Roncalli been doing during these monotonous years at the Apostolic Delegation? Trying to make himself holy and with simplicity, kindness and joy opening a source of blessings and graces for all Bulgaria, whether he lives to see it or not.[1]

So long a period of silence was not without its fruit.

A contemplative silence, a creative silence is necessary in every life. Without it words, actions, even human hearts become cheap. We do not hear, indeed, *cannot* hear. As a result there are no resonances in our own soul to the yearnings or discoveries of others. The words we speak do not grow from depths where they have been carefully nursed into life and meaning, but rather roll off the surface of our soul like water over a washboard. The noises we make are not only useless but actually serve to distract others from the quest of the meaningful and true. Our culture is super-saturated with useless words. It is rare to find among this prolixity words which really *live*. Most words have only the brief moment of their utterance and then drop silently to the ground, empty of anything which could prolong life or encourage growth.

We go on searching for words of life, living words which spring from spirits which are in touch with the wellsprings of genuine truth—spirits which, like Thomas Merton's, have entered the vaulted chambers of the human soul in reverent silence. There they have taken up a position of rapt listening, no longer drowning out other voices by the noise of their own footsteps but

[1]Pope John XXIII, *Journal of a Soul*, trans. Dorothy White (New York: McGraw-Hill, 1965), pp. 222 - 23.

having removed their shoes before a Mystery and surrendered to its devastation. Merton admits in his intimate journal, *The Sign of Jonas*, that he endured long periods of desolating inability to speak or write and that any attempt to do so when "the silence" was upon him ended only in frustration. These terrible periods were, as he later saw, necessary both to revitalize his creative energies and to humble his soul before the only Word which needs to be spoken.

Fruitful Words

Today, more than ever, we need respect for the rhythms of silence in our own lives and in the lives of others. We need contemplatives—not just persons who can speak about contemplation. Perhaps there are already many such silent souls who are quietly and mercifully saving the world from suffocation on words and bringing it back humbly to the primal experience of Moses before the burning bush. This man removed his shoes, the vehicles of his ability to advance in the world, and gazed in silent awe at a contradictory mystery—combustion without consumption—and learned the Name of a Person who had no name. Now again, we need thoughtful recognition of a God who transcends and shatters our patterns of action and a perceptive understanding of his voice amid the clamor of a myriad other voices. Can we hope that the seventies will give us more silence—the silent nurturing of the Word of God until It speaks Itself through human lips?

Fellowship of Suffering

Akin to the rhythms of seed time and harvest time; silence and speaking, is the experience of sharing in the "power of the resurrection" alongside the "fellowship of his suffering." Here the image of alternating rhythms falters, for we discover that to share in the sufferings of Christ is concomitant and coextensive with the experience of the power of the resurrection. Saint John the Evangelist wrought his deeply theological gospel account around this profound truth: namely, that in the very act of being lifted up on the Cross, Jesus was glorified. The entire paschal mystery of death, resurrection, and ascension took place at the moment when Jesus bowed his head in utter human defeat and breathed forth his spirit into the hands of his Father:

> The shameful death *is* the elevation of Jesus. Two things meet in the cross. It is the point in history where the Son of Man, who came from above, stooped most; here he descended to the lowest parts of the earth—to the isolation and degradation of crucifixion. But it is also the point in history at which the Son of Man is raised up from the earth to return to the Father. For John, the crucifixion *is* the glorification of Christ; the lifting up on the cross is his going to the Father, his ascension. The redemptive act of ascent through descent is achieved in the cross.[2]

From the Beloved Disciple, then, we learn that we do not need to wait until we have passed *through* suffering in order to experience the power of the resurrection; but more truly, we should find the strength of the living Christ in our lives at that precise moment when we reach the extreme depths of human pain and failure. Resurrection did not come *after* death for Jesus, strictly speaking, but precisely *in* death. Accordingly, we should not set our spiritual sights upon a *future* glory and fulfillment when we are called upon to participate in the fellowship of his sufferings, but we should rather sharpen our sight to perceive in the acceptance of the dark mystery of the present moment the flowering of the triumph of the risen and glorified Lord.

The Power of the Resurrection

If such an awareness becomes operative in our lives, we will never say that the greatest thing we can wish a person who is sick or in sorrow is that he will soon be "over it." What we will earnestly pray for is that this person find in his personal anguish the fellowship of Christ, who has taken upon himself and sanctified all pain and sorrow. Perhaps the person whom we wish to comfort is not in a position to benefit from a direct exhortation about the growing glory in his seemingly shattered life; but our own silent recognition that it *is* so will provide our words with a strength and tranquillity which will mysteriously but powerfully reassure him.

In a world which is racked by frantic questions about the why, wherefore, and rightness of evil, pain and suffering, we Christians must be a tranquil sign of divine purposefulness in all events. In order to be such signs, we must first have experienced fellowship in Christ's sufferings in our own lives. Otherwise we could not know by *experience* the power of his resurrection. Unless we, too, have gone into death, not once but many times, the incredible truth that Saint John discovered in the cross will never have meaning for us. And if the cross has no meaning for us, our Christianity is empty of all positive content and is valueless for the world as well as for ourselves.

[2] W. D. Davies, *Invitation to the New Testament* (Garden City, N.Y.: Doubleday, 1966), p. 491.

Yes, we say, there can be no Easter Sunday unless there is first a Good Friday, a Holy Thursday which brimmed over with total love and total anguish. But do we really understand that Easter happened precisely at that moment when all the evil of Good Friday reached its height? We cannot wait for suffering, humiliation, and evil to depart from our lives before experiencing the power of the resurrection. No, the seed which is buried in the dark earth remains there while it endures the long silences of a growth it cannot see or understand. The resurrection flowers from the seed even as it goes on dying.

We can neither hasten nor hinder the rhythms in our lives. Nor can we ever fully understand them. But if we recognize that life will always be composed of these rhythmical changes as long as we remain this side of the Parousia, we will be able to respond with tranquility and harmony of mind and will to the inexpressible mystery of life—which is ultimately the Mystery of God himself.

Francis spent the few days that remained before his death in praise, teaching his companions whom he loved so much to praise Christ with him. He himself, in as far as he was able, broke forth in this psalm: *I cried to the Lord with my voice: with my voice I made supplication to the Lord.* He also invited all creatures to praise God, and by means of the words he had composed earlier, he exhorted them to love God. He exhorted death itself, terrible and hateful to all, to give praise, and going joyfully to meet it, he invited it to make its lodging with him. "Welcome," he said, "my sister death."

2 Celano 217
Ed. Placid Hermann, O.F.M.
St. Francis: Omnibus
copyright, Franciscan Herald Press

Bonaventure: Prince of Mystics

RICHARD E. HASSELBACH, O.F.M.

> The most beautiful and most profound emotion we can experience is the sensation of the mystical.... He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling, is at the center of true religiousness.[1]

If this is so, then Saint Bonaventure is truly—as Pope Leo XIII called him—easily the "prince" in the area of mystical philosophy.[2] If we were to attempt a reduction of mysticism so as to discover its essence, we would find mystics who scorned the material as something base—a stumbling block in the way of union with the One. Plotinus was one of these. But we also have mystics such as Francis of Assisi, who saw these same things of earth as rungs in a ladder ascending to God. There are some who rejected a dogmatism which they found to be degenerate and corrupt; or, having failed to satisfy their soul's yearnings through speculation and thought, they have turned away from these things.

Yet there have been many other mystics, Bonaventure among them, who found it necessary to travel the mystical way via speculative thought and with the aid of dogma. What is the common denominator of mysticism, if not that it is "the most beautiful and profound emotion" a man can know, in which he somehow touches upon the unutterable, which fills him with awe? It is, in short, the fullest possible union a soul can have with God on earth. It is a highly personal thing, and it may have many different manifestations in the lives of individual people. But this is the *essence* and heart of mysticism—

[1]Albert Einstein, cited by L. Barnett, *The Universe and Dr. Einstein* (New York: Grosset and Dunlap, Bantam Books, 1968), p. 108.

[2]*Audientia Summi Pontificis Leonis XIII, die 11 Nov. 1890, in Acta Ordinis Minorum, ad an. 1890* (Rome, 1890), p. 177.

Brother Richard E. Hasselbach, O.F.M., was graduated from Siena College this past May, and is now a novice member of Holy Name Province at St. Francis Friary, Brookline, Massachusetts.

and mysticism is the heart of Christianity, indeed, of all religion.

In this sense Bonaventure can rightly be called the Prince of Mystical Theologians. The very way in which he approaches all the great truths attests to this. All of his thought is directed toward not just a knowledge, but a love of God. For him the world, the Church, philosophy, and theology were all tending toward one end: the arousing in man of the love of God, and the desire to attain as perfect a union with Him as possible. As Gilson says,

> If the mystical feeling is to be considered as an integral part of human nature, the content of the philosophy of mysticism may very well evolve; but never will any doctrine do more complete justice to the experiences which are the eternal source of mysticism, nor be more comprehensive or more systematically organized than St. Bonaventure's; and if, as is still more evident, mysticism forms an integral part of the Christian life, no doctrinal synthesis will ever be found in which the aspirations of Christian mysticism receive a more abundant satisfaction.[3]

None of us is born a mystic. On the contrary, we are born fallen children of Adam, and it takes an awful lot of work to reattain union with God. Man was created in the image and likeness of God. He was made as the center and focus of all creation: a being of matter and spirit who could appreciate the Presence of the Creator both in the sensible universe and in the divine Ideas. Through sin, though, man lost his likeness to God; he was left with "a disfigured and dull image far removed from him."[4] A man cannot, of himself, regain this lost likeness to the Almighty. Only the grace of God freely given to us who can never deserve it, can do this.

This is where the mystical journey begins for Bonaventure: with man's recognition that only the freely given grace of God can sanctify this fallen nature, and this only if we desire and cooperate with the divine aid. This grace is the starting point of all spiritual life; and mystical union is nothing more than the end of the spiritual life begun when sanctifying grace first enters the soul. In the last pages of the *Itinerarium Mentis in Deum* Bonaventure reminds us—in speaking of the joys of mystical union—that it is not so much through our own natural effort,

[3]Etienne Gilson, *The Philosophy of St. Bonaventure*, tr. Dom Illtyd Trethowan and Frank Sheed (Paterson: St. Anthony Guild Press, 1965), p. 441.

[4]Philotheus Böhner, O.F.M., *The Works of St. Bonaventure*, vol. II (St. Bonaventure, N.Y.: The Franciscan Institute, 1956), p. 19.

but through the love of God, that these things are possible:

> If you wish to know how these things may come about, ask grace, not learning; desire, not the understanding; the groaning of prayer, not diligence in reading; the Bridegroom, not the teacher; God, not man.[5]

Sanctifying grace also supplies a sort of unity between all levels of the spiritual life. There is no qualitative difference between the mystic and the rest of Christians. The mystic is simply the man who lives the Christ-life, given to him through Baptism, out to its fullest extent. And conversely, each man in the state of grace "has within his soul, if he will but follow whither it will lead, the radical principle which, when combined with individual effort, can produce a St. John of the Cross, or a St. Teresa."[6]

Though all men are mystics through grace, the achievement of mystical union is no easy task. The soul must journey out of sin and into God. This is its itinerary:

> He therefore who wishes to ascend to God must first avoid sin, which deforms nature. He must bring the natural powers of the soul under the influence of grace, which reforms them, and this he does through prayer, under the influence of justice which purifies, and this in daily acts; under the way of knowledge which enlightens, and this, in meditation; and finally under the power of wisdom which perfects, and this in contemplation. For just as no one arrives at wisdom except through grace, justice, and knowledge, so it is that no one arrives at contemplation except through penetrating meditation, holy living, and devout prayer. And since grace is the foundation of righteousness of the will, and of penetrating enlightenment of reason, we must first of all pray; next we must live holily; then we must gaze at the spectacles of Truth, and by gazing at them, rise step by step until we reach the mountain height where the God of gods is seen on Sion.[7]

This whole spiritual climb is, for Bonaventure, encompassed in the threefold way of purgation, illumination, and union; and in all three it is grace which unifies, gives life and movement. As Bonaventure notes in the *Breviloquium:*

> Grace is a gift that cleanses, enlightens and perfects the soul; that vivifies, reforms, and strengthens it; that lifts it up, makes it like God, and unites it with him.[8]

[5]St. Bonaventure, *Itinerarium Mentis in Deum*, ed. Böhner, *ibid.*, p. 101.

[6]Dunstan Dobbins, O.F.M.Cap., *Franciscan Mysticism* (New York: J. F. Wagner, 1927), p. 47.

[7]St. Bonaventure, *Itinerarium, loc. cit.*, p. 43.

[8]*Idem, Breviloquium*, ed. José de Vinck, *The Works of St. Bonaventure*, vol. II (Peterson: St. Anthony Guild Press, 1963), p. 181.

God's freely given grace is the *sine qua non* of mysticism—indeed, of any stage of the spiritual life. Without it man could not even begin to desire union with God. Once it has been given, a man must cooperate with it—desire it—if he wishes to attain the joy of mystic union with God.

Working closely in connection with grace—indeed, intrinsically bound to it, are the Gifts of the Holy Spirit and the Theological Virtues. The Gifts are habits divinely implanted which make the soul receptive to grace and aid it in its quest for union with God. They aid in the overcoming of stumbling blocks that the soul encounters on its journey. They help us overcome our bad habits; they augment our nature so that we may more readily and more easily comply with the urgings of the Spirit.

Faith, Hope, and Love also play their part in the mystic climb. No knowledge that the soul has of God—not even the mystic's knowledge—is anything other than faith. Granted, the mystic's faith may be more exalted or more efficacious than the faith of the ordinary believer—and this, because he has experienced and has been somehow illuminated as regards many of the mysteries in which he believes—but the difference is in a real sense only one of degree; even in the mystical state of union with God, the same obedience of the intellect to things unseen is demanded, as is demanded of the pilgrim who has just embarked on his journey into God. Here, as Saint Paul reminds us, we *all* see through a glass, darkly. Only in the next life will we know even as we are known.

In the prologue to his *Breviloquium* Bonaventure says this concerning faith: "While we are exiled from the Lord, faith is, as regards every supernatural illumination, the foundation that supports us, the lamp that guides us, and the door that leads us in."[9] Indeed, at the heights of mysticism, when the soul experiences God as the unspeakable Other—in Otto's striking terms, the *Mysterium tremendum et fascinans*—perhaps more faith than ever is demanded to believe in what we can never hope to understand. Hope, in its turn, gives the soul encouragement in its pursuit; and it is in Love that the soul finds the whole reason for its burning desire to attain its longed-for end—it is ultimately through Love that the soul is united to God in this life.

Sanctifying grace, the Gifts of the Holy Spirit, and the Theological Virtues are the ways in which the love of God operates to draw us back to himself. Without them mystical union—indeed,

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

any union with God—is unthinkable. But it is not all that is necessary. Ours is not to be the passive receivers of God's beneficence. Cliché though it may be, it remains unshakeably and importantly true that God helps those who help themselves. We cannot expect to sit back passively while God unites himself to us and bestows upon us the joys of mystical union. The union of the soul and God is certainly wrought through grace, but it is the rule of that union that there must be mutual consent, just as there must be mutual consent between two people who are to be united in marriage. This consent does *not*, moreover, simply mean the agreement passively to receive; it means an agreement to work in cooperation with grace, to expend the effort needed to follow it out in our daily actions, no matter where it leads us. In short, each of us indicates, by entering into this love-relationship with God, a desire for its consummation and a resolve to work for that end—to cooperate actively with the love and help which God unfailingly extends to us.

What the mystical way comes down to, then, is the development of our life with God. Just as the human growth of a person is a

slow process of gradual development, so too is growth in the ways of the mystic a slow, developing process through which we come to a new life, which evolves through a purgative, an illuminative, and finally a contemplative stage.[10] The purgative way, as the name vividly indicates, is the stage wherein the soul gradually improves its perspective with regard to things spiritual. In the illuminative way, the soul tries to imitate Christ, the Light of the world, through the practice of virtue. Finally, when this Christlikeness has been attained to some degree,

[10]A word of caution is in order here. Although Bonaventure divides the mystical climb into three stages, the spirit of each stage permeates the others. What shifts is merely the emphasis. In the purgative stage, e.g., the soul is concentrating on purging itself of sin, and yet there are elements of illumination and even mystical union present even here at the beginning.

