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OUR COVER:

On the striking cover for this month's CORD, Sister Mary Placide, O.P., shows that Mary is indeed Mother of Unity (see p. 179), provided we emphasize fully her basic function in God's plan: her divine maternity.

GUEST EDITORIAL

JULY 9: MARY AND UNITY

Titus Cranny, S. A.

The Constitution on the Church from the Vatican Council of last Nov. 21 states: "It gives great joy and comfort to this holy and general Council that even among the separated brethren there are some who give due honor to the Mother of our Lord and Saviour, especially among the Eastern Christians, who with devout mind and fervent impulse give honor to the Mother of God, ever Virgin."

Then it speaks of Mary's role in praying for the religious unity of the whole human family: "Let the entire body of the faithful pour forth insistent supplications to the Mother of God and Mother of men that she who aided the beginnings of the Church by her prayers, may now ... intercede before her Son in the fellowship of all the saints, until all the families of people, whether they are honored with the title of Christian or they do not yet know the Saviour, may be happily gathered together in peace and harmony into one people of God. . ."

Such a thought ought to inspire all religious as well as lay Catholics. This is the theme of the feast of Our Lady of the Atonement: to invoke Mary as the special patroness of reunion, as the Mother of Unity, and to ask her intercession to achieve the fulfillment of the Saviour's prayer: "that all may be one."

Our Holy Father has spoken often of Mary as Mother of Unity. The name seems to come from St. Augustine but perhaps at no time in history has it had greater pertinence and deeper meaning than now. During the Unity Octave of last January, Pope Paul said to the people gathered for the noon-day angelus:

We must be united with Christ and for Christ. Any other unity would be fragile and equivocal. We must seek and promote unity among ourselves, among Catholics in the Church, in all forms in which human life is expressed; and unity with our separated brethren. We will send this great message to those brothers of ours and we will ask Our Lady to favor this unity, invoking her with the title of *Mater Unitatis*, Mother of Unity.

When writing to those promoting the Marian Congress in the Dominican Republic last March, he declared: "May the study and piety of Catholics concerning the Mother of God, have ... the merit of gathering around Mary, *Mother of Unity*, not only Catholics already in many different ways filially united to her, but also Christians still separated from us."

The feast of Our Lady of the Atonement in July affords us the opportunity of honoring Mary in her role as Mother of all men. She is Mother indeed, not only of the faithful, and of the baptized who bear the sign of her Son upon their souls; but Mary is the Mother

(Continued on page 204)

Sensibility and Vocal Prayer

Geoffrey F. Proud, O.F.M.

More and more as the liturgical renewal progresses, American Catholics, and religious in particular, are engaging in the novel practice of addressing God publicly in English. The novelty of English has not failed to produce some uneasiness, and at times, downright dissatisfaction. There is a fairly common complaint: "It sounds funny. I liked the Latin better." Could it be that we cannot simply replace our Latin missals and breviaries with English ones and commence praying in our mother tongue without some consideration of its living character, what it can do, how it should be used? The expanding use of English in the liturgy exposes an unfamiliar element of prayer, namely, sensibility. The term *sensibility* applies to language in general and means the quality of expression to which non-intellectual faculties respond. You may think of it as feeling or emotion, provided you regard it — as it is here regarded — as a quality of the language itself, which can be considered quite apart from the person who employs language for the expression of his thought.

Sensibility, or the sensible quality of expression, is something that grows on words by reason of their continued use in a living culture. It is inseparable from the intellectual quality of expression, or the thought conveyed by words, to which it attaches itself. But the inseparable union of thought and sensibility exists at the level of the visible, audible word; that is,

sensibility does not belong to words in virtue of their thought content alone, but in virtue of their use. Consequently, while the ideas expressed in several languages may be fairly universal, the sensibilities of the expression may vary according to the differences in the cultural contexts in which each language lives and is used by living people.

The word *father* will serve as an example. Its concept is equal to *male progenitor*. However, because we have used the word all our lives in vital human situations and have seen and heard it used by others in a wide variety of experience, its sight, its sound (as in *The Lord's Prayer*) elicit more than a mere intellectual response. It conveys feelings and emotions — to try to name some — of love, duty, sacrifice, protection, respect, and strength, the complex of which may be designated as the sensibilities of the word.

