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The illustrations for the November issue were drawn by Father Xavier Monetti, O.F.M. (pp. 330, 333, 335), Father Francis X. Miles, O.F.M. (pp. 338, 355), and the Sisters of St. Elizabeth Cloister (p. 349).

OUR COVER:

This month's cover, drawn by Father Francis X. Miles, O.F.M., symbolizes the important role played by Newman Clubs on the secular campuses of our country (see p. 334). The preservation and strengthening of the students' faith symbolized by the cross, is accomplished mainly by solid religious education with formal (through books and study) and informal—by fostering an atmosphere of warmth and involvement (the lamp).

the CORD

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NOVEMBER

Anthony Laker, O.F.S.

I

Outside a few leaves fall. Harvest time and its fulfillment peace. But now it is almost over. Raking leaves ... colored ... crisp dead. Then barren trees. November's chilling air. Misty rains. A dizziness lingers ... sticky varnish on the desk-top ... soggy cookies lunch ... aching bones of the ageing ... at times, ourselves.

November seems to say, "The day is done." There was the seed in early spring, then the tiny green sprout, its flower and fruit, now its surrender to the brute powers of un-being. What is life, a being-toward-death? The breath of a moment, swelling forth from nothingness, only to vanish once more into the mute, un-seeing, stillness of death. ...

We look at nature, and we see God.

Brother Tree, you're God's creation. You are shot through with wisdom and goodness. Keep your shade, your sap, your lumber, your bark; give us nothing of yourself, and yet we shall love you. Show us God through your dark glass. Speak to us in your mute symbols about the Tree of life that once sprang up on a Palestinian hill. Waft your leaves to the ground and yet remain for us a symbol of Life.

Brother Fire, you are the Spirit; you are life and joy and love. Sister Water, you are cleansing and charity and the Spirit of God. Brother Rock, you are the strong Christ. And Brother Worm, you are the suffering Jesus. Sister Lamb, you are the suffering Jesus. Sister Wine, you are the Savior's blood. ...

Lord, make us dance with joy like Brother Fire. Prostrate like Brother Worm-Christ. Soar like Sister Bird in our praise of you.

All praise be yours, my Lord, through all that you have made,
And first my lord Brother Sun,
Who brings the day; and light you give to us through him.
How beautiful is he, how radiant in all his splendour!
Of you, Most High, he bears the likeness.
All praise be yours, my Lord, through Sister Moon and Stars;
In the heavens you have made them, bright
And precious and fair.
All praise be yours, my Lord, through Brothers Wind and Air,
And fair and stormy, all the weather's moods,
By which you cherish all that you have made.
All praise be yours, my Lord, through Sister Water,
So useful, lowly, precious and pure.
All praise be yours, my Lord, through Brother Fire,
Through whom you brighten up the night.
How beautiful is he, how gay! Full of power and strength.
All praise be yours, my Lord, through Sister Earth, our mother,
Who feeds us in her sovereignty and produces
Various fruits with coloured flowers and herbs.

II

Sister Moon ... Brother Wind ... Mother Earth.

"Creation," Martin Buber points out, "is not a hurdle on the road to God; it is the road itself." Through the purifying influence of Nature we become pure; through the transforming influence of Man nature is transformed. Alone the grain of wheat remains sterile; plunged by man's hand into the soil, it bears fruit. All matter, of itself, is a vain thrust toward nothingness; no atom placed on man's Paten is without value for the Kingdom. ...

In the rock drawn from a great quarry, in the squirrel scurrying up the maple tree, in the derelict lying crumpled over his bottle on 124th Street, in the towering steel and glass of the RCA Building — we see that matter is one; that our universe is one immense tree. In all there is the same push toward complexity and expansion. No pebble, no speck of cigarette ash is without meaning in this expanding tree.

Solidarity shared by Michaelangelo and meson ... kinship between Brahms and beta particle. I tingle in my inmost being with the realization that my life is inexorably interwoven with the myriad fibres of the cosmos.

"God is not divided but everywhere whole, and where he reveals himself, there he is wholly present." This wonderful world-feeling has become wholly our own, writes Buber. We have woven it in our innermost experience. There often comes to us the desire to put our arms around a young tree and feel the same surge of life as in ourselves or to read our most special mystery in the eyes of a dumb animal. We experience the ripening and fading of far-distant stars as something which happens to us, and there are moments in which our

organism is a wholly other piece of nature" (Maurice Friedman, *Martin Buber: The Life of Dialogue*, p. 28).

The bud on the tree opens its heart to the light; the distant star hurls its brilliance through the immense reaches of space. New worlds embrace in the ecstasy of divine creativeness, and we labor with matter, with Brother Electron and Sister Evolution, toward a nearer in love, toward a final and single life with God in Christ.

III

Saint Paul once said, in religion class, that we live and move and have our being in God. Today Brother Tree says that but for roots in God, created being would fall into nothingness. But God is love. And love perfectly expressed is Christ, who is God-in-the-flesh. Since Christ is love, all things subsist in love. Love transforms, unifies, and grounds all creation. ...

Father Teilhard de Chardin says that deep down in the interior throughout and over the whole surface of matter, there is The Fire. This eternal Light illumines the whole, penetrates and overflows things individually and collectively, making the world a living flame. And this living flame is love.

The import of our own calling shines through our encounter with nature. A keen awareness of the thrust of the cosmos toward its fulfillment at Omega makes us profoundly conscious of our own, simple dynamism. We are charged with the awesome responsibility of completing God's creative work. And we accomplish this task, above and essentially, by love. It is only through love — which is the foundation and apex of our work and our life — that the whole or part of creation can have meaning. It is only through love that the universe can now be, and become ever more perfectly, one; that there can be this unifying convergence of all being toward Being.

Love, centered in the Person of Jesus, has been growing ever since the Incarnation. Christ's work, a labor of perfect love, continues. And his Body grows.

IV

Love — and our love of natural objects is no exception — always demands sympathy. So we enter into nature's life of pain and joy. The universe is in travail even until now, and we ourselves are who are caught up in this travail.

The more we come to know the meaning and content of creation and the hidden depths of our own man-ness, the more stunning comes our intuition of the oneness of all.

Both man and the natural world from which he ek-sists, are meant to glorify God as Christ's complement. But only man can serve as creation's leader and spokesman ... can enable it to sing its Maker praises ... can save it in Christ. Man, that strangest and most fee-

some of creatures according to Sophocles' intriguing definition, must stand forth and lay hold of the universe in God's name! Only man can offer the sweat of the universe; only he can eucharist it to his Lord. ...

In the end, Christ who is the hidden God's image, and all the other Christs, and Brother Tree, and Sister Water — all of us are going to turn into a perfect host. And the destiny of the universe is going to shine forth as inseparably bound up with that of its King in the glory of the eternal Good.

V

To the window again ... peering through a graying haze of an early frost. The green is gone, the green of goodness and plenty. Natural life is dying out ... brown grass ... decay. It is turning cold, and man, repulsed by unfeeling Nature, crawls for protection into unliving, unknowing monuments to the Great Architect. Masonic lodges ... hunting lodges ... Brother Fire at the hearth, and Sister Steam in the radiators. Winter settles in.

Death. What is death in the things of matter? A breakdown of molecules, a headlong thrust toward nothingness ... the ultimate Absurd. *La morte è il nullo*, says blasphemous Iago. Corruption, decay, disintegration; the triumph of nihilism. Corruption. ...

Corruptio unius, generatio alterius, says Saint Thomas. Even as the organism crumbles, its components are regrouping themselves for a new onslaught upon the horizons of being. Death is the door to life. Within every dying thing there are secret beginnings of something new and unspeakable. An advance is made. The world progresses. Some day a Point will be reached which coincides with the Kingdom. ...

The harshness of another winter will soon follow in the wake of this autumn which, but a whisper ago, was not ... and which slides even now into the Styx of nothingness. Corruption of the natural ... mountains washed into the sea. Unfeeling, inexorable, crushing — "natural" — processes. And life gives way to death in God's unfathomable, unpredictable plan of love.

Nature is dead. Long live Nature.

The world is aflame: we burst forth in love for all in a world wholly aflame in Jesus. The New Earth is in the making. We die, and Christ is born in us. Death is all about us, and we are being-toward-death. As we live we are dying; the powers of dissolution melt our mortal shell into the matter of the world, and our spirit soars forth in the ultimate outpouring and transformation. This is the price of life and of love.



Campus Is My Mission

Stephen Mannie, O.F.M. C

I was deeply impressed at the departure service for one of our missionaries. The church was packed. Everybody was struck with awe. "Go forth there and make all nations my disciples; baptize men everywhere in the name of the Father and the Son and the Holy Spirit, and teach them to observe all that I have commanded you. And be assured, I am with you always, to the end of time" (Mt. 28:19, 20) was the theme of the sermon. The words "make all nations my disciples," "baptize men everywhere," "teach them to observe all that I have commanded" and "I am with you" kept beating in my ears and in my heart!