God effects a union between the soul and himself. This is the unitive way.

One thing is clearly seen when we look at Bonaventure's treatment of the purgative way: viz., it is not easy to be a mystic. It takes a great deal of natural effort. It is a great temptation to seek after the ecstasy and joy of mystical experience before having striven after it through rigorous self-discipline. But this is a delusion which must be firmly repudiated if progress is to be made. "Bonaventure can endorse the declaration of St. Bernard . . . that it is a reversing of the proper order to ask for the reward before having earned it: to grasp the midday meal before performing the labor."[11] The first step to mystical union is that of purgation. This is necessary because sin is a reality in the world and in each of our individual lives. So it must be purged from our lives if we are to be united to the most pure God; and in this first stage of the spiritual life the soul concentrates on this purgation of sin and its effects from its life. To put it in another way, the spiritual neophyte is thus readjusting his life and his priorities in accordance with the new vision he has of God, and the end God has in mind for him. To free the soul from its sinful habits, God asks it to enter within itself—to see the effects sin has wrought upon it, to discover how its mind has been dulled and its will weakened. But this is only one side of the picture; we must also see juxtaposed to the lowliness of our actual condition the heights to which God is calling us. The metanoia called for here is not an easy thing for a man to accomplish. It calls for a great deal of self-discipline, a veritable death to the old self. We must not only avoid sin and its occasions, but we must struggle to use fully the grace God gives us. We must turn our attention fully to his ways through prayer, petitioning the Lord's help in the difficult task of reforming our lives, and in meditation upon the lowliness to which we have fallen. For Bonaventure this restoration of our minds and hearts is primarily an internal activity, and yet he realized that no internal change can go on without some external expression. More concretely: this metanoia cannot be separated from bodily asceticism—penance, fasting, or Franciscan poverty, chastity, and obedience. But these outward expressions never become an end in themselves. They are but means to the attainment of an internal turning toward God. Their purpose is to discipline the body and to bring it fully into the control of the spirit, which in its turn has fixed its gaze on the things

[11]Dobbins, p. 60.

which are above. Basically, then, corporal mortification serves to free a man from slavery to the cravings of his body so he may be more able to develop in the spiritual life.

Where does the *via purgativa* end? It ends in the true peace that can come only from being free from the slavery of sin. It is only in the context of this peace that we can proceed upon the illuminative way:

> Let anyone who wishes to be cleansed turn to the sting of conscience in the manner explained above . . . . From this, in turn, proceeds an inner joy that makes our spirit ready to rise aloft. And so this first way originates in the sting of conscience and terminates in the disposition of spiritual joy; it is pursued in pain, but consummated in love.[12]

It is only at this point that the individual can begin really to appreciate the revelation of Jesus Christ.

The second stage—the illuminative way—is characterized by an imitation of Christ. Jesus, as Bonaventure preaches in his fourth sermon, is the one teacher of all men. It is through moulding the actions of our lives to his that we become Christlike—that we are illuminated by the light which is the light of men, which shone in the darkness without being overcome by it. To succeed in this endeavor, we have to concentrate on the Gospels, and therein we will find what we must do if we would become Christlike. By "imitation" we must of course understand, not merely a conformity to certain external actions (the Pharisees were, after all, rather good at this!), but rather conformity to the spirit of Christ. And to the extent that this conformity is really attained, it cannot but become manifest in our external actions.

Then, through a finely paradoxical reciprocal causality, there results from the external manifestations a further interior development—a deeper understanding of the inner meaning of the Lord's own Reality. "Christ, in his Incarnation, is the mystic 'Door' leading to union with the Godhead."[13] Bonaventure can say along with Paul, "For other foundation no man can lay, but that which is laid; which is Christ Jesus" (1 Cor. 3:11). In Jesus' humanity we find the potentialities for our own humanity.

The primary focus which Bonaventure found in the life of our Savior was the cross. To be his followers, we must in turn pick up our cross daily and follow him. This means that essential to this level of the mystical climb is love

[12]St. Bonaventure, *The Triple Way*, ed. José de Vinck, *The Works of St. Bonaventure*, vol. I (Paterson; St. Anthony Guild Press, 1962), p. 68.

[13]Dobbins, pp. 73-74.

of Christ crucified, which expresses itself in self-renunciation and sacrifice. In this context the paradox that he who loses his life will save it, takes on new meaning. This is clearly seen in the *Itinerarium*, which both begins and ends the mystic journey with Christ crucified. "It is to groans of prayer through Christ crucified, in whose blood we are cleansed from the filth of vices, that I first of all invite the reader."[14] And again, "With Christ crucified let us pass out of this world to the Father."[15]

And so at this level the voluntary undertaking of internal and external mortification is required, not indeed for its own sake—never for that—but in order to share in the suffering and mortification of Jesus. As true friends invariably emulate one another; as lovers begin at some point to take on one another's characteristics, so "the true worshipper of God, the true disciple of Christ, wanting to conform to the Savior of all who was crucified for his sake, should try in the first place, with earnest intent, always to carry about, in soul and body, the cross of Jesus Christ."[16]

But we have to be reminded, again and again, that the imitation of Christ's external suffering is useless unless undertaken in the spirit of Christ. Following him on the road to Calvary seems to be an indispensable condition for mystical union with God. As one writer puts it, "It is possible to be mystical philosopher in an armchair, to be a mystic only on a cross."[17]

After this preparation, the soul is finally given to enjoy mystical union with God. We have already glimpsed the paradox involved here: that the union is essentially God's free gift, and yet a gift after which the individual must unflaggingly strive. It is of course impossible for anyone to give a detailed description of the experience of union with the Divinity. This can only be *experienced*. Still, without pretending to go into the details of the experience, Bonaventure does explain insofar as he finds himself able to do so, *how* the soul is united to God. Mystical union is a great gift from the Lord, but it is not an extraordinary gift, as would be the gift of miracles. There is no special vocation to mysticism. There is no spiritual élite, chosen by God for this grace. It is open to all as the fulfillment of the Christ-life begun in Baptism. The growth of the spirit is evolutionary, rather than "revolutionary"—meaning

[14]St. Bonaventure, *Itinerarium* . . ., p. 33.

[15]*Ibid.*, p. 101.

[16]St. Bonaventure, *The Tree of Life*, ed. José de Vinck, *The Works of St. Bonaventure*, vol. I (Paterson: St. Anthony Guild Press, 1962), p. 97.

[17]E. Watkins, *Philosophy of Mysticism* (London, 1920), p. 14.

that there is a steady and continuous process from the very beginning of the soul's pilgrimage through to the end, and no violent wrenchings or sudden metamorphoses. This seems to me to be the key to Bonaventure's mystical theology: viz., that the fullness of our life in God is open to all men equally who are willing to pursue it, precisely because that fullness which we call mystical union is nothing other than the Christ-life fully blooming in the individual disciple. The reason why there are so few mystics is that few men are willing to expend the heroic effort to attain these heights.

Desire has been mentioned, a few pages back, as a fundamental, indispensable element of the mystical climb. It is worth pointing out now, however, that the desire in question cannot be restricted to the initial stages of that climb. Though it is obviously necessary that the soul which is to achieve mystic union with God desire that union, it may be somewhat less obvious that the desire has to extend through the whole mystical way—all the way through the illuminative and unitive stages as well as the purgative. It was with keen insight into the meaning of the platonic *eros*, therefore, that Bonaventure made desire the foundational theme of his entire *Itinerarium*. As he himself put it in his Conferences on the Six Days: "A yearning and a strong desire are the door to wisdom."[18]

What happens, then, in the act of contemplation? What certainly does not take place is a direct vision of God himself. While not ruling this type of thing out completely in extraordinary cases (such as those of Moses and Paul), Bonaventure holds that as a rule and in our present state, it is only indirectly that the soul experiences God. "Now we are seeing a dim reflection in a mirror" (1 Cor. 13:12); we live in the flesh, exiled from the Lord, and know him only through the eyes of faith.

For Bonaventure the mystical union the soul feels with God takes place through our natural powers of intellection and volition, to which God adds communion. Through grace the intellect is illumined with a knowledge of God and of the things of God which is higher and more profound than could possibly be attained through meditation. At the same time, this knowledge becomes affective, since the will is inflamed with love for these realities. And since this knowledge of God is more true and more beautiful than that which our

[18]St. Bonaventure, *Collations on the Six Days*, ed. José de Vinck, *The Works of St. Bonaventure*, vol. V (Paterson: St. Anthony Guild Press, 1970), p. 24.

minds can ordinarily attain, the act of love made by our will is correspondingly more intense—so much so that it might even be said to possess, in a sense, that which it loves.

Still it is not in the mystical illumination of the intellect that the act of mystical union is consummated, but rather in the inflaming of the will with the love of God. God gives us this more exalted knowledge of himself with a view, precisely, to arousing the soul's love; so unless there is that act of love on our part, the illumination, no matter how grand or profound, would be, stripped of its intrinsic finality, vain.

It is at this culminating point that we can see the close affinity between Bonaventure's mystical theology and the whole tradition of apophatic theology. This tradition, which stems in large part from the influence of the third-century mystic Plotinus, insists that what we say God is *not*, is actually more literally true than the statements we make to indicate positively what he *is*. But here, in the mystical climb explained by Bonaventure, the soul is projected beyond the possibilities of its own intellectual acts. It realizes clearly that God is so much more than could ever be fully "known." Our mind cannot possibly pursue God to the point of "seeing" him; the fullness of the mystical experience is, quite simply, beyond the power of intellection; it passes beyond the highest ideas one's mind can form. Hence "the soul, in that act, enters into night."[19] The divine illumination of the intellect draws the soul beyond intellection to the point where it can no longer have knowledge of God in any literally intellectual sense, since at a certain point our mind can comprehend no further "not only because our knowledge has certain irremovable limits, but because in it we come upon something wholly other."[20]

Even though the intellect falters, or perhaps precisely because it falters, the mystical goal is nonetheless gloriously attained because the individual is united through his will, in love unutterable, to the One beyond all knowing. Pursuing the Good, the will can touch it and find joy in the contact: a joy beyond determination by the mind, it is unutterable, unspeakable, obscure. "One can see and know an object fully grasped by the soul; one can love an object perfectly and immediately if the soul can so much as touch it."[21]

[19]Gilson, p. 416.

[20]Rudolf Otto, *The Idea of the Holy*, tr. John Harvey (New York: Oxford University Press, 1958), p. 28.

[21]*Ibid.*

Bonaventure makes this very point when he says:

> In this union the mind is joined to God, wherefore in a certain sense it sleeps, while in another it keeps vigil: 'I was sleeping, but my heart kept vigil.' Only the affective power keeps vigil and imposes silence on all the other powers; then man becomes foreign to his senses; he is in ecstasy and hears secret words that man may not repeat, because they are only in his heart. Hence, because nothing can be expressed unless it is conceived, or conceived unless it is understood, and here the intellect does not speak: it follows that a man can hardly speak or explain anything.[22]

This passage seems to me to exemplify Bonaventure's extremely well balanced understanding of the Negative Way of the apophatic tradition. In Plotinus as well as in the pseudo-Dionysius (another major source for the neoplatonic Christian tradition), the initial approach to God is negative, whereas in Bonaventure one emerges onto the plateau of the negative way only after the mind's arduous quest for an understanding of God. In steering the course he has taken, Bonaventure seems to have avoided the opposed dangers faced by every soul sincerely seeking union with God. He has avoided the Scylla of exaggerated rationalism, to which I fear orthodoxy has often fallen prey as there appeared no way to do justice to the non-rational aspect of God in the course of forming the rational system and framing it in precise dogmas and concepts. But Bonaventure has avoided as well the Charybdis, equally odious, of agnostic refusal to admit that we can know or express ***anything*** positive about God. This too is, of course, an excess, one which lends to the idea of God a one-sided and negative despair. Bonaventure's path is midway between these two, as we have seen: A man can know God, but in the highest degrees of union he realizes that all such knowledge is of little account—is, by comparison with what is ***not*** known, negligible. All we can do, ultimately, is stand back speechless and love the Lord. The Seraphic Doctor himself sums all this up beautifully in the second of his Conferences on the Six Days:

> This ascent [i. e., to mystical union with God] comes about by affirmation and by negation. By affirmation, by going from the summit to the depth; by negation, by going from the depth to the summit: and the latter mode is the best; for instance, He is not this, He is not that. In doing so I do not deprive God of what is his or within him, but I attribute it in a higher and better manner than I am able to understand.[23]

[22]St. Bonaventure, *Collations. . .*, pp. 36-37.

[23]*Ibid.*, p. 37.

God is beyond every predication we can make of him—in the ultimate analysis, for Bonaventure as for every mystic and every genuine theologian or philosopher, "a God comprehended is no God."[24]

In our secular society, many look askance on the value of mysticism. Isn't it too removed from the real world? Doesn't the mystic just sit home all day enjoying his mystical experience while the rest of us are out working to make the world a better place? While this opinion may have some currency today, history has been much kinder to mystics. Francis of Assisi, Bonaventure's spiritual father, while he was a great mystic and stigmatic, was at the same time instrumental in renewing the religious life—indeed, the Christendom—of his time. Socially, he ushered in the Renaissance through his preaching of the value and beauty of this earthly life in the climb to God, and the importance of the individual man. Culturally, who could begin to list adequately what the Poverello has meant in the development of Western poetry, painting, sculpture—beginning with Giotto, the father of Renaissance painting in Italy.

Saint Teresa, even though she was a cloistered nun, was a leader in the reform of Spanish religious life. Bonaventure governed a vast and diverse religious order and held it together even as he struggled against error in the intellectual arena of his day; and he brought about a temporary reunion of the separated Eastern Churches at the Council of Lyons, which he, as a Cardinal, was instrumental in organizing. And with all this he stands with Thomas Aquinas as one of the greatest thinkers produced by the scholastic period. Mystics can be doers—the greatest of them were.

What Bonaventure saw was the need for all men—and especially men who professed to be religious—to strive after holiness. When he became Minister General of his order he realized that if it were to have any force in the world it must take its strength from the life of God. If must, in short, be holy. Once this true union with God is established, hypocrisy, falseness, petty disagreements will of necessity dissipate. The problems which beset his order sprang from a forgetting of the spirituality of its Founder. We see from looking at the history of the Franciscan Order, that when true inward spirituality—the mystical approach of Francis—has been neglected or forgotten altogether, the friars have degenerated to the lowest levels; and on the other hand, when that approach has been fostered the order has produced great and holy men, worthy sons of their Father Francis. The world has benefited and will continue to benefit from the presence of such men.

> For the secret of the wonderful influence of the Poverello lies in this, that he teaches men how to interpret Christ. In a personal interpretation of Christ, or in the adoption of so genuine an interpretation as that of Francis, the possibilities in the purely religious or in the social sphere are endless.[25]

Many people today deplore the existence of a "vocation drought." Maybe we do need more priests, more religious. But of far greater importance is our need for more *holy* priests, more *holy* religious of humble heart—more heroic people who are willing to follow the path to God charted by Saint Bonaventure, who see that, indeed, if we seek first the kingdom of God and its justice, then all else *will* be given us besides.

[24]Tersteegen, quoted by Otto, *op. cit.*, p. 25.

[25]Dobbins, p. 195.

Blood-Doning

studied fixtures of the ceiling lights
eminent
on the quiescent retina
of one who reclines
as though plugged to a socket— —
arterial circuits
(via bloodmobile)
find their shortest routes;
and somewhere in the darknesses
a bulbous sack
gives light

Hugoline Sabatino, O.F.M.

A REVIEW ARTICLE

The Spirituality of Sir Thomas More and of William Tyndale

Eric McDermott, S.J.

The Yale edition of the Complete Works of Sir Thomas More began many years ago, and various superbly edited volumes have already appeared: notably More's *Utopia* and his *History of King Richard the Third.* The latest volume, no less valuable and authoritative, to be completed is so large that it has been issued in three separate books covering more than eighteen hundred printed pages.[1] Despite his multifarious duties as Chancellor of England and as head of a large family, Thomas More had been busy in curbing heresy in England both by legal action and by writing replies to their propaganda. In June 1529 he published his *Dialogue Concerning Heresies.* Two years later William Tyndale responded with *An Answer unto Sir Thomas More's Dialogue,* with the subtitle: "Wherein he [Tyndale] declareth what the church is, and giveth a reason of certain words in the translation of the New Testament. After that he answereth particularly unto every chapter which seemeth to have any appearance of truth through all his four books." Within nine months More was ready with his *Confutation of Tyndale's Answer* in three parts. Five more parts appeared in 1533. It is with this *Confutation* that this essay is concerned. At the outset one must congratulate the four editors and the publishers on putting out a definitive edition of so large a work of More's scholarship.

