the CORD

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About Our Contributors

OUR AUTHORS:

Father Mark Hegener, O.F.M., has been, since 1949, director of the Francisc Herald Press, Chicago, Ill.

Father Louis B. Pascoe, S.J., holds a licentiate in theology from Woodst College and is now pursuing graduate studies in ascetical theology at Aur ville, New York.

Father Richard I. Caplice, S.J., in addition to his licentiate in theology, h a doctorate in Semitic Languages from the University of Chicago; Fathe currently studying ascetical theology at Drongen, Belgium.

Father Thomas P. Walsh, S.J., having received his licentiate in theology summer, is now engaged in graduate work in ascetical theology at Wep Belgium.

Mother M. Edwardine Horrigan, O.S.F., is Superior of the Allegany Francis Sisters in St. Petersburg, Fla., Mother Edwardine has been recounting experiences, during the current "Diary" series, as a pioneer of Catholic E cation in Delevan, New York.

Father Anselm W. Romb, O.F.M. Conv., who taught at Bishop Montgom High School (Torrance, Calif.) and St. Mary Seminary (Crystal Lake, I is now assigned to the Mission Band in Hartland, Wisconsin.

Father Jerome A. Kelly, O.F.M., an experienced retreat-master and for professor of English at Saint Bonaventure University, is now Master of Cle at Holy Name College, Washington, D.C.

Father Lionel Masse, O.F.M., who gained the pastoral experience so evi in this series as assistant pastor at Our Lady of the Seven Joys, Trois-Rivi Quebec, is now a missionary in Peru.

Sister Marie Clement, S.F.P., is Mistress of the Junior Professed Sister Schervier Juniorate, Dayton, Ohio. Sister holds a degree in theology from Regina Mundi Institute, Rome.

Sister M. Everildis Wolke, O.S.F., of St. Stephen's Convent, Streator, Ill. studying theology at St. Francis College, Joliet.

OUR ARTISTS:

The illustrations for the October issue were drawn by Baron José de Vi (p. 292), Father Robert Smyth (p. 298), Father X. Miles, O.F.M. (p. 3 The Sisters of St. Elizabeth's Cloister (p. 310), and Sister M. Joanne, S. (p. 318). The drawing on p. 284 is used by courtesy of the Franciscan He Press, and that on p. 292 by courtesy of Saint Anthony's Guild.

OUR COVER:

This month's cover, drawn by Father Joseph Fleming, O.F.M., Dean of at St. Bonaventure University, symbolizes the central role of Jesus Chris king of the universe. The warmth of his love and the power of his influ are beamed, like the rays of the sun, to the uttermost limits of the cos and, like the beam of a radar set which leaves no object in the atmosp undetected, the unifying energy of Christ pervades the entire gamut of ation.

THE VOICE OF

SAINT FRANCIS

IN

TWENTIETH-CENTURY AMERICA

Mark Hegener, O.F.M.

"The dawn of the twentieth century has witnessed a truly remarkable upgrowth of scholarly interest in the life and work of St. Francis of Assisi." So wrote Father Paschal Robinson, back in 1906 — the first sentence in his little guide of Franciscan sources entitled **Some Pages of Franciscan History.**

The same verdict is expressed in the introduction to the **Edinburgh Review** (January, 1904) discussion of twelve Franciscan books: "For many years past, the growth of a sympathetic interest in the life and work of Francis of Assisi has been a marked feature in the literature of our own and of other countries. This interest has shown itself in the twofold form of original studies, and of reprints and translations of manuscript authorities."

In 1902 Paul Sabatier founded the Society for Franciscan Studies in Assisi, and in the same year there appeared a British branch of this same Society. At the same time the Franciscan Fathers of the International College of St. Bonaventure at Quaracchi were publishing critical editions of the sources of Franciscan history and the legends and writings of Saint Francis.

What is the voice of Saint Francis like in the twentieth century today? Certainly it must always be indistinguishable from the voice of those who profess to bear his spirit and who follow his way of life. But just as surely we connect his voice with publication: how strongly does he speak from books and publications, how loudly and how widely is he heard? And even here there is a relative ambiva-

lence, for the one supports and manifests the other. In speaking about the "voice" of Saint Francis today I must necessarily limit myself to its sound in the United States.

With the buzzing interest in Saint Francis and matters Franciscan so intense at the turn of the century, some of it was bound to spin off to these shores. Thus Father Paschal Robinson (later Archbishop and Nuncio to Ireland) who was a journalist before entering the Order, published an edition of **The Writings of Saint Francis** in 1905. Almost fifty years later, in 1952, **The Words of Saint Francis** was edited by James Meyer, O.F.M., and published by the Franciscan Herald Press. The third and most recent edition of the Saint's own legacy was published in 1964; entitled **The Writings of Saint Francis,** it is a joint publication of the Franciscan Herald Press in America and Burns and Oates in England. The translation was done by Benen Fahy, O.F.M., of the Irish Province, and an introduction and notes added by Placid Hermann, O.F.M., of the Chicago-St. Louis Province of the Sacred Heart.

Between 1905 and 1952, it seems that Franciscans in this country felt little need to publish Franciscan literature of a profound and serious nature. Most of the major provinces of all obediences were established by Europeans, as was also the case with the various Franciscan Brotherhoods and Sisterhoods. And they were content to rely for reading material on the publications produced in their native countries. They saw no need for further progress in relating Franciscan life to the needs of the modern world; on the contrar they strove to hold to the ma ner they remembered it being liv when they left their original cou tries. While the European schola continued to study the sourc and relate Franciscan life to t needs of the modern world, th their American brothers and s ters seemed to be ignoring t vital type of activity.

Suddenly there was a war, a with it came a turning point. younger generation had no s source of tradition or inspirat to turn to in their efforts eit to understand the past or to bu for the future. Numerous publi ing facilities were mobilized to medy this situation. The pres article is an attempt to show part played in this important a tolate by the Franciscan He Press since the author was put charge of it in 1949.

Needed desperately in that year were, not only source materials, but inspired writings on the elusive spirit of the Franciscan Order and its Founder. Solid meditation material had to be furnished, which could form a steady diet for those unable, for one reason or another, to seek it in the early masters of the Order. From 1950 until 1965, the Franciscan Herald Press has published most of the early source materials; the lacuna in our list result from the fact that other publishers have also published vital source material which it would be useless for us to duplicate. The excellent edition of the **Little Flowers of St. Francis** (Doubleday's Hanover House and now Image), translated and edited by Raphael Brown, is a good example.

In preparation by Franciscan Herald Press at this time is a "totum" of all the source materials for the life of Saint Francis and the origins of the Franciscan Order. It will have a complete index and cross references so that all the material available will be as easy as possible to locate.

It would be tedious to recite the list of sources and publications at this juncture. But tribute should be paid to some of the major figures involved in their production. James Meyer, O.F.M., for example, who died in 1955, supplied the solid scholarly background for the first beginnings in our publication of sources. Ignatius Brady, O.F.M., now at Quaracchi, is an invaluable adviser and translator. Placid Hermann, O.F.M., at St. Francis Novitiate, Teutopolis, Ill., is likewise an indefatigable editor and translator. Raphael Brown is a research scholar at the Library of Congress, as well as a noted author and editor of Franciscan publications; his editing of Omer Englebert's **Saint Francis of Assisi,** has made that publication as definitive a biography of Saint Francis as we can hope to see in our time.

Apart from the sources, there were the great volumes of meditations by Hasenohrl — the first English Franciscan meditations in many years, which have now been replaced by the more modern, seven-volume set of meditations by Bernardin Goebel, O.F.M. Cap. An arm's length list of Franciscan spiritual writings includes the trilogy by Leon Veuthey, the books of Stephane Piat and Valentin Breton, and Marion A. Habig's **The Franciscan Book of Saints** and **The Franciscans.** There are biographies too, of saints and of modern Franciscans, such as **I, a Sinner** by the famous Jose Mojica, the opera star and film actor who joined the Order in Peru; and **The Shadow of His Wings** by Gereon Goldmann, O.F.M., a hair-raising story of the exploits of a Franciscan cleric in the German army during World War II.

A book that has hardly received the notice that it should have is **The Wisdom of the Poverello** by Eloi Leclerq, translated as a work of love by Marie Louise Johnson (a dermatologist) and her husband Dr. Kenneth Johnson (a surgeon). The same author's **Exile and Tenderness**, published in April, 1965, also by Franciscan Herald Press, shows the wells from which Saint Francis drew his peace, and what an agony it was to bring up that clear water.

But it is also necessary to project the voice of Saint Francis in

the scholarly works and from the pens of the Order's philosophers and theologians. In **The Marian Era** (volume six was published this Spring), we have tried to keep abreast of new developments in marian devotion and mariology—and at the same time present the material in such a way as to give it a broader audience than the scholarly periodical can reach.

We consider **The Primacy of Christ,** by Michael D. Meilach, O.F.M., an important work, for (1) it gathers together and re-presents the Franciscan point of view amid the plethora of books on philosophy and theology today (William Birmingham, editor of the Omega Mentor series of paperbacks published by the New American Library, called the book "a fine introduction and synthesis"); and (2) it is one of the first readable presentations of the Franciscan outlook and a synthesis of Franciscan thought which has been written by an American friar.

At this point we may sum up the observations of a Franciscan scholar who has spent a lifetime studying sources in order to apply them to the modern scene. Father Cajetan Esser's books have all been published by Franciscan Herald Press. Now some of his writing may be somewhat heavy, and not as lively as a description of Brother Juniper, but their publication was necessary to establish a platform from which to observe modern Franciscan life. In his latest work, **St. Francis and His Own,** soon to be published by the Franciscan Herald Press, he treats of the spirit and initiative which characterize Franciscan pastoral work.

We need more concentrated thought on the purpose and contribution of the Friars Minor, t
Capuchins, the Conventuals, t
Poor Clares, the Graymoor Fri
and all the countless other bran
es of the Franciscan family in
Church today. This must be p
jected from a thorough acqua
ance with the sources and w
Franciscan history. And it can
born only of fraternal discus
open and frank. Ideas are not
suddenly in the mind of a ge
They grow with discussion. On
the most fruitful publishers in
O.F.M. obedience whose sch
have received world-wide re
as **periti** (the only Franciscans
ed as contributors to **Concil**
is the Brazilian Province in
de Janeiro. One of the profe
told me that all the member
the theological faculty there ga
each morning for at least
hour to discuss current ideas.

We have learned to share e
thing in the Order; we put "a
(**ad usum simplicem**) in the c
of our books. But we have
learned really how to share
ideas and our personalities for
good of the Church.

It was out of discussion
communication that the two
portant publications edited by
liam Barauna, O.F.M., of the
zilian Province, arose: **The L
gy of Vatican II** and **The Ch
of Vatican II.** The latter wil
published simultaneously, this
in five languages, the English
sion to be a joint project of
Franciscan Herald Press and
and Oates with Father Ch
Davis as the English editor
each case more than fifty C
periti have contributed, discu
every possible phase of the
Constitutions.

The publication of these w

by a Franciscan publishing house is, we feel, significant if not symbolic. There has been an increasing concern in all three Franciscan Orders, and all three branches of them, both to identify the Franciscan spirit and the contribution it must make to the Church, to make sure that it is not being segregated or segregating itself, and to push for an accelerated response to the needs of the Church which the Franciscan Order can and must serve today. There is a growing awareness that to serve the Church to the fullest the Order must recapture its original spirit, re-evaluate the forms that symbolized that spirit in the past, and perhaps devise new ones for the age in which we live.

This process of returning to the past in a swooping dive to re-emerge Phoenix-like with a new spirit is going on through the entire Church. It is truly a sign of the spirit of "vir Catholicus" that the Franciscan Order is going through the same process.

We find it even more striking on the level of the Third Order. And here the voice of Saint Francis probably has its largest echo. Tertiaries are re-evaluating their monthly fraternity meeting, injecting new formats, overhauling old concepts, and moving forward in many directions. They are probably the best buyers of Franciscan literature, with the result that a whole new literature on the Third Order has been published for them by the Franciscan Herald Press during the past fifteen years.

The Franciscan Herald Press has endeavored to offer many services on many levels. Here are some of the current ones:

1. **Franciscan Herald:** monthly organ of the Third Order of Saint Francis in North America, now in its 44th year. In that time it has had two editors: Father James Meyer, O.F.M., and, since 1955, the present writer.

2. **Franciscan Book Club:** eight years old and largely subscribed to by lay tertiaries. There are approximately five thousand Franciscan houses in the United States, including those under the jurisdiction of priests, brothers, sisters, hospitals, etc. But only a fraction are subscribers.

3. **Third Order Bulletin Service:** a two-color bulletin supplied to fraternities monthly similar to that used weekly by parishes. We had a similar bulletin for Franciscan parishes, but it "folded" for lack of sufficient subscribers.

4. **The Marian Era:** an annual volume similar in size and format to **American Heritage.** This is now in its sixth year.

5. Third Order monthly conference and fraternity monthly participation cards.

6. Third Order supplies of the most varied types, from scapulars and cords to special promotion "kits" and a manual for "Managing Your Third Order Fraternity."