During the service my mind wandered back, about 700 years, to the first friars Francis sent to England. They had landed on the coast of a new mission, a small island kingdom. These early friars quickly settled in the university communities of Cambridge and Oxford. I wondered if this friar had the same feelings as the

Then I reflected about how easy and interesting it was to preach an appeal for the foreign missions. The needs of the missions, the heroic effort and generous service of religious, touches and captures human heart.

When I returned to our friary later in the evening, my mind flicked back to my own mission — a state campus. And I wondered.

The Newman Apostolate

The Newman Apostolate is a specially designed movement or mission aimed at providing for the religious, the educational and the social needs and growth of Catholic students on state campuses. This movement is not trying to take the place of a Catholic higher education. It is honestly striving to meet the real needs and provide solid growth for the majority of Catholics at the university or college level. Newman is the Catholic Church on campus!

The Newman Apostolate's meaningful goals are: (1) the intellectual and moral development of the Catholic on a secular campus; (2) the religious education of the Catholic at the university level; (3) the apostolic formation of the Catholic; (4) the contribution of Catholic culture to the academic community; (5) the responsible participation of the Catholic in the academic and civic community.

Cardinal Newman

This movement is named after the great English Cardinal, John Henry Newman (1801-1890). He was a giant as a churchman, an educator, a philosopher, a spiritual writer, an English stylist and a friend of students. Oxford University was the scene of his mature life, until his conversion to the Catholic Church in 1845. Within a few years, he was ordained to the priesthood, and toward the end of his life, Pope Leo XIII appointed him a Cardinal for his outstanding efforts in building the Body of Christ in England. Newman's dream of establishing a Catholic center for students at Oxford was never fully realized dur-

ing his lifetime. Less than three years after Newman's death, however, the Newman Movement was founded in America at the University of Pennsylvania. Today, there are almost a thousand Newman cells on state campuses across our country. Moreover, today, Cardinal Newman is one of the most frequently quoted men at the Ecumenical Council. It has been said that if Newman is ever canonized, he will receive the title: "the saint of the ecumenical movement." Newman was simply a hundred years ahead of his time.



Why Are So Many Catholics on Secular Campuses?

Many people, especially religious who work in our Catholic colleges, wonder why so many Catholics are on state campuses. Frankly, the answer is mainly in two words — money and distance. In most cases, it is significantly less expensive to attend a state, tax-supported university or college than to attend a similar Catholic institution. Second, the closeness of a state campus is a tremendously attracting factor. Another reason would be the curriculum of-

ferred. Few Catholic colleges offer the wide variety of courses provided at a state university.

Dangers at Secular Campuses

If we are careful about what we put into our mouth, careful that we are not harmed, careful that we do not pile up too many calories, careful that we may grow in a healthy way — how much more careful should we be about what we feed our mind. What we think about, we translate into our life. A secular campus is a battleground for ideas, values and minds. Communism is a slight danger. Socialism is a slight danger. Yet, these are mere candles to the glaring floodlight of sheer secularism which is interested only in the natural goods of this world — for me — now. Secularism encrusts some students into a selfishly comfortable cocoon where they focus on spinning only for their own security.

The weak, the mediocre and the lukewarm Catholic student often dies, spiritually, on a state campus — not because of the secular studies, but because he easily gets entangled in the web of his own weaknesses. The solid Catholic often becomes much more informed, stronger and more apostolic, because there are many maturing challenges to his faith.

The Newman movement is meant to meet these dangers, not in just a stop-gap fashion, but in a most positive and progressively moving way. The Newman Movement offers helps to focus on Christ, helps to accentuate the positive, helps to complete a student's maturity, helps to see the harmony between religion and

science —all in an enjoyable way. Let's look at how the principles of Newmanism are concretized.

Example of a Newman Program

Each Newman cell throughout the country must apply its threefold apostolate: the religious, the educational and the social, to the specific context of its own campus.

At Northern Michigan University in Marquette, Michigan, we have over 2,400 Catholic students out of a total enrollment of 5,400 students. Our university focuses on liberal arts, though other areas are growing. The students are happily ordinary and relatively hard working. Snobby sophistication is almost totally absent from our campus. We have a temporary Newman Center. Unfortunately, I am the only chaplain. Here is a thumb-nail sketch of our program developed during my five years.

Religious: We have a 5 p.m. Mass each day except Saturday. A short homily or talk is given at each Mass. Confessions are heard before and during this Mass also at any time in our Newman Center. Daily, we have active participation in which everyone responds. Students serve and retreat at Mass. We have had closed retreats. Each month there is a co-ed Apostolic Day, a type of condensed Cursillo. Some of our married students have made a Cana Retreat. We also have an evening of recollection for our married students. During Sunday Mass and evenings of meetings and events, our single students baby-sit for them so that they can attend together. Some Newman members are involved in ecumenical discussions with other

students. There are many interviews and conferences with the students.

Educational: Our single students have two regular meetings a month. Some of our meeting topics have been: Regardless of Color, Newman's Idea of a University, To Marry Young or Not, The World is Your Campus, Career Choice, Morality and Literature, The Peace Corps, Life of a Single Person and Life in a Secular Institute, Science and Religion, Freedom of Conscience and Obedience to Faith, Panel of an Orthodox Priest, a Protestant Minister and a Catholic Priest for Random Questions, Freud, and the Ecumenical Council. For the married students we had meetings about: The Parents' Role in Child Speech Development, Pre- and Post-Natal Child Care, Family Photography, Modern Ethical Means of Birth Control, the Ecumenical Council and Child Psychology — to name a few topics.

Our Newman courses offered this year include: Christian Marriage Preparation Seminar, Philosophical Survey, Inquiry Forum about Catholicism, Instructions for Mixed Marriage, Medical Ethics for Registered and Practical Nurses, Introduction to the Old Testament, Introduction to the New Testament, Introduction to Comparative Religions and Introduction to Contemporary Catholic Theology. We also have a committed Young Christian Students discussion-action group. Negotiations with the university are underway for the initial accreditation of two of our courses. Sisters in our area also take some of our courses.

We have formed a multi award winning, four year cycle, educa-

tional plan. It covers, in 17 courses, the major branches of Philosophy, Theology, and Church History. Recently, while talking with some Catholic college students, I discovered that we have more religious - educational courses offered than they have available at their Catholic college!

Social: For our single students we have picnics, dances, and socials in our center, work on the muscular dystrophy appeal, a skit, occasional television programs, and a breakfast for our graduates. Our married students have a social after each meeting, picnics, bowling, gym nights, a bake sale and a toboggan party.

Besides all these events, we hold an annual Awards Banquet, a Luncheon for our Catholic faculty and an all - faculty and administration coffee afternoon. We offer a wide as well as deep program to meet many needs and varied interests. Many religious have little or no idea of what is being accomplished in the Newman Apostolate. Obviously, we are not a social tea movement!

Moreover, I have opportunities for occasional lectures in the History, Education, Psychology and Sociology Departments. I both teach and take occasional courses in habit and sandals.

Real Needs of the Newman Apostolate

The real needs of the Newman Apostolate are mainly these: qualified personnel, centers and finances. As you are reading this article, 370,000 are on our Catholic campuses (about 10-15% of these students are not Catholics). At the

same time, well over 780,000 Catholic students are studying on state campuses! In less than five years, this number will rocket to more than 1,200,000 Catholic students on secular campuses. By 1985, it is estimated that four out of five Catholics will be receiving their degrees from state universities or colleges. Figures spell out trends and also needs. They must be evaluated frankly. But are they? Sometimes I wonder.

When we look at this problem from another angle, we find that for every 35 students on a Catholic campus, there is one priest, brother or sister. Whereas on a state campus, for every 3200 Catholic students there is only one priest! Balance? Sometimes I wonder.

There are 1800 institutions of higher learning that are not Catholic. There are only 175 Newman Centers, of which only 80 are considered reasonably adequate.

Most of the cells in the Newman Apostolate are running on a shoe-string, financially. When I started five years ago, I had \$20 and my sandals! Chaplains, besides being pastors, counselors, teachers, public relations men, scholars, are also expected to be fund raisers. Most cells are simply not solvent. They never will be unless they receive a definite financial allotment from a diocese for educating Catholics, and professional personnel to develop an effective financial program.

The areas of selected personnel, equipment centers and finances are of critical concern to this apostolate. It is sheer logic that we should put our best personnel, effort and finances where they will reap the most benefits for the People of God. University

students are among the most talented for fields of leadership and influencing others. Moreover, they are the nearest to realistic utilization in the Body of Christ. (Even the Communists recognize this!).