[1]St. Thomas More, *The Confutation of Tyndale's Answer.* Critical edition by Louis A. Schuster, Richard C. Marius, James P. Lusardi, and Richard J. Schoeck (vol. 8 of *The Yale Edition of the Complete Works of St. Thomas More*). New Haven: Yale University Press, 1973. Part I: Text, Bks. I-IV, pp. i-xiv & 1-574; part II: Text, Bks. V-IX & Appendices, pp. 575-1134; part III: Introduction, Commentary, Glossary, Index, pp. i-vii & 1135-1831. Cloth, $60.00 the three-volume set. The quotations in this essay, unless it is otherwise stated, are taken from Part I, pp. 3-41, and Part III, pp. 1137-1268.

Father Eric McDermott was born in England and is a member of the English Province of the Society of Jesus. Educated at the Universities of London and Oxford, he specialized in medieval and Tudor history. He has spent his life as a teacher: first, at Wimbledon College, London; and, secondly, at Georgetown University, Washington, D.C. He has written a large number of articles for various encyclopedias.

William Tyndale, More's adversary, was an English priest who had enjoyed fellowship at Cambridge and London with many who were to become well known as reformers, among them Latimer, Cranmer, Bilney, Barnes, and Coverdale. After he left England in 1524, never to return, he was reported to have been "a man of right good living, studious and well learned in scripture, and in divers places in England was very well liked, and did great good with preaching." He had had many arguments with English clergy, "which thing," he was later to write, "only moved me to translate the New Testament. Because I had perceived by experience, how that it was impossible to stablish the lay people in any truth, except the scripture were plainly laid before their eyes in their mother tongue, that they might see the process, order and meaning of the text . . . and even in the Bishop of London's house I intended to have done it."

The translation of scripture into English had unhappily been linked with the heresy of the Lollards in late fourteenth-century England, and the manner in which it was done was found to be dangerously tendentious. As a result no early sixteenth-century bishop saw any necessity for a complete translation. Many London merchants thought otherwise, however, and gave financial support to Tyndale to get the job done abroad. By 1526 his New Testament was being sold in England.

Tyndale had, however, become completely obsessed with the idea of a sweeping reform of the Church in accordance with evangelical principles. The principal obstacles to this most Christian enterprise seemed to him to be the pope and the bishops. Accordingly he promoted the royal supremacy of the Church in England as an instrument for overthrowing ecclesiastical power and establishing the kingdom of Christ according to the teaching of the Gospel. With this goal in mind, he wrote *The Obedience of a Christian Man,* in which he declared that "the king is in the room of God, and his law is God's law." The book strongly influenced Henry VIII in seizing power over the English Church. Nevertheless, as a modern student has written: "There are passages in the *Obedience* which bring to mind the shrieks of a tortured animal, and pages of prose that to this day turn livid with hatred, bitterness and the fury of righteous indignation." Henry's actions were, however, to prove disappointing to Tyndale,

falling as they did far short of the austere reformation that he had hoped for.

The *Confutation of Tyndale's Answer* amounts to about half a million words, but More never intended it to be other than a reference book. "More's method of confutation consists in quoting Tyndale's text in gobbets, seldom more than one paragraph at a time and often merely a single sentence, then overwhelming it with a varied barrage of polemical artillery: painstaking logic, copious invention of arguments, biblical exegesis, invective, heckling, ribaldry, testimony of saints and martyrs. . . ." Such is part of a description of the book by one of the editors. Moreover, it is to be noted that the first half of the *Confutation* was written while More was still Chancellor of England with all the duties that office entailed. Since its form was dictated by the desire to refute each of Tyndale's arguments, it lacked the momentum that the development of a single theme would have given it. This More himself was aware of, and he stated that his readers "would peradventure wax weary to read over a long book, and therefore have I taken the more pains upon every chapter to the intent that they shall not need to read over any chapter but one, and that it shall not force [that is, matter] greatly which one throughout all the book."

Sir Thomas wrote not for scholars and divines, but for ordinary folk who might "fall suddenly drunk in the new wine of the newfangled novelties" of the heretics, and neglect "the old wholesome wine with which good folk have lived now this fifteen hundred years." It was only in such a circumstance that he recommended any man to read what he had written. Apart from that, "I would advise any man neither to read these heretics' books nor mine, but occupy their minds better, and, standing firmly by the Catholic faith of this fifteen hundred years, never once muse upon these new fangled heresies."

In these words can be found

the spirituality of Saint Thomas More. It is customary to cull from his voluminous writings phrases and thoughts that cover the topics commonly regarded as belonging to the spiritual life: views on faith, hope, and charity in all its forms, for example, and on morality. But what, in fact, represents a man's spirituality? The spiritual life of the Christian is his response to the good news brought by Jesus Christ. It is what he does as a necessary consequence, and acceptance, of the implications of that Good News. Saint Paul put it quite simply and clearly when he said that the love of Jesus Christ drove him on; and what it drove him on to do was to spread the knowledge of the death and resurrection of Jesus Christ to the peoples of the Mediterranean world. This he did by preaching and writing; this was his response to the Christian revelation; this was his spirituality. Of course there are hints in Saint Paul of other things that extended his response: for example, his practice of prayer both by himself and with others, especially in the Eucharist.

Each Christian in his turn needs to ask himself what is his response to the Good News. What is it in his life that marks him as a Christian? Recently the question was put another way: could you easily be convicted in a court of law of being a Christian, or would the prosecutor be hard put to it to produce sufficient evidence?

Thomas More saw that his own Christian response was to be shown in his personal and domestic life, but, more unusually, in his great writing campaign to further the kingdom of Jesus Christ. This he did in two ways: by putting together a number of outstanding devotional works, as, for example, his *Dialogue of Comfort against Tribulation*, his *Treatise on the Holy Eucharist*, and his *History of the Passion;* and by his works of controversy, of which his *Confutation of Tyndale's Answer* is the most thoroughgoing example.

His devotional works were to him, undoubtedly, of more importance insofar as they catered to the healthy Christian, whereas his polemical apologetics were in the nature of medicine after disease had struck. "If it might be provided that every man should be so well tempered that no man should by distemperance fall into disease," he observed,

> then were it better that the physician bestowed all his time about that part of physic that teacheth to preserve our health, than to write any word of that part that restoreth it. But since it can never be brought to pass that poison will be forgotten, nor that every man shall use himself so circumspectly, but that either of oversight or adventure some shall have need of cure, therefore it is necessary that treacle for the one,

and other medicines for the other be provided and had. And therefore I wish that [the heretics'] books were all gone and mine therewith; so since I see well that that thing will not be, better it is I reckon that there be treacle ready, than the poison to tarry and no treacle for it.

He did not disguise the fact that his writing was a great burden to him, "because the matter is long, and my leisure rare and short," but defense of the kingdom of Christ outweighed all other considerations. "I think that no man doubteth but that this work both hath been and will be some pain and labour to me, and, of truth, so I find it. But, as help me God, I find all my labour in the writing not half so grievous and painful to me, as the tedious reading of their blasphemous heresies, that would God after all my labour done, so that the remembrance of their pestilent errors were erased out of Englishmen's hearts, and their abominable books burned up, mine own were gone with them, and the name of these matters utterly put in oblivion."

More could easily have excused himself from entering into controversy on theology and Church history; and some indeed questioned his competence as against the numerous theologians and divines who were to be found in the English Church at that time. While this point could be discussed very fruitfully in a wide context, it will be better here to offer More's own points of view. In the first place his own Bishop had asked him to write replies to the heretical books, and such a request served for More as an expression of God's will. The words of Cuthbert Tunstal, Bishop of London, are worth recalling: "Because you, dearest brother, can rival Demosthenes in our vernacular as well as in Latin, and are a frequent and brilliant advocate of the Catholic position whenever it is publicly challenged, you will never find a better way of spending any leisure hours you can snatch away from your official duties than in publishing in English for the common man some books that would help him see through the cunning malice of heretics, and so keep him better alerted and better fortified against these traitorous subverters of the Church."

On the other hand with regard to the question of the adequacy of his scholarship for such work, More declared that "some have asked what have I to do to meddle with the matter, saying that being a layman I should leave it to the clergy to write in, and not having professed the study of holy Scripture, I should leave the matter wholly unto divines." In his reply Sir Thomas said if the subjects of controversy were difficult ones, or if Tyndale and his friends had dealt very cunningly with them,

he would gladly have given place to respondents more learned than he. The subjects, however, were "so plain, evident and clear," and so evidently "by the whole Church of Christ so clearly put out of question," that as one "being in my right mind and a true Christian man," he could only regard himself as adequate for the job, "since I have gone somewhat to school myself and bestowed as many years in study and under as cunning masters as some of them have." Indeed Tyndale and the best of the heretical writers had not adventured more deeply into their topics "but that a right mean learned man, or almost an unlearned woman having natural wit and being sure and fast in the true Catholic faith, were well able to answer them."

Despite his labors, however, More more than urged that the good people of England would read neither his book nor Tyndale's, "but rather the people unlearned to occupy themselves beside their other business in prayer, good meditation and reading of such English books as most may nourish and increase devotion." Among such books he recommended "Bonaventure of the life of Christ, Gerson of the following of Christ, and the devout contemplative book of Scala perfectionis." (These books were Nicholas Love's *The Mirrour of the Blessed Lyf of Jesu Christ*, translated from the pseudo-Bonaventure's *Meditationes Vitae Christi;* Kempis's *Imitation of Christ*, wrongly ascribed to Gerson; and Walter Hilton's *Scale of Perfection*. The three or four years More spent in the London Charterhouse with the Carthusians probably helped him to become familiar with these writings, especially since the Carthusians were noted expounders of the fourteenth-century spiritual teaching popularized both in England and in Flanders.)

While these lines have been concerned with the spiritual response of More, one must not neglect or undervalue that of William Tyndale. Whatever one may think of the truth or falsity of his teaching, there can be little doubt that he possessed a burning zeal for the cause of Jesus Christ. His enthusiasm and extraordinary efforts to make the New Testament available to every English man and woman can only merit the highest praise, which can in no way be diminished by his tendentious, albeit sincere, choice of words. It needed no Luther nor Tyndale to condemn the unhappy features of the contemporary Church. Sir Thomas More himself had long promoted the need for Church reform in both head and members. He and Tyndale were indeed two great Englishmen who gave unsparingly of their strength and wits to promote the kingdom of Jesus Christ; and both alike were to give their lives in

defense of their convictions.

Surely the love of Jesus Christ illumines the greeting with which Tyndale opened his famous *Answer:* "The grace of our Lord, the light of his Spirit, to see and to judge true repentance toward God's law, a fast faith in the merciful promises that are in our Saviour Christ, fervent love toward thy neighbour after the example of Christ and his saints, be with thee, O reader, and with all that, love the truth, and long for the redemption of God's elect. Amen."

Book Reviews

Praise Him: A Prayerbook for Today's Christian. Edited by William G. Storey. Notre Dame, Ind.: Ave Maria Press, 1973. Pp. 223. Paper, $2.45.

Reviewed by Father Hilary Scott, O.F.M., for eight years pastor to Latin Catholics in Beirut, Lebanon, and a recent guest of Holy Name Friary, the House of Prayer for Holy Name Province. Father Hilary is currently serving at Our Lady's Chapel, New Bedford, Mass.

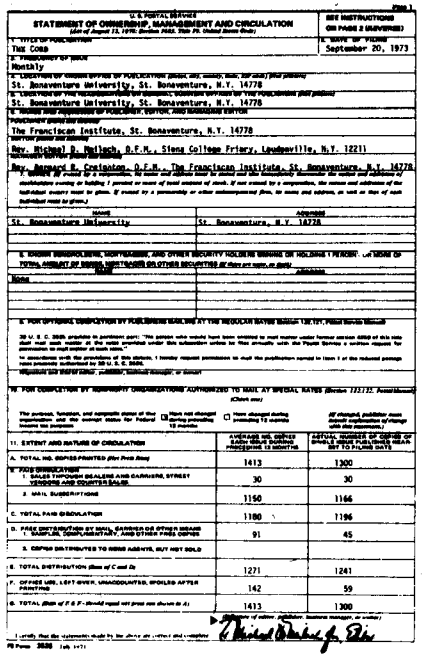
Confronted with all that has been written these latter days about the theory and value of prayer, I find it indeed refreshing to come across not a "how to" manual, but an actual prayer book, a "here it is; go to it" book.

Thus it is that *Praise Him: A Prayerbook for Today's Christian* impresses me as just the right thing, at the right time. Not a sentimental or sugary thing is this prayerbook—it is based on the Church's official Liturgy of the Hours and therefore brings any Christian using it right into the continuation of Christ's "priestly work through the agency of His Church, which is ceaselessly engaged in praising the Lord and interceding for the salvation of the whole world" (Vatican II, Constitution on the Liturgy, §83).

The semi-official *Prayer of Christians*, published a couple of years ago and presenting itself as ideal perhaps for the clergy and religious, can seem a bit formidable for layfolk. It is indeed a bit unwieldy and clumsy insofar as one needs the Bible or a book of Readings as a companion volume. This new *Praise Him*, however, keeps the essential features of the Church's official prayer, and at the same time allows "today's Christian" to carry on easily that necessary dialogue with God which enables him to confront and live with reality.

The Psalms, those age-old and answer-proven prayers of the Old Testament, make up the bulk of this book. Divided into a four-week cycle, it provides a Morning Prayer and an Evening Prayer for each day, substantially a Psalm, a short biblical reading, a response, and a collect-prayer. The significant thing is that this is a prayer book made up according to the mind of the Church. The Word of God itself is used, and is in many ways made intelligible to all because it does not become a tedious or repetitious affair. There are even little surprises here and there in the book, consisting of little gems of prayers such as the Divine Praises, Hymn to the Holy Spirit, Saint Francis' Hymn to Brother Sun, etc., all of which serve to enhance the spirit of fervent prayer.

All in all, this is a prayer book which I would not hesitate to recommend to anyone, and which I myself intend to give as a gift on appropriate occasions.



U.S. POSTAL SERVICE
STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION
(Act of August 12, 1970: Section 4369, Title 39, United States Code)

SEE INSTRUCTIONS ON PAGE 2 (REVERSE)

1. TITLE OF PUBLICATION: THE CORD
2. DATE OF FILING: September 20, 1973
3. FREQUENCY OF ISSUE: Monthly
4. LOCATION OF KNOWN OFFICE OF PUBLICATION (Street, city, county, state, ZIP code) (Not printers): St. Bonaventure University, St. Bonaventure, N.Y. 14778
5. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS (Not printers): St. Bonaventure University, St. Bonaventure, N.Y. 14778
6. NAMES AND ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR
PUBLISHER (Name and address): The Franciscan Institute, St. Bonaventure, N.Y. 14778
EDITOR (Name and address): Rev. Michael D. Pullach, O.F.M., Siena College Friary, Loudonville, N.Y. 12211
MANAGING EDITOR (Name and address): Rev. Bernard R. Costanzo, O.F.M., The Franciscan Institute, St. Bonaventure, N.Y. 14778
7. OWNER (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given.)

NAME	ADDRESS
St. Bonaventure University	St. Bonaventure, N.Y. 14778

8. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If there are none, so state)

NAME	ADDRESS
None	

9. FOR OPTIONAL COMPLETION BY PUBLISHERS MAILING AT THE REGULAR RATES (Section 132.121, Postal Service Manual)
39 U.S.C. 3626 provides in pertinent part: "No person who would have been entitled to mail matter under former section 4359 of this title shall mail such matter at the rates provided under this subsection unless he files annually with the Postal Service a written request for permission to mail matter at such rates."
In accordance with the provisions of this statute, I hereby request permission to mail the publication named in Item 1 at the reduced postage rates presently authorized by 39 U.S.C. 3626.
SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER
10. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES (Section 132.122, Postal Service Manual) (Check one)
The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes: ☐ Have not changed during preceding 12 months ☐ Have changed during preceding 12 months ☐ (If changed, publisher must submit explanation of change with this statement.)