Several years ago the late T. S. Eliot offered a criticism of the use of language in poetry for which he coined the phrase "dissociation of sensibilities." He meant to point out that a good deal of poetry had been written as if the two qualities of language here described were distinct, and as if in poetic expression one were more valuable than the other. Thus in the 18th century poetry employed words chiefly to engage the intellect. In the 19th century a reaction took place, and poets exploited the sensible qualities of words.

This strange bifurcation of language has been attributed to the emergence of the scientific spirit with its predilection for the measurable, the precise. Truth was equated with what can be exactly measured and defined, and language was considered to be functioning most properly when it could nail down a bare concept with a concise definition. Conversely, sensible experience, which is vague and less easily measurable, was considered less true. Emotional truth was suspect, and the natural facility of language for conveying sensibility came to be regarded as undesirable. In this view, the mind is a machine which encounters the friction of emotion when it attempts to express truth.

It hardly needs to be pointed out that the human mind is not an IBM computer. The mind does not take systematic inventory of its contents, count, calculate, and then produce its findings mechanically. It possesses truth as in a unified, dynamic activity, where thought and emotion are inseparably interwoven. The most satisfactory expression of that activity is that type of language which represents both thought and emotion as a unified whole.

Although Eliot's criticism was brought to bear only in the area of literature, it contains an analysis of the basic function of language and may therefore be applied to other activities which involve language. One commentator on Eliot has claimed that "this emphasis upon the intellectual constantly held to at the expense of a great many emotional needs has become pervasive in the entire thought and activities of the

post-Renaissance world." Might not one propose then that Eliot's "dissociation of sensibilities" criticism be applied in analogous fashion to prayer? That is, not with respect to the composition of prayers but to the vocal execution of prayers already composed and handed down in the Church for our use, such as the prayers of the Divine Office and the Mass. Setting aside for a moment the problem of translations, it is fair to assume that most of these prayers are calculated to convey not only concepts and ideas — the truths of faith and spirituality — but also the sensibilities and emotions together with which these truths are engaged by the mind. Liturgical prayers possess in themselves a certain unity of thought and sensibility, and it may be asked whether in their vocal execution we are aware of both these qualities. If prayers recited publicly are regarded as expressions of the truths of faith and spirituality in an intellectual way only; if they are announced with utter indifference toward the sensible quality of the words, then we have a "dissociation of sensibilities" in prayer, and half the value of praying is neglected.

Our inability to appreciate sensibility in liturgical prayer may result from the fact that until recently the public prayers of the Church have been for the most part in Latin. Even where we have been able to translate on the spot and get an understanding of what we are saying, that understanding has been exclusively intellectual. There is little or no sustained emotional understanding because we have not lived with Latin — that is, used it in life

situations — and consequently for us it has never acquired sensibilities. The excellence of Latin has always been claimed to consist in its non-living character. It is extremely useful for the science of theology because it is precise and, as a “dead language”, unsusceptible to emotional friction. Latin, therefore, while it can promote precision and theological correctness, hardly affords the sensibilities which, it seems, prayer should also include.

The notion that there is no place for sensibility in prayer, and that prayer uttered with emotion is somehow inferior, results in America not only from a general distrust of emotional truth — a distrust that the scientific age fosters and that the use of Latin has extenuated — but also as a reaction to emotional excesses in worship which we are likely to associate with the history of American Protestantism. There is a tendency among Catholics to equate hymn singing and other forms of religious sensibility with an absence of sound doctrine. We take a certain pride in icy dogmas, and we announce them as if they had no emotional value whatsoever.

What is worse, we are so unaccustomed to sensibility in vocal prayer that we are uncertain of how to deal with it when it is present by the very fact that we are using a living language. Translators know the agony of this predicament. It is easy enough to translate the concepts and ideas of Latin and Hebrew; it is another thing altogether to accommodate them to the sensibilities of a living language. They must depend upon the living language to sur-

round the truths of faith and spirituality with suitable sensibilities. The **Constitution on the Sacred Liturgy** is clearly aware of this when it states that “the competent territorial ecclesiastical authority . . . must, in this matter, carefully and prudently consider which elements from the traditions and culture of individual peoples may appropriately be admitted into divine worship.” Nothing is more akin to the traditions and culture of people than the language they speak. The approved English translations of our liturgical prayers will inevitably contain elements of our own culture reflected in the sensibilities of the words. We can therefore accustom ourselves to our mother tongue as an official language of divine worship and we can react positively to its living sensibilities. We can approach it with confidence in its full powers of expression, neither inhibited and afraid of its sensible qualities nor predisposed by some private emotion we think we have to bring to it.