Besides the apostolic formation of students personally, this formation will echo to thousands in their lifetime. The entire structure of state university education could be significantly influenced and christianized for the formation of others. It seems clear what should be done. But is it? Sometimes I wonder.

The Role of Religious in the Newman Apostolate

Three hundred specially trained and degreed full-time priests could now be utilized in this vital apostolate. By 1970 an additional 1,000 select priests will be needed to meet minimum requirements. Religious will be called upon to supply two-thirds of this number. At present the Paulists and the Dominicans are the only religious making a sufficient, proportionate effort.

One hundred select brothers and sisters, trained in counseling, library science, teaching, journalism, public relations or finances could now be used. At present, not many more than a dozen sisters are actively working in centers; this has taken place within the last two or three years. I know of no brothers actively involved.

By 1970, the need for brothers and sisters will double or triple. Brothers and sisters could teach one or the other course, lecture at meetings on particular subjects, moderate Young Christian Student discussion-action groups,

formulate Newman programs, and collaborate directly in running an active Newman Center. Giving convert instructions and leading dormitory discussions might also be added to the list which ingenuity and energy would easily swell.

Indirectly, all religious could pray for the maturation of this apostolate, make frequent acts of faith to help in the many crises that students go through, and talk about the possibilities of some members in their community getting into this challenging apostolate. The objective needs of this apostolate should be brought to the attention of superiors who might take a hard look at the facts and make a fresh evaluation of their founder's ideals to meet the contemporary needs of the Body of Christ.

Benefits to Religious in the Newman Apostolate

Many benefits can accrue to religious from the Newman Apostolate, quite apart from the satisfaction of meeting a tremendous and vital need of the Church in America.

The Newman Apostolate touches people on a wider basis than mere proximity to a college Center. It also contacts people engaged in vocational and recreational spheres, wherever they happen to be located. This is the most contemporary approach—to meet people in the main currents of their life. Orders and congregations will therefore be more quickly and fully updated by getting into the contemporary current of the Church. Fresh thought, realistic re-evaluations, and modern

adaptations will be occasioned by an honest aim at religious relevancy.

Religious vocations, moreover, will increase. The state campus is an open warehouse for underdeveloped vocations. On our campus this semester, for example, we have one and possibly two leaving to study for the priesthood, one for the brotherhood, two for the sisterhood and two for the peace corps. With more personnel, more contacts and encouragement, this number could easily increase fivefold.

Then, too, the Newman Apostolate provides multiple and meaningful dimensions for personal fulfillment. True, it is a tremendously challenging apostolate which imposes no small demands on one's time, talent, ingenuity and flexibility. But these demands seem to develop what is best in us to keep us fresh while giving a deep sense of satisfaction in a solid and rapidly moving apostolic mission (this is not to say that frustrations are eliminated). Those who are involved in this apostolate would rather burn out than rust out in their mission to the university campus.

Religious, by their dedication, service, prayer, constancy, and ingenuity, can add tremendous depth, solidarity and momentum to this fastest moving apostolate in our country. Francis and his early followers were sensitive to the needs of Christ's Body and met them in a practical and realistic way. Franciscans used to be leaders in relevance and efforts to meet contemporary needs. Are we modern Franciscans really taking an honest, fresh look? Sometimes I wonder.

Diary of a Country Nun

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

VIII. MRS. WHITNEY

The effectiveness of personal kindness and patience in breaking down the prejudice of the people among whom we had to work was most clearly illustrated in this case.

The primly starched, rather gaunt figure, that gave us the keys to the upper flat and the barn which became our garage, was not at all sure that having two nuns as tenants was a safe venture. After all, it was bad enough to be a Catholic, but a nun to boot! This was quite a bit for her strait-laced Methodist prejudice to accept, but at least our money wasn't tainted by Catholicity, so she would just take a chance; no one else seemed to be apartment hunting in Delevan. She tried to be cordial, but her wariness showed through.

Our stove had come from a long stay in a barn where it had had intimate relationships with chickens. Sister was scrubbing parts of it upstairs and I took all removable parts out into the back yard to attack the rust and accumulated filth with a scrubbing brush. Cleanliness must have pleased our doubtful landlady and she came out to explain the intricacies of the lock on the barn door. This established a precedent because never again did either of us appear in the back yard but Mrs. Whitney would put in a sudden appearance to see if all was well with us. The barn revealed her

hatred to part with things. One side was clear enough for a car if you didn't pull in too far. If you did, then poor old Chevy would have whammed into a collection of trowels, and license plates going back to 1915. The latter puzzled me. Why on earth would anyone save old license plates? Maybe as visible evidence of more affluent days when she and her ailing husband, Clarence owned a Model T? Oh, but the other half of the barn was a curio shop indeed! Parts of an old organ, oil lamps, lanterns, odd stools and benches, crock, and a complete collection of Sears, Roebuck and Montgomery Ward catalogues. No doubt if I had had courage to go up to the hay loft, I would have found more intriguing relics of ancient history, but my basic fear of mice and rats kept me off the rickety ladder leading up to it.

Mrs. Whitney seemed a lonely soul, so we decided to give her a piece of the first cake baked in our scrubbed-up oven, which really worked, much to our amazement. Nothing would do but I must go in so she could properly say thank you. Perched on the edge of a big reed rocker I began to answer the series of questions that never ended until we moved. My answers, I'm afraid, were not so clear as they might have been, because I was too busy gazing about her sitting room. It was so rural and so nineteenth century-looking; the carpet-covered rockers, the antimacassars on the big

chairs, the heavy cut glass vases with their sprigs of waxed flowers. Parental fealty seemed to demand stiff pictures, lovingly put in ornate frames. All was spanking clean, a speck of dirt didn't stand a chance.

At sixty-eight, she was still going out to work in a factory. Early each morning she left to trudge up the hilly street to meet her ride. Her radio was turned on early to be sure she had the right time. So it was that we learned to meditate to rock and roll. One thing was sure: we wouldn't ever sleep through a meditation because **Musical Clock Program** was good and loud. We were right up to the minute on hit records. Since our prayer time was fitted around a flexible schedule, we tried to get our evening meditation in before she got home. She would never come upstairs at the time when she thought we were having our "prayer services," so I was reluctant to ask her to turn down her morning program.

One day we noticed a strange morning quiet and she didn't go out. We went down to find her in bed, quite sick with a fever, but thumbing her "doctor's book," as she called it, to find what disease she had. We washed her up and with due permission called the doctor. As we waited on her, I couldn't help noticing her bedroom: high, wide bed, a marble-topped dresser, graced by a chamber set, decorated by little blue flowers.

When the doctor told her she had erysipelas, she was worried and she looked it up and found that it was contagious. Between us, and the lady next door, we saw her through this illness. This

made us fast friends and by spring we were planting "mari-golds" together. Her favorite description of a nun to friends was, "Ain't she dear!" Instead of letting her send for flowers by catalogue number, we took her into Buffalo markets. From shopping for flowers, we moved to buy all sorts of things, ending with a TV set. Our attention to her almost caused a crisis when we took her to her Clarence's grave Memorial Day. People were aghast and a bit indignant to find nuns in a Methodist cemetery, but Mrs. Whitney hastened to announce how good we were to take her to her family plot.

She had relatives in town, but we became her caretakers and bureaus of information. We took her to the hospital when she became ill on three successive occasions. We even took her to the lawyer when age and sickness made her want to set her few possessions in order. All her personal history was unfolded as she told us of her renegade son and asked if we thought it right to leave her house to him. To her we were oracles of wisdom — a view not shared by many.

Since a phone was a luxury, she used ours for her rare calls. One afternoon she came up all excited. Her old friend, Kate Daggett, had a phone. This big event she was sure was known to all the telephone company, because she picked up the phone and asked the operator to give her Kate Daggett. She was surprised when the operator insisted on asking her where Kate lived.

Catholics to her were now a special people. She claimed we were the only ones to do nice

things for others without the expectation of getting anything in return. The vastness of the Catholic Church was unknown to her; on her shopping trips to Buffalo, if she found any clerk wearing a medal, she would never fail to ask her if she knew the two nuns who lived upstairs in her house. When they professed ignorance, she was always disappointed and quite sure they could not be good Catholics. Her first meeting with the Sisters of St. Joseph had her puzzled. Why weren't they dressed like us? She was sure they had not finished their training!

When one of us took sick she became an official substitute, merely as a riding companion, but she sat up in the front seat as proudly as Mrs. Ford in Henry's first Model T. She just loved the riding, and had implicit faith in our driving ability come hail, snow, or sleet.