11. EXTENT AND NATURE OF CIRCULATION	AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	ACTUAL NUMBER OF COPIES OF SINGLE ISSUE PUBLISHED NEAREST TO FILING DATE
A. TOTAL NO. COPIES PRINTED (Net Press Run)	1413	1300
B. PAID CIRCULATION 1. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES	30	30
2. MAIL SUBSCRIPTIONS	1150	1166
C. TOTAL PAID CIRCULATION	1180	1196
D. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS SAMPLES, COMPLIMENTARY, AND OTHER FREE COPIES	91	45
E. COPIES DISTRIBUTED TO NEWS AGENTS, BUT NOT SOLD		
F. TOTAL DISTRIBUTION (Sum of C and D)	1271	1241
G. OFFICE USE, LEFT OVER, UNACCOUNTED, SPOILED AFTER PRINTING	142	59
H. TOTAL (Sum of E & F—should equal net press run shown in A)	1413	1300

I certify that the statements made by me above are correct and complete. (Signature of editor, publisher, business manager, or owner)
Thomas Dunbar, Jr. Pub.
PS Form 3526 (July 1971)

CORRECTION

On p. 260 of our September, 1973, issue, the portion of the quotation in the right-hand column following line 7 should read: "what sound the other is carrying; and the whole person, from the top of his head to the soles of his feet and from his heart to his intellect, who 'hears' the *meaning* of what the sound is saying."

Everywhere People Waiting: The Life of Helen de Chappotin. By Sister Agnes Willmann, F.M.M. North Quincy, Mass.: The Christopher Publishing House, 1973. Pp. 376. Cloth, $5.95.

Reviewed by Sister Mary Seraphim, P.C.P.A., whose article, "Rhythms," appears elsewhere in this issue.

The heart of Helen de Chappotin could never say "No more to give" whenever she was told that people were waiting—waiting for help, understanding, compassion. The almost spontaneous foundation and phenomenal growth of the Institute of the Franciscan Missionaries of Mary forms an encouraging page in the life of the Church, and the some ten thousand missionary sisters who carry on her work and spirit today

are a bright beacon of hope to our world.

Sister Agnes Willmann writes of the formative influences in the early years of this fifth child of a middle-class French family of Brittany. Lively and with qualities of leadership apparent even in her playful moments, Helen de Chappotin grew up in a staunch Catholic atmosphere dominated by strong loyalty to the Holy Father and the Papacy.

Early deaths among family members introduced Helen to sorrow and opened her generous heart to the sufferings of others. On the eve of her twenty-fifth birthday, Helen set out to join the Order of Mary Reparatrix in Paris. While still a novice, she was sent to India, where her missionary zeal found ample opportunity for expression. She became Provincial of the Indian Houses and inherited many vexing problems regarding the work among native and European groups. Serious misunderstandings of her methods by superiors in France led to her dismissal, along with a small group of the Sisters, from the Institute of Mary Reparatrix.

Mother Mary Passion, as she was known in religion, sought advice from the Bishop where she was located and was advised to go to Rome and ask that her group be recognized as a new congregation. This she did and obtained permission to found a novitiate in France. Vocations flocked to her challenging apostolate, and soon the establishment of the Franciscan Missionaries of Mary was assured. At one point, opponents tried to have her deposed as head of her congregation —a treatment she accepted humbly. Some months after her "resignation," friends interceded for her, bringing out the real facts of the case, and she was fully reinstated. Upon receiving this news, she only asked that the Sisters pray for those who had caused her such sufferings. The brotherly interest, encouragement and support of the Franciscan Friars led Mother Mary Passion to bring her missionary group into the family of Saint Francis.

The Franciscan Missionaries were requested to staff missions throughout the World—China, Ceylon, India, Madagascar, Tunisia, Canada, Chile, the United States. Novitiates were established in several European countries so that Sisters equipped with the different languages could meet the challenges of missionary work at home and abroad. Mother Mary Passion strove to instill in her daughters a love and loyalty to the Church, a truly Franciscan spirituality, and a dauntless courage to meet every sacrifice with gracious valor. Her greatest sorrow as Superior was also her supreme joy: seven of her Sisters were martyred in China during the Boxer Rebellion of 1900. At her death in 1904, her Congregation counted over 3,000 religious in eight provinces around the globe.

Sister Agnes Willmann writes with love and understanding of her Mother Foundress and brings out many facets of her character and spirituality. The book is written with a flair and the intention to show the narrative's relevance to the modern Church and world. It should be of interest to the young people of today, as well as to all those who know the Franciscan Missionaries of Mary and their prodigious work in the Church.

BOOKS RECEIVED

Basset, Bernard, S.J., *Let's Start Praying Again*. Garden City, N.Y.: Doubleday, 1973. Pp. 119. Paper, $1.25.

Boros, Ladislaus, S.J., *We Are Future*. Trans. W. J. O'Hara; Garden City, N.Y.: Doubleday, 1973. Pp. 158. Paper, $1.45.

Daughters of St. Paul, compilers, *Union in Religious Life*. Boston: Daughters of St. Paul, 1973. Pp. 33. Paper, $0.25.

Häring, Bernard, C.Ss.R., *Hope Is the Remedy*. Garden City, N.Y.: Doubleday, 1973. Pp. 160. Paper, $1.25.

Haughey, John C., S.J., *The Conspiracy of God: The Holy Spirit in Men*. Garden City, N.Y.: Doubleday, 1973. Pp. xii-154. Cloth, $4.95.

Kennedy, Eugene C., *The New Sexuality:Myths, Fables, and Hang-ups*. Garden City, N.Y.: Doubleday, 1973. Pp. 158. Paper, $1.45.

LeBlanc, Etienne, & Sister Mary Rose Talbot, C.I.C., *How Green Is Green?: 38 Eucharistic Celebrations for Today's Youth*. Notre Dame, Ind.: Ave Maria Press, 1973. Pp. 189. Paper, $2.95.

O'Meara, John J., introd. & ed., *An Augustine Reader: Selections from the Writings of St. Augustine*. An Image Book Original. Garden City, N.Y.: Doubleday, 1973. Pp. 556. Paper, $2.45.

Penaskovic, Richard, J., *Open to the Spirit: The Notion of the Laity in the Writings of J. H. Newman*. Doctoral Dissertation at the University of Munich, 1972. Offset from typescript Pp xvii-295, 5 3/4" x 8", available at $3.00, paperbound, directly from the author at 1413 Via Del Mar Road, Schenectady, N.Y. 12309.

Pfarr, Anthony, J., S.J., *Seek His Face: Short Meditations Based on the Lectionary*. Boston: Daughters of St. Paul, 1973. Pp. 270; no price supplied.

Taylor, Michael J., S.J., ed., *Sex: Thoughts for Contemporary Christians*. Garden City, N.Y.: Doubleday, 1973. Pp. 240. Paper, $1.45.

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our December issue were drawn by Sister Mary Regina, P.C.P.A., a contemplative nun at Sancta Clara Monastery, Canton, Ohio and frequent contributor to our pages.

the CORD

December, 1973 Vol. XXIII, No. 12

CONTENTS

THE SPIRIT OF JESUS 354
A Review Editorial

FREEDOM: SO VESTED INTERESTS 355
Sister Mary Seraphim, P.C.P.A.

THE ETERNAL GALILEAN 360
Robert J. Waywood, O.F.M.

BONAVENTURE AND THE POETRY OF GERARD MANLEY HOPKINS 361
Leonard J. Bowman

ENGLISH FRANCISCANS IN THE AGE OF CHAUCER 375
William L. Beaudin

BOOK REVIEWS 380

the CORD a monthy review devoted to Franciscan spirituality and published by the Franciscan Institute of St. Bonaventure University. Please address all subscriptions and business correspondence to our Business Manager, Father Bernard R. Creighton, O.F.M., at The Franciscan Institute, St. Bonaventure, N.Y. 14778. Manuscripts, Books for Review, and Editorial Correspondence should be sent to the Editor, Father Michael D. Meilach, O.F.M., or Associate Editor, Father Julian A. Davies, O.F.M., at our Editorial Office, Siena College Friary, Loudonville, N.Y. 12211. Second class postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing office. Subscription rates: $3.00 a year; 30 cents a copy.

A REVIEW EDITORIAL

The Spirit of Jesus

POPE PAUL EXPRESSED THE HOPE, in a recent audience, that contemporary advances in Christology and Ecclesiology would now be complemented by serious study of the Holy Spirit and His role. Providentially or coincidentally, we have in Father Haughey's new book a very important step in the direction pointed out by the Holy Father.

To grow in knowledge of the Spirit, we must begin with Jesus, in whom alone we have access to the Godhead. Abandoning any implicit docetism we may harbor, we must come under the tutelage of the Spirit to appreciate the Lord's true humanity for what it fully is ("de-pedestalize" it, the author says). The first two chapters of this book constitute a fascinating return to the scriptural sources, in which we watch the Spirit bringing the Lord himself to fuller and fuller consciousness of his identity and mission, and then turn our attention to Saint Peter to watch how the Spirit leads the disciple in the Master's footsteps.

The last two chapters are devoted to the contemporary scene (pneumaticist spiritualities) and the discernment of spirits according to the teaching of Saint Ignatius of Loyola, and both contain some fine material. But by far the most important chapter of this book, and the one which responds most closely to the Pope's wish, is the third, or middle one, on the Personality of the Holy Spirit. My own experience in a recent class discussion on the Trinity confirmed strikingly Father Haughey's observation that even in our age when there is so much interest in the Spirit's *function* and activity, we continue to act as though there were a "pact" of several thousand years' standing, to ignore the *nature* of the Spirit: what he is like, who he is.

As the author points out, there surely are reasons for this anomaly, among them the Spirit's own "transparency" as the One who makes Jesus and the Father known without drawing attention to Himself. Still, there *have* been epiphanies of the Spirit, and we have no right to abandon the crucially important quest for better knowledge of him. As we prepare once again in humble and docile prayer to welcome among us the Infant Savior, we would do well to devote ourselves seriously to that quest; for it is only in the Spirit that we can gain saving knowledge of Jesus. *The Conspiracy of God* is indeed timely, ideal Advent reading.

Fr. Michael D. Meilach, ofm

The Conspiracy of God: The Holy Spirit in Men. By John C. Haughey, S.J. Garden City, N.Y.: Doubleday, 1973. Pp. xii-154. Cloth, $5.95.

MONTHLY CONFERENCE

Freedom: No Vested Interests

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

DREAMS OF WALKING the high road of freedom with the wind in our hair and our brotherhood with the wide world rising like a singing fountain from our hearts still haunt us, don't they? Even though we *know* it is only poetic fancy, we can't quite let go of our youthful romance with freedom and peace. No matter how many knocks fate has given us to jar us into "realism," we still secretly, perhaps even a bit guiltily, harbor this vision in our deeper selves. We might try to console our battered spirit with the truth that in heaven all *will* be freedom and peace, but that often seems a thin staff to lean on when the fighting is hot and we must be "practical" in order to salvage even a part of the Christian culture and morality still possible in our society.

Preachers of freedom and peace are ever popular people. Their message of hope stirs the blood of the young to enthusiastic enterprise and refreshes the weary hearts of the older (over thirty) group. Should we allow this dream to die of cynicism and neglect? Or would it be possible to examine it anew and, by asking some searching questions, discover whether we can implement it, if not on a world-wide scale, at least within the scope of our personal lives?

A few thoughts along these lines crystallized in my mind as I pondered the ambiguity of the "peace" proclaimed in Viet Nam and the decidedly pessimistic response it evoked around the country. Why is peace so impossible to achieve? Why is freedom so elusive a commodity in today's world that everyone—from the jet set to the favilla dwellers—calls himself a slave, a slave of the rich or a slave to riches? Obviously freedom is not found in money—nor is peace. Is it found, then, in poverty? Again, if we consider the plight of the slum dwellers and third-world citizens, we hardly dare give an affirmative answer to that, either.

If freedom cannot be found in either riches or poverty, it must be found, if at all, independently of them. Yet our system of society does not permit anyone to live without reference to money and the things money can buy. Even cloistered nuns, whose dealings with the "world" are severely limited, live bound by the necessity of earning a living. To search for freedom in a utopia where "everyone gives according to his capacity and re-

Sister Mary Seraphim, P.C.P.A., a frequent contributor to our pages as well as to other religious periodicals, is a contemplative nun, and directress of novices, at Sancta Clara Monastery, Canton, Ohio.

ceives according to his need" (Karl Marx) will only end in frustration. For where two or three are gathered together, there also will be insecurity, fear, and as a corollary, selfishness. This is not cynicism regarding human nature but only the truth that our fallen condition makes pure unselfish giving impossible for us—without the grace of Christ. The law of freedom is that everyone give totally and joyously with no thought for a return.

Freedom in Depth

IF WE ARE TO MAKE the dream of freedom a reality, it must be made a *Christian* dream. Outside of Christianity there is no hope for it. Although some of the pagan Greek philosophers sought and found emancipation from the tyranny of riches by embracing voluntary poverty, their freedom was still restricted by their inability to lay hold of goods beyond those of the intellect. And some of them recognized this themselves.

Today we witness many who seek freedom from the mundane by being caught up in the transcendental world pursued by Eastern mysticism. Nirvana, union with the Brahman or satori are states in which the human soul comes to rest in peace. With nothing to draw the soul away from its center it seems to have the freedom that it was intended to possess from the beginning. The lure of such freedom can draw one to either inner or outer space, but the number of those who truly find it is few. And it seems to me that even these are fettered by the very disciplines to which they must constantly devote themselves in order to maintain it.

By now it is plain that I am speaking in a deep and broad sense which has little to do with physical restrictions. Further, this freedom which fascinates our deepest self is more than personal autonomy or the liberty to pursue life, liberty, and happiness without interference. It is more than merely freedom *from*. It is rather a freedom *for*. For what?

Freedom is not a state that exists in a vacuum or for itself alone. One who just wishes to throw off encumbrances to his self-expression so that he can do his own thing will never come to full freedom. Rather he will become so tyrannized with trying to figure out just what *is* his own thing (and not suggestion or imitation of another), that he will be fettered mightily. A person in love with himself will never be free—nor at peace.

Freedom can be found in absolute dependence, and it often has been. Some of the most beautiful persons I have ever met were bound by physical ills which gave them very little scope for independent movement or who were bound by the still more withering ties of unhappy marriage relations. Yet within what could have been a veritable prison of human loneliness and frustration lived the free spirit of a truly emancipated person.

Freedom for the Good

IF THEN FREEDOM is not fleetness of foot nor royal independence, what is it? I venture this formula which is not so much a definition of the term as a description of the state in which a free person lives. Could we speak of the free person as that *one who seeks the good with spontaneous joy* in all persons, things, and events? One is free who pursues the goal that most truly exalts him as a human being, namely the glory of God and the happiness of all His children. If this is freedom, then it must be found first of all within the person who desires it.

Such a freedom involves total loss of self-interest and immersion in a design of love whose architect is God. The free person is a lover of the good wherever he finds it, even if it is not his own good or never will serve to increase his own personal well-being. In order to rejoice in goodness which contains in it no personal advantage, a person must have lost something, something with which he was born, namely, insecurity. This thought brings us to consider the ground which must first be prepared if freedom is to be realized.

Born into and growing up in a world which is frankly a "dog-eat-dog" situation, we naturally feel threatened, not only in our physical lives but especially in our psychological being. We can be fairly sure that food, clothing, and shelter will be provided somehow; but the nourishment, adornment, and home of our spirit can too easily be denied. This deprivation which can be inflicted on us when we are too young and helpless to help ourselves carries with it immeasurably devastating consequences. As a result of our subconscious realization of this immense danger, we feel threatened and insecure. As we mature, we recognize the dangers which surround us even more clearly.

Our culture carries within it the seeds of personal destruction of all of us . . . and we know it. We are and will continue to be enchained by insuperable bonds unless we attain our personal identity and hold it as a possession which nothing and no one can truly destroy. Only in the security of a great love can we find ourselves and be liberated sufficiently to live without fear. The ground for true freedom, then, is in God's eternally caring love. We have only to open ourselves to it, and the road to freedom has been discovered.