7. Franciscan Art Calendar, published and distributed annually.

8. Franciscan English Ordo, published and distributed annually.

There are only three on the Herald Press editorial staff; and we are kept busy. But we are at your service.

THE ROYALTY of CHRIST AND THE CHRISTIAN

A trilogy in which the meaning of our participation in the ro priesthood of Jesus Christ is subjected to careful and illuminat analysis. The latest scriptural developments are brought to bear on subject, and then the powerful insights of a leading Protestant th logian are used to crystallize the vision attained through the bibl inquiry. The three authors originally presented their contributions papers at the Woodstock theological conference of November, 1964. Th have graciously consented to the publication of an edited version their papers in the CORD *in the hope that the rich implications their analyses for the spiritual life will be of benefit to their new au ence of Franciscan religious and tertiaries. The Editors of* the CO *wish to express their most sincere gratitude to the authors and to th superiors for the generous permission they have extended to us. —*

I. PRIEST, PROPHET, AND KING

Louis B. Pascoe, S.J.

The triple office of priest, prophet, and king constituted the axis upon which Jewish society revolved. This triad also characterized the messianic aspirations of that society which were fully realized in the person of Jesus Christ, who become priest, prophet, and king par excellence. Christ shares this triple office with every member of the Christian society which he established by his Incarnation, death, and Resurrection. Every Christian is made priest, prophet, and king through his incorporation in Christ's mystical body in the initiatory sacraments of baptism and confirmation. But what meaning do these titles have f the individual Christian?

The term "priesthood" is prima ily associated with the notion mediation and sacrifice. The pri is thus one who has been cons crated to offer sacrifice and mediate between God and ma The concept of the priesthood verified primarily in Christ w received his priestly consecrati in the Incarnation and who whole priesthood was directed t wards the sacrifice of Calvary. applies analogously to the pri consecrated in the sacrament holy orders. As Christ's minist he carries on the sacrificial wo

of Calvary. Again, by analogy, the notion of priesthood is realized in all Christians. By the sacramental character and anointing of baptism and confirmation, they truly share in Christ's priesthood.

I Peter 2:5 tells Christians that they are a "consecrated priesthood," and are to offer "spiritual sacrifices acceptable to God through Jesus Christ." This is the priesthood of the good life, a life lived in and for Jesus Christ, a life dedicated to carrying Christ's cross, drinking his chalice, dying daily to sin, and being continually renewed through grace. St. Paul in his letter to the Romans calls such an offering a "living sacrifice."

The personal sacrifice of the Christian reaches its fullest social expression at the privileged moment when the Christian community is gathered for the eucharistic sacrifice. Through his priesthood, every Christian is empowered to offer, together with the whole Church and through the ministry of the ordained priest, the same sacrifice that Christ offered on Calvary. The Christian offers that sacrifice by effectively uniting the totality of his life with the offering of the priest at the altar. His sacrificial life is thus offered up to the Father in union with the sacrifice of Jesus Christ. From this sacrificial action of the whole community will come the graces necessary for all Christians to continue and to intensify their priestly lives.

Again through the sacraments of baptism and confirmation, each Christian shares also in the prophetic office of Christ. As the perfect image of God, Christ gave the fullness of testimony to the Father and to his plan of salvation. The Church as the prolongation of Christ in the world continues that testimony. Each Christian is called upon to participate in and to give witness to the salvific mission of Christ and his Church. He gives witness, first of all, by the testimony of his own life. In the very living of the Christian commitment which he assumed initially in baptism, the Christian gives witness before God and his fellow men to the redemptive value of Christian faith, hope, and love. Such an intimate form of personal testimony will always be necessary in the life of the Church at all stages of her history; it is the source and foundation of all other forms of testimony demanded of the Church and her members.

Since the Church has a temporal dimension, these additional forms of testimony have varied according to historical circumstances. In the days of the Roman persecutions, Christians were called upon to give the fullness of testimony through martyrdom. At different times through the middle ages and especially in reformation and post-reformation times, the notion of witness became primarily associated with defending the doctrinal teachings of the Church. The present-day spirit of ecumenism has put an end to this overly defensive attitude. The Christian is thus free to give testimony more in accord with the spirit of the modern world — a world often indifferent to Christian values. He must, therefore, show the relevance of his Christian beliefs to this modern world. Karl Rahner has said that the mission which the Christian receives in confirmation is not primarily a mission to defend the

Church; it is, rather, a share in the universal mission of the Church, which is not to save herself but to save the world. The Christian is to give witness to the fact that God does not abandon creation to its sinful nothingness but redeems, preserves, and transfigures it. Conceived in these terms, the testimony demanded of the modern Christian is primarily one of redemptive service and relevance.

In our analysis, we have explained briefly the priestly and prophetic aspects of the Christian life; the idea of kingship remains to be considered. While there is considerable agreement in the Church today on the priestly and prophetic role of the Christian, the notion of Christian kingship has remained somewhat vague. What do we mean by the kingship of the Christian? What does this notion add, if anything, to his sacrificial and prophetic activity? The remainder of this article will be devoted mainly to the question of Christian kingship. Father Caplice will analyze the scriptural evidence concerning Christian kingship and will explain the nature of the kingship. Father Walsh, finally, will present an analysis of Karl Barth's theology of Christian royalty.

II. THE KINGSHIP OF THE CHRISTIAN

Richard I. Caplice, S.J.

When one reads some of the recent literature on participation in Christ's office as king, the most striking thing is that there is no real unanimity on its meaning. Most authors begin by stating that, as a result of incorporation into Christ, each Christian is personally made a king in a special sense. For some writers, this new status implies personal freedom, or dignity, or self-control; for others, it implies an augmentation in the dominion man has over the material world; for yet others, it implies a new relation to other men, a right to modify or withdraw from society and its institutions, or a ruling power in some limited social context. In each case an appeal is usually made to Scripture. The present attempt to ascertain the meaning of Christian royalty will therefore begin with some remarks on the passages to which appeal is made.

The statement that was to become classical in both the Old and the New Testament is the promise of Ex. 19:6. This is usually translated as follows: "If you will obey my voice and keep my covenant... you shall be a kingdom of priests and holy nation." Despite its apparent simplicity, the meaning of "kingdom of priests" (**mamleket kohanim**) is by no means clear. Traditional interpretation has seen here a promise of kingly status to the individual Israelite, and we know from the Aramaic translation of the Targum Onkelos, "you shall be kings and priests," that a similar interpretation was possible in late Palestinian Judaism. Recent investigators, however, have not agreed that this is the original sense.

Noting that this verse is explicative of the preceding ("you shall be my own possession among all peoples"), they conclude that kingship is not predicated at all: rather, priesthood is predicated of the kingdom, the **mamleka**, and holiness of the nation, since it is these, priesthood and holiness, which set Israel off as God's personal possession. The meaning, therefore, is not "you will be kings," but "your kingdom, your nation, will be composed of priests and holy men." A. further question that has been raised is whether **mamleket** does in fact mean "kingdom." Several scholars, most recently Fr. William Moran in the **Gruenthaner Festschrift,** has offered convincing arguments that it means rather "royalty" or "king." The sense of the verse, in this interpretation, would be "your kings will be priests, and your common people holy." If this sense is accepted, it serves to emphasize what was already clear: taken by itself, Ex. 19:6 does not ascribe personal kingship to the Israelite by virtue of his new relation to God in the covenant.

Two other Old Testament texts take up this theme, and both lend weight to the view that universal kingship is not predicated in Exodus. Is. 60-61 goes beyond Exodus in stating the universal **priesthood** of Israelites (61:6), and sets Israel in some relation to kingship, stating that "foreign kings shall minister to you" (60:10) and "you shall suck the breast of kings" (60:12), but nowhere is kingship predicated of every Israelite. 2 Macc. 2:17ff. explains the Maccabean restoration as the fulfillment of the prophecy of Ex. 19:6. Citing the LXX version of Exodus, it states that God has restored kingdom, priesthood and holiness. In this context, it is clear that "kingdom" (**to basileion**) refers to political independence, and is not ascribed to the individual.

The clearest continuation of this line of thought in the New Testament is found in 1 Pet. 2:9. Here we find a citation of the Septuagint version of Ex. 19:6 in a catena of Old Testament allusions: you are a chosen race, a royal priesthood, a holy nation, God's own people. The statement that "you are a royal priesthood" (**basileion hierateuma**) is not merely a repetition of the Old Testament promise that "your royalty will be priests," but a development of it: not merely the rulers, but the entire Christian people is characterized as "royal." It has often been assumed that we have grounds here for describing each Christian as a king, but this is not clear. The problem is the meaning of "royal": does it imply that the priestly people is itself of kingly rank, or that it is in the service of a king? In his recent commentary, Reicke inclines to the latter explanation; he points out that if the meaning were "of royal rank," we should expect the adjective **basilikos**, not **basileios**, and he notes also that the word chosen in 1 Peter is also used in Jn. 4:46,49, where it apparently refers to an official "in royal service."

If we are left in doubt about the conception underlying the citation in 1 Peter, the case becomes clearer in the Apocalypse, where Ex. 19:6 is again cited, this time in dependence on the Hebrew text rather than the Septuagint. In 1:6 and 5:10 we are told that Christ freed us from our sins and made

us "a kingdom and priests" (**basileian [kai] hiereis**) and the latter verse adds that those redeemed by Christ "shall reign (**basileusousin**) on earth." Two later verses specify further the character of this rule. According to 20:6, those who have been martyred for Christ will rise in the first resurrection as "priests of God and of Christ, and they shall reign with him a thousand years" until the final battle with evil; and in the description of the heavenly Jerusalem (22:3-5), we are told that God's "servants shall worship him... and

they shall reign for ever and ever." Here the royal rank of the Christian is inescapably clear; it is also clear, however, that a ruling office is assigned only to the period of eschatological triumph, not to the present. For the author of the Apocalypse, the concept of personal kingship is not descriptive of the status or function of the Christian in the world.

What is true here is true throughout the rest of the New Testament as well: the function of the Christian as ruler or king is reserved to the eschaton. Thus 2 Tim. 2:12: if we endure, we **shall** also reign with him [Christ]. So also St. Matthew's Gospel, if indeed it promises personal dominion at all, promises it at the Judgment, when Christ will say: "Inherit the kingdom prepared for you" (25:34).

It appears, then, that our scriptural sources do not in fact justify us in speaking of the Christian in the world as a king. It would seem that by the same token the third member of our triad, priest-prophet-king, loses its value as an indicator of the significance of Christian life. And yet kingship is a concept which permeates the Scriptures, which cannot be meaningless in Christian life. The form in which it is founded is, of course, not the kingship of the Christian, but the kingship of God and of his Christ (Apoc. 11:15), and we submit that it is by exploration of the Christian's relation to these, and not by interpretation of adventitious spheres of authority in terms of the Christian's personal kingly status, that we express most accurately the Christian's participation in the kingship of God in Christ. Put in other terms: the Christian does participate in Christ's triple office, but the participation is not univocal. He is a priest offering spiritual sacrifice and a prophet bearing witness, but his participation in the third office does not imply that he is himself a king. In suggesting on the basis of Scripture that this analogous understanding of kingship is to be preferred to a concept of the Christian as having the personal status of king, we do not mean to raise the more general question of the extent to which theological thought can validly turn aside from the conceptual patterns set down in Scripture. But in this instance, the non-scriptural concept of personal kingship tends to be a slippery tool which is best avoided, a catch-all metaphor under which have been grouped the most diverse aspects of our relations to ourselves and the world.

If, then, we have eliminated an unsatisfactory conception of the Christian's participation in the kingship of Christ, it still remains to determine the proper conception of that participation.

In this regard, St. Paul's letters to the Ephesians and Colossians are especially instructive. Both stress the sovereign position of Christ over the Church and the world. Regarding the Church, that sovereignty is expressed in terms of Christ's relation to the Church as head to body. We are told in Eph. 4:11-16 that in the concrete Christ's rule over the body of the Church consists in the building up of that body and in the direction of all who are united in faith towards the "stature of the fullness of Christ." The sharing of each member of the body in this gracious rule is described as a collaboration in the interior development of the Church through growth in faith and love.

Christ's reign over the world is painted in different colors. It is established through his victory on the cross, which disarmed and stripped (Col. 2:15) those cosmic powers which Paul calls "the world rulers of this present darkness" (Eph. 6:12). This rule of Christ over the world is already complete, for God **has** "put all things under his feet and made him the head over all things" (Eph. 1:22). It is not yet fully **exercised**, however, and Paul depicts our present situation as a continuation of Christ's battle for dominion, a battle which we wage in the armor of God against the forces of darkness (Eph. 6:12). But the plenary extension of the rule of Christ is certain: all things are to be brought under one head in him, all things recapitulated in him in a full return of the order of creation that was directed towards Christ and through Christ towards God.