She was a bit disappointed that

we never called in bits of information to the Delevan News, such as trips to Olean or the arrival of a visitor from Salamanca. Her disappointment was vehemently voiced the year I went to Milwaukee and Chicago to conventions. She consoled herself by keeping my postcards pinned to her wall and insisted that all her visitors take a look at them. She had a big X on the thirteenth floor of "The Palmer House," I had written on the card that that was the room where I had stayed. Imagine how far up in the air that was! No world traveler had any more claim to fame than I. After all, her friends had never been beyond Buffalo, and even there but rarely. I knew that she had joined the circle of her dear ones when I shared the wall with "Ike." She put my picture — pose like Whistler's Mother — in the very best silver frame which ninety-eight cents could buy.

VOCATION FILM AVAILABLE

A 28-minute, 16 mm. color and sound film, "The Challenge," has been produced by the students of Saint Francis Seminary, Milwaukee. It does not proselytize for vocations, but presents the academic, spiritual, and recreational aspects of life in a major seminary in a way calculated to explain that life to young men from eighth grade to college level. The film, shown on television October 16 in Milwaukee, is available for a \$15. rental fee per showing, or \$300. purchase price. Contact Saint Francis Seminary, 3257 S. Lake Drive, Milwaukee, Wisconsin.

Dear Sister Maranatha,

My thanks for your latest prisoner's song. By the looks of things you are now permitted to lick and seal your own envelope! Will there be more cause for rejoicing, resulting from the Ecumenical Council?

Your letter reminded me of an incident that happened to the Israelites, during their Egyptian Captivity. Things were so bad for them, that they hung their musical instruments on the trees and cried: "Who can sing in a foreign land?" You are a wayfarer in this valley of tears, but you can look out your prison bars and see the stars, if you but will.

So, your annual cycle of change is bewitching you again, is it? You'd like to get off the merry-go-round. You are bombarding heaven with spiritual S. O. S.'s. Pleading with the Holy Ghost for guidance through the encircling gloom. "Should I ask for a transfer? What do you say?"

Are things really that bad for you? Is your convent off-limits to the Father of Lights? Has it become the Empty Tomb of Easter? Has the Sanctifier's fire of love been extinguished there? Are you no longer a temple of the Holy Spirit? Perhaps your guardian angel is not on "speaking terms" with the guardian angels of your companions?

Have no fears, I want to help you. But, I must be prudent. The stakes are very high; so high they reach the sky. I could give you the counsel St. John of the

Cross gave another Sister. "Consult your own Confessor. I'm too far away to give you spiritual direction." Have no fears. Were I to write thus to you, I wouldn't sleep nights.

Before I offer you a few crumbs that fall from the Master's Table, here is some guiding wisdom from the diary of Cardinal Rafael Merry del Val. "I have promised with His grace, never to begin any action, without remembering that He is a witness to it. That He performs it, together with me, and gives me the means to do it. Never to conclude any action without the same thought, offering it to Him, as belonging to Him. And in the course of the action, whenever the same thought will occur, to stop for a moment and renew the desire of pleasing Him." Let's follow his advice.

The latest unruly offsprings of your fertile imagination, will make you blush when Gabriel blows his horn. Ask the Holy Spirit to freshen-up your intellectual make-up. Ask him to put some youthful bounce into the muscles of your will. Ask him to open up the blocked passages of your spiritual ears, so that you can hear the heavenly broadcast on the radio of your conscience. Then heed those gentle urgings of the Holy Spirit, even though they seem to be but faint beeps from outer-space. Handle that vivid imagination of yours, as delicately as you would an expensive piece of Stubbens glass. It will be either a blessing or a curse. It all depends on you.

You want to know if you should ask for a transfer. You want to know God's Plan for you. "Where am I supposed to be in this mysterious Jigsaw Puzzle of divine providence." In your humility, you admit that a "square" can not squeeze into a "star." That would truly ruin the picture. You are asking me to tell you God's Plan for you — and I don't even know it for myself. Besides, today is one of my bad days.

Saint Anthony of Padua could easily have answered your question, from his personal experiences. As a small boy, he conceived his own plan of life. He wanted to gain the palm of martyrdom in the Holy Land. That was his plan. God's plan for Anthony was altogether different. So, the Hound of Heaven chased him all the way to Morocco and caught him while he was sick in bed. Anthony wanted to be a "sword" or a "palm branch" in God's Jigsaw Puzzle. The Father of Lights wanted him to be a "tongue," a fiery tongue of Pentecostal love.

Ah, Maranatha, have pity on the Hound of Heaven! You have been fleeing him down the labyrinthine ways of your mind, long enough. Let him catch you. Stop running. Look back. He is your tremendous Lover. Listen to his proposal. "Whom wilt thou find to love thee, save Me, save only Me? All which I took from thee I did but take, not for thy harms, but just that thou might'st seek it in My arms. Rise, clasp My hand, and come." Go, Maranatha, for he is your Way, your Truth and your Life. Smile at him and whisper, "Behold, O God, I come to do thy will."

Sister, as you read this letter,

please be careful with your vivid imagination. I beg the Holy Spirit not to let me lead you away from the Font of Truth and Life. "Let this Mind be in you, which is in Christ Jesus."

I am not suggesting that you "fling yourself into the arms of Jesus, and rest quietly there." Your Bridegroom does not want a starry-eyed dreamer, floating around on Cloud Nine. True love means action. The Bloody Sweat lasted so much longer than the sublime Transfiguration. Saint Paul spent more time in chains than he did in "seventh heaven." Saint Bonaventure, the Prince of Mystics, led a very active life.

Active love is the theme of today's Office. "Wounded with shafts of holy love, she shrank from the world's sinful love and made her way through difficulties to heaven above." This is another way of saying that the primrose path does not lead to heaven.

If the fingerprints of God are on your thoughts, words and actions, then you really are following in his footsteps. The F.B.I. assures us that no two sets of fingerprints are identical. Our Lord has fingerprints on his hands and so do you. But yours are not the same as his. In some mysterious way his fingerprints were on the "chalice of suffering" he drained to the dregs. In that same symbolic and spiritual way, let him impose his hands on you.

This morning at Mass, after the Consecration, while still bent over the chalice, I stared for a moment at the blurred reflection of my face in the Precious Blood. I blushed with shame, because I know he saw the same face, while

he was sweating blood in the Garden of Olives.

The Divine Plan for him, the decree of his Father, included all the blood he shed, from the first cut of circumcision to the last painful thrust of the lance on Calvary. His Father took no delight in the blood of goats and calves. He needed the innocent blood of his Son, so a "body was fitted" for him. And it was with a great longing and supreme joy that the Son offered himself as a "clean oblation" to his heavenly Father. Your Father has given you an infinitely easier plan of life to follow, but the object of your adoration is the same for your Bridegroom and for you: "Glory to God in the highest."

The divine plan for your Bridegroom included his every word and action. Listen to his obedience to his Father's will! "Behold, I come to do thy will, O God. For I have come down from heaven, not to do my own will, but the will of him who sent me. The Father who sent me, gave me commandment, what I should speak and say. I say unto you, that the Son can not do anything of himself, but what he sees the Father doing. I always do the things that please him. Father, the work that thou has given me to do, I have done." For all these reasons his

Father proudly boasted to the whole world, "This is my beloved Son, in whom I am well pleased, hear ye him."

Here is another lesson you can learn from your divine Bridegroom. He never allowed people to interfere with his Father's will, or the divine plan. Neither the devil asking for miracles, nor the mob who tried to throw him over a cliff, nor those who tried to stone him to death, nor those who demanded that he get down off the cross, nor the impulsive Prince of the Apostles to whom our Lord replied: "Get behind me, Satan. You are a scandal to me. You do not mind the things of God, but of men."

The will of his heavenly Father is the snow-capped peak of the soul of your heavenly Bridegroom. Perhaps that is why he loved the mountains? Perhaps that is why he prayed so many nights **alone** on the mountains? He tells us why he loved this mysterious solitude: "But I am not **alone**, because the Father is with me."

Sister, please repeat your Bridegroom's Priestly Prayer for Unity. "Just Father, I will that where I am, **they** also may be." In your prayer of petition, let the "they" be all those people you'd like to shake loose.

Sincerely yours in Christ and Saint Francis of Assisi,

Fr. Timothy Eustace, O.F.M.



A CONTINUING DIALOGUE

Boylan Central Catholic High School
Campus Hills Boulevard
Rockford, Illinois 61101

Dear Editor,

Perhaps I can begin my comments on Sister Lenora's "Re-evaluating Franciscan Life" and Father Sergius' evaluation of it with this observation: The greatest injustice to Franciscan tradition or life is to apply directly and literally, without any evolutionary vision, the particular modes of Saint Francis' life in the 13th century to Christocentric living today in the late 20th century. I agree with Father Sergius' statements on what Francis' doctrine and line of action were in his time, but the visionary mission of Francis, both eternal in the eschatological sense and temporal in the progressive, apostolic sense, seems to be overlooked — or at least minimized.