Once we put our foot on the path, however, we must then continue to walk along it. If we cherish this liberation as a private thing meant only for our own peace and happiness, we will soon lose it again. Only if we wantonly throw to the winds all care for our own freedom and joy, shall we begin to live in that glorious emancipation for which our spirit longs. That is why I believe we can define freedom as the pursuit of the good with spontaneity and joy. Our freedom, once it has been discovered, opens us *for* something, rather than just liberating us *from* something. We must use freedom for its intended purpose, or it will atrophy and disappear from our consciousness.

Our freedom should awaken us to an appreciation of the good which is to be found all around us, but it will also sensitize us to the lack of this good where it should be found. We will become aware with appalling clarity that evil has gained

a terrible foothold in the lives of many around us. It is our duty, as free individuals, to remedy this situation as far as we are able. The good which we seek will not be our own good, but rather that of others. Often the good we want others to possess and enjoy will not be what they themselves want (who wants to be "converted"?), and we will have to face misunderstanding, rejection, and even hatred. So did Jesus. Yet he was the most free of men and as such was able to disregard the withering power of hatred and to wash it away with

understanding and compassionate love.

No Vested Interests

OUR PERSONAL FREEDOM should open us to the power of love to such a degree that evil will never be able to conquer us—though it may kill us. The love of the martyrs was of such a free and heroic degree. When can such absolute liberty become operative in us? When we have divested ourselves of all vested interests. For most of us, the things which move us most deeply are those things in which we have personal interest—things from which we stand to gain something we desire, such as recognition, comfort, advancement. It is hard to get excited about persons or events which have nothing in them for us. Another's failure or success does not really affect us unless our own advice has been involved in it. Even agitation for peace wouldn't seem very worthwhile if no one recognized us for tremendous peace-loving Christians because we have taken part in a rally or riot.

The situation in Viet Nam was a case in point. The contending parties were precious little concerned with the good or the advancement of the Vietnamese people. Rather there were (and are) vested interests—economic, political, or social—which prevent disinterested peace negotiations or sincere cooperation among the various groups. One of the strongest arguments for the United States pulling out of the situation was simply that "we have nothing to gain."

What is true on the international scale is also true on the personal,

as we well know. If we are to be truly free, we must lose ourselves as the Gospel recommends; and the most effective way of doing so is dropping our "vested interests." In any situation into which we come, we can measure how many of our vested interests are jeopardized or advanced simply by noting our blood pressure! If we sit calmly by at a faculty meeting watching the proceedings with mild attention, it is likely that nothing which particularly touches our sphere of activity or influence is under discussion. However, let the sixth-grade curriculum, over which we have spent long hours, be brought up, and we are galvanized into frenzied alertness. Or, to take a more homely example, let the cook bemoan that the beets burned this morning, and we can take it with equanimity and cheerfully assure her that another day will bring another beet. But perhaps it was an apple pie, one for which *we* peeled the apples and to which we had been looking forward. . .

Clearly it is not difficult to measure our personal "vested interests"! The freedom which divests us of the hidden but pernicious influence of vested interests is that which seeks the good that *God* seeks. If our freedom is based upon our security which is grounded on God's love for us, it will set us at liberty to secure that same emancipation of heart for others. We will desire in each apostolic endeavor to further what is best, from God's point of view, for the persons involved. Our own personal good is already supplied by God; so we have nothing to gain or lose in the present situation and can sincerely forward whatever plan, action, or decision is best suited to the others. Even when we feel we must defend a certain course of action, we will be able to do so without agitation. This certainly does not mean without enthusiasm, for the truly free man can be enthusiastic about all the good that it is in his power to promote. The warmth and verve which such a one brings to his projects are proof of his sincerity. They are in reality the vitality of the God-life in him shining through. Hence comes the joy which should radiate from the free man.

With Spontaneous Joy

FREEDOM WHICH IS really the seeking of the good with spontaneous joy constitutes the basis for all effective Christian action in the world. Although we may term it disinterested charity, it is a far cry from cold, sterile doling out of alms to those "poor things." The really free person has nothing to lose or gain, so far as the vital necessities of his life are concerned; but he has everything to give . . . including his life. Still, he is the last one to count the cost or even to reckon that it is worth very much anyway, whether he lives or whether he dies, so long as it is "for the Lord." From this standard it is easy to see what freedom meant to a man like Saint Paul, or to a troubadour of God like Saint Francis. Nothing to lose, everything to give, and God is all in all!

One final word about the joy that marks a free man: it shines through most clearly when he is gifted with suffering. A man's free-

dom can be measured best when he is tested by pain. Does this suffering turn him inward or outward? Does it open his eyes to ever greater dependence and trust in his Father, or does it incline him to the bitter. "Why me?" attitude? When a free man is asked to suffer (and incidentally, God usually has the supreme courtesy to *ask* him, at least in some obscure way), his answer will be the whole-hearted "Yes" of the lover. The joy which will well up from the depths of his being may not always blunt the pain, but it will suffuse it with such power for good that it will appear supremely meaningful not only to himself but also to others.

A free man can accept an apparently useless life, be it due to physical liabilities or circumstances of routine and limited natural resources, as the ground from which the good his Lord desires of him will spring up. The lost life will not be lamented but will be considered happily lost if, through it, light and joy have come to others though they seemed to have passed him by. Yet this free man does know joyousness and peace. His tranquility rests in strength, the strength of God; and in that power he walks the high road of liberty with the wind in his hair and his brotherhood with the world rising like a singing fountain within him.

The Eternal Galilean

The way, the life, the truth am I
I shall not let you lose your way
Or veil the light or pine away;
Nor shall I leave you when I die.

For three bequests I make to you:
A crucifix, the gospel sent,
My presence in a Sacrament
To keep my memory ever new.

My cross will show the way of love
All strewn with ruddy petals of pain
My gospel will the truth explain
With illumination from above.

And in the Sacred Host I give
My mighty divinity perfect and whole,
My vibrant humanity body and soul,
Which for any to eat is forever to live.

And behold I am with you every day
Till the very world be worn away.

Robert J. Waywood, O.F.M.

Bonaventure
and the poetry of
Gerard Manley Hopkins

LEONARD J. BOWMAN

A SIMILARITY IN spirit between the poetry of the nineteenth century English Jesuit poet Gerard Manley Hopkins and the symbolic theology of Bonaventure has been noted by literary critics. But among Hopkins critics Duns Scotus has overshadowed Bonaventure as the poet's closest spiritual kin. This essay asks if the thought of Bonaventure might not serve as a better tool for understanding Hopkins than that of Scotus, and briefly outlines the patterns of similarity between them.

The poetry of Hopkins is filled with a delight in the concrete beauties of nature that is grounded in his sense of the presence of Christ there; for him "The World is charged with the grandeur of God," and the harvest of beauty in the autumn sky brings him to "lift up heart, eyes,/Down all that glory in the heavens to glean our Savior."

Hopkins crystallized much of his poetic theory in a single word: "inscape." He was unkind enough—or perhaps wise enough—never to give an exact definition of "inscape." As he used the word, it usually meant, first, the distinctive visible pattern of a thing, for instance, the precise pattern formed by elm leaves viewed from beneath the tree, or by the streams of spots on a leopard. But it meant at the same time the principle of that pattern, the patterning cause or force that governs the shaping of things. So Hopkins saw that "all the world is full of inscape,"[1] and then took one small step to say that "The world is charged with the grandeur of God," and that "Christ plays in ten thousand places." "Inscape," then, virtually meant the vision of Christ in and through the beauty, or distinctive visible patterns, of concrete things.

Hopkins left unexpressed, how-

[1]*The Journals and Papers of Gerard Manley Hopkins*, ed. Humphrey House and Graham Storey (London: Oxford University Press, 1959), p. 230.

Leonard J. Bowman, Ph. D. (Fordham University, Religion and Literature), is Assistant Professor of Philosophy and Religious Studies at Marycrest College, Davenport, Iowa. *His paper is reprinted here with permission of Father Jacques Guy Bougerol, O.F.M., from volume III of the commemorative centennial tribute,* S. Bonaventura, 1274-1974 *(Rome: Collegio S. Bonaventura, 1973).*

ever, the precise philosophical or theological justification for this claim and simply achieved it in his poems. He expressed this religious vision of the world while his contemporaries struggled for even a weak affirmation of faith, or despaired of religion altogether. For that reason, critics and scholars have been trying to get inside the mind of Hopkins, eager to discover how he could see the world as he saw it. But he left only the vision itself, and a few tantalizing hints about the principle or theoretical justification of that vision. The hints are embodied in his concept of "inscape," in his understanding of Christ as the pattern of creation, and in one passage in his journal where he states, "Just then when I took in any inscape of the sky or sea I thought of Scotus."[2]

Hopkins and Duns Scotus

BECAUSE OF HOPKINS' expressed enthusiasm for the Subtle Doctor, many of his critics and interpreters have attempted to piece together from Scotus' thought the theoretical principle or perspective integrating Hopkins' intense nature imagery and his vision of Christ in nature. The most thoroughgoing work in this regard has been done in a series of articles by the English Jesuit Christopher Devlin.

Father Devlin concentrated on Scotus' theory of the origin of knowledge, discussed in the third question of the first book of the *Ordinatio*, and specifically on his concept of *species specialissima*, the first act of confused knowledge wherein the knower grasps the aspect of the nature of the singular thing that most efficaciously and strongly moves the senses.[3] Father Devlin interpreted the first act of knowledge as the final stage of a process of cognition that begins with "habitual knowledge," a pre-reflective disposition which he interpreted in terms parallel to the Jungian archetypal unconscious. He reasoned that since man in himself is possessed of the "comon nature," by knowing the nature of his own soul he virtually knows universal nature. Then he saw the *species specialissima* as the very point where this universal awareness brings itself to focus on the particular thing, and so as "the dynamic image of nature being created." And since for Scotus the reason and purpose of creation is the Humanity of Christ, the *species specialissima* of a thing would appear to provide also a momentary, confused glimpse of Christ. This Devlin identified with "inscape."

Father Devlin went further in his address to the Aquinas Society of London in 1950,"[4] and identified the glimpse of universal nature that is involved in the *species specialissima* as an "innate image of the Ideal" toward which human intelligence strives. He based his argument on what he considers the "heart" of Scotus, namely the unicity of the *species specialissima*. There is only

[2]*Ibid.*, p. 221.

[3]"The Image and the Word," *Month*, n.s. 3 (1950), pp. 114-27; 191-202. Cf. Duns Scotus, *Ordinatio* I, d. 3, p. 1, qq. 1-2, n. 73 (III, 500).

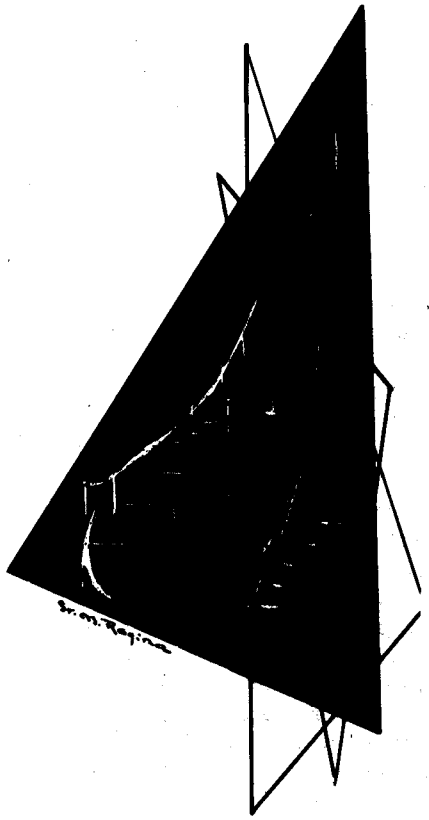
[4]*The Psychology of Duns Scotus* (Oxford: Blackfriars, 1950).

one species specialissima, he says, which virtually contains all other possible *species specialissimae*, and so only *one* innate image of the ideal, which is ultimately Christ. It is clear to Father Devlin then, that a sensitive observer like Hopkins could have seen in the striking sensible character of a thing a revelation of the presence of Christ. He thus brought to a certain completion the effort to understand Hopkins' religious imagination in terms of the Scotistic system.

Father Devlin's position, however, presents two major difficulties, one regarding Hopkins' emphasis on the importance of concrete detail, and the other regarding Devlin's accuracy in interpreting Scotus.

Father Devlin's theory would seem to apply to *any* experience of knowledge, for what is critical here is the process of universal awareness coming into concrete focus, and not the thing upon which it focuses. Hence a vision of Christ would be as readily obtained from the *species specialissima* of elm leaves, leopard spots, garbage cans, or bits of morning toast floating in the Thames. The concrete thing in its uniqueness would therefore be quite dispensable —and that is something quite foreign to Hopkins' style.

The other difficulty is more serious. Devlin seems to understand Scotus' "common nature" as some really existing substratum in which all men participate, some huge pie (as the Scotist Father Roy Effler, O.F.M.,



puts it) into which we have all sunk our mouths. But the Scotistic "common nature" is not a thing but a formality, a metaphysical principle accounting for the objectivity of our universal ideas about individual things.[5] It is not in any way a concrete object of knowledge. Further, Devlin's claim that Scotus teaches the unicity of the *species specialissima* is based on an evident misreading of a passage in which Scotus tries to explain how there

[5]Cf. Efrem Bettoni, *Duns Scotus: The Basic Principles of His Philosophy*, trans. Bernardine Bonansea, O.F.M. (Washington: Catholic University Press, 1961), pp. 55ff.

can be a single knowledge of several *species specialissimae*. Scotus states simply that one *species specialissima* can include others virtually, and so become the first *species* for the given act of knowledge.[6] Devlin, however, understands him to say there is only one absolutely first *species specialissima* that virtually includes *all* others—and Scotus is not saying that. When these inaccuracies are stripped away, we are left with the *species specialissima* as simply the knower's grasp of the aspect of the nature of a thing that most efficaciously and strongly moves the senses, and not by any means a vision of totality and of Christ.

Nevertheless the thought of Scotus, understood in its own terms, can provide some light regarding Hopkins' religious imagination because of the positive value given the individual thing by Scotus' concept of the *ultima realitas entis* or *haecceitas*,[7] the support given to poetic imagination by his notion of intellectual intuition, and his powerful but briefly expressed notion of the absolute primacy of Christ.[8] But the efforts of the critics to explain Hopkins' vision in terms of Scotus' thought have led to fruitful results only by a rather creative reading of Scotus.

Perhaps, though, such a creative reading is in place. After all, Hopkins was at best a self-taught Scotist, and he himself may have read into the words of the Subtle Doctor a vision of the world that he received from other sources. Indeed, many critics of Hopkins, including Father Devlin himself, have noticed the similarity in spirit between Hopkins and the Franciscan mysticism of Saint Bonaventure.

Hopkins' Meeting with Bonaventure

AS IF TO CORROBORATE that intuition, Dr. Alan Heuser discovered a long overlooked page in one of Hopkins' undergraduate notebooks, written at Oxford in 1866—the year of Hopkins' conversion to the Catholic Church, two years before his first recorded use of the term "inscape," and six years before his first exposure to the works of Scotus. Hopkins had copied out the first paragraph from chapter ix of the *Legenda Major:*

> Everything incited him to the love of God, he exulted in all the works of the Creator's hands and, by the beauty of his images, his spirit rose to their living origin and cause. He admired Supreme Beauty in all beautiful things, and by the traces impressed by God on all things he followed the Beloved. To him all creation was a stairway which led him up toward Him who is the goal of all desires. With an intensity of devotion unknown before him, he enjoyed the delights of the fount of joy in every single creature, as in rivulets flowing from it. He perceived celestial harmonies in the concord of the virtues and activities which God had given the creatures and, like the prophet David, he was sweetly reminded by them to praise the Lord.[9]

There are in the writings of Bonaventure occasional passages which express compactly, "in a nutshell," the general lines of the whole of his world view. This is such a passage, expressing concisely Bonaventure's idea of the significance of visible creation and man's proper response to it. If we may distill from this passage four statements, it will become clear that Hopkins would have understood from it the idea of God as a fountain-fullness from whom creatures flow, that the harmonious variety of creatures reflects the infinity of God, that created things are expressions of God and form a way or a stairway leading men back to God, and the concept of contuition.