The liturgical renewal has done more than introduce vernacular language into divine worship; it has reorganized and promoted vocal prayer. It calls upon us, then, to use English well when we pray aloud and publicly. This means respecting the unity of thought and sensibility in prayer, banishing inhibitions, coming to our English missals and breviaries with a naiveté that allows the living language to function freely and fully. Such an approach to vocal prayer may lead us to discover — once we have acquired the knack — the enthusiasm in Catholic worship we have so long missed.

THE VOWS AS REPARATION

Sister Mary Zephyrine Ustaszewska, C.S.S.F.

The reparatory goal of a vocation to the religious life belongs to the realm of deep and impenetrable mystery. The late Pope Pius XII, who in his encyclical **Mystici Corporis** encourages us to co-operate in the co-redeeming mission of the Church by practicing penance and by prayer, calls the truth of co-redemption a “tremendous mystery.” The vows of religion constitute a privileged participation in that co-redemptive mission.

“In this we have come to know his love,” St. John tells us, “that he laid down his life for us; and we likewise ought to lay down our life for our brethren” (1 Jn. 3:16). We religious do lay down our lives for our brothers by renouncing our natural rights and living the life of poverty, chastity, and obedience.

It is by a deep and totally supernatural faith that we are led to venture into that atmosphere of divine love without which a life of willing sacrifice would be impossible. And this faith teaches us that by such renunciation we can complete the reparatory sacrifice of Christ our Head (Col. 1:24). Every time a man or woman professes the vows of religion, he or she does so in the context of a mystical and unfathomed union in love and life between heaven and earth, between God and man.

Joined to the cross of Christ, from which flows the eternal salvation of the world, the sacrifice of religious vows gains its highest reparatory value. Who can number the occasions in the life of a religious which furnish the possibility of pleading, with Christ crucified, “Father, forgive them. . .”?

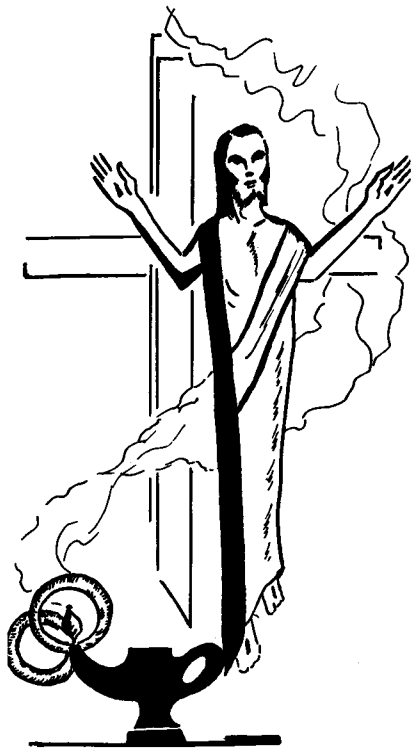
One who accepts the duties of a religious vocation in the truest and fullest sense, assumes a reparatory mission, regardless of the particular assignments he receives in the course of his life. Through the very form of religious life itself he unites his life to that of Jesus Christ and offers it for his brothers.

It is obvious that every man has received from God the right to possess earthly things, to form his own family circle, and to use his free will. But it is equally obvious that millions of people each day abuse these God-given rights. By doing so they cancel, pervert, and destroy God’s plans for them and thus expose themselves to eternal perdition. It is the will of our Father in heaven, however, that not even one of these “little ones” (Mt. 18:14) should perish. In a very real sense, religious life takes its reparatory meaning from this saving will of God. To save these people he calls certain privileged men and women to make reparation for them by renouncing those very rights which the others abuse.