If Francis was not as incarnational as Teilhard de Chardin seems today, it might be due to the fact that anthropology, depth psychology, and many other significant sciences being explored today were not even probed or scratched in the 13th century. It might also be due in part to the fact that the mission of the Church in the world, the role of the layman, and the position of religious communities are unquestionably taking on new dimensions. All these things Francis would have considered and would be open enough to be somewhat altered by. Francis was certainly far more incarnational in his approach to the Church's mission to man than the desert fathers (whose spirit he breathes) or the oriental religious groups, which leaned toward quietism, pantheism, and the serenities of contemplation. One of Francis' greatest struggles or points of tension was balancing a real need to preach the gospel, heal the sick, and comfort the faint-hearted, with another real need to isolate himself in prayer, to practice a rigorous asceticism, and to lose himself in adoration on the heights of Alverno.

No institution, nothing in the world, is reformed without reforming or renewing individual hearts. This is an incarnational approach, to my mind; and I am not surprised that Francis rejected the monastic structure; he was uneasy in any structure too tightly bound in legal codes and organizations. I agree with Father Sergius that this promoted a nomadic way of life away from static or stationary institutions; it also was indicative of his eschatological position and vertical stress. I ask the question:

Does his nomadic manner of life and fear of over-organization dictate our stand today? Must we take his distrust and make it ours, or can we live here as though we have no lasting home and still make some kind of temporary kingdom of love on this earth? Even the Apocalypse tells us that He will come to take this world, we His people and His bride, and adorn her for the New Jerusalem. We cannot wait till the end to beautify this bride.

Probably, Sister Lenora stresses the horizontal community, not because she is not very much aware of the supreme importance of the vertical relationship of God and his people, but because the horizontal, the aspect of human solidarity, has been neglected too long. The average man reaches an organic growth in love through the process of I-thou, I-we, and then I-Thou. It is true that certain saints like Francis, Therese, Jerome, and others, seemed to enclose people and the whole world only after they had been enclosed in the I-Thou relationship, but these are the exceptions.

I would also like to point out that Chardin holds strongly the view that man (mortal because of original sin) needs the progressive diminution of his natural powers to free him from his own natural perfection and the perfection of the societies and achievements he has helped to build, in order to transcend these. His *The Divine Milieu* stresses the emergence of the supernatural (even though evolutionary) as a radical break-through which death effects in each man to free him for that glory which, while it embraces all the beauty of the world, far transcends it in an infinite way. Chardin, read carefully, does reveal a strong eschatological stress, although not in the same specific sense that Rahner and Congar do.

While I do not agree with Fr. Sergius' definition of the humanist (he seems to imply that it is the antithesis of a Jansenist), I do agree that Francis did not favor for itself the intrinsic beauty or worth of the world, the art works of man nor his organizational structure of the time. But let us be done with using the terms "world" and "worldly" as synonymous, and realize that all man-made beauty and organizational effort is not affluence, elegance, and sheer materialism. This saint is our spiritual father, but does this mean I have to (or for that matter, am able to) make his vision exactly my own? Perhaps these are the specific questions Sister Lenora raises; but she certainly does not question the sanctity, integrity, and worth of the Saint's life in its entirety.

It was obvious to me that Sister was not implying that Francis' whole concept of obedience was a "corpse-like" non-response; she merely used the example to illustrate a literal perpetuation of this image in some religious today who cannot bear responsibility for any mature decisions. As to whether or not Sis-

ter Lenora's points were Franciscan, I believe they were: first, humanistic in the true sense of the word; secondly, they were Christian in the fullest and deepest context of the law of love; thirdly, they were Franciscan inasmuch as they honestly and imaginatively probed immediate and newly-faced problems in our way of life today. It takes courage to face the multiple choice when looking at problems today, and even though I agree with the Constitution that the role of religious is essentially eschatological, I also believe it must first be incarnational. A resurrected humanity that is not just raised out of this world, presupposes the insertion of Christ and Christians into its flesh as a leaven in order that it may rise out of time and space with Christ and his Spirit up to the Father.

Sincerely in Christ,

Sister Climacus, O.S.F.

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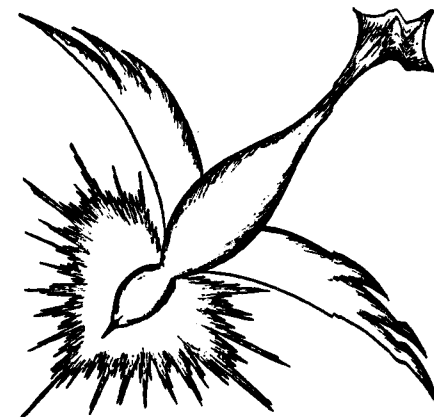
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Monthly Conference

Jerome A. Kelly, O.F.M.

UNDERSTANDING



A common expression used to describe a person's birth is, "He saw the light of day." Scripture uses the same figure in speaking of the true light that enlightens every man who comes into the world" (Jn. 1:9); and this Light is the Son of God "who, being the brightness of his glory and the image of his substance" (Heb. 1:3), has revealed the Father to men.

Enlightenment: Natural and Supernatural

How does God enlighten souls born into the world? He does so in two general ways: natural and supernatural. In the natural order of birth and life, he gives men the light of reason, by which we perceive, apprehend, know things in the natural order of being. This intelligence of ours has certain qualities which it will be well for us to examine briefly. By it, for example, we are able to possess objects in our knowing faculties and to distinguish one object from another. On a deeper level, we can understand the true meaning of different things, penetrate to their

essences, so that we realize fully what they are. And in the most profound exercise of human knowledge, we are able to apprehend wisely the relation of things to our last end and destiny — to discriminate among things that help us and things that hinder us in our constant endeavor to be perfect human beings in a full, mature, complete way.

Such is the natural light of reason. Ennobling as it is, it is outdistanced by a still more marvelous light which is properly supernatural, beyond the powers and capabilities of our created nature and freely given us by God to illumine the way to our supernatural end of union with him.

It is important for us to realize, with Saint Athanasius, that "the Son of God was made the Son of Man that the children of men might become the children of God." "I will ... be a Father to you," God himself tells us, "and you shall be my sons and daughters" (2 Cor. 6:18). Our birth into this supernatural order as children of God took place at the moment of our baptism, and in

that same instant God gave us the light of Faith, which in time, with the maturing of our natural powers of knowing, would enable us to see all things by his own divine light: "In your light we see light" (Ps. 35:10). We see the truths which God reveals as something to which we must, with the help of grace, assent.

Thus the virtue of Faith may be likened to a light in which we see divine things. Whereas other creatures with which we share an animal nature must remain forever in the darkened room of nature, we alone pass, through reason, into the brightness of the household apartments and, through Faith, into the brilliance of the open sunlight. This sunlight is the beginning of that vision of the Eternal Father of Lights which will constitute the essence of heaven.

The Limitations of Faith and the Need for the Gifts of the Spirit

The virtue of Faith affords a person the knowledge of divine truths, and nothing more. We stand in the radiance of the divine Light and discover ourselves in a world that dazzles us by its brilliance — almost, if we may venture this paradox, blinds us by the effulgence and the splendor. As Father Farrell, O.P., puts it in his *Companion to the Summa* (3, 22f):

By the gift of Faith we stand outside the walls of the natural world, free and thoroughly bewildered. ... We are immigrants, awkward, strange, ill at ease; for we are not gods. We need something more than faith to give us that flexibility [and]

familiarity ... that belong to a citizen of this world; and that something comes to us by the gifts of the Holy Ghost.

Recall from previous conferences the basic need we have of the Gifts to live a life that is properly divine and above our nature. We know from Scripture (Is. 11: 1-3) that these Gifts reside, in their fullness, in Christ our Head, and we know from the doctrine of the Mystical Body that as his members we share in these endowments of our Head. Recall, finally, the nature of these Gifts: They are supernatural habits, "virtues, powers which impart to our souls such docility, readiness, submissiveness, that we comply as promptly as possible to the inspiration of the Holy Spirit. When we have them, as children of God, we are helped to walk erect comfortably and rapidly towards our Father; we are picked up into the arms of the Spirit and carried with a rush like the one that announced his coming on Pentecost. We must have them

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if we are to "walk the earth after the manner of Jesus Christ. Without them the complete imitation of ... the Son of Man is impossible" (Leen, *The Holy Ghost*, 319f).

We have already considered five of these Gifts — all of them, in fact, except Understanding and Wisdom, which we shall discuss in this and the following, concluding, conference. These last two Gifts are related, of course, to Knowledge and to Counsel; for all four perfect our powers of knowledge, whereas Piety, Fortitude, and Fear of the Lord perfect our wills and appetites.