"He enjoyed the delights of the fount of joy in every single creature as in rivulets flowing from it" (*fontalem illam bonitatem in creaturis singulis tamquam in rivulis degustabat*). The metaphor of a fountain here refers to and invokes Bonaventure's dynamic understanding of the Trinity, and so locates this description of Francis' response to creatures within the dynamic structure that is for him the sum total of metaphysics: emanation, exemplarity, and consummation.[10]

With Pseudo-Dionysius, Bonaventure understands God as the Good[11] whose nature it is to be self-diffusive, to emanate, and so to express Himself. His complete and perfect self-diffusion, emanation, and expression produce the inner life of the Trinity.[12] Within the Trinity, it is the Father, the sourceless Source, who is the origin of that emanation, and so it is he who is called *fontalis plenitudo*, fountain fullness.[13] The primal self-diffusion of the Father consists of his self-knowledge, a knowledge which *is* the Son. The Son is then the likeness or representation of the Father, in whom the Father expresses the totality of his being and the totality of what he can produce.[14] Hence the Son is quite aptly called the Image, Word, or expression of the Father, and it is in the Son, as Word or Logos, that the divine Ideas, the *rationes aeternae*, subsist. Since the Son expresses and represents the infinite creative power of the Father, the infinite variety of created and possible things is given unified expression in him.[15] Since these Ideas are creative, they do not arise

[6] *Ordinatio* I, d. 3, p. 3, q. 2, n. 553 (III, 329-30).
[7] *Opus Oxoniense* II, d. 3, q. 6, n. 15 (Wadding ed., 1639; VI, 413).
[8] *Reportata Parisiensia* III, d. 7, q. 4, n. 5 (Wadding ed., 1639; IX, 451).

[9] Alan Heuser, *The Shaping Vision of Gerard Manley Hopkins* (London: Oxford University Press, 1958), p. 108, n. 5. The passage is *Leg. maj.*, c. IX, n. 1 (VIII, 530).
[10] *Hexaemeron*, coll. I, n. 17 (V, 332).
[11] *Itinerarium*, c. V, n. 2, ed. & trans. Philotheus Boehner, O.F.M. (St. Bonaventure, N.Y.: The Franciscan Institute, 1956), pp. 80-81.
[12] *Ibid.*, c. VI, n. 2 (pp. 88-89).
[13] *I Sent.*, d. 31, p. 2, dub. 6 (I, 551).
[14] Theodore De Regnon, *Etudes de théologie positive sur la sainte Trinité* (Paris: Victor Retaux et Fils, 1892), p. 513; *Hexaem.*, coll. I, n. 13 (V, 331); *I Sent.*, d. 27, p. 2, a. un., qq. 1-4 (I, 481-91).
[15] *Hexaem.*, coll. III, n. 4 (V, 343-44).

from the world but indeed give rise to the world, and so are the expressive pattern for creation.[16] The Son is, then, the eternal Exemplar, the model or pattern of the created world.[17] The inner life of the Trinity finds its consummation in the love between Father and Son which *is* the Spirit. The Spirit forms the bond of union between Father and Son, and the way the creative outward dynamism of the Father returns to him.

The love within the Trinity gives rise in turn to another cycle of emanation, exemplarity, and consummation—the created universe in its relation to God. Here the fountain fullness is the Trinity itself,[18] though the creative role is attributed to the Father; the world itself is God's image or word, and takes its significance from its reflecting of the trinitarian role of the Son; and the return of the world to God is considered the work of the Spirit.

Francis' delight in creatures is therefore described in terms of a vision of creatures coming forth from God as from a fountain fullness, reflecting God in their created natures, and destined to return to God through man.

"He perceived celestial harmonies in the concord of the virtues and activities which God had given the creatures" (*et quasi caelestem concentum perciperet in consonantia virtutum et actuum eis datorum a Deo*). The foundation for the harmony of creation is for Bonaventure the unity of the Word, whose absolute simplicity expresses and represents the multiplicity of all possible things, and embraces all the varied characteristics of creation in their concreteness[19] and indeed in their distinct selves.[20] In the *Itinerarium*, Bonaventure writes a hymn of wonder at the greatness, multitude, beauty, fullness, and manifold activity manifest in creatures, delighting in the concrete characteristics of things as they reflect and portray the immensity of the power, wisdom and goodness of God.[21] His spirit and even his language here closely parallels Hopkins' delight in the concrete variety of creation as it is expressed especially in the poem

[16]*De Scientia Christi*, q. 2, concl. (V, 9); *I Sent.*, d. 35, a. un., q. 1, concl. (I, 601-02).

[17]*Hexaem.*, coll. XII, n. 7 (V, p. 385).

[18]Alexander Schaefer, "The Position and Function of Man in the Created World according to Bonaventure," *Franciscan Studies*, n.s. 20 (1960), pp. 266-67.

[19]*Hexaem.*, coll. XII, n. 13 (V, 386); Alexander Gerken, *La Théologie du Verbe: La Relation entre l'incarnation et la création selon s. Bonaventure*, trans. Jacqueline Greal (Paris: Editions Franciscaines. 1970), p. 112; Cf. also Titus Szabó, *De SS. Trinitate in Creaturis Refulgente: Doctrina S. Bonaventurae* (Rome: Herder, 1955), p. 54; Etienne Gilson, *The Philosophy of St. Bonaventure*, trans. Dom Illtyd Trethowan and Frank J. Sheed (1938; rpt. Paterson: St. Anthony Guild Press, 1965), pp. 140-41.

[20]*I Sent.*, d. 35, a. un., q. 4, concl., especially ad 3, 4 (I 610); *Breviloquium*, p. 1, c. 8, n. 7 (V, 217); *I Sent.*, d. 36, a. un., q. 1, concl., especially ad 3 (I, 620-21); Cf. Szabó, *Trinitate*, p. 38.

[21]*Itin.*, c. I, n. 14 (ed. Boehner, p. 47).

entitled "Pied Beauty," to which we shall return. Further, Bonaventure's emphasis on the significance of the concrete selves of created things is much closer to Hopkins' vision than the emphasis on their mere being, found in Father Devlin's theory.

"He admired Supreme Beauty in all beautiful things, and by the traces impressed by God on all things he followed the Beloved" (*contuebatur in pulchris pulcherrimum et per impressa rebus vestigia prosequebatur ubique dilectum*). Two related ideas are suggested by this statement: "vestige" and "contuition."

Visible creatures are for Bonaventure vestiges of God, because any given thing has by its very nature three interrelated causes that reflect the three Persons of the Trinity: the Father, the efficient cause by which the thing is brought into being; the Son, the exemplary (formal) cause after which it is patterned; and the Spirit, the final cause or goal toward which it is ordered.

The general pattern of the vestige is therefore a triad of essential characteristics corresponding to those three causes. Following the pattern of efficient, exemplary, and final causality, each creature has in itself unity, truth, and goodness; measure, number, and weight; and mode, species, and order.[22] These triads are seen as a single pattern, indeed the inner pattern of the creature, and so the members of the triads corresponding to exemplary causality are of primary significance. These are the *truth* of a being, its intelligibility, which is constituted by its relation to its exemplary cause; its *species*, which is its form and indeed its beauty; and its number, which is the proportion of its parts one to another and its distinctness from other beings.

It is interesting that in this statement Bonaventure chooses *beauty* as that which inspired Francis. The perception of beauty plays a central role in the contemplation of the vestige. Beauty is one of the middle members of the vestige-triads, *species*. For Bonaventure, as for Saint Augustine, beauty means most immediately *aequalitas numerosa*, which implies a proportionality of parts and unity in multiplicity.[23] Beauty then consists first in the complementary interrelationships of the parts of a given thing, and their subordination to the whole—itself a kind of unity in multiplicity. It is the concrete form, the visible pattern of a thing. Further, beauty implies the ordering of parts within the whole, a kind of balance or symmetry that makes a thing pleasing to the eye.[24] When one considers the beauty of the earth as the multitude and variety of creatures, however—the "dappled things" cel-

[22]*Ibid.*, c. I, n. 11 (pp. 44-45); *I Sent.*, d. 3, p. 1, dub. 3 (I, 78ff).

[23]J. Guy Bougerol, ed., *Lexique Saint Bonaventure* (Paris: Editions Franciscaines, 1969), p. 111, n. 1; Karl Peter, *Die Lehre von der Schönheit nach Bonaventura* (Werl, Westphalia: Dietrich-Coelde-Verlag, 1964), p. 46.

[24]Emma J. M. Spargo, *The Category of the Aesthetic in the Philosophy of St. Bonaventure* (St. Bonaventure, N.Y.: The Franciscan Institute, 1953), p. 55.

ebrated by Hopkins—then its deeper significance becomes more evident. For the variety and multiplicity of creatures is beautiful not simply because it is varied and multiple. The earth is beautiful rather because its variety and multiplicity are comprehended in the unity of the Word. Beauty thus expresses the relation of creatures to the eternal Art—and that relation is their truth. Indeed, Hopkins would have discovered in Bonaventure a deeper and more authentic sense to the statement of a poet he so admired, John Keats: "Beauty is truth, truth beauty."

This description of the vestige and of beauty has touched upon the kind of perception involved in what Bonaventure calls "contuition." Bonaventure uses this term primarily in the context of our certitude regarding first principles, logical rules, and the like. But one aspect of the concept of contuition concerns the act of "judgment," the act of forming an idea of a thing apprehended by the senses, an idea that transcends place, time, and change.[25] The basis for this ideal knowledge of a concrete thing is not only the power of the mind as agent intellect, but the presence to the mind of the eternal Ideas as a kind of light giving guidance and direction to our knowledge of the thing.[26] This ideal knowledge is the understanding of the essential structure of a thing—that is, its concrete relationship to its causes. Bonaventure calls this the *resolutio* or analysis.[27] This analysis may be partial and so reach short of really ultimate causes, as is the analysis of the scientific philosophers, or it may be full and ultimate, the *plena resolutio* which is the goal of wisdom. The *plena resolutio* is the mirror image of the process of creation, for if the principle of knowing a thing is the same as its principle of being made, and that is the Word as the model through whom all things are made,[28] then a thing is fully and ultimately known only in terms of its Exemplar, and so in relation to the creative Ideas of the Word.[29]

Judgment, then, is ideally the comprehension of a thing in terms of its concrete relationship to its exemplary cause, its Idea in the eternal Art. This implies by no means a direct vision of the eternal Ideas, occasioned by some sense object which then can be abandoned. It is, rather, a steady look at the thing in itself—but the thing seen precisely as *sign*, seen in the light of the exemplary Ideas which it reflects. The direct object of knowledge is, then, the *thing*. The eternal Ideas are known indirectly—but quite really—as that by which the thing is fully known.

In the fallen state of man, however, the apprehension of the eternal Ideas in contuition is hardly clear. It is veiled and obscured, so that

[25]Bougerol, *Lexique*, p. 54; *Itin.*, c. II, n. 9 (ed. Boehner, pp. 56-57).
[26]Boehner, notes and commentary to *Itin.* (ed. cit., pp. 118-19, n. 10).
[27]*Itin.*, c. III, n. 4 (*Ibid.*, pp. 68-69).
[28]*Hexaem.*, coll. I, n. 10 (V, 441); Gerken, p. 35; cf. pp. 379-80.
[29]*I Sent.*, d. 28, a. un., dub. 1 (I, 504).

an absolutely full knowledge of anything is not likely for man in his present state.[30] Hence it is quite possible for man to misunderstand and abuse nature precisely by resting content with creation in itself and so failing to see beyond it to its model.[31] To fail in this way, in Bonaventure's mind, is to fall like Lucifer.[32]

Contuition, then at least in this context, would mean the perception of a created thing as if in its process of coming forth from the infinite fecundity of the Father, patterned according to the Word. It would be the kind of vision Christopher Devlin sought in his creative reading of Duns Scotus, the "dynamic image of nature being created."[33]

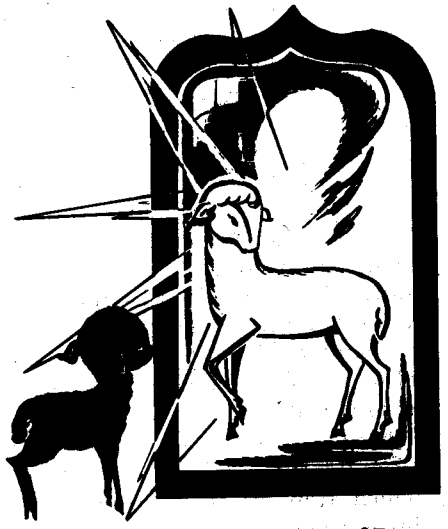
"To him all creation was a stairway which led him up towards Him who is the goal of all desires" (*de omnibus sibi scalam faciens, per quam conscenderet ad apprehendendum eum qui est desiderabilis totus*). The image of creation as a ladder for man's ascent to God reflects Bonaventure's view of the proper relation of visible creation to man. Visible creation is man's way to God, or at least the beginning of that way. Further, it is a book expressing and describing its Author,[34] and so forming a real source of revelation for man. Indeed, from this perspective, a major function of the Scriptures is not so much to reveal God to man as to serve as a kind of dictionary or light by which man, made illiterate and uncomprehending of the book of nature by the Fall, may find again the true meaning of created things.[35]

But just as the visible creation serves man in his return to God, man provides the way for the return of the rest of creation to God. For among all the creatures which reflect God as his vestiges, only man can know God.[36] And so man, who sums up in himself all lower forms of creation because he is composed of a material body and a spiritual soul, becomes the mediator for their return to God and their consummation.[37] For man to misunderstand the significance of nature is not only to deprive himself of light, but is also to rob created nature of its consummation.

Evidently, therefore, the passage from Bonaventure's *Legenda Major* which Hopkins chose to copy into his notebook provides a rather comprehensive sketch of Bonaventure's symbolic theology, his exemplaristic vision of creation. God, the foun-

[30]*Sc. Chr.*, q. 4, ad 22 (V, 26).
[31]*I Sent.*, d. 3, p. 1, a. un., q. 2, ad 1 (I, 72); *Hexaem.*, coll. II, n. 21 (V, 340).
[32]*Hexaem.*, coll. I, n. 17 (V. 332).
[33]"The Image and the Word," p. 197.
[34]*Brevil.*, p. II, c. 12 (V, 230); *Itin.*, c. I, n. 14 (
[35]*Hexaem.*, coll. II, n. 20 (V, 340); Schaefer, "The Position . . .," *Franciscan Studies* 21 (1961), p. 332; J. Guy Bougerol, *Introduction à l'étude de saint Bonaventure* (Tournai: Desclée, 1961), p. 229.
[36]*I Sent.*, d. 3, a. un., q. 2, ad 4 (I, 73).
[37]Schaefer, "The Position . . .," pp. 374, 379-80).

tain fullness, overflows and expresses himself in creatures. Therefore creatures, by their concrete individual form and by their multiplicity and variety, are footprints or shadows of the Creator—so much so that by looking properly at the creature, man can indirectly intuit the presence of God. In that way man is to find his return to God, and in so doing accomplish the consummation of created nature.



There remains one aspect of Bonaventure's vision of creation that is especially important in relation to Hopkins' poetic vision, but that is expressed elsewhere in the *Legenda Major*, which Hopkins had evidently read. The exemplarism we have so far been considering could be styled a trinitarian exemplarism, for in it the Exemplar is the Word, and not necessarily the Word as incarnate—as Jesus Christ.

The position of Christ is indeed at the center of Bonaventure's vision, for he unites in himself all material and spiritual creation by his Incarnation and eminently because he is the Word.[38] But he holds the central place also by reason of the concrete events of his life, particularly in his death and resurrection. Indeed, the *Legenda Major* reveals a specifically Christological exemplarism through its description of Francis' relationship to Christ.

Francis had a special regard for lambs because they reflected the meekness of Christ, and a desire to be poor because Christ was poor.[39] But Francis' imitation of Christ was not simply a copying of an external pattern. Rather, the external resemblance was the expression of a real participation by Francis in the reality of Christ, a participation whose reality was attested by a resemblance: the sign and seal of the Stigmata.[40] The real participation so manifested by external resemblance is an echo of Bonaventure's explicitly developed idea of exemplary causality, wherein the pattern of a creature resembles the Word because it is the expression of the Word. Hence it might be called a Christological exemplarism. Such a principle can shed light on the thought structure of at least one of Hopkins' more difficult poems.