How are Christ's rule over the world and his rule over the Church related to one another? Throughout Col. and Eph., the two areas of dominion are treated in a close interconnection which is not a matter of accidental juxtaposition, but represents a sequence of ideas. If Christ's rule over the world is based on his overcoming the cosmic powers, it is in the Church and her members that the influence of those powers is destroyed. In the measure in which the Church is internally built up by her heavenly head, and externally proclaims Christ's victory, so is the power of these forces lessened. Through the Church Christ wins increasingly his dominion over all things and draws them ever more powerfully and completely beneath himself as head. By their very existence, then, the Church and her members have a task in regard to the world, a task which Eph. 3:10 describes as "making known to the principalities and powers in heavenly places the manifold wisdom of God."

To judge from these letters then, the Christian has a double role to play in furthering the

kingship of Christ. By accepting Christ's dominion over his own person, and by his own growth in faith and love, he contributes to the building up of the body of Christ which is the Church. By these same actions, he continues also Christ's battle against the forces which would divert the world from Christ's dominion, and he proclaims that dominion to the world. Participation in the kingship of Christ, so understood, is not descriptive of **new** elements in Christian life, beyond those denoted by spiritual sacrifice and witness. Rather, each of these concepts, priest-prophet-king, is explicative of the same reality, life in Christ, but from different viewpoints. As priestly, this life is directed in adoration to God. In so far as it is prophetic, it proclaims to others the reality of salvation in Christ. In so far as it shares in the objective structure of Christ's kingship, it accepts th rule of Christ over itself, and i so doing extends it over th Church and the world.

Understood in this way, ou participation in the kingship Christ is a factor which must taken into account if we are understand the significance Christian life. The analysis of th life as priestly and prophetic a essential, but if we do not go b yond these, we have not yet d cerned the context in which spir ual sacrifice and witness are situ ted. What forbids us to analy Christian life on the atomic le alone is the realization that t life of each Christian has its sha in the conflict which underlies t phenomena of history and whi is perceptible to faith alone, a each contributes to the total v tory of reconciliation of all thin in Christ and subjection of under him.

THE CHRISTIAN'S ROYALTY IN THE THEOLOGY OF KARL BARTH

Thomas P. Walsh, S.J.

According to St. John, when Pilate leads Jesus out to the people for the first time, Jesus is still wearing the wreath of thorns and the purple coat with which the soldiers had clothed him. Pilate then turns to the people and declares: Behold the man! Later on, after interrogating Jesus, Pilate leads him out once again and cries aloud: Behold your king!" (19:5,14). Karl Barth sees in these two statements a summary of the kingly office of Jesus; Jesus Christ is a king because he is a perfect man.

Let us start, therefore, w Barth's idea of the nature of m For Barth it is of the essence man that he be united with G man is, by definition, the covena partner of God. Indeed, the p supposition and purpose of cr tion is the covenant which G makes with man: I will be y God, and you shall be my pe (Jer. 7:23). As the covenant p ner of God man's very nature mands that he live in an I-t relationship with his Creator. S a relationship demands that m be free, for only a free being

capable of actively and consciously accepting another person. But man's freedom, precisely because he is a creature, is the freedom of obedience. In this obedience, he accepts the directives of God and thus participates in the wisdom and holiness of his Creator.

By the Fall, however, man as a creature of sin is totally alienated from God. He is at odds with God and therefore at odds with himself. Further, the darkening of his intellect is so complete that man no longer knows who he is or what he is destined for. Even worse, as a creature of sin, he has lost his freedom; there no longer exists even the possibility of uniting himself with God.

Into this world of sin comes the royal man, Christ, the King. He is a king, first of all, because on the ontological level the union that exists between him and God is as perfect as possible. For his human, "sinful" flesh is hypostatically united with the second Person of the Trinity. Christ our Lord, then, is a king because he is, as Barth says, the objective covenant between God and man. This ontological union finds its existential expression in the perfection of the life that he leads as a man, a life free from the sin which has alienated his brothers from their Father, and free from death, the punishment for sin. True, he will die on the cross, but he will rise again on the third day. Precisely because he has this dominion over sin and death, Christ our Lord is totally and completely free to live his life as the obedient covenant partner of God. This fellowship, this union with the will of his Father constitutes the fulfillment and perfection of his human nature. Because of his obedience, there gradually takes place in his life a true and genuine movement from below to above, from the earth which is the sphere of man, to heaven which is the most proper sphere of God.

> "Sacred theology and other branches of knowledge, especially of an historical nature, must be taught with due regard for the ecumenical point of view, so that they may correspond more exactly with the facts."
>
> Vatican Council II
> **Decree on Ecumenism**

There is, therefore, in our Lord's life a movement, a process which terminates in his enthronement at the right hand of his Father. But the fact that he alone, of all men, is capable in his own right of this upward direction, is what makes him a king. During his life, the dignity and the royalty of his person are hidden, but they are nonetheless real. The paradox, therefore, of Christ's kingship is that his coronation takes place in his crucifixion. Never was his kingship more hidden, but never was the perfection of his human life more manifest. He is, therefore, not only the objective covenant between God and man; subjectively, in his own life, he has perfectly ratified his covenant.

Surely Barth's idea that Christ is king because he is a perfect man is somewhat unexpected. The idea that obedience constitutes a king is, to say the least, paradoxical. But our Lord himself leads us to expect the unexpected when he tells us that his kingdom is not

"It is precisely because the Son of Man has no place to la
his head . . . that he is a king."

of this world. And in defense of Barth's understanding of Christ's kingly office, it must be said that he seems to have given a coherent explanation of the New Testament doctrine of Christ's kingship.

It is, first of all, a fact that the New Testament most frequently refers to our Lord's kingship in the context of his passion. Secondly, if we consider Paul's explanation in Phil. 2, of the humiliation and exaltation which the Incarnation involved, we see that Paul is saying that it is the divine nature which is in some mysterious way humbled, whereas it is the human nature which is exalted. This exaltation, Barth would claim, is precisely the power that he had to direct his life to his Father in perfect obedience, and thus lead the life of a perfect man.

The title by which our Lord liked to refer to himself, the Son of Man, is therefore, according to Barth, not a title of abasement and humiliation, as traditional theology has regarded it, but a title of his glory, a title of a king. It is precisely because the Son of Man has no place to lay his head, precisely because he has come to give his life as a ransom for many, that he is a king. For in all these actions, he declares that his life is totally and completely united with and orientated to his Father. Barth's understanding of the Incarnation can be summarized in his own words: "It is the Son of God who went off as a slave into a distant land, and it is the Son of Man who returns as a king to the home of his Father."

And together with him all m
return to their Father. We n
turn to the question of how,
Barth, the individual Christi
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Christ —which is another way
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Ontologically, the homecom
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men. Barth has therefore defi
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the old man; rather, sin,
enemy of God, was met on
field of battle and definitiv
destroyed. Barth calls this on
logical aspect our **de jure** sanc
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given the possibility of living
lives of loyal covenant partners.

The existential aspect of sal
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the individual, is the work of
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reluctantly from his sleep, but the point is that he is roused. It is, however, not enough that he receive knowledge and direction; for the old man lacked not only the knowledge of his destiny; he lacked even the very possibility of directing himself towards it. The new man needs, therefore, the capacity, the ability, the freedom to direct his life to God.

By the gift of the Holy Spirit, he is given this liberty. "For," as St. Paul says, "where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). The new man now finds himself once more constituted as the loyal covenant partner of God. He is capable of acts of real obedience, and his gratitude to his king is expressed in acts of real love. It is highly unsatisfactory obedience, it is stinting love, but it is real love, real obedience. This reconstitution of man as a loyal covenant fellow is the kingly office of Christ, and the sanctification of a Christian in the Community is its historical attestation. The Christian is now capable of directing his whole life to God— and in this sense, we may call him a king.

True, the dignity of his life is not visible; just as the kingship of Christ was a hidden reality during his entire life, so too we today lead lives that are hidden with Christ in God. But just as the hidden glory of the King crowned with thorns was made known in his resurrection, so, too, the hidden glory of Christians will be made known when they rise to eternal life. For this is the goal of our lives, that we should be eternal covenant partners with God.

OUR REVIEWERS

Doctor James P. Reilly, Jr., is editor of **Franciscan Studies** and general editor of Franciscan Institute Publications.

Father Aurelian Scharf, O.F.M., is Professor of Sacred Scripture at Christ the King Seminary, St. Bonaventure, N. Y.

Father Michael D. Meilach, O.F.M., is the editor of this review.

Father Depaul Genska, O.F.M., is assistant Pastor at St. Anne's Church, Fair Lawn, N.J.

Sister M. Tarcisia Ball, O.S.F., is President of Maria Regina College, Syracuse, N. Y.

Diary of a Country Nun

Mother M. Edwardine Horrigan, O.S.F.

VII. EDUCATION — RURAL STYLE

As the Missionary Apostolate grew, so did we. In March 1953, we were asked to take over catechizing in Bliss, and a greater misnomer I have yet to meet. It was up a ten-mile winding hill, over a road with ruts so bad, one had to drive like a drunken sailor to avoid them. Fortunately, it was not a heavily traveled road because you had to zig-zag the whole ten miles to keep out of the deep ruts; minor ones you went in and out of hopefully. Our first stop was at a typical one-room schoolhouse in Eagle, total population forty. Our trip to the schoolhouse to pick up the two Catholics was understandably a big event, and the teacher ringed around with pupils, came to the door to watch us off. I was always afraid of doing damage to the reputation of the Catholic Church by maneuvering us into a ditch, as I tried to turn around on the narrow road with those staring eyes upon us.

The next stop was another one-room schoolhouse in which, at first Sister and I tried to teach because the entire academic population was Catholic, the eight of them. This was a failure from the start because the room was too small to permit both of us to hold forth at once, with the stove sputtering between us. We just piled the youngsters into our car and took them "down the road a piece" — a seven mile piece— to Bliss, where Sister took over the rectory and I taught in church. There was always this comfort at least, that no matter how badly the class went, the children at least had a chance to sit before our Lord for a while.

One of the chief attractions in Bliss was our ninety-five year old friend, Katie, whose zest for life was still keen as she approached the century mark. Here "Aren't you the darlings to come to see me?" was worth the bumps on the way. Her eighty-four year old "kid" brother supplied a bit of humor with his sly jokes and jibes at Katie's vanity. She had her hair bobbed at ninety-six.

Chaffee was next added to our growing list. Here, indeed, was education, Civil War vintage. The schoolhouse boasted two classrooms, but the Methodists had been teaching in both of them for a few years before we came. We could have our six Catholics, but where to teach them was the problem. The solution for the first month left much to be desired. I took my three in the hall, and Sister took hers out on the front veranda which faced Route 16 and all its traffic. The hall was certainly commodious enough for the four of us, but we were such curiosities that Methodist lads and lassies kept asking to go to the lavatory just to stop and stare, then crawl in glassy-eyed wonder over me and my three awed Catholics. We did find a Catholic family living in town, right behind the post office, so we collected our charges and walked them there. The woman graciously gave us the use of her living room and bedroom, but she couldn't always corral her three babies while we taught. Donnie just howled— nuns scared him, I guess. Angie was fascinated and adventurous, so her tailor-tot made my legs black and blue as she lurched at me, grasping for my crown and cord, the latter to chew on, if I didn't catch her, with great gusto.

We were beginning to be connoisseurs of one-room school houses, because after we returned our six to the Chaffee School we drove to the White Star School to pick up another group. Time didn't permit our teaching here, and so we missed an experience, I think, because the teacher matched the old-fashioned schoolhouse to perfection, even to her highpitched nasal whine. The group from this school we took to Sardinia and taught them there. Then our finale for the day was to drive them home. After scores of rescues from kind troopers and truck drivers, we got our first chance on the giving end when the Methodist itinerant teacher got stuck and we helped her get out. This increased our prestige no end, and word of it must have reached the Sardinia School for there was a perceptible thaw in their attitudes; no longer did we have to stand outside the extra classroom where we taught and wait until Mr. Principal felt like coming out to open the door for us. Now as soon as we arrived the keys were sent to us posthaste. In a short time Mr. Principal was discussing educational problems with us. No longer did we feel like "God's forgotten women."

CAST YOUR CARE UPON THE LORD

Anselm W. Romb, O.F.M. Conv.

About 2000 B.C. the Akkadians developed a rich civilization. Among the relics of their culture are many customs and laws and folk-proverbs, such as this one: "Whoever possesses much silver may be happy; whoever possesses much barley may be happy; but whoever has nothing at all can sleep."

The Natural Advantages of Poverty

When a man owns too many things, he ends up being owned by them. The richest man in the world is the one who has all his desires gratified. Anyone, including a religious, who curtails his desires to the point that he needs no gratification, can be rich in this sense.

Men of other religious persuasions of our own day, like Albert Schweitzer and Mohandas Ghandi whose deathbed possessions would not cover a small table top— teach religious men and women the importance of poverty. It is very pious to quote Christ's Beatitude, "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Mt. 5:3), and then proceed to justify even extensive community, if not individual, possessions.

But this is a subterfuge. The present article will consider both the common and the personal aspects of poverty in an effort to determine whether up-dating justifies or encourages possession. The implementation of poverty, like that of every religious ideal in human history, once it becomes part of a stable institution, becomes by the same token a predominantly individual effort.