POVERTY

In the case of poverty, for example, the renunciation of the right of possessing and disposing of earthly goods constitutes a most valuable form of reparation. The vow evidently imposes painful sacrifices. One no longer enjoys the security of independence rooted in the free use of his own property. At times he has to suffer certain privations imposed by community life: it is hard and humiliating, for some more than for others, but for everyone to some extent, to be obliged to have recourse to a Superior for everything one needs. And this humiliation is, precisely, the perfect raw material for reparative love to transform.

The letter of the vow requires religious to observe the norms of the constitutions of their particular institutes. Those with solemn vows renounce the whole right to possess and dispose of anything that represents earthly value; those with simple vows, the right to do these things without the permission of their superiors. For both, the essential practices in observing the vow can be reduced to three: (1) renounce the natural attachment to the things we use, to assignments we are given, to the place to which we are bound, to our family, and to our country; (2) renounce secret attachment to all transient things; (3) be ready to leave, give up, change all things, place, occupations, at the first wish of our superior (Sister Josefa Menendez, *The Way of Divine Love*, 169). This humanly impossible detachment is possible only, in the final analysis, because God's



grace gives the power to accomplish it.

Yet, always assuming the ever-present activity of grace, there are certain practices that help us to grow in the spirit of poverty and thus increase the reparatory value of our vow. The first of these is the so-called practice of "restitution", by which we give back to God again and again our right to possess and dispose of all earthly goods, with the precise purpose of atonement in mind.

A second practice is that of "substitution," by which we consciously try to direct our thoughts toward the hundredfold promised to us. "Blessed are the poor in spir-

it, for theirs is the kingdom of heaven" (Mt. 5:3). When we regard our acts of renunciation in the light of this first Beatitude, we see that we do not lose anything by giving up our earthly rights. The sacrifice can be considered an exchange of values, a contribution to the salvation of people to whom the death of Christ may as yet mean nothing, a purchase if you will, of "entrance tickets" to heaven for those who cannot afford them.

The religious who is poor in spirit, then, accepts our Lord's loving invitation to evangelical poverty; he enters, even while he is still here on earth, the eschatological kingdom of Christ which is already present in our redeemed cosmos (Ac. 11:9; Lk. 17:21).

From this viewpoint, the vow of poverty constitutes a particular way of possessing Christ. He gives us himself, and in his fullness, all we need is contained. But poverty will continue to hurt, as the nails hurt Christ. By the pain and death they caused him, he redeemed the world; by the pain and death-to-self of our poverty, we redeem it with him.

CHASTITY

Virginity and chastity consecrated to God's service are, according to Pius XII, "without doubt among the most precious treasures" left to the Church by Jesus Christ (AAS 21, 161). But according to the same Pope, "the root and flower of virginity is a crucified life... perfect chastity substitutes for martyrdom" (ibid., both from *Sacra Virginitas*). Because of the crucifying character it bears, a

chaste life can be considered (provided it be freely chosen for the sake of the kingdom of heaven) a sacrifice of love. Where there is immolation of love, there is reparation also; here we discern the reparatory meaning of the vow of chastity.

Whereas the sacrifice inherent in poverty centers around material, external possessions, that of chastity concerns the legitimate rights within our nature, rights essential to the raising of a family.

In this act of renunciation, we see clearly a true excess of love in the free offering back to God of a natural right which he has engraved deeply into the heart and flesh of man. Now, since only the ordinary measure of love is needed for our own salvation and sanctification (Lk. 10:25-29), the "excess" involved can be given for the salvation of other men.

There is a psychological explanation of the sacrifice we make in this life of chastity. Man has been created to transmit his life. A full man, able to perform the essential mission of procreation, means two persons. God created us so, ingrafting in the nature of man the sexual instinct and attraction towards the opposite sex. When we renounce the satisfaction of this natural inclination, we make a genuine and great sacrifice which is not necessary for our own salvation or sanctification. We see here that the life of chastity is pre-eminently a life of sacrifice. The threefold psychological renunciation in it is worth recalling: (1) physiological renunciation (the sexual instinct), (2) conjugal love (affection for another human being), (3) parenthood.