Correspondences between Hopkins and Bonaventure

THERE IS NOT SUFFICIENT evidence to claim an extensive direct influence of Bonaventure upon Hopkins, but their evident similarity in spirit warrants the attempt to use the exemplarism of Bonaventure as a tool for interpreting and clarifying Hopkins' poetry, and as a perspective adequate to explain the integral unity of his nature imagery and religious vision.

There is a certain correspondence between Hopkins' key ideas and some concepts of Bonaventure. "Inscape," for instance, the distinctive visible form of a thing and its forming force or principle, corresponds quite closely to the full notion of beauty. And Hopkins' understanding of Christ as "the first outstress of God's power" and the world as "news, expression, word of God,"[41] while directly parallel to Scotus' teaching on the absolute primacy of Christ, corresponds in its implications to Bonaventure's exemplarity of the Word.

If Hopkins' nature poems are read with Bonaventure's symbolic theology in mind, a remarkable correspondence appears between that and what Hopkins called the poems' "underthought," the pattern suggested by the probably unreflected choice of metaphors and the like. His poems reveal a world coming forth from God as fountain fullness, existing as his objective expression, destined to return to him, through man, but—to all appearances—frustrated by man's blindness to its significance. The outline of that pattern can be discerned in three representative poems: "Pied Beauty," "Hurrahing in Harvest," and "God's Grandeur."[42]

"Pied Beauty" opens as a hymn of praise, a *Benedicite* canticle: "Glory be to God for dappled things." There follows a rapid catalog of intense images reflecting the variety of nature: from cloud-patterned skies through the spots on the flanks of trout and the yellow flash of finches' wings to the more distant view of pieced and plotted farmlands and finally, by way of abstraction, to "all things counter, original, spare, strange." Even the sounds of the poem—rich patterns of alliteration and the vitality of Hopkins' characteristic "sprung rhythm"—express the richness and variety of the world.

The economy of exemplarism is reflected here in three ways. First, the object of the poem's enthusiasm is precisely the variety and multiplicity of the world: the beauty of the world in its large sense. The poem echoes in thought, spirit, and even language Bonaventure's hymn of wonder in the first chapter of the *Itinerarium*.[43] The closing lines of the poem provide another parallel: God is to be praised for all this variety because "He fathers-forth whose beauty is past change: /Praise him." Here God is regarded clearly as fountain fullness from whose fecundity the variety of creation flows. Finally, both in the opening words of the poem and in its

[38] *Hexaem.*, col. I, nn. 10-11 (V, 330-31).
[39] *Leg. maj.*, c. VII, n. 1; c. VIII, n. 6 (VIII, 523, 527).
[40] *Ibid.*, c. XIII, n. 2 (VIII, 542).

[41] *The Sermons and Devotional Writings of Gerard Manley Hopkins*, ed. Christopher Devlin (London: Oxford University Press, 1959), pp. 197, 129.
[42] *The Poems of Gerard Manley Hopkins*, 4th ed. (London: Oxford University Press, 1967), nn. 37, 38, 31).
[43] *Itin.*, c. I, n. 14 (ed. Boehner, pp. 46-49).

terse closing, man is called to be led back from the variety of creatures to the unity of the Father, and so to fulfill his proper role in creation. Indeed, the spirit, theme, and style of this poem suggest it be designated Hopkins' "Bonaventurian sonnet."

The proper response of man to a world seen as the expression of God is vividly portrayed in "Hurrahing in Harvest." Here, the speaker walks through autumn fields that are "barbarous in beauty" under "silk-sack clouds." Earth-bound, the speaker lifts "up heart, eyes down all that glory in the heavens to glean our Saviour." And significantly he recognizes a response from that beauty: "And, eyes, heart, what looks, what lips yet gave you a /Rapturous love's greeting of realer, of rounder replies?" He sees that God's expression in nature is objective, and not something he is merely reading into what he sees. He recognizes further that this expression was there awaiting his response: "These things, these things were here and but the beholder/ Wanting." And when man lifts up his heart and recognizes God in nature, the vestige and the beholder meet: "which two when they once meet,/ The heart rears wings bold and bolder/ And hurls for him, O half hurls for him earth off under his feet." This image suggests that the perception of nature as God's expression lifts man as wings lift a bird into flight, and indeed "by the beauty of his images, his spirit rose to their living origins and cause."[44]

The hurling of the earth in this image suggests a kind of motion, as does the image of a bird flying, in which inscapes are seen intently and in rapid succession—a kind of vision that is suggested by the rapid catalog of images that appears in "Pied Beauty" and in many other poems of Hopkins. This dynamic telescoping of images reflects the kind of vision of the world afforded by contuition, wherein the bewildering and opaque variety of creatures suddenly becomes transparent, and otherwise disparate things are seen—because of their unity in Christ the Word—in a single inscape of echoing harmony.

But man most often fails to perceive God's expression in nature. While many of Hopkins' poems lament this failure, "God's Grandeur" expresses it most poignantly and points toward a resolution. The world is charged with the grandeur of God," a grandeur that is a force and power within the things of the world as an electrical charge and the oil of olives come from within, yet a reflected grandeur, received as the light reflected from "shook foil" is a received brightness. God's grandeur is there, evident. "Why do men then now not reck his rod?" Hopkins' answer is that trade and toil have despoiled the earth and desensitized man—the trade and toil of the urban and industrial society that was so painfully emerging even in his own day, but also the toil to which Adam was condemned by his sin (Gn. 3:17). And so man is fallen—and his fall has stripped the earth bare, and robbed it of its consummation.

[44]*Leg. maj.*, c. IX, n. 1 (VIII, 530).

The failure of man, though, is not the last word: still "there lives the dearest freshness deep down things," and blackest night is followed by the brown spring of morning. Why? "Because the Holy Ghost over the bent/ World broods with warm breast and with ah! bright wings." The vital power of the Spirit works to bring creation to its consummation, and as Hopkins noted near the end of his life, "the work goes on in a great system and machinery which even drags men on with the collar round my neck though I could and do neglect my duty in it."[45]

These representative nature poems reveal in their underthought a pattern of emanation, exemplarity, and consummation that is very close to the symbolic theology of Bonaventure. Indeed, every nature poem of Hopkins—as distinguished from his poems on man—reveals some aspect of that pattern. The greatest of Hopkins' poems on man, "The Wreck of the Deutschland,"[46] reveals another pattern: that of Christological exemplarism.

This poem, the first of Hopkins' mature poems, is a kind of meditation on a shipwreck in which five Franciscan nuns were drowned. The action of the poem is the dramatic working out of Christ's Paschal Mystery in the action of one of those nuns, of the poet himself, of the others on board the wrecked ship, and—in hope at least—of all of Britain. The paradoxical character of the Paschal Mystery, wherein Christ triumphed in and through tragedy, is the exemplar giving pattern and meaning to a succession of conversion experiences. First the nun, in the midst of the snowstorm that surrounded the wreck, "Was calling 'O Christ, Christ, come quickly':/ The cross to her she calls Christ to her, christens her wild-worst/ Best." Her recognition of the presence and love of Christ her master in her crisis prompts the poet to wonder: "The majesty! what did she mean?" The realization astounds him: "There then! the Master,/ *Ipse*, the only one, Christ, King, Head:/ He was to cure the extremity where he had cast her." Christ who triumphs in tragedy, Christ the "martyr-master," is present in shipwreck "with a mercy that outrides the all of water." Significantly, the poet turns from this Franciscan nun to include Saint Francis within this chain of exemplary participation.

[45]*The Sermons and Devotional Writings*, p. 263.
[46]*Poems*, n. 28.

Francis is "Drawn to the Life that Died," drawn indeed after his pattern, "with the gnarls of the nails in thee, niche of the lance, his/ Lovescape crucified." The poet himself, while distant from the shipwreck, is a veteran of "the war within," whom God "almost unmade, what with dread," in spiritual struggle. But "Thou art lightning and love, I found it, a winter and warm;/ Father and fondler of heart thou hast wrung." He recognized the paradoxical working of his own master in the crisis of the nun: "Hast thy dark descending and most art merciful then." In the midst of the storm and wreck, the nun's loud cry acts also as a bell to "startle the poor sheep back", to alert the others on the ship to Christ's presence in their tragedy. The poet asks with admiration, "Is the shipwrack then a harvest, does tempest carry the grain for thee?" Finally, the poet's recognition of the mastery of Christ in the shipwreck and in his own struggle prompts him to pray for "rare-dear Britain," "Let him easter in us, be a dayspring to the dimness of us, be a crimson-cresseted east." The working out of Christ's mastery is signalled in each case by the paradox of triumph in tragedy and light in darkness, a mode of correspondence even expressly parallel to the Christological exemplarism implied in the *Legenda Major*.

Conclusion

The exemplaristic world view that is Bonaventure's symbolic theology therefore reveals a pattern of emanation, exemplarity, and consummation in Hopkins' nature poems that is not otherwise apparent, and provides a principle clearly integrating the dramatic action of his greatest poem. Further, his concept of beauty and his concept of contuition provide objective and subjective principles adequate to explain how Hopkins could see Christ in and through the beauties of visible creation. And his thought can so illuminate Hopkins' poetry quite clearly and directly, without requiring the creative style of interpretation that Father Devlin found necessary to link Hopkins with Scotus. The symbolic theology of Bonaventure therefore provides a useful tool for Hopkins criticism, and there is sufficient reason to regard Bonaventure and Hopkins as quite close spiritual kin.

English Franciscans in the Age of Chaucer

William L. Beaudin

PROMINENT IN THE PARADE of medieval humanity passing the poet's critical eye in the *Canterbury Tales* is a friar. In the Prologue, he is dissected with Chaucer's incisive lines:

> Ful wel biloved and familier was he/ With frankelains over al in his contree,/ And with worthy wommen of the town—(215-217). He was an esy man to yive penaunce/ Ther as he wiste to have a good pitaunce (223-224). He knew the tavernes wel in every town,/ And every hostiler and tappestere,/ Bet than a lazar or a beggestere (240-242). For ther he was nat like a cloisterer,/ With a thredbare cope, as is a poore scoler,/ But he was lik a maister or a pope (261-263).[1]

With that moral detachment so characteristic of one who knows the world well, Chaucer thus presents the mendicant. Aware of the friar's too evident shortcomings, the poet is content to let them stand forth with no explicit word of condemnation. His moral commentary is far subtler than the spectacle of ethical indignation: it is the refined edge, no less lethal for its refinement, of irony.[2] This sorry legate of the four orders of "poore freres" is revealed as a servant of the rich and of the wealth they represent, a confessor less interested in the sinner's retribution to the Lord than in his own remuneration for services rendered: " . . . in stede of weeping and prayers,/ Men mote yive silver to the poore freres" (231-232). He neglects the poor who offer him no profit or chance of advancement. He sports a prelate's livery and begs to feed, not Lady Poverty, but Lady Greed.

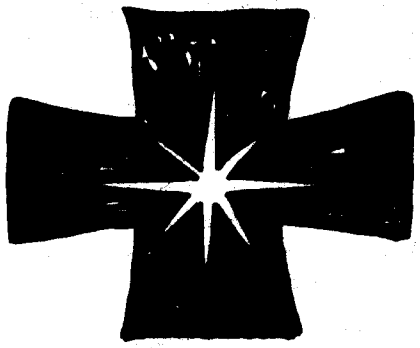
Chaucer uses "Huberd" as he uses all his other characters—as an individualized incarnation of the multiple character types who enhanced the pageant of the Middle Ages—and he refers to him only as a member of one of the four men-

[1]All line references, unless otherwise designated, refer to lines in the Prologue to the *Canterbury Tales* as published in M. H. Abrams *et al.* (eds.), *The Norton Anthology of English Literature*, rev. ed., vol. I (New York: W. W. Norton & Co., 1968).

[2]Dom David Knowles, *The Religious Orders in England*, vol. II (Cambridge: The University Press, 1957), p. 112.

Mr. William L. Beaudin, a student in the Formation Program at Siena College, Loudonville, N.Y., is majoring in English and Philosophy. Like all good historical vignettes, this one is best left to make its moral point for our age of renewal and personalism in a subtle and implicit way.

dicant orders operating in England (the Franciscans, Dominicans, Augustinians, and Carmelites). None of the four orders, to be sure, would today like to acknowledge that "unto his ordre he was a noble post" (214), and a Franciscan well schooled in scholastic distinctions might find some hidden features that betray Huberd as a Dominican—but he would be hard put to do so. The evidence makes Huberd a son of Francis,[3] albeit a prodigal one. Chaucer makes a point of telling us that this friar had no concern for lepers, and it could only be Francis's legendary ministration to these social outcasts that would make this clearly ironical barb so damning. The Franciscans were the objects of large-scale criticism from Chaucer's contemporaries: from their rivals, the secular clergy, and from religious reformers. The main points of this criticism are reiterated in the Prologue to the *Canterbury Tales*.



The chief voices of animosity to the friars in the 14th century were, along with Chaucer, an Irish bishop —Richard Fitzralph; a convicted heresiarch—John Wyclif; and the author of *Piers the Plowman*—traditionally identified as William Langland. Fitzralph was a saintly and highly capable Irish ecclesiastic whose interest in diocesan reform apparently conflicted with the interests of the Friars Minor working in his diocese. This conflict of interest was increasingly manifested in the bishop's sermons and in the responses they drew from the more disputatious members of all four mendicant orders, who saw in the bishop's anti-Franciscan position a threat to mendicancy itself.[4] Fitzralph was a *persona valde grata* to the Avignon papacy, in whose court he spent much of his time advocating his own interests.

It was at Avignon that Fitzralph delivered a sermon before the consistory that amounted to a well-reasoned attack on the friars. The Franciscans had abandoned the lofty ideals of their founder, he charged, and rather than be subservient auxiliaries to the local clergy, they had become obstacles between the parish priest and his flock and underminers of diocesan discipline. He attacked them for their overly lenient treatment of penitents and their enticement of boys, too young to make a valid decision, to swell their own already extensive ranks.[5] In a series of homilies delivered in London, Fitzralph had already questioned the motives behind the friars' leniency in the confessional and chided

[3]*Ibid.*, p. 113.
[4]John Moorman, *A History of the Franciscan Order* (Oxford: The Clarendon Press, 1968), pp. 342-43.
[5]*Ibid.*, p. 343.

them for their greed, their gluttony, and their spectacular monasteries.[6]

Whereas Fitzralph wished only to see corrected the abuses that had intruded into the practices of the Franciscans and had sullied their founder's pure ideals, Wyclif sought the utter destruction of the friars.[7] He saw their way of life, both ideally and practically, as a dispensable accoutrement of the Church. deserving of a thorough purgation. He hurled one caustic criticism after another at these meddlers in parish affairs who diverted needed funds from the local parson to implement their grandiose building schemes. According to Wyclif, the friars had no interest in the poor, whom they deemed unworthy of their own lofty refinement; they evidently felt more at home with the rich, whose "crumbs" constituted the "poor" friar's sustenance. He even suggests that the Franciscan habit was cut full to de-emphasize the fullness of the friar's figure. He echoes Fitzralph's complaint that boys are pressured into the order and are kept from leaving. To this, moreover, he adds accusations of a more common variety of seduction regarding which the tight-lipped puritan and the gap-toothed epicurean agree: for the Wife of Bath claims that a woman's only fear is a friar making his begging rounds.[8]

Langland's criticisms of the Franciscans, while not as articulate as Fitzralph's nor as verbally violent as Wyclif's, seem nonetheless more sincere and believable.[9] Langland was a great admirer of Saint Francis,[10] and the marked dichotomy between the Poverello's example and the Poverello's progeny doubtless produced in him one of those "spectacles of ethical indignation" so alien to the more worldly Chaucer.

Thus the oft repeated accusations are to be found in *Piers the Plowman*. The friars are parochial nuisances. They are hypocritical, uncharitable, worldly, avaricious, and licentious. They dishonor Francis's name. For their love of study has supplanted their love for prayer and poverty, and their love of wealth is scarcely the dimmest echo of Francis's love for Christ and Christ's poor.