The Example of Jesus Christ

Of every virtue Christ is the ideal. What did he say? "Do not keep gold, or silver, or money in your girdles, no wallet for your journey, nor two tunics, nor sandals, nor staff; for the laborer deserves his living" (Mt. 10:9-10).

This exhortation must, of course, be taken in context. The reason our Lord encourages his followers to lay aside encumbrances and avoid keeping extra supplies is made clear from the preceding few verses: he is sending them among Jews, rather than Samaritans and Gentiles on their first missionary journey (10:5-6). Among their own they could expect to live on spontaneous donations as the rabbis did at that time.

How, then, shall we understand Christ's words, when he himself had a purse of money? We know that he had one, because Judas was the procurator of the Twelve. And we know, too, that Jesus had friends and disciples who saw to his wants when he stayed in their town. Saint Paul likewise kept some money from his earnings as a tentmaker; else how could he boast about not using his right to compensation for preaching (1 Cor. 9:1-18)?

Scripture scholars are re-examining the Gospels and their meaning in the context of ancient life. With respect to the poverty of the Holy Family, for example, some infer that Christ was not raised in utter destitution as so many preachers like to affirm. He was born in a stable, it is true, but it was surely cleaner and more private than the caravanserai where Saint Joseph first sought lodging.

Bethlehem fulfilled the prophecy about David's ancestry of the Messiah, but the immediate reason for Joseph's registry in that town was possibly his ownership of some land in that area. In any case, Galilee, where Christ passed most of his life, was the best part of Palestine for a boy to grow up. The better grazing land supported goats and sheep; the truck gardens furnished fruits and vegetables in season. The Sea of Galilee provided fish, and the vineyards produced wine. The Holy Family surely had a garden of their own around Nazareth, by which the income from Saint Joseph's carpentry was supplemented.

The exile in some ghetto of Egypt was difficult, certainly, but the boyhood and early manhood of the Savior were on the whole probably secure enough, although without luxuries. Otherwise we would have to conclude that either Joseph was an incompetent artisan, or God withheld his blessing from the three. Either conclusion is out of place.

When Christ began his public ministry there is no doubt he lived in personal poverty, for he told an inquirer: "The foxes have dens, and the birds of the air have nests, but the Son of Man has nowhere to lay his head" (Lk. 9:58). But as has already been pointed out, Judas' position as treasurer indicated that the Apostles and their leader did not live in abject poverty.

On the eve of his death, moreover, Christ directed the Eleven to take a purse and a knapsack and to procure a sword. Perhaps the Lord was suggesting their preparation for the missions to the Gentiles, where they would not live from day-to-day donations, as they had done in Palestine, but would have to store up provisions against the day of their world-wide dispersion.

Individual and Collective Poverty

Regardless how we view the life of our Lord in these exegetical problems, the broad sweep of his example commits the religious attempting the Christ-life to poverty individually as well as collectively. Whereas individual poverty, both externally and internally, is a personal matter, collective poverty must be interpreted according to the apostolate of the institute itself.

Thus no one is excused from detachment, and no one should accumulate what he or she cannot

use as an individual. But even in the strictest community one cannot **legislate** detachment, and the law cannot cover every exigency and possibility of possession. Houses of training, therefore, must provide the example of older religious who live poorly, the actual environment of poverty, and the orientation of the young to attitudes of detachment, economy, careful use, and the importance of permissions.

It is not a fair conclusion that with the advent of the friars personal poverty began to be practiced individually for the first time in the history of religious orders. The Rule of Saint Benedict did not grant many "possessions" besides his own clothes to a monk—a needle, work apron, tablets, and stylus. There was no place in the common dormitories—large rooms with rows of rush mats and blankets— to accumulate superfluities.

It is true that the monastery might be very wealthy. This had to be the case, however, to some extent at least. There was really no place for a hundred monks to beg their daily bread as there was for small bands of friars in the towns.

Virtue has to be assessed, therefore, according to the environment in which it has developed. But we cannot overlook the fact that laymen, who cannot see violations of chastity or obedience, or appreciate fully their onus, do tend to judge us as **religious** by our poverty, even as they judge us as **apostles** by our charity.

This was one of the contributions of the mobile friars and later religious institutes: people could see individual and communal poverty close at hand. As a community grows larger (this is the message of history), not only do apostolic initiative, primitive zeal, and the service of love decline, but poverty is surrendered to the need of storing up provisions for a burgeoning institution.

Justifiably or otherwise, then, poverty has come to be the yardstick by which the layman can judge us. This does not mean that Saint Bonaventure's appraisal of it as the "first foundation of the whole spiritual edifice" (Rule for Novices, 16) can be accepted without reservation. As the spiritual father of Saint Bonaventure and of us all, showed by his example the foundation is rather obedience.[1] Yet it remains true that the great question of poverty raised in the thirteenth century continues ever today to plague religious institutes. And this plague, we must admit, is a beneficial kind of ulcer. It makes the individual stop to judge whether he is making superfluity a necessity and luxury a habit; and it recalls the institute to its pristine virtue.

Pitfalls in Observing Poverty

We are such creatures of our environment, so quickly conditioned to needs of rest and relaxation, comfort and entertainment, diversion and finally luxury, that it takes a truck to move some mal

[1] Evidence for this relationship of poverty and obedience can be found in Saint Francis' submission to the authority of the Church and Cardinal Hugolin when they amended his severity against those elements in the Franciscan Order which foresaw the accumulation of friaries and libraries to train incoming members.

religious from one assignment to another.

Women religious can rarely be criticized for serious violations of external poverty as individuals; in fact, they put men to shame. Among men, however, there are many degrees and interpretations of poverty. What is permitted by the Constitutions determines where sin enters, but attachment and superfluity are reprehensible in all religious.

Christ did not put any footnotes to his invitation, "Go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me" (Mt. 19:21). There is a point, then, beyond which rationalizations should not satisfy us and at which we ought to return to our novitiate concepts.

Religious, whatever their apostolate, live by donations, mostly of people who enjoy less security than do the religious themselves. There is a corresponding obligation to use that money as befits a follower of Christ.

There is no balm for an uneasy conscience in saying that the "extras" come from personal gifts or personal industry. We were not forced into religious profession; and at the time we made it we understood that every income was to be by permission. It is true that the professional services of a priest, brother, or sister, far exceed the compensation received by the institute; but the individual cannot make that an excuse to live like other professional men with large incomes.

These words are not a plea to throw out wrist watches, hobbies, vacations, all sport clothes, and golf clubs. They are a warning that the danger to poverty is primarily in ourselves. The Scriptures call it the "lust of the eyes" (1 Jn. 2:16). A king who is content with one crown is poorer in spirit than a laborer who wants a second car he doesn't need.

Yardsticks for Individual Poverty

How do we recognize individual poverty in a religious man or woman? The religious who is poor, is indifferent to the quality of his clothes and the furnishings of his room. He does not complain if his room is in an inaccessible or noisy part of the house, since the room must be occupied by someone. He puts up with second-rate food and does not seek every opportunity to eat in a restaurant or in the home of a benefactor.

The religious who is truly poor in spirit provides himself with the essentials, rather than sensual extras, in choosing his appliances and toilet articles. He abhors accumulations of books he does not read, clothes he seldom wears, and especially money for which he has no permission.

The room of the poor religious does not look like a religious-goods store (especially of the avant-garde kind). The detached religious has a sense of value for tools, furniture, automobiles, and house property; he uses them economically, not prodigally. He shares his superfluities with others and periodically dispossesses himself of them.

The poor religious does not consider shabbiness, dirt, or a slovenly desk the sign of detachment. He does not think himself de-

meaned when he requests permission to buy things, nor must he have the more expensive medicines, clothes, and books (presuming, of course, that the less expensive ones truly suffice for his real needs). He does not seek benefactors to provide him with what the superior will not grant, often on the pretext of an apostolic need.

In choosing a hobby, the detached religious adopts one that is permitted by the rules, is modest and a genuine form of relaxation rather than a status symbol of which the affluent might be proud. He realizes that the acid test of poverty is the spirit with which he would submit to the privation of anything given for his use or permitted by the superior and lawful custom.

There is no point in drawing out an elaborate examination of conscience. Violations of poverty are causes of strife in a household, even if only because of an exaggerated desire for quality. But if we understood, as the ancient saying has it, that "a religious who owns a penny is not worth a penny," we would fear that we are making superfluity into commodity.

Having been brought up in a nation of abundance, the American religious tends to take abundance for granted. The time of training is endured and considered only a transitory state because the cost of running an institution admittedly prohibits even many conveniences. When we begin to "work for our keep," we assume that we acquire some title to abundance again. This double standard of poverty fosters the false notion that training is merely a temporary test of patience or an exercise of poverty which is merely academic, because the active life will be the door to all good things.

There is little to be said, of course, for the religious on the opposite side of the street, who die and is found with a prayerboo and rosary as his sole persona possessions. It is a fortunate reli gious today who can be effectiv without certain **impedimenta** o his profession. The teacher need visual aids and gadgets galore i the classroom; the preacher need scriptural commentaries, antholo gies and sermon series; the admin istrator needs references and mul tigraphs, and so on; the brothe and the home-maker need trad magazines and expensive appli ances.

Every country is different; ever age has its own needs. Most o these things are common propert anyway. If a religious has to bor row aspirins, a raincoat, a typi writer, he cannot commend him self on his poverty. We are no living in hard times, and many o these things are not luxuries an more.

By the same token, a hobby ca be of great benefit to the com munity: photography for recordin progress and special events, stamp collecting to help the mission music to teach, art to decorat chapel appurtenances or the class room, sports to attract vocation or coach teams, and so forth. goes without saying that a hob by's purpose is relaxation rathe than any kind of profit. Few re ligious have blocks of free time t spend pursuing hobbies; those wh do, will have to answer to Go for both the use of time and pos sibly the excessive outlay of mon

SAINT FRANCIS IN PRAISE OF POVERTY

WHILE he was in this valley of tears, that blessed father considered the common wealth of the sons of men as trifles, and, ambitious for higher things, he longed for poverty with all his heart. Looking upon poverty as especially dear to the Son of God, though it was spurned throughout the whole world, he sought to espouse it in perpetual charity. Therefore, after he had become a lover of her beauty, he not only left his father and mother, but even put aside all things, that he might cling to her more closely as his spouse and that they might be two in one spirit.

— 2 Celano 55

ey from the community or— more likely— an interposed person.

Dangers to Collective Poverty

The danger of violating poverty collectively exists for both men and women. The superior, as the leader of the community, must beware of assuming powers he does not have by the law of the institute and by the law of Christ. Expenditures, for example, depend on consent and counsel of higher superiors or the household. But even where this is not the case, subjects would feel a more profound sense of poverty and understand better the value of money, if they shared more in its spending.

Similarly, superiors have no right to alienate books or anything of appreciable value and further use to the community, just because they are in authority or wish to ingratiate themselves with outsiders. What is common property is held by the superior in trust.

Another source of disturbance to the consciences of subjects is the misappropriation of funds received by a member of the community for a specific purpose. A subject cannot receive a donation to which strings are attached until it is cleared with the authority. In the same way, if money is given the community for a specific purpose— whether for magazine subscriptions, a sacred vessel, or a poor family of the community's choice, no superior may accept the donation with the mental reservation of using it in any other way.

A larger problem of collective poverty is the number of religious institutions rising everywhere. They operate at tremendous cost and duplicate houses of training for a relatively small group of candidates. Many smaller communities should search their hearts to see if the erection of such enormous structures is warranted. They are

a scandal —in the radical meaning of a "stumbling block" —to the laity and to the diocesan priests who feel the funds of the area are being drained needlessly. No one disputes the importance of separate novitiates and infirmaries. But those communities who have set up houses of study at Catholic colleges and universities have discovered that not only is the cost less, with the community's teachers released for other assignments, but the education received is superior, because an isolated religious house cannot compete with the libraries, laboratory facilities, and specialized teaching staff of the university.[2]

Another benefit is the more realistic approach to future apostolates and the understanding of lay persons' problems gained by the increased face-to face contacts. Again, the possibility of increased recruitment and the confirmation of one's own vocation can result from a religious living the Christ-life within the flow of social currents.

Everyone, including religious, likes a decent and convenient home. Accommodations for guests can be more elaborate. No one objects to money spent to beautify the house of God. But it is a mistake for religious to acquire mansions because they are donated, or when they are a drug on the market. Apart from high maintenance and repair costs, religious do not belong in mansions. It is doubtful that poverty is served in the long run. May that religious superior live a thousand years who refuses such benefactions kindly, or will not accept an acreage beyond what is necessary for the institute's present use, foreseeable expansion, and adequate privacy! These tax-free grants create ill will within the faith and outside it.

In general, too many priests and religious are "chiselers," using their religious garb to wheedle discounts and bargains out of reluctant "benefactors." There is a false sense of "poverty of spirit" in those who pressure the unwilling with pietistic and naive phrases. Religious ought to make economical purchases, but not force their vow of poverty down another's throat. Of course when benefactors **freely** desire to aid us— whether from conviction or merely for tax write-offs, we have no right to refuse to benefit the community and give them a chance to win God's blessing.