Now, if we do not use these God-given rights engraved in our nature to be satisfied in the married state, but renounce them for the kingdom of heaven, then certainly it must be considered a reparatory sacrifice of love. But on the other hand, we may not frustrate something truly essential to our nature. In offering it to God, we assume the duty to transform our hearts and our inmost being by an openness and receptivity to that divine love which alone can compensate for the fulfillment denied by the profession of the vow. Failure to maintain this openness makes a complete mockery of virginity; it is no longer fertile and reparatory sacrifice, but only a sterile barrenness like that of the fig tree our Lord cursed. Transformation by divine love makes the virgin an acceptable sacrifice, a sweet-smelling holocaust that floods the earth with the forgiving love of God.

There is a problem here, raised by the use, just now, of the term, virgin. We all know the richness of patristic literature, not to mention Scripture itself, dealing with the symbolism of marriage between the chaste virgin and Christ, the Bridegroom. Perfectly applicable to the female religious, what becomes of this comparison in the case of the male who, like the virgin disciple, is called to intimate friendship with his divine Master?

The answer is to be found in a deeper understanding of the espousal so abundantly described by the Fathers. Creatureliness bears with it in the case of the male no less than in that of the female, a certain passivity in the

face of the divine initiative. Whereas this creaturely submission is often no more than an exercise of secondary causality in the natural order, it has extremely rich implications in the supernatural order.

It means, first and foremost, that the Christian (a fortiori, the religious) must be receptive to the divine Seed, must receive within himself the Word of God, bear it in his inmost heart, and eventually give birth to it (and here the analogy must admittedly be stretched) in the hearts of others.

It is in this fruitful bringing forth of children of God that the deepest aspect of reparatory virginity lies. There is no question of a simply juridical exchange: my sacrifice for your grace; but rather a mutual co-operation. The very act in which the reparation of virginity consists, is fruitful in saving and transforming sinful mankind.

As it was the sacrificial death of Christ on Calvary that issued forth in his life-giving Resurrection, so it is the constant immolation of self in the life of a religious that insures the fecundity of his virginity, of his life of reparation.

OBEDIENCE

By the vow of poverty we give up the right to possess and dispose of earthly goods. By the vow of chastity we renounce the right of reproduction and sexual gratification in the married state. By the vow of obedience, we are said to sacrifice our own will. What does this mean?

For religious obedience to be of true reparatory value, it must be characterized by love.

The sacrifice of the vow of obedience can be understood better if the findings of psychology are borne in mind: philosophical as well as experimental psychology, which bear abundant testimony to the attachment a man has to his own will. The will is, in fact, the noblest possession a human being has, the highest of his faculties according to the Franciscan school of philosophy and also (in certain respects) according to the Thomistic school.

It is this apex of his being that a religious offers to God by professing the vow of obedience. In doing so, of course, he does not alter his nature; he merely assumes an obligation to aim against the unruly tendencies of that nature (resulting from original sin) in all the circumstances of his life. To every religious without exception, the words of St. Paul should apply: "He, son though he was, learned obedience from the things that he suffered" (Heb. 6: 8). We too learn much about the sacrifice of obedience from the things we suffer in practicing it.

For religious obedience to be of true reparatory value, it must be characterized by love. And that love must be supernatural, or acts in accord with the vow cannot be meritorious. Acts of outward subordination only do not count in the eyes of God. The right intention as well as supernatural love must enter the picture if religious obedience is to be fruitful as reparation. If these factors are present, then our obedience becomes

a union of our own will with the will of Christ for the service of love. This union is based on an enlightened understanding and love of the demands of the kingdom of heaven on earth.

This supernatural love, which alone can give reparative value to religious obedience, has its great source and support, of course, in the vow of chastity. "Blessed are the clean of heart, for they shall see God" in the superiors, Rule, daily schedule, and all the other elements of their lives as religious.

Faith is another major factor in the practice of reparatory obedience. We believe, because of God's Providence, that our lives are not governed by a blind force. On the contrary, the infinite Wisdom of God sees and prepares all things from eternity. We believe this; but does it enter into our lives in any practical sort of way? Do we really, existentially, assent in the concrete situations we really face day by day and not merely in the comfortably theoretical atmosphere of a classroom or chapel, to the reality of God's constant Providence? "Whatever he wills, he does" (Ps. 113-11). Do we sincerely realize that failure to place our lives wholly in God's hands by becoming totally subject to our Superior, is to make a mockery of obedience?

"Whatever he wills, he does." He wills to save