The Nature of the Gift of Understanding

Faith, we have seen, presents to our minds certain truths and doctrines which God has revealed to us; it prompts us to assent to what Father Farrell has called the "story told by the only one who knows it." But beyond this assent, we must also be helped to see what bearing these truths have on one another, their interrelationships, implications, and corollaries. To help us in attaining this more unified and insightful knowledge, we are given the Gift of Knowledge, revealing things in their proper relationship to us; the Gift of Wisdom, showing the relationships of all creatures, surely including ourselves, to God; and the Gift of Understanding, which we must now examine in some detail.

Understanding is the English translation of the Latin *intellectus*, from *intelligere* — *intus* and *legere*, meaning to get at the in-

ner meaning of a thing. In human affairs we distinguish between the people we know and those we understand: between the pictures we know and those we understand; between the facts we know and those we understand. In all these cases, evidently, we must know the person or object so as to understand him or it. Yet the knowledge, although it comes first in time, is by no means the more precious of the two. The understanding, moreover, implies more than mere thinking, reasoning, or observing. This fact, though difficult to explain, is easily illustrated. When we have a friend whom we actually understand we notice that there is usually an accompanying affection not present in the case of those we merely know. Yet, when we try to isolate some fact, to get a clear idea of some aspect, to state logically and exhaustively what engages our affection, we fall back on something like, "Well, if you understood her as well as I do, you'd like her too."

If we bear in mind these two insights which nature gives us into the phenomenon of understanding; the need of getting to the heart of things in order to understand them, and the need of loving things to understand them — we can go ahead to inquire into the supernatural Gift of Understanding. Tanquerey defines it as "a gift which, under the enlightening action of the Holy Spirit, gives us a deep insight into revealed truths, without however giving a comprehension of the mysteries themselves" (p. 627). Understanding is "a supernatural habit infused with grace and charity into the soul so that it can

know the very foundations [prima principia] of Christian wisdom" (Denis the Carthusian). It is, according to Saint Thomas Aquinas, "a supernatural light bestowed upon man in order to penetrate to the heart of things and thus know what he could not know by the natural light of reason (S. T. 2-2. 8. 4.).

Understanding the truths of religion, therefore, is apprehending more and more what lies behind some truth or doctrine. Understanding the phrase, "Hail, full of grace," for example, means seeing implied in it the peerless beauty and sinlessness of Mary's soul, her Immaculate Conception, the congruity of her Assumption and her Coronation. Understanding the simple statement of Saint John, "The Word was made flesh," implies all that is contained in the incarnational section of the Nicene Creed and the still more detailed Athanasian Creed; it enabled Saint Thomas to construct the majestic framework of Part Three of his Summa.

Understanding is not, of course, to be identified with mere study; otherwise all theologians would be saints, and all saints would have gone on to college. The difference is clear from our Lord's conversation with the disciples on the way to Emmaus: "O foolish ones and slow of heart to believe in all that the prophets have spoken.' . . . And beginning then with Moses and with all the Prophets, he interpreted to them in all the Scriptures the things referring to himself" (Lk. 24:25-27).

"Was not our heart burning within us while he was speaking on the road and explaining to us

the Scriptures?" mused the disciples afterwards (Lk. 24:32). The point is, they made no point-by-point study of Christology; they got to the heart of things only when they put their own hearts into the endeavor. Understanding is a Gift of the Holy Spirit, who enlightens and inflames, who imparts tongues of fire to illumine our minds and to inflame our hearts.

The Effects of the Gift of Understanding

This Gift has two principal effects. First, it increases our knowledge of the Faith. In the brighter light and more direct beam it provides, the multi-faceted diamond of Revelation takes on increased beauty and sparkle.

Secondly, it vitalizes the truths we possess, to the extent where we may say that they begin to possess us. In the natural order certain truths not only win our assent but become part and parcel of our way of thinking and acting; we do more than know them, we experience them. We let them seep into our being and guide and channel our activities.

The same is true in the supernatural order. We can thank the Gift of Understanding for our appreciation of the Eucharist. We know that Christ is present beneath the appearances of bread; but only when we begin to understand, we are drawn to the eucharistic Presence, happy to be here, recollected here, so that we delight in showing reverence and are flooded with the realization of Christ's presence to the extent that our delight reflects from every facet of our personality.

Involved here is an effort to see God in his Truths; and this vision can never be perfect as long as we are on earth.

We know the Lord's prayer — "Forgive us our trespasses." When we begin to understand it, the horror of sin is our constant companion and yet we are preserved from terror by the constant realization of our Lord's merciful forgiveness. Hope nourishes love, and we avoid sin.

We know that God speaks to us through the words of our Superior. When we begin to understand this fact, our reverence and respect are enriched by love and affection for this Voice of God; fear becomes filial, timidity and coldness are dispelled.

We know that no one can prevail over us "if God is for us" (Rom. 8:32). When we begin to understand this, our daily lives take on the calm, unworried tranquility of those who have the assurance of the Spirit within them that "neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39).

Conclusion

There is, as in the case of the other Gifts, a special effort to be made in developing the Gift of Understanding. Involved here is an effort to see God in his Truths; and this vision can never be perfect as long as we are on earth. "We see now through a mirror in an obscure manner"; only in heav-

en shall we "see him just as he is" (1 Cor. 13:12; 1 Jn. 3:2).

God incarnate tells us, "Blessed are the clean of heart, for they shall see God" (Mt. 5:8). Our hearts must be cleansed of inordinate affections by the Gifts and virtues of Piety, Fear, Fortitude, Justice, and Temperance; and our minds must be cleansed of all phantasms and errors so they can receive God's truths without deceit or misrepresentation. Hence Saint Augustine tells us that "the sixth work of the Holy Spirit which is understanding is applicable to the clean of heart, whose eye, thus purified, can see what eye hath not seen" (De Serm. Mont. 1.4).

It is to secure this twofold cleanliness without which Understanding is impossible. That Saint Bonaventure counsels religious to work for these three goals. First, purity of life, so that our motives will be unselfish and we shall be preserved from the folly and silliness of concentrating on ourselves rather than Christ. Second, practical humility, so that we shall not be angered and vexed by everything that happens, constantly in a turmoil that ruffles our souls as wind ruffles the surface of a lake, and makes them incapable of reflecting God. Third, a general mentality that is captivated by Jesus Christ, so that we can say, with Zachary, that he has come to us "to shine on those who sit in darkness and the shadow of death, to guide our feet into the way of peace" (Lk. 1:79).

Aggiornamento and the Parish

LIONEL MASSE, O.F.M.

VII. The Family and Parish Societies

We spoke last month of the sick, the poor, and the stray sheep as groups with a special claim on our pastoral concern. This month we conclude our survey of particular groups within the parish, with a look at the demands made on us by the family as such, together with the associated topics of youth and education, and by parish societies.

The Family, Youth, and Education

If each of us were to examine himself carefully, he would find that he is today what his family background has made him. Now, what is the status of Catholic family life today? To put it bluntly, it is one of crisis.

Particularly in the city parish, the problem goes as deep as the very finding of a place to live! Too many children mean automatic exclusion from a good many desirable apartments. From this difficulty, as well as from similar ones such as job insecurity and insufficient pay, there arise disagreements between husband and wife on the number of children they will have.

A certain degree of comfortable living, moreover, has come to be considered a necessity; so more and more wives have to take on part-time jobs to make ends meet (and some are even working full time). Other wives want to work so as to avoid the boredom of home life in an age when ma-

chines can do their work in so much less time.

Many parents have refused to assume their responsibility for educating their children and have placed the full burden, without really admitting this to themselves, on the teacher and the priest. They want to be free to live the carefree lives they lived before they were married. . . .

Young people today have a completely different attitude from that of the preceding generation. They have all but lost the "sense of the sacred" and now seem to admire only technical progress. Religion causes them a real problem, and when they turn for guidance toward their elders they are disillusioned by the failure of many adults to practice what they preach. The younger generation may be more sincere than the older on this point.

We see, then, at least in broad outline, the situation as regards family life today. Surely this is an incomplete description, but its only purpose has been to raise the question, not to solve it: what can the sincere, anguished pastor do to remedy this situation? Answers must not be much longer in coming.

Parish Societies and Organizations

The whole framework of groups and societies within our parishes can use some careful examination. Many of these organizations are

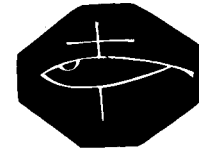
flourishing. Some are dying out. Others have brief periods of success and then lapse into mediocrity.

Should we just dissolve the whole system and start again from scratch? Should we leave things as they are? Should we retain only the more vital and fruitful societies? Well, we have no intention, here, of furnishing definitive answers to these questions; we want only to lay down some principles which may help to reach such answers.