The Legacy of Francis and Clare

Saint Francis told his friars, "In as far as the brothers depart from poverty, in so much will the world depart from them, and they will seek... and not find. But if they embrace my Lady Poverty, the world will provide for them, because they have been given to the world unto its salvation."[3]

[2] Naturally these houses of study are not always feasible to larger communities.

[3] 1 Celano 70. From Thomas of Celano, **Saint Francis of Assisi** (tr. & ed. P. Hermann, O.F.M.; Chicago: Franciscan Herald Press, 1963), p. 197. Copyright 1963, Franciscan Herald Press; used with permission.

And in his Rule, he wrote, "As strangers and pilgrims in this world, who serve God in poverty and humility, they should beg alms trustingly."[4] "This is the pinnacle of the most exalted poverty, and it is this, my dearest brothers, that has made you heirs and kings of the kingdom of heaven, poor in temporal things, but rich in virtue" (**ibid.**).

When Saint Clare was ordered to live according to the Rule of Saint Benedict, with added strictures about enclosures and the customs of San Damiano, poverty was of the most severe kind. When a succeeding Pontiff offered a relaxation by permitting fixed incomes and ownership of more land around a monastery, Saint Clare refused. Finally, because of some sisters in other convents who desired to use the relaxations, she wrote an entirely new Rule, ratified two days before her death. In it she commanded the sisters "not to receive or have any possessions or property either of themselves or though an interposed person, or even anything that might reasonably be called property; save as much ground as necessity requires for the becoming seclusion of the monastery; and this land is not to be tilled except as a garden for the needs of the Sisters."[5]

Conclusion

The stress on collective poverty dates from the period of the mendicants and associated women's orders. But it is impossible today to beg and simultaneously carry on an apostolate. In many places it is likewise illegal and subject to punishment.

Nevertheless, the **privilege** of poverty remains inalienable to our Christian witness today. If there is little detachment, much superfluity, and collective affluence not required by the apostolate of the religious institute, it must be called by its proper name: a lack of faith and trust in God's merciful providence to see us through financial crisis.

If we were dedicated men and women, without concern for financial matters beyond a reasonable supply of necessities, benefactors would support us adequately beyond what we earn ourselves. Cannot God see to our needs? Has he not told us, "Cast your care upon the Lord, and he will support you" (Ps. 54:23)?

Let everything be in moderation, everything with mortification, nothing without permission. As we grow older in religious life, we gradually discover amid our abundance, that the only poverty is not to possess God.

[4] 2 Rule 6. From **The Writings of Saint Francis of Assisi** (tr. B. Fahy, O.F.M., ed. P. Hermann, O.F.M.; Chicago: Franciscan Herald Press, 1964), p. 61. Copyright 1964, P. Hermann, O.F.M., and B. Fahy, O.F.M.; used with permission.

[5] Rule of Saint Clare, 6. From **Legend and Writings of Saint Clare of Assisi** (ed. & tr. I. Brady, O.F.M.; St. Bonaventure, N.Y.: The Franciscan Institute, 1953), p. 74. Copyright 1953, The Franciscan Institute.

A CONTINUING DIALOGUE

Mount Alvernia
146 Hawthorne Road
Pittsburgh, Pa.

Dear Editor,

You have had two quite opposite reactions, in your last two issues to Sister Lenora's provocative article (Nov.-Dec. 1964). This dialogue which you evidently wish to keep up in your pages, may be furthered by a report on a discussion held on Sister's article a few months ago.

More than a hundred Franciscan sisters from ten different communities took part in a two-week rededication program (July 11-25, 1965) sponsored by the Franciscan Fathers at St. Bonaventure, New York. Although the majority of these sisters were from the States, some had come from South America and Japan. Nurses were present, lab technicians, teachers, social workers, school principals, hospital administrators, superiors, and novice mistresses.

Each sister was assigned, at the beginning of the program, to one of ten groups for a daily seminar which was part of the horarium. Since the article by Sister Lenora was assigned near the end of the first week, the sisters knew each other well and felt free to speak their opinions openly and, many times, forcefully, on what Sister Lenora had to say. There were many points which the majority of us considered well taken; with others, however, there was general disagreement.

It must be conceded that we had an advantage over Sister Lenora. Whereas she "had no way of knowing what progress had been made in individual communities," we did. We had had a full week to find out what had been accomplished in ten Franciscan congregations by way of adjustment to contemporary ecclesial developments.

We agreed with Sister Lenora that European and medieval customs must be shed, that we must become truly American Franciscans. But we felt that many of the communities have already made much progress along these lines. We agree that there is more to be done, but we suspect that Franciscanism has already shown itself more sensitive and vital than Sister Lenora seems to think. In fact, we concluded that Franciscanism by its very nature, being totally evangelical and ecclesial, would have to have been abandoned by its guiding Spirit to have failed essentially in its response to contemporary demands.

The sisters also concurred that, in so far as possible, the young sisters should be trained in Franciscan philosophy and theology as well as in the secular subjects needed for the apostolate. But with the Sister Formation Program in existence since the early fifties, the group felt that practically all communities today are providing that their sisters have degrees in their respective fields before being sent into the active apostolate. Some maintained, rather vehemently, that sisters today are well prepared both academically and spiritually, for the service of the Church. Hence they disagreed with Sister's statement that the emerging "theology of the laity" intimates that the sisters' apostolate be solely an eschatological one. The role of the religious is, to a greater extent that that of the layman, eschatological; but her witness to the days to come, is carried out through incarnational involvement, whether with her pupils in math class, with her patients in a surgical ward, or with her subjects in a convent.

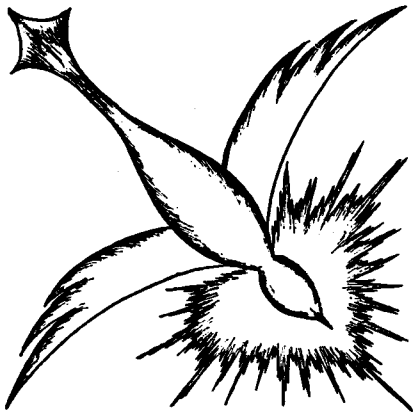
The sisters could see no reason for Sister Lenora's concern about "straddling," in connection with the mixed life of prayer and apostleship. Did not Christ himself take time for preaching and time for prayer; did not Saint Francis do likewise? Since most communities of Franciscans are now saying the short breviary, we felt that the spending of time in meditating and praying the office was both liturgically sound and appropriate for the needs of the Church today. Also, permitting the sisters to say parts of the office and rosary, and to do their spiritual reading and (in some communities) even their meditation at their own convenience, has served to intensify their prayer life.

Concerning maturity in religious life, some seminar groups disagreed with the inference that immaturity results from the type or method of apostolic training used today. Perhaps this was true in the past, but they did not think it any longer the main factor in immaturity. Nor can obedience be the scapegoat of immature personalities. There is no "paradox of initiative versus obedience." There are very few sisters in authority today who do not welcome suggestions, or at least permit their subjects to voice their ideas. The blind, corpse-like obedience, most agreed, was a thing of the past. Father Sergius Wroblewski's letter (August, 1965) to the editor of THE CORD, clarified considerably the genuine ideal of Saint Francis on the apostolate and on obedience.

Some recommendations offered by the sisters were that the Franciscan Fathers should be "utilized" for retreats, conferences, workshops and seminars, so that sisters may be kept informed on, and inspired by the Franciscan ideal. Bibliographies of Franciscan books and authors should be made available in each convent, thereby enabling the sisters to familiarize themselves with the old and the new in Franciscan thought.

In conclusion, this writer thinks that Sister Lenora's article should be highly commended for its ability to provoke thought and discussion, to raise questions, engender arguments, and in some instances, perhaps, to shake convictions concerning true Franciscanism today.

Sister M. Zita, O.S.F.



Monthly Conference

Jerome A. Kelly, O.F.M.

COUNSEL

The Testament of our holy Father Saint Francis is a doubly masterful description of his conversion to God. It is masterful, first, because of its brevity. With scarcely five hundred words he outlines the entire course of his conversion, building his account speedily and succinctly around a framework of certain outstanding events:

> This is how God inspired me, Brother Francis, to embark upon a life of penance. When I was in sin, the sight of lepers nauseated me beyond measure; but then God himself led me into their company, and I had pity on them . . . After that I did not wait long before leaving the world.
>
> And God inspired me with such faith in his churches that I used to pray with all simplicity, saying, "We adore you, Lord Jesus Christ, here and in all your churches in the whole world, and we bless you, because by your holy cross you have redeemed the world."
>
> God inspired me, too, and still inspires me with such great faith in priests who live according to the laws of the holy Church of Rome, because of their dignity, that if they persecuted me, I should still be ready to turn to them for aid . . . I refuse to consider their sins, because I can see the Son of God in them . . . In this world I cannot see the most high Son of God with my own eyes, except for his most holy Body and Blood which they receive and they alone administer to others.
>
> When God gave me some friars, there was no one to tell me what I should do; but the Most High himself made it clear to me that I must live the life of the Gospel . . .[1]

[1] The **Testament** of Saint Francis is cited according to the translation of B. Fahy, O.F.M., **The Writings of St. Francis of Assisi**. Copyright 1964, Franciscan Herald Press. Used with permission.

In the second place, this description is masterful in the aptness of its portrayal of how the saints espouse the cause of God. It is a tapestry woven with the great themes of holiness: penance, conversion, union— purgative, illuminative, and unitive way. The purgative: "God inspired me . . . to embark upon a life of penance . . . . What had previously nauseated me became a source of spiritual and physical consolation for me." The illuminative way: "God inspired me . . . with such great faith." The unitive way: ". . .in this world I cannot see the most high Son of God with my own eyes, except for his most holy Body and Blood . . . Above everything else, I want this most holy Sacrament to be honoured and venerated . . ."

The Apparent Imprudence of the Actions of Saints

The description vibrates, moreover, with hints of that spontaneity which characterizes saintly actions— the impulsiveness, the impetuosity, the dynamic quality of saintly actions that so shocks the world by its suddenness, and so surprises the world by its defiance of convention and custom. Let us mention a few prominent examples of this apparent imprudence.

We have Saint Francis himself, first of all embracing lepers— begging stones to build San Damiano and bread to nourish his poor body wrapped in cast-off rags. And we note the same impetuosity in Saint Clare, his companion, as she stole out one night to join a band of beggars.

Saint Jeanne d'Arc showed something of the same impulsiveness in leaving home at the command of visions— "**Visions**, mind you," whispered the villagers!— to lead an army! And her namesake, Jean de Chantal, stepped resolutely over the prostrate form of her son who had thrown himself before her to prevent her going forth to found and order.

Saint Teresa of Avila shocked even the pious people of Spain by coursing up and down the land reforming convents and monasteries. Her namesake, Thérèse of Lisieux, threw herself in the way of good Pope Leo to ask permission to enter Carmel— "And she," as the whole village remarked, "not even seventeen years old!"

It is this consistent quality in the lives of the saints— this impetuosity, this impulsiveness, that leads to the suspicion that their actions are impractical, **imprudent**, ill-advised, foolish— as even the most respected of their contemporaries seem never to tire of remarking.

Strangely enough, when time has passed, the great renunciations of Francis and Clare are seen to be the foundations of great and enduring religious families. The decision of Joan is seen as the beginning of France's freedom. The weakness of the Little Flower is recognized as the strength of God. So actions that seemed foolish at the time of their performance are hailed by succeeding ages as manifestations of the wisdom and strength of God behind them. This is exactly what we might have expected; "For the foolishness of God is wiser than men, and the weakness of God is stronger than men" (1 Cor. 1:25).

An interesting observation, in this connection, is the marked consonance of the actions with the

"I will be a Father to you, and you shall be my sons and daughters."
— 2 Cor. 6:18

life and personality of the saint who performed them. God's inspiration and power do not rob them of all that goes to make them acts of this or that particular saint. "I had pity on them," says Saint Francis with regard to the lepers. "I did not wait long before leaving the world." If there is a partnership, the power of God does not annihilate the part of the saint in what is being thought, or said, or done.

The Saints' Actions and Ours

When we consider the lives of the saints we are not dealing with beings essentially different from ourselves. They are merely **mature** children of God; grown-up sons and daughters of our heavenly Father; elder brothers and sisters who have attained the stature in the supernatural life toward which we should be growing and developing.

Let us recall that God has said to each one of us, "I will... be a Father to you, and you shall be my sons and daughters" (2 Cor. 6:18). To each of us he has given the gift of sanctifying grace whereby we can claim a created share in the divine nature (2 Pet. 1:4). And with this divine life come the helps we need to live it: Faith whereby our minds can assent to the knowledge God gives us of himself; Hope whereby we are established in confidence that nothing can disturb our union with God; Love whereby we are able to center our wills and our affections upon God, the Source of all good.