How valid are these criticisms, and how biased are the critics? Langland was a deeply religious man with a vision, but a rather narrow one. He was a puritan who wanted everyone, Franciscans included, to conform to his puritanical view of what the world should be. Langland's testimony cannot be discounted: its sincerity forbids that. But his a priori philosophical and religious bias may have been insufficiently broad-based to qualify him as an objective critic of his Franciscan contemporaries.[11] Bishop Fitzralph, while his verbal attacks

[6]*Ibid.*
[7]Knowles, p. 100.
[8]Chaucer, *Canterbury Tales:* The Wife of Bath's Tale, lines 884-887 (cf. note 1, above, for edition used).
[9]Knowles, p. 110.
[10]Edward Hutton, *The Franciscans in England, 1224-1538* (London: Constable & Co., Ltd., 1926), pp. 186-89.
[11]*Ibid.*, p. 198.

on the friars are ostensibly free from petty animosities,[12] was clearly a partisan in a struggle by no means incipient in Chaucer's time nor dead in our own—that between the "rights" of the secular clergy and the "privileges" of the regular. In fact, Fitzralph was at the front line of the seculars' defenses. Wyclif's objectivity is suspect even before we analyze the validity of his individual criticisms against the Franciscans. He had befriended them in his early years, considering them his confreres in ecclesiastical reform. But their Franciscan philosophy, so essentially Christocentric, balked at his dismissal of transubstantiation; and their founder's promise, on behalf of all his future brothers, of obedience to the popes meant too much to them for them to be able to follow Wyclif into heresy. And when they would not follow, he turned on them, spurred on by an abysmal sense of betrayal, seeking vengeance and reprisal.[13]

Even Chaucer himself, that dispassionate chronicler of medieval humanity, was not totally without prejudice. It is evident from the sharp distinction he draws between the parson, portrayed in almost angelic fashion, and the, at best, "human" view of the monk and the friar, that he had a decided bias in favor of Wyclif and Lollardry.

On the other hand, the points made by these critics cannot be totally discounted. There is a clear consensus at the core of these accusations, substantiated in part by the general history of the period and by the internal documents of the Franciscan order. In an age that did not know the luxury of a postal system, the gifts of benefactors had to be hand carried by designated friars—the "limitours" that Chaucer mentions. Abuses of this system such as Huberd embodied in his practices no doubt crept in. Records indicate that many friars had private sources of income, frequently bequests from wealthy parents, which they hoarded to themselves and used to augment the rather bare essentials provided them by the order. There were enormous discrepancies in the living conditions between the rich and the poor within the order, and such capitular legislation as was enacted during the fourteenth century sought, not the elimination of these abuses, but only some accommodation with them. Some friars built rooms within the friary at their own expense, the sumptuousness of which might have rivaled Caligula's palace. In these rooms, wealthy "mendicants" could live a life largely divorced from the rest of the community.

While there is sufficient evidence that abuses of the rule were a way of life in Chaucer's time, there is scant positive evidence that the friars concerned themselves much with the lepers and the poor. We do know that the Black Death established those conditions most pregnant with possibilities for abusing Francis's rule. The dying sought to ensure their reception into Paradise by willing extensive property to the friars, and the reputed efficacy of

[12]Moorman, p. 342.
[13]Knowles, p. 100.

Franciscan prayers brought valuable stipends into friary coffers for the recitation of memorial masses.[14] The Black Death had a more direct effect on the friars: it decimated the ranks of the order, and in all likelihood the best men were its victims —those who went into the plague-infested streets to comfort the afflicted.

But the Black Death was not the only disaster to befall the fourteenth century. In its wake, it left political unrest and social anarchy, economic devastation, schisms and heresies—an old order tottering and disoriented. All these calamities could not but radically affect the Order of Friars Minor. They help to explain, at least in part, if not the abuses themselves, then the conditions under which individual friars betrayed their founder's principles. Chaucer's age erected formidable barriers to seraphic perfection. Still, it seems clear that the little poor man of Assisi, who has overcome all obstacles between himself and his suffering and gracious Lord; Francis, who thanked his Lord for graciously sharing His suffering with His unworthy servant, viewing the situation with all his kind understanding, would still have shaken his head and grieved over the sad performance of his English brothers.

[14]For a fascinating, well documented account of these abuses, see Moorman, pp. 350-68, to which source I owe much of the information in this paragraph.

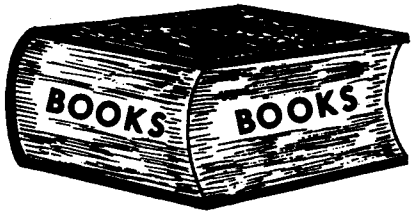
The Conspiracy Of God

The Holy Spirit in Men

by John C. Haughey. Reflections on the work of the Spirit in today's world. "It is the best book in English on the Holy Spirit I have read in recent years." — *Cardinal Suenens.*

$5.95

DOUBLEDAY



Jesus, Lord and Christ. By John F. O'Grady. Paramus, N.J.: Paulist Press, 1973. Pp. 152. Paper, $3.95.

Reviewed by Father David Bossman, O.F.M., Ph.D. (Biblical Languages and Literature, St. Louis University). Having just completed a year as research scholar at the Ecumenical Institute, Jerusalem, Father David has rejoined the Religious Studies Faculty of Siena College.

Father John F. O'Grady is executive director of the liturgical commission of the diocese of Albany, N.Y. He has taught at the Albany diocesan seminary, at Providence College, and at the College of St. Rose.

Jesus, Lord and Christ is intended "for all those who have belief in Jesus Christ . . . and is particularly directed to those who are engaged in leading others to that belief" (p. 3). While the starting point of the book is biblical, its emphasis is on the "lived experience of believers who are called to make this biblical Christ live today."

Chapters on biblical Christology and the Jesus of history and faith precede seven chapters on the titles of Jesus: Risen Lord, Prophet, Servant, Savior, Word of God, Son of the Father, and Priest. A conclusion relates Jesus to Christians and is followed by a helpful bibliography arranged according to chapters and an index to biblical references as well as a subject-author index.

In his portrayal of Jesus as a devoted Jew, O'Grady seems to regard the Jewish context somewhat lightly when he describes Jesus as a free man who "knew and loved his traditions but interpreted them freely" (p. 11).

The celibacy of Jesus merits a defense; yet the author notes that "the arguments for priestly celibacy cannot be identified with the arguments for the celibacy of Christ" (p. 17).

Throughout, O'Grady presents a brief resumé of current discussions with particular attention to the needs of contemporary believers. He quickly departs from the biblical context and deals sensitively with questions arising from the popular understanding of the biblical message. The book is recommended both as personal reading and for academic use, particularly as collateral assigned reading.

Religious and Spiritual Groups in Modern America. By Robert S. Ellwood, Jr. Englewood Cliffs, N.J.: Prentice-Hall, 1973. Pp. xvi-334. Cloth, $8.95; paper, $3.95.

Reviewed by Dr. James S. Dalton (M.A., Marquette University, Ph.D., University of Chicago), Assistant Professor of Religious Studies at Siena College.

The 1960's and 70's have been marked by the introduction of various new religious forms in America. While some of these trace their roots back into the last century in American life, many are new on the scene, as, e.g., some of those which come from the East. Unfortunately, there has been a good deal of misinformation mixed with often biased judgments about these unfamiliar movements. Writers have been too quick to characterize them as "fads" or "hippie rebelliousness." Thus there has been a need for someone to look closely and sympathetically at these phenomena in order to understand them and their place in modern American life. Professor Ellwood's book does this in admirable fashion.

Not only does Ellwood provide comprehensive studies of the wide variety of new religions in the United States, he also fits them into a framework which tries to interpret them as manifestations of what he calls the "alternative reality tradition." In brief, Ellwood argues that, alongside the conventional orthodox Christianity of the West, there have always been numerous expressions of another tradition which places its emphasis on man's union with the whole cosmos through his direct experience. The concern of this tradition has been to go within man to find the divine, to see man as part of a cosmic whole into which he can be initiated, and to place emphasis on emotional religious experiences. Often at odds with conventional Christianity, this tradition usually claimed to be the *true* expression of the meaning of the Christian message. It is in the matrix of this alternative reality tradition that Ellwood places the numerous "new" movements which have claimed the recent attention of so many, especially among the young. The setting of contemporary new religions in the context of history is one of the notable strengths of the book. Elwood gives more than bald information—he places it in the context of history and interprets it.

The book is a veritable mine of information on movements ranging from the Rosicrucians and Theosophists to Zen Buddhism and Transcendental Meditation. To list only a few of the groups dealt with by Ellwood, one could mention "New Thought," "Full Moon Meditation Groups," "Anthroposophy," various UFO cults ("Unidentified Flying Objects"), "Scientology," "The Church of Light," "Satanism," "The Vedanta Society," "The International Society for Krishna Consciousness," "Baha'i," "Lovers of Meher Baba," and "Subud." Ellwood avoids the pitfalls of the encyclopedist who lists items of information such as beliefs and leadership, by fitting these movements into his "alternative reality tradition" (although, as he admits, some do not fit as well as others) and by carefully tracing

their history either in this country or in the East. His information is accurate and his judgments unbiased. Always attempting to give the perspective of the group with which he is dealing fairly and sympathetically, he leaves the reader to decide its merits.

An additional benefit of Ellwood's book is its fine bibliography and notes. Relying mainly on books written by adherents of the various groups, he shows from within as well as without their nature and composition. Readers who wish to acquire further information on one or the other group are referred to the updated addresses of their American headquarters if these are in existence.

In short, *Religious and Spiritual Groups in Modern America* is "must" reading for anyone who is interested in the varied, and often confusing, situation among "splinter" religious movements in this country. As a book which has no axe to grind either for or against these groups, Ellwood's study can aid the reader in understanding and appreciating religious phenomena which might, at first, confuse or even offend him.

The Priesthood. By Karl Rahner, S.J. Trans. by Edward Quinn. New York: Seabury Press, 1973. Pp. vi-281. Cloth, $8.95.

Reviewed by Father Julian A. Davies, O.F.M., Ph.D. (Philosophy, Fordham), Assistant Professor and Head of the Department of Philosophy at Siena College, and Associate Editor of this Review.

The two dozen chapters of this book grew out of a series of retreat conferences given to candidates for ordination back in 1961—candidates familiar with the *Exercises* of Saint Ignatius, which form the framework for many of the reflections. The pre-Vatican II and Ignatian context, however, are not a limitation; for Rahner's ideas on the Eucharist, the Cross, obedience, celibacy, the apostolate are relevant to any religious priest living today.

Rahner's insight into priestly experience is acute. And his ideas are marked, as usual, by care and nuance —but by no means turgidness. Particularly fine are his delineations of "mean" positions which are really virtues and not compromises or cop-outs. (Note especially, in this regard, the chapter on "The Priest and His Superiors.")

As might be expected, the theme permeating all of the book is the call of God to the priest, to a personal and total commitment to His Love. Rahner's thoughts make one far less afraid to answer that call. Furthermore, his view of the role of the Spirit in priestly life is as truly contemporary and his thoughts on Mary anticipatory of *Lumen Gentium* as one could wish. One item that seemed missing, in an otherwise very full book, was some sustained treatment of self-denial and mortification in priestly life.

Though not (of course) a work that can be dashed through, *The Priesthood* is eminently readable. One word did puzzle me: the choice of "deadly" to describe the kind of dissimilarity between our concepts of God and God himself (p. 15). A book by Karl Rahner, at any rate, doesn't usually need any other recommendation. *The Priesthood* is typical in that regard.

The Church Community: Leaven and Life-style. By Max Delespesse. Trans. by Kenneth Russell. Notre Dame, Ind.: Ave Maria Press, 1973. Pp. 143. Paper, $1.95.

Reviewed by Father Richard Leo Heppler, O.F.M., formerly a member of the English Department of St. Joseph's Seminary, Callicoon, and presently Chaplain to the Sisters of the Immaculate Conception at Tombrock College, West Paterson, N.J.

There are many ways of describing the Church. Some, like Saint Paul, see it as the Mystical Body of Christ; some as the Sheepfold, some as the bark of Peter, some as the Kingdom of God in this world, some as the new Israel, some as the People of God, and so on. Father Max Delespesse sees it as community—or, rather, as the community of communities.

He defines community as "an organic and stable fraternal association of persons accepting responsibility for one another through sharing both what they are and what they have in order to bring about the union of mankind" (p. 13). But community, he tells us, is not the product of man's efforts; it is God's gift which is animated by the Spirit. Within the Church, the larger community, there are many smaller communities of Christians living a common life. Calling upon his knowledge as founder of the International Center for Community Life, Father Delespesse mentions examples of such communities in various parts of the world.

Every Christian, Father tells as, is called to community. To enter the Christian community one needs Faith and Hope. But the Christian receives these at Baptism. The Community itself is one of love wherein affection and continual concern are expressed. Community demands knowing and accepting each other so that love is both genuine and universal. Since the community is a worshipping one the Word of God, Prayer and the Sacraments are all vital. The doctrine of the Community of Goods: that each should contribute according to his means and take according to his needs after the example of the infant Church in Jerusalem, is strongly insisted upon. Personally, I feel that the idea of the whole Church practising Community of Goods is too idealistic.

In his treatment of the hierarchial orders (Chapter 3), Father Delespesse runs into some heavy waters. He says that for a priest to celebrate the Eucharist he needs in addition to Holy Orders the choice of the community (p. 89). But choice of the community is not a requirement for validity or liceity. I get the impression that Father is making the priesthood a function rather than a state of life. Moreover, the author tells us the priest does not understand his place in the Church (p. 97) and, "Next, the priest no longer understands his place in today's world" (p. 98). Maybe the priest was an endangered species when the book was first written in 1968, but I believe a great deal of clarification has been accomplished in the past five years.

The chapter on Religious has its problems too. Father sees religious as constituting one community and the Christian community as another, and he believes that the two should be amalgamated. As I see it, such a solution would destroy religious life rather than effect a renewal. Experience has shown us that the almost total immersion of religious into the Christian community has already had sad consequences. The call to the religious life is a vocation distinct from the call to Christian community.

I too see the Church as community, a brotherhood of love and service. And I join Father Delespesse in praying "that all may be one."

Brother Francis: An Anthology of Writings by and about St. Francis of Assisi. Edited by Lawrence Cunningham. New York: Harper & Row, 1972. Pp. xxii-201. Cloth, $5.95.

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

The author's title is an accurate description of the book, which is divided into six parts, taking up various interpretations of Francis, Francis and Nature, Francis and Women, Francis on Poverty and Solitude, Francis the Mystic, and Francis's Prayers.

The *Fioretti* and the *Legend of the Three Companions,* together with the Poverello's own Letters (all translated felicitously by the editor) form significant portions of the first five sections. The essays selected cover a wide range of views, from Sabatier's arrogant portrayal of Francis as the first Protestant to Chesterton's clear insight into that God-centered outlook which made Francis marvel at every aspect of God's creation. The question of whether Francis is a "hippie saint" is discussed by Joseph Roddy; and Kazantzakis's delineation of Francis along Platonic or Neo-platonic lines is set forth in his account of the relationship between Francis and Clare.

The editor's introduction is useful, and points out an often overlooked characteristic of Francis and most other saints—their seriousness. It is this quality he sees as most relevant for our time, and I would agree with him. The only quality more relevant is Francis's mysticism in his personal commitment to the crucified Savior.

As an "insider," I would have liked to see more essays included about Francis—a few more sensible essays. What the editor has assembled is valuable, however, and every Franciscan library ought to have this anthology on its shelves.

BOOKS RECEIVED

Bodo, Murray, O.F.M., *Francis: The Journey and the Dream.* Cincinnati: St. Anthony Messenger Press, 1972. Pp. viii-168. Paper, $1.50.

Kay, Kieran M., O.F.M. Conv., *An Affair of the Heart.* Auburn, Ind.: St. Anthony Center, 1973. Pp. xii-51. Paper, $2.95.

O'Doherty, E.F., Ph.D., *The Religious Formation of the Elementary School Child.* Staten Island, New York: Alba House, 1973. Pp. viii-151. Cloth, $3.95.

Patai, Raphael, *Myth and Modern Man.* Englewood Cliffs, N.Y.: Prentice-Hall, 1972. Pp. xi-359. Cloth, $10.00.

Smith, John E., *The Analogy of Experience: An Approach to Understanding Religious Truth.* New York: Harper & Row, 1973. Pp. xx-140. Cloth, $6.95.