The first of these principles seems to be this: Parish societies are mainly the business of the layman. Our theology does not give us competence in every field. A second principle would be that these movements exist to build up the life of the parish community

and to give concrete expression to its life and its love. Thirdly, they must flow forth from the Eucharist and lead back to It. And finally, we must realize that this is not an all or nothing choice — not a question of whether to dissolve all organizations or retain them all in their present form. Our practical course of action must be determined by a careful scrutiny of our particular parish and its needs: we must support and build up those societies which serve its needs, and we should suppress those which do not.

The principles just enumerated apply equally to the so-called "pious associations," works of Catholic Action, and activities which barely border on the spiritual, such as parish socials, dances, etc.



What has been said up to this point in the present series of articles is intended to call attention to the new problems faced by pastors and their assistants. The problems have been stated within the framework of a working definition given in the first article: a given community gathered by the Word around the Eucharist for a life of love — a definition which, we have said, sums up the basic meaning of a parish from both the theological and the juridical viewpoints.

We have seen that the parish has taken on a new look and presents new demands which we

have to meet if we are to be effective ministers of Christ. Many specific problems have been raised, and few if any definitive solutions proposed. The point has been simply to call attention to, and shed some light on, the situation as it exists in the modern parish. Surely this must be the first step in any serious attempt to update our pastoral work.

In the final article, to appear in the next issue of THE CORD, we shall consider the particular role played by the Franciscan Order in the pastoral apostolate of the Church.

Book Reviews

Cosmic Theology, The Ecclesiastical Hierarchy of Pseudo-Denys: An Introduction, by Dom Denys Rutledge. Staten Island, N. Y.: Alba House, 1965. Pp. xi-212. Cloth, \$6.95.

Cosmic Theology, subtitled **The Ecclesiastical Hierarchy**, is neither pretentious nor sensational. Despite its intriguing title, Denys Rutledge's fine book is not a new space-age cosmogony or theology, but rather an erudite introduction to a little-known early Christian classic, written by one Pseudo-Denys, commonly known as the Areopagite. For all its solid erudition, it is not pedantic at all, but highly readable, informative, and quite interesting.

The title given by Denys Rutledge to Pseudo-Denys' treatise is justified in that hierarchy for Pseudo-Denys means not the body of the clergy but the divine economy, the order by which God, in a series of stages, communicates himself to man, who is gradually assimilated to God in his mode of knowledge and activity. Pseudo-Denys treats his subject with such a comprehensive sweep from the depths of God to the least of creatures, that he opens up a new dimension, a cosmic approach. To effect this assimilation, what is communicated to man is Light, uncreated and transcendent, yet manifesting itself in diverse created forms, coming down from the Father of Lights and returning to union with him. The cosmic alpha and omega point is Christ, through whom we receive the Light from the Trinity, the life-giving source and essence of all things. Here Rutledge might have more profitably referred to the mystic work of Bonaventure, **The Journey of the Mind of God**, and to Franciscan Christocentric theology, rather than to St. Thomas.

In the second section of the book dedicated to the text of the treatise is included not a formal critical translation of Pseudo-Denys' work, but a practical translation with a running commentary; it is sometimes hard to say whether it is Pseudo-Denys the Areopagite or Denys Rutledge the Englishman who is making the comments. Although well-written and superbly edited (with a fine index) the book may not sell widely because for many the price is not right. While very much to be recommended, it will appeal not so much to the general public as to scholars and the more intelligent college graduates.

— Ernest F. Latko, O.F.M.

The Message of Saint Francis. By Agostino Gemelli, O.F.M. trans. Paul J. Oligny, O.F.M. Chicago: Franciscan Herald Press, 1963. Pp. 197. Cloth, \$3.95.

This collection of personal essays on various Franciscan themes enables the reader to gain a new insight into the spiritual significance of "conformity to Christ." Fr. Gemelli crystallizes his reflections as he meditated on the meaning of Franciscanism "on location" at San Damiano and La Verna.

The author describes Saint Francis as the most faithful human copy of Jesus Christ: "St. Francis belongs to the people. He mixed with them, not in the old and somewhat forbidding sense of the word, but in a way all his own, in a totally personal way that anticipated our own era."

One highlight of this work is an inspiring chapter on Franciscan spirituality which treats of freedom, poverty, humility, the active life, and the apostolate.

Fr. Gemelli likewise presents informative discussions of the origin

and significance of the Fioretti, of the fusion of learning and sanctity in the primitive Order, of the ascetical doctrine of Saint Bonaventure, and of the life and influence of Saint Bernardine of Siena.

Although limited to a Franciscan audience, this work is a valuable one; it should inspire many a reader to re-evaluate his vocation in light of his early Franciscan heritage. Fr. Paul Oligny's clear, readable translation merits a word of thanks.

— Paul G. Sinnema, O.F.M.

The Power and the Wisdom. By John L. McKenzie, S. J. Milwaukee: Bruce, 1965. Pp. xvi-300. Cloth, \$4.95.

Original and very readable is this study of the New Testament by one of America's most gifted Catholic scholars. Those who enjoyed the author's previous work on the Old Testament, **The Two-Edged Sword**, will find this present volume every bit as spirited and perceptive.

The first chapter treats the Incarnation, but principally as historical reality. It sketches the political, religious, and social lineaments of the world into which Christ came and in which his Church first preached the good news of salvation. This is followed by a discussion of what is meant by a gospel. The Gospels, the author asserts, are indeed historical, but they are not history in the precise sense, nor biography, nor even theology. They are proclamation (kerygma). They are recital rather than exposition; they herald an event rather than present a body of doctrine. They are a combination of fact and interpretation and aim not simply to inform the reader but to elicit his faith in the Christ whom they proclaim. They proclaim Christ under a variety of titles which the author discusses: King, Messiah, Lord, Savior, Judge, Son of Man, Son of God, and Servant of the Lord. It is this

last title which gave the first preachers of the gospel an excellent opportunity to present the work of Jesus as salvation through suffering, a concept which the first-century Jewish world found thoroughly unacceptable. "One wonders if this concept is not equally unacceptable to the modern Christian whose practical faith in salvation through suffering is seldom equal to his speculative agreement to the principle."

From a consideration of Christ the book passes on to a study of the Church and the new life in Christ which the members of the Church are called upon to live in this world. It is here that the reader will find the author most challenging. He will find himself confronted again and again by hard questions to which there are only harder answers. All of the questions are contemporary, bearing upon current difficulties and discussions. What, for example, is the nature of authority in the Church, and how must it be exercised? Is the concept of "the Prince Bishop" or of "the superior" really Christian? Can authority within the Church ever be regarded simply as power, the right to dominate, or worse still, the right to domineer and to coerce? Can it ever be in good conscience an object of ambition or intrigue? If authority is not an expression of the love of Christ, can it be revered as authority in any New Testament (Christian) sense at all? What is the obligation of every Christian to be poor? What is the New Testament concept of the State? and what must be the Christian's attitude toward the State which ever tends to usurp God's place by claiming total allegiance and blind obedience? Does the New Testament have anything to say to the modern Christian about nonviolent resistance or "civil disobedience unto death"? The author's answers are sometimes upsetting but only because he refuses to substitute prac-

tical ethic in place of obvious demands of Christian morality.

The chapter entitled "Approaches to God" throws the searchlight of the New Testament on some modern devotional practices and some current principles of asceticism. The final chapter reckons very briefly with Rudolf Bultmann's theory of demythologizing. It points out the questions which this theory raises and the possible answers which can be given.

For anyone, priest, religious, or layman, who is seeking an excellent introduction to the world and the theology of the New Testament, **The Power and the Wisdom** is the end of his search. Buy it, borrow it, beg it, steal it — but read it.

— Aurelian Scharf, O.F.M.

Exile and Tenderness. By Eloi Lelerc, O.F.M. Trans. Abbé Germain Marchadour. Chicago: Franciscan Herald Press, 1965. Pp. 174. Cloth, \$3.95.

Given a writer who is a deeply spiritual Franciscan, whose soul overflows with an ardent love for God, who sees Christ as the gentle Lamb of God, whose vision of Saint Francis is reverent and childlike, most of us ordinary Franciscans feel we have someone to envy. But given such a writer, there is still no guarantee that he will produce a great book. **Exile and Tenderness** certainly falls short of greatness.

In writing about Saint Francis there is a danger of slipping out of the world of reality and falling into that of the fairy tale. Father Lelerc frequently falls into this danger. The scenery, while well described, gives us a rather "pretty" background. The characters are a bit too Alice-in-Wonderlandish; they speak and act as if they were putting on a series of playlets rather than living real life.