With these special theological virtues, God strengthens our souls in our relationship to him. But he gives us the further helps known as the moral virtues: Justice, Temperance, Fortitude, and Prudence, which perfect our relationships with one another and with other creatures. We are truly enabled to become perfect as our heavenly Father is perfect. By this marvelous and generous endowment, we can live as true children of God growing daily in virtue and maturing daily in holiness.

Why, then, are the actions of the saints so different from our own? In the first place, the more one grows, the older one gets, the greater and more complicated become the problems one meets. The illnesses and general debility that accompany old age illustrate this truth in the natural order, and there is a similar phenomenon in the supernatural order. Not organic weakening, of course, but spiritual obstacles occur which make further progress more and more difficult.

For some of these obstacles, the ordinary equipment and endowment is sufficient. Prudence, for instance, will suffice in helping us make many of the decisions with which we are faced; as a sort of "supernatural common sense," it is fully adequate in ordinary difficulties. It tells us, for example, whether it is better to give up sweets altogether or to cut down, whether to go into chapel and say an extra Rosary, or to stop in and visit with a not-so-patient patient.

But there are times when things get so complicated, the matter so doubtful, the course to be followed so difficult to ascertain, that we need what Saint Thomas describes as "direction by God who comprehends all things, and this is done by the gift of the Holy Spirit called counsel," whereby man is directed as though counselled— advised, guided — by God, and his mind instructed by the Holy Spirit about what he must do (2-2, 52).

The difference between the saints' actions and ours, then, lies in the degree to which we have been docile to the Gift of Counsel, which alone can help us over the practical hurdles on the way to spiritual maturity.

Our Weakness and the Gift of Counsel

It is a case of our discovering sometimes how weak, how ignorant, how hopelessly helpless we are— even with the great helps that God gives us apart from the Gifts of the Holy Spirit— how unable we are to act as we should unless he enters into that even more intimate partnership which is constituted by the Sevenfold Gift of the Spirit.

It is only with this extra help, in fact, that we can find out how to reconcile a truly interior life of prayer with the multitudinous duties and responsibilities thrust upon us by our apostolates. We need this Gift of Counsel to learn how to reconcile the need of loving our neighbor as ourself with the ever present danger of sentimentality or overfamiliarity in our associations with others. We need it to preserve the perfect observance of our Rule and Constitutions without our becoming hypocritically rigid or subtly proud. It alone can teach us how to catch a true picture of our souls with full light on their hidden defects and faults, and what to do in selecting the best means of correcting these faults and erasing these imperfections.

Before turning our attention to the Gift of Counsel in itself, we should do well to review some pertinent aspects of the Gifts in general. Let us recall that when we perform acts of the supernatural virtues, we still act in a way that is essentially human: reasoning for ourselves and choosing the best means to reach our goal. Under the influence of the Gifts, however, we act in a way that is properly divine. Though free, we act primarily under the impulse of the indwelling Spirit.

Now, according to the normal laws of the supernatural life, the Gifts become fully operative only gradually; the soul must slowly prepare the way for the perfect, uninhibited action of the Holy Spirit.

The Nature of the Gift of Counsel

Fear of the Lord, Piety, and Knowledge are the first of the Gifts to bear fruit, and even they do so, at first, at comparatively rare intervals. As their influence becomes more frequently discernible, the higher Gifts also begin to operate: Fortitude, Counsel, Understanding, and Wisdom. Having considered the first of these, we can now, in the present conference, move along to the second: the Gift of Counsel.

The Gift of Counsel, according

to Tanquerey, "perfects the virtue of prudence by making us judge promptly and rightly, as by a sort of supernatural intuition, what must be done, especially in difficult cases" (p. 616).

Notice that this Gift helps the virtue of prudence; the Holy Spirit presumes— if one may say it thus— that a person has done as much as human endeavor can accomplish in the direction of solving the difficulty. But "the deliberations of mortals are timid, and unsure are our plans" (Wis. 9:14). We have to have done some thinking and planning, but we must also turn for help to the Holy Spirit, humbly admitting that of ourselves we can do nothing (Jn. 15:4-6).

This Gift, moreover, is characterized by a certain alacrity and impulsiveness; it imparts to our actions that spontaneity that we noticed in the activity of saints who are directed by God. The suddenness of its inspiration is indicated in these words of our Lord:

> You will be brought before governors and kings for my sake, for a witness to them and to the Gentiles. But when they deliver you up, do not be anxious how or what you are to speak; for what you are to speak will be given you in that hour. For it is not you who are speaking, but the Spirit of your Father who speaks through you (Mt. 10:18-20).

It is particularly important to note that the Gift of Counsel is operative usually in **difficult cases** of supernatural judgment. Ordinarily prudence will do, but in these special cases, the Holy Spirit must himself take over and direct us by this special Gift. This is apparent in the example used at the beginning of this conference. Saint Francis evidently enjoyed this extraordinary guidance **at the beginning** of his vocation when he was granted the revelation in San Damiano; he had it **when the problem arose** about how the friars were to live and he appealed to the Book of the Gospels in the parish church; and he had it at the moment when he faced the choice between a contemplative and an active life, and his two counsellors advised the latter (Sister Clare and Brother Sylvester). These were important crises in the life of our Father Francis, and they represent clearly the type of difficult decision with which the Holy Spirit helps us through the Gift of Counsel.

Conclusion

To crystallize the thought contained in the present conference, we might couple the Gift of Counsel with the fifth Beatitude, which urges us to be merciful. Then we could construct this general schema. Counsel is our heavenly direction to fulfill the commandment of love. Love of God, first of all, which is ultimately proved by the decision to turn from self to God in the counsels of poverty, chastity and obedience. And like to it, love of neighbor, which is ultimately proved by the decision to perform the works of mercy—corporal as well as spiritual. When we face our Lord on the last day, seeking admittance into the glory of the heavenly Jerusalem, he will base his judgment of us on our fulfillment of this commandment: "As long as you did it for one of these, the least of my brethren, you did it for me" (Mt. 25:40).

Aggiornamento and the Parish

LIONEL MASSE, O.F.M.

VI. THE SICK, THE POOR, AND THE STRAY SHEEP

Last month we saw in a general way that the life of love which must be the identifying characteristic of the parish rests on knowledge. The shepherd must know his sheep if they are to heed his call, and the sheep must know one another. Now we must look at some particular categories of parishioners to see what can be done— or rather, what needs to be done, to bring them more fully into the parish's life of love.

The Sick

The sick and the suffering members of our parishes are without doubt the recipients of a special favor from God. They have been called to reproduce the sufferings of Christ in their bodies, and they thus fill up what is lacking in the sufferings of Christ (Col. 1:24). Their role— the extent of their influence in the supernatural life of our Lord's Body— is incalculable. If we realize this, then we cannot fail also to realize the gravity of our obligation to visit them often— to bring the Word of God to them in the Eucharist, and to keep them in contact with parish life.

As they draw near to death, to their own definitive Pasch, they must be well prepared for that journey. Death must become, for them, not something to be endured, but a Christian action freely posited. True, the seriously ill ordinarily go to a hospital outside the parish, but the Pastor still has a role to play— even there— and he should not leave matters entirely in the hands of the Chaplain.

When, finally, death has taken one of our parishioners, let us avoid "making use" of this loss as a sort of "lesson" to the other members of our flock. Let us give some thought, some consideration, to the deceased. Let us be generous with our prayers for him. And let us make the burial service a true celebration of Christ's death and resurrection. If we cultivate a paschal and a Christian attitude toward the awesome reality of death when it comes to one of our parishioners, we shall help the living to renew their faith in the resurrection and thus bring them closer to God.

The Poor

"The poor you have always with you" (Jn. 12:8). Our poor are also favorites of God. They are demanding, now, especially those who show their poverty. They receive

help from public welfare, from private agencies, and from religious charities. They have their television sets, and they won't do without their cigarettes or, ordinarily, their telephones— even, in some cases, their cars. They want all the financial help they receive to enable them to live as comfortably as those who earn good salaries. They refuse to feel their wretchedness. And a good many of them are "chronic" poor— i.e., poor people who have installed themselves, as it were, in their poverty as an effortless way of life.

To be sure, the state is already doing much for the poor, but the Christian's love will always have its part to play. And the poor will therefore always have a privileged place in the Church: they will always have to be the object of a deep concern on the part of the pastor and the parish community. They need encouragement to bear their burden, and they need help to avoid that "installation" mentioned above, which consists in a complete resignation to their state of poverty and an unwillingness to leave it. Would it not be appropriate, would it not help, to awaken the other members of the parish to this problem so that the more fortunate will begin in earnest to visit and help in a really human way (not simply through the impersonal collection basket) their less fortunate brothers?

The Stray Sheep

Among those who must share our predilection and pastoral concern, we must also include those who have left the pasture and those who have never entered it. Is it not the will of the Shepherd that there be but one flock?

The stray sheep, in our parishes are very often the poor who are living in squalor, the people who have rebelled against the Church and her wealth and who, in many cases, have joined an evangelical sect or the Jehovah Witnesses because they found in that group the welcome, the love, and the financial help that they had not found in the Church. A special approach is needed toward these people who have been made so sensitive by their indigence and suffering, an approach which must always be characterized by tact and delicacy but which must also be carefully adapted to the requirements of each particular case. In one instance it may be best to approach the parents through the children, in another some form of sport may provide the way of access, and in still another it may be most prudent to reach the person through his friend or nieghbor.

Each priest in a parish can and must use his imagination; he will find ways to approach his stray sheep. Recalling that he is Christ in the midst of his people, he will never minimize the importance of this phase of his apostolate.

THE ROSARY
and the
LITURGICAL RENEWAL

Sister Marie Clement Idrich, S.F.P.

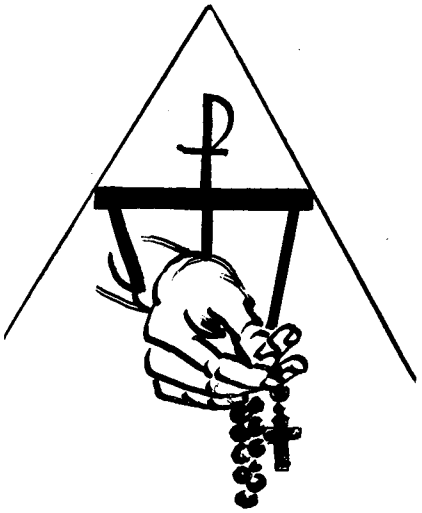
In May, 1965, Pope Paul VI issued his second encyclical, "Mense Maio," in which he exhorted the faithful to prayer in the hour of great trial, particularly the intercessory prayer to Mary, Queen of Peace, who has so often responded to the needs of the Church and of souls. The encyclical concludes with the recommendation:

> And since this is a fitting occasion, do not fail to lay careful stress on the saying of the Rosary, the prayer so dear to our Lady and so highly recommended by the Supreme Pontiffs. By this means the faithful can most pleasingly and most effectively carry out our divine Master's command: "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened."

With many changes in the liturgy and much stress placed on the Sacrifice of the Mass as the center of our spirituality, there is some individual tendency to consider the Rosary of the Blessed Virgin as not too important, even, perhaps, old-fashioned. It may come as a surprise that our Holy Father should stress this prayer. But there are many reasons to recognize the fittingness of this exhortation and the role of the Rosary in our prayer life.

The beginning of the Rosary as we are most familiar with it is ordinarily ascribed to St. Dominic, the founder of the Dominican order, who, discouraged by the scanty successes of his efforts to convert the Albigensians who were laying to waste large sections of southern Europe, had recourse to Mary. She appeared to him with a Rosary in hand and commanded him to preach its use. History attests to the success which followed in the conversion of innumerable Albigensians and the betterment, spiritual and temporal, of the Christian people. In the sixteenth century, when the very existence of Christianity and civilization was threatened by Mohammedanism, the wondrous victory of Lepanto came as an answer to the praying of the Rosary as recommended by Pope Saint Pius V.

And since then, this same prayer devoutly practiced by the people



has preserved the Faith in many countries and has been the means of propagating it in many others. Historically, then, there is no question of the effectiveness of the Rosary as a powerful means of obtaining God's favor. There is likewise no question about the encouragement repeatedly given to the devotion by the Supreme Pontiffs in the course of history even to our own time.

Pope Pius XII expressly recommended certain religious practices of genuine and solid piety which could not be opposed to the sacred liturgy, explicitly including "those special prayers in honor of the Blessed Virgin Mary among which the Rosary, as all know, has pride of place" (**Mediator Dei,** § 174). The intrinsic advantages of the Rosary, as we read in the next paragraph of this encyclical, are as follows: it is an effective means of directing our hearts to God, of purifying ourselves of sin, and of strengthening ourselves in fidelity to God's law. The Rosary, moreover, stimulates us to advance along the path of sincere piety by accustoming us to meditate on the eternal truths; it disposes us to contemplate the mysteries of Christ, in both his human and his divine nature.

According to Pope Pius XII, then, the Rosary can play a significant role in every Christian's prayer life. Far from being opposed to the liturgy, it prepares us to take a more fruitful and active part in the sacred public functions and thus lessens the danger of our liturgical prayer becoming empty ritualism (§ 175).

Pope John XXIII, in turn, encouraged the recitation of the Rosary by composing meditations for the mysteries and by writing an entire encyclical (**Grata Recordatio**) to exhort the faithful to pray the Rosary. This attitude on the part of two Popes, both of whom had so much to do with liturgical renewal, suggests that a deeper appreciation of the Rosary and its place in our life, can be had only by viewing it in the larger context of our prayer-life as a whole, in which liturgical prayer holds the place of honor.

If we look at the early Christians, we find that the liturgy was, for them, not only a school of prayer, but prayer itself. They took an intimate part in the collective prayer of the Mass and so made it their own most personal prayer. The full reading of the Word of God led to prayer, usually prompted by the Psalms which were so familiar to all the faithful then. There was a personal offering made; that offering was made one with Christ's through the consecration, and then it was transfigured and given back to the Community in Communion, so that the Body of Christ on earth was more and more fully assimilated to the risen Christ, its Head.

In this way all the blessings of the sacramental order were seen to flow from this central action of the Christian life; and that life was totally filled with the one and perfect Gift. The entire life of the Christian was but an expression of liturgical living. This was ideal until the liturgy began to deteriorate— or, rather, until the understanding of the liturgy began to deteriorate.

The rise of vernacular languages and the gradual secularization of life over the centuries made the liturgy virtually incomprehensible. By the time of Saint Dominic, it is understandable that the Rosary would be viewed as a highly desirable substitute. Indeed, its primitive simplicity of composition and the scope and depth of the mysteries it comprises could then, and can still, serve to lead one to a very pure contemplative prayer, provided those who use it have at least some minimum of instruction in the Christian mystery.

Before we try to dismiss the Rosary as irrelevant in a day of liturgical renewal, then, we must come to grips with this crucial question: How does our culture compare with that of primitive Christianity and with that of the later middle ages? If we are honest with ourselves, we shall agree that it will be a long time indeed before a return to the full liturgical ideal of the early Church is possible. It will probably be unattainable for a long time to come, simply because our culture is not geared to it.

Whether or not the Rosary would continue to be necessary if full liturgical living were restored is an academic question. The concrete situation with which we have to live is far more important, and in that situation, there can be little

THE ROSARY: REPETITIOUS, BORING, AND DULL?

Father H. A. Reinhold, the renowned liturgiologist, had this to say about the Rosary in the August 20, 1965, issue of **Commonweal**: "The Rosary, through its repetitiousness, its lack of any climax and the obvious boredom which it seems to create, dulls the finer sensibilities of prayer and recollection."

We fear that Father Reinhold has missed the point: the Rosary is not supposed to be dramatic and communal, like the Mass. It need not be dull and repetitious, as long as it is prayed properly—by meditating on the mysteries.

As Sister M. Zita remarks (see p. 309), using separate parts of the Rosary for meditation at different times of the day has actually helped many religious to foster the spirit of prayer and to participate more fully in the liturgy itself.

Do you agree with Father Reinhold? With Sister Marie Clement? Let us know, and we shall try to publish a representative sample of your comments.

— Ed.

doubt of the relevance of the Rosary for Christian life.

There is another reason, set forth by L. Bouyer, why we should be loath to write the Rosary off as somehow "displaced" by the liturgy:

> We cannot suppress any part of the past, either of the Church or of any individual Christian, just because we are not content with it. Whether they have tended to good or evil, experiences can never be suppressed without creating psychological disasters worse even than the worst of these experiences.[1]

The ideal is to bring such practices back gently but firmly, to the norm of the authentic liturgy, permeating them with its spirit and developing them into an auxiliary of the liturgy:

> Popular devotions of the Christian people are to be highly commended, provided they accord with the laws and norms of the Church, above all when they are ordered by the Apostolic See... But these devotions should be so drawn that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some fashion derived from it, and lead the people to it, since, in fact, the liturgy by its very nature far surpasses any of them.[2]

The liturgy, then, cannot be regarded as simply a compilation of rites and ceremonies observed according to juridical prescriptions: it means, in essence, the presence of Jesus Christ our Redeemer in our midst. It is a real and active, powerful and penetrating presence of those mysteries once lived by Jesus on earth, through which he rendered to the Father the homage due him— adoration, gratitude, filial love— and by which he is carrying on our redemption, our transformation.

Holy Mother Church is conscious that she must celebrate the saving work of her divine Spouse and within the cycle of a year she unfolds the whole mystery of Christ, from the Incarnation and Birth, until the Ascension, the day of Pentecost and the expectation of blessed hope and of the coming of the Lord. It is precisely by recalling these mysteries of redemption that the Church opens to all the faithful the riches of the strength and merits of our Lord in such a way that they are present for all time so the faithful can lay hold of them and profit by their saving grace (§ 102).

The Constitution on the Liturgy also points out that even in the celebration of the annual cycle of Christ, the Blessed Virgin Mary is honored with special love since she is joined by an inseparable bond to the saving work of her Son. In her the Church holds up and admires the most excellent fruit of the Redemption and joyfully contemplates, as in a faultless image that which she herself desires and hopes wholly to be (§ 103). From this point of view, the Rosary is perhaps one of the devotions of the Church closest to the liturgy itself. It combines mental and vocal prayer. It uses the highest forms of vocal prayer, at once the most sublime and the simplest of prayers, and, at the same time proposes for meditation subjects

[1] L. Bouyer, **Liturgical Piety** (Notre Dame Press, 1954), p. 250.
[2] Constitution on the Sacred Liturgy, § 13.

most helpful and more elevating than any others.

The idea is that while the lips speak the prayers, the mind should go over the meditation subjects carefully but, above all, prayerfully. The Joyful Mysteries provide us with considerations of the mystery of the Incarnation, all that is entailed in the mystery of the "Word become flesh." Meditation, contemplation on the role of Emmanuel, certainly supports a disposition of openness, of receptivity to his message announced to us in the celebration of the Word in each Mass. Furthermore, it does serve to keep before us the role of the Mother of God in our Redemption, and, particularly for religious women, accentuates the model of spiritual motherhood that is their role in the Church. The Sorrowful Mysteries of the Rosary, particularly recalled from sacred scripture, place before us the indescribable anguish of Christ the High-priest in carrying out the sacrifice for our Redemption, and, again, foster dispositions for active, fruitful participation in the eucharistic liturgy.

Mary, Mother of the Church, provides fruitful contemplation on the eschatological nature of the Church as she puts before us the mysteries of the glorification of the Christian soul. Thus, the fifteen mysteries of the Rosary form an admirable and complete synthesis in the form of a meditation, of the whole dogma of the Redemption. It is a complete reliving of the Paschal Mystery just as it is re-enacted in the Eucharistic Sacrifice on the Altar.[3]

Not without reason, then, have we Christians of this twentieth century been encouraged to pray the Rosary. Fidelity to this practice, far from indicating an intransigeant opposition to renewal, bespeaks an appreciation of our Christian heritage, a docility to the mind of the Church today, and a genuine understanding of the liturgical ideal in our prayer life.

[3] It is hardly necessary to point out that what has been said of the fifteen mysteries of the Rosary applies equally to the Franciscan Crown, in which many of the mysteries explicitly recalled by the Rosary are commemorated only implicitly but no less really by meditating on seven principal "joys" of our Lady. Here too, as in the Rosary, it is the Paschal Mystery of our Redemption which forms the basis for fruitful meditation as the vocal prayers so close to Jesus and Mary serve to anchor our mental re-living of the Christian Mystery.

SAINT ANTHONY'S TRIBUTE to the King of God's People

Sister M. Everildis Wolke, O.S.F.

Centuries ago a Franciscan theologian, Saint Anthony of Padua, focused his attention and love on Christ's sacred humanity. He saw in his crucified and risen Savior the King of kings, and he drew eloquently on Scripture for sermons with which to delineate Christ's kingship as foreshadowed in the Old Testament, and confirmed and developed in the New. He loved to repeat the paradox: "...Jesus Christ is a man in his humanity, a King in his divinity: a man in his nativity, and a King in his Passion."

Both at Bethlehem and at Nazareth God's People tried to abort the kingly role he had come to assume in their midst. Outside the walls of Jerusalem, in cruel derision, men crowned him with a diadem of bloody thorns, cloaked him in tattered royal purple, and presented a broken reed for a sham scepter. On Calvary's bleak summit, the flesh of the divine King was transfixed with nails to his rough-hewn gibbet-throne. On this cedar dais he died of love, to snatch his brothers from the dark power of evil.

As one reads Saint Anthony's sermons today, he finds constant references to Christ's kingship—to the universal legislative, executive, and judicial power enjoyed by God's incarnate Son. But this is a unique kind of kingship: "Behold your King, who has come for yo benefit, meek that he might loved; not that through his powe he be feared." According to Sai Anthony, our Lord's kingdom glory is predominantly eschatolo ical; his earthly existence culmi ated in his Passion and deat while his triumphant advent glory was inaugurated by his r surrection and ascension. He ca to conquer death regally and to r claim eternal glory for his lovi faithful brothers.

The kingly power of Christ e tends not only to the entire u verse as a whole, but more i portantly, to the inmost being each rational creature: "Our Lo Jesus Christ, who is the pow and wisdom of God, made for hi self a throne on which he mig recline... the soul of every ju person, which by his wisdom created when it was not, a which by his power he redeem when it was lost."

These words of the immort Paduan preacher continue to r sound, beyond the rolling hillsid of 13th-century Italy, to us modern confreres throughout t world. With him, and with Sa John before him, we are moved exclaim: "Worthy is the Lamb w was slain to receive power a (wealth) and wisdom and stren and honor and glory and blessin (Apoc. 5:12).

BOOK REVIEWS

Letters from Egypt. By Pierre Teilhard de Chardin. trans. Mary Ilford. New York: Herder and Herder, 1965. Pp. 256. Cloth, $4.95.

The letters collected in this volume are a remarkable memorial to Chardin, for the writer of these letters has memorialized himself, however unintentionally. The deservedly famous and sometimes controversial Jesuit reveals himself during a crucial period of his intellectual maturation. These letters cover the years of his "regency"— the years between philosophy and theology during which the Jesuit scholastic usually teaches. During this period Chardin taught physics and chemistry at the Holy Family school in Cairo, Egypt.

In these letters Chardin tells of his experience in teaching young, sometimes ill-prepared students, and despite his dedication to the task occasionally betrays the naivete of the young and inexperienced teacher. There are also innumerable accounts of a variety of field trips, both scientific and archaeological. These accounts of his many experiences are filled with a certain excitement, enthusiasm, and wonder at the unique opportunity afforded him. At the same time these letters reflect the filial and fraternal love which binds him to his family. One can almost sense Chardin's cultivation of a comparable love and devotion for his students.

These are the letters of a remarkable young man. Indeed there is already present something of the fire and style that was to characterize the eminent paleontologist of later years. There is the enormous curiosity about the natural world and the desire to embrace all of it in knowledge. But perhaps what is most striking, even at this early stage of his development, in the love he has for the universe and all that it contains. This love, nurtured and cherished over many years, was to find its fruition in such works as **The Phenomenon of Man** and **The Divine Milieu.**

— **James P. Reilly, Jr.**

Sisters of the 21st Century. By Sister Bertrande Meyers, D.C. New York: Sheed and Ward, 1965. Pp. 364. Cloth, $5.00.

Searchers for novelty seeking a glimpse of 21st-century sisters will find this book a disappointment. It carries the stable message that sisters will be always the same: women elected by God to show forth the holiness of the Church. By way of prophecy there is only the firm conviction Sister Formation will remain; it will solve the problem of sister shortage; it will prepare to fulfill demands for ever more personalized service.

Here is a book calculated to make Sister Formation better understood. After showing the relevance of religious life to Church and society, Sister Bertrande gives an excellent, well-documented history and explanation of the movement that accents the integration of spiritual, social, intellectual and professional-apostolic formation of sisters. Interest is caught, retained, and occasionally spiced by a significant remark such as "Examples could be multiplied as to what does **not** call for Christ's grateful 'As long as you did it to one of these...' "; convents will **not** be mere hotels; silence has even a therapeutic value; Sisters make too much of "over work."

Outstanding is the chapter on the role of the intellect, emphasizing as it does the value of learning in perfecting the individual. However, one wonders if there is not given the impression that to know good is to be good. It seems to this reader that the real problem has yet to be tackled: viz., the spirit of faith and the true detachment essential to religious vocation. Though it may hurt, we need a deep examination of some very honest admissions made by the author.

— **Sister M. Maristell Schanen, O.S.F.**

Full of Grace. By Jean Galot, S.J. Tr. Paul Barrett, O.F.M. Cap. Westminister: Newman, 1965. Pp. x-192. Cloth, $3.50.

Are you wondering what will become of devotion to our Lady after Vatican II? Apprehensive about reports that this thoughly Christian and Catholic attitude will be eliminated in favor of a supposedly more Christ-centered spirituality?