The author tells us that he is "just trying to interpret an inner harmony, an approach to the sac-

red ... conjuring up [Saint Francis'] presence to the world and to God, in the light of history" (p. viii). His mistake is in the choice of genre; the theme of **Exile and Tenderness** could better have been treated in a short spiritual essay, or in a series of meditations.

— Richard Leo Heppler, O.F.M.

Divine Friendship. By Jerome Wilms, O. P. tr. Sister M. Fulgence, O.P. Dubuque: Priory Press, 1958. Pp. 162. Paper, \$1.45.

It is important for the religious and the Franciscan to keep up with all the rich developments in contemporary theology and life. But in doing so, he must not neglect to nourish his spirit with serious meditative reading on the traditional, uncontroverted elements of the spiritual life.

Divine Friendship is most highly recommended for this purpose. It is an orderly, doctrinal treatment of our relationship with God and serves to call to mind in a calm and measured way the profound meaning and implications of this relationship. Not a book to be read once and passed along, it deserves a place on the bookshelf of every Christian striving to live the Christ-life to its fullest. It should be taken down periodically, perhaps at times of retreat or recollection, and re-read in light of all that has been learned since the last time it was read.

After a brief treatment on the revelation of God's friendship for us in Scripture and the Fathers, Father Wilms discusses pellucidly the nature of love and the effects it produces (he enumerates no fewer than thirteen of these and discusses each in detail). Finally, he concludes with an eminently practical chapter on the "state of charity" — how it can be lessened, restored, strengthened, and perfected.

The format of the book is attractive; it is small and easy to handle. The translation, while some-

what literal, is certainly adequate. It is to be hoped that future editions will make use of a more modern version of Scripture; but then, some of the archaisms are a welcome relief from the tasteless colloquialisms we sometimes hear from our pulpits these days.

— Michael D. Meilach, O.F.M.

Dogmatic vs Biblical Theology. Ed. by Herbert Vorgrimler. Baltimore: Helicon, 1965. Pp. 267. Cloth, \$5.00.

A common consensus held by students of theology in the recent past is that the method of exposition of the manuals is grossly deficient. Thesis, state of the question, opinions of the adversaries, proofs from the Councils, Sacred Scripture, the Fathers, followed up by theological reasons — such an apologetic, anti-Reformation presentation repels the mind and creates more difficulties than it solves. And sadly, one of the most puzzling aspects were the proofs from Sacred Scripture. All too often they seemed far-fetched — even before recent interpretations showed they simply were not applicable to the thesis. While popular

theological works avoided the formalities of the manual method, its heavy hand was all too noticeable.

A new method of exposition clearly is needed, a method oriented more toward the source of Christian doctrine, Sacred Scripture, and less toward speculation and polemics. And this is at least a partial statement of the thesis of Herbert Vorgrimler's collection of articles published under the title, **Dogmatic vs Biblical Theology**. The recommendation that comes through to the reader is not that theology be one or the other, but that dogmatic theology be more thoroughly scriptural in structure; and for this the cooperation of the exegete is vitally needed.

Actually, as is usually the case in a book of selections, the message cannot be so simply stated. The articles fall into three types: principles and problems of exegesis, problems facing exegetes and dogmatists in developing a biblical theology, and illustrations of a dogmatic presentation more closely allied to the biblical.

The authors unfortunately are presented without identification or credentials. Presumably all are as well known to the experts in the

OUR REVIEWERS

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Father Richard L. Heppler, O.F.M., is Guardian at St. Raphael's Novitiate, Lafayette, New Jersey; Father taught English Literature in various schools of Holy Name Province.

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

field as Rahner and Schillebeeckx are to the general public now.

Karl Schelkle's introductory article on Scripture as the Word of God is fittingly inspirational. At the same time he introduces the reader to the theme of the book by his exposition of the two methods of penetrating to the meaning of this Word: scientific exegesis, and the understanding of this Word by the community of the faithful. Rahner opens up the problem, unsuspected by most non-experts, of the estrangement between exegetes and dogmatists, which at its worst erupts into recriminations, but which more often is evidenced by "a sort of pretense between them that other does not exist." He offers paternal suggestions on bridging the gap and establishing cooperative action. Anton Vögtle and Hennrich Schlier treat of New Testament theology, the former taking Mt. 28:19 and eschatological texts to illustrate the origin of gospel texts and doctrine; the latter treats of the theological content in a more general way. He sees an inner unity despite the fact that the Gospels contain a mosaic of theological fragments. Sacred Scripture is "the essential, fundamental, constitutive, and irreplaceable element" in Christian doctrine, according to Schillebeeckx. As a consequence without exegesis and biblical theology no dogmatics is possible. His description of the dogmatist as a "sacred contemplative" dwelling on the Word of God as it is addressed to the contemporary situation in itself invites meditation. His analysis of the complementary roles of exegete and dogmatist should by its wisdom and irenic tone contribute toward removing some of the pretense mentioned above. Rudolf Schnackenburg invites exegetes and dogmatists to approach their mutual problems by coming down to cases. He chooses such questions as how the primitive Church used the Old Testament, scriptural statements on the nature of the Church, and

Christ's self-emptying, to reflect on the problems and methods of the exegete and dogmatist. Hennrich Gross, Franz Mussner, and Karl Rahner again, conclude the selections by treating more particular questions. Gross develops an insight into biblical doctrine which he calls "transposition of themes." This means, and he illustrates as he comments, that a biblical theme keeps recurring but on different levels with new meaning added, e. g., the theme of the covenant. Mussner attempts an answer to the question: If the life and doctrine of Jesus Christ were adapted to the kerygma, is it possible to encounter the historical Christ in the Gospels? He believes it is not only possible but necessary for biblical theology and establishes criteria for accomplishing the task. Finally, Rahner presents a dogmatic discussion of Christ's self-consciousness, attempting to show that Christ's consciousness of Sonship and immediacy with God is compatible with an authentic human spiritual history of self-development.

The level of discussion is high but not so as to exclude the non-professional. The articles provide an insight into the many and complex problems both of method and doctrine and create a sympathy for those engaged in grappling with them. As regards method for the manuals, it would appear that exegete and dogmatist need more time to perfect the ideal biblical-dogmatic approach.

Many loose ends are left dangling, especially since the articles do not respond to each other. For example, Vögtle and Schillebeeckx seem to take different positions on the relation of Scripture and tradition in revelation, a most important question at the present time. However, the editor accomplishes his limited purpose of presenting problems and should not fail to stir up the conversation he hopes for, among both experts and non-experts.

— Geoffrey G. Bridges, O.F.M.

FRANCISCAN SISTERS EDUCATIONAL CONFERENCE

November 26 - 27, 1965

The fourteenth annual Franciscan Sisters Educational Conference will be held this year on November 26 and 27, in Buffalo, New York. Co-hostesses for this year's meeting are Villa Maria College and Rosary Hill College, conducted respectively by the Felician Sisters of Immaculate Heart of Mary Province and the Sisters of St. Francis of Penance and Christian Charity.

In response to the desire of the Fathers of the Second Vatican Council that "the treasures of the Bible should be more lavishly opened to the faithful," the theme selected, "Rediscovering the Bible," is timely and appropriate. Planning the program are the members of the Executive Board under the direction of the president, Sister Mary Petronia, C.S.S.F., Madonna College, Livonia, Michigan.

At the first general session beginning at 8:45 a.m., in the auditorium of Villa Maria College, the keynote address will be given by the Reverend Stephen Hartdegan, O.F.M. His talk "Present Trends in Biblical Interpretation," will be followed by sectional discussions.

The afternoon sessions will offer two topics which should be of interest to every Franciscan sister, "The Infancy Narratives" by Reverend Geoffrey Wood, S.A., and "The Bible in the Prayer Life of a Religious" by Reverend Nicholas Lohkamp, O.F.M.

Sectional meeting will close the first day's sessions. Themes of the sectional meetings are: The Biblical Retreat; Demonstration of a Bible Discussion; the Bible as Spiritual Reading; Modern Concepts in Teaching the Bible; Modern Concepts in C.C.D., and Implementing the Bible in the Third Order. These meetings will be repeated the following morning to allow wider participation.

The next day's general session will include a talk by Reverend Leonard Poirer, O.F.M., who will speak on "Biblical Insights into the Church and the Sacraments," and in a spirit of Ecumenism, this year's conference will close with a talk given by a representative of one of the Protestant denominations.

Also on the agenda for the busy two-day session are daily Mass, a Bible Vigil, a trip to Niagara Falls and a business meeting.

It is hoped that many Franciscan Sisters will take advantage of this opportunity to share together the wealth contained in Sacred Scripture.

Local chairman of the conference is Sister Mary Josephine, C.S.S.F., Villa Maria College, Buffalo, New York.