Then buy this book and set your fears aside. This remarkable series of meditative prayers to Mary is at once completely traditional and totally modern in content and in tone. Reminiscent of Karl Rahner's **Encounters with Silence**, the many chapters of **Full of Grace** are prayers in the fullest sense of the word. They are composed of reflections on our Lady's role in God's plan that are designed to lend substance and solid theological insight to our Marian devotion— reflections worthy of the Woman to whom they are addressed, throughout, in the second person.

The order followed is that of the chronological unfolding of our Lady's own life, from the Annunciation to her coronation as Queen of the universe. The approach is, as it must be, scriptural and ecclesial; that is, the biblical font of Marian truth is kept constantly before our eyes, and there is precious little of the pietistic individualism that used to be so common in books on Mary.

At the end of each of the thirty-one prayer-meditations there are five particularized intentions, one for each decade of the Rosary said on that day; and there is a pregnant and pithy prayer of a couple of lines to "take with you" during the day.

The translation is clear and readable, and the book's format is generally pleasing. One might wish that the editor had avoided the distracting practice of capitalizing the pronouns referring to the Divinity, and the use of the archaic **Messias** for Messiah. And, though this is admittedly a prejudice of this reviewer, it seems high time that Christians stopped the Platonic practice of considering people "souls."

These minor defects do not, however, seriously affect the value and utility of a beautiful book which should become a classic of Marian spirituality.

— Michael D. Meilach, O.F.M.

Foundations of Biblical Spirituality. By Joseph A. Grispino, S. M. (tr. and ed.). New York: Alba House, 1965. Pp. 142. Cloth, $3.95.

A remarkable feature of Catholic life today is the return to the Bible. The Holy Spirit, who is ever at work in the Church "to recall all things to our minds," is reawakening us to the immense treasure we possess in God's holy word. Here, he is telling us, is **the word of revealed truth** (2. Cor. 6:7), far outranking in power and value the word of any saint or scholar. Here is our primary book of prayer and meditation; here is the **word of wisdom** (1 Cor. 11:8) which must be central to our teaching; here is the word of life (Eph. 5:26) which our preaching must proclaim.

To tread our way through Sacred Scripture, to trace its themes and sound its depths, we need some expert guidance. We cannot at first find our way alone. So we can be grateful for **Foundations of Biblical Spirituality.** It is one more excellent "guide to the Bible" furnished us by modern Catholic scholars. Expertly translated from the French by Fr. Joseph A. Grispino, it brings together into one small but precious volume a series of essays in biblical piety which have appeared over the past few years in such leading periodicals as **Christus, Bible et Vie Chretienne,** and **La Vie Spirituelle.** Among the authors represented, all will immediately recognize such names as Andre Lefevre, Stanislaus Lyonnet, and Sr. Jeanne d'Arc.

This collection of essays is not simply so many disparate attempts to explore biblical spirituality. Although they deal with some half dozen different themes (God's love for us, our love for one another, the life of the Trinity, the moral theology of St. Paul, humility, peace, and poverty), they achieve a basic unity in the constantly recurring theme of charity. These essays all help in one way or another to foster a deeper understanding of the truth that love of God and of our neighbor is the basic virtue of all Christian living.

Foundations of Biblical Spirituality, a selection of the Thomas More Sisters' Book League, will provide excellent spiritual reading for priest, religious, and discriminating layman. The translator is to be commended for the addition of a biblical and a theological index to the volume. Both indices will greatly facilitate ready reference and deeper study.

— Aurelian Scharf, O.F.M.

Wisdom I Ask. By Robert Nash, S.J. Westminster: Newman Press, 1965. Pp. 342. Cloth, $4.95.

Father Nash, already well known for his **The Priest at His Prie-Dieu, The Nun at Her Prie-Dieu,** and many other excellent volumes of meditations, displays more of his wisdom in **Wisdom I Ask** as he thinks aloud for his brother priests.

He offers us a series of meditations on numerous— almost innumerable —aspects of the priestly ministry. In all the phases of the priesthood the priest must seek the wise and prudent course of action; and he must learn to live with his decisions patiently and confidently.

For the task of making "an acceptable people to God, a holy nation, a chosen race," prayerful reflection is absolutely necessary. Nothing can take its place. "Haste makes waste"— action without sufficient reflection can make spiritual cadavers. And the grave-yard of improperly treated souls, is already over-crowded. Lack of wisdom in the fine art of spiritual direction, is a fault for which all of us can strike our breast: **mea culpa.**

These meditations are arranged into fifty-two guidelines for the weeks of the year. There is sufficient material in each meditation to be subject matter over a week's time. Arranged in this manner, the matter can really become ours. There is not the "hurrying on to another point" present in far too many other meditation books. Prayer is definitely a matter that cannot be rushed, that cannot be assimilated to an "assembly-line" type of affair. Prayer remains one of the few realities that cannot be mass-produced. It takes much time and effort— much time and much effort. If more persons realized this, there would be, perhaps,

fewer discouraged persons: fewer persons that have given up serious attempts to be men and women of prayer! We sincerely appreciate the fact that our author has arranged his book with this idea in mind.

We thank Father Nash for his wisdom which he has so generously shared with us. We are encouraged to pray more fervently and confidently the prayer of Solomon: "Wisdom I ask of you, the same wisdom that dwells so near your throne..." **Wisdom I Ask** is assuredly a book that will help us priests and future priests to be the "wise and prudent" servants of Christ's vineyard.

— Depaul Genska, O.F.M.

Charity and Liberty. By Ceslaus Spicq, O.P., trans. Francis V. Manning. New York: Alba House, 1965. Pp. 112. Cloth, $2.95.

Don't expect a treatment of the relationship between love and liberty as you open this book; the title is meant to indicate that two independent treatises have been included in the same volume.

Both treatises are exegetical, as is indicated in the sub-title: "in the New Testament." They are extremely dense and compact and consist, in large part, of philological explanations designed to clarify the meaning of the many and familiar scriptural passages bearing on love and on liberty.

The treatise on charity comprises about two-thirds of this slender volume, and it makes very profitable reading indeed. It would be difficult to finish it without realizing anew and more vividly than ever the central position occupied by love in the Christian experience. The synthetic approach used never masks the totally exegetical and hence kerygmatic substance of the work. It is Saint Paul and Saint John, and not Father Spicq, who tell us that Charity is Love," who enumerate for us four characteristics of authentic charity, and who convince us of the divine origin of the love with which Christians love.

The shorter discussion of liberty in the New Testament possesses the same advantages of conciseness and concreteness. Israel, we are told, regarded its covenant with God as a liberation; but this emancipation prefigured a more profound one hoped for in the Spirit. And the Messiah did not disappoint that hope. Again, it is the sacred writers who are allowed to tell us in a compact framework how belief in Jesus frees us and enables us to live the freedom of the children of God. It seems to me that the religious who reads this treatise will almost necessarily be led to restore to his baptism some of the prominence which a somewhat dubious approach has long tended to appropriate to religious profession.

— Michael D. Meilach, O.F.M.

The Diary of a Parish Priest. By Theodor Blieweis. Westminster: Newman Press, 1965. Pp. 127. Paper, $1.50.

The more direct and personal the approach, the more fruitful and beneficial the results. Every priest who is worthy of the name and hence interested in the flock of Christ committed to his care, realizes that in imitation of the Good Shepherd he ought to be able to say, "I know mine and mine know me." Parish visiting is built on the realization of these principles.

Father Blieweis, several years a parish priest in Vienna, records for our instruction and edification in his **Diary of a Parish Priest,** his many experiences in parish visiting. This **Diary** is arranged into several groupings: visiting of married couples. of sick and confined persons, of prodigal and problem children of God, etc. What transpired on each of these visits makes for instructive reading for priests and laity: for priests, because we can always learn from the experiences of others; and for the laity, because they will gain a deeper insight into the problems and responsibilities of their parish priests.

Father Blieweis has gone into the "highways and byways" of his parish to visit the good, the bad; the fervent, the indifferent. No parish priest can have an accurate picture of his parish until he knows both sides, and in every parish (we hardly imagine there is any exception!) there are all "types" of parishioners. While we are all the People of God, we are still quite capable of going astray. Father Blieweis and priests of God like him, encourage us to go after these stray sheep of God.

The parish visits enumerated in this **Diary**— and there are probably close to three hundred— may seem somewhat repetitious. Perhaps they are. But each person accepts or rejects Christianity with his own peculiar "twist," and no two stories can be exactly the same.

The Diary of a Parish Priest, emphasizing as it does the truth of the adage that "it means so much to keep in touch," is recommended as fruitful and important reading, particularly for any priest in parish work.

— Depaul Genska, O.F.M.

Divine Intimacy. By Father Gabriel of St. Mary Magdalen, O.C.D. New York: Desclee 1965. Pp. XXIX-1227. Cloth, $8.75.

Friends and devoted readers of St. John of the Cross, St. Teresa of Jesus, her daughter, the Little Flower of Lisieux, and Sister Elizabeth of the Trinity, rejoice! For your spiritual nourishment and growth in holiness Desclee has published the essence of their Carmelite mysticism selected with deep perceptiveness, developed through a long life as student. teacher, and spiritual director, devoted to leading souls to a life of intimate union with God. **Divine Intimacy,** based on the writings, instructions, sermons, and conferences of Father Gabriel of St. Mary Magdalen, O.C.D., is the fruit of the collaboration of the discalced Carmelites of the Monastery of St. Joseph in Rome, with his original plan for a book of meditations for every day of the year, designed to treat the problems of the spiritual life.

The meditations follow the progress of the liturgical year, week by week, developing the seasonal spirit and doctrine with the gradual but consistent build-up of the pertinent virtue during the days intervening until the next Sunday or feast proposes a new theme for mental prayer. Meditations for the immovable feasts are collected at the close of the year, making a total of 3860. The method of mental prayer is Teresian: a thought orienting the soul to the awareness of the presence of God, a reading arranged in two points for a meditation twice a day to be followed by personal reflections leading to a colloquy. The meditations are frequently based on the gospel or epistle of the Sunday or current feast, but the treatment is almost invariably drawn from the works of the great Carmelite mystics, with the addition of St. Teresa Margaret of the Heart of Jesus, St. Mary Magdalen di Pazzi, and Sister Carmela of the Holy Spirit, O.C.D. The colloquies are generally prayers selected from the great saints and writers of the church. These, too, are predominantly Carmelite in origin, but other names appear: St. Augustine, St. Bernard, St. Francis de Sales, St. Catherine of Siena, St. John Eudes, St. Alphonsus Liguori, Venerable Raymond Jourdain, St. Gertrude, Cardinal Mercier. Franciscan names also appear, but very rarely: St. Bonaventure, St. Bernardine of Siena, and St. Angela of Foligno. Since the whole book is a beautiful and penetrating synthesis of Carmelite spirituality developed by the Carmelite sisters with the aid of Gabriel of St. Mary Magdalen's material, we might suppose that the colloquies were culled from the sisters' favorite authors and that some two or three of these sisters had Franciscan patrons with whose writings they were familiar.

Divine Intimacy is indeed calculated to create a real personal awareness of the Trinity as well as of God, our Father, of his divine Son incarnate, and of the Holy Spirit. Each virtue is treated intensively and in a way best calculated to rouse a soul to a deep and ardent desire for its perfection. It is, however, precisely what it aims to be — a school of divine intimacy in the Carmelite tradition. Particularly do the meditations for the early Septuagesima weeks demand of the aspiring soul a complete and absolute abnegation of all that could be enjoyed, loved, or cherished. Even considering all the generosity of young Americans, such a program of fearsome and fearful renunciation may lead only to discouragement in a

hopeless attempt to refuse God and his will nothing. One seeks in vain for any of the joy of loving and serving God in all the creatures he loves and gives us to love in turn. Such intense concentration on self and the progress of one's own soul toward perfection leaves little time, it would seem, for thought of another's needs or even of God's concern for their well-being.

Scriptural passages are restricted to readings taken from the Missal and the Breviary, thus presenting only the familiar isolated incidents without inclusion of the less known riches of the Bible, particularly the Old Testament. There is no evidence of awareness of newer interpretations or broader applications.

Among the immovable feasts we may mention that of the Presentation of the Blessed Virgin Mary (Nov. 21). Quite correctly we are reminded that this feast is based not on Holy Scripture but on a very ancient Christian tradition. We are told (as though it were a fact) that our Lady left her home and parents to live in the shadow of the temple thus teaching us detachment, separation from the world, and complete dedication to the service of God. The detachment of souls consecrated in religion is quite properly developed under this head, but we read:

> Mary responds to God's call and her answer is eminently prompt and complete. The response of souls whom God calls to the Altar, to the religious life or to virginal consecration in the world, should resemble Mary's. These souls must also be separated from the world, leave parents and friends; they must detach themselves from their people and their homes. There cannot always be material separation, but there must always be a spiritual one, that is, a separation in the realm of the affections.

Have we not assured parents offering their sons or daughters to God that though absent from home they will always be even more loving and devoted? This sounded strange.

Some young, and some more mature, religious have read briefly, scattered meditations and found them deeply moving, truly satisfying; others sought unsuccessfully for Franciscan joy and peace and love.

— Sister M. Tarcisia Ball, O.S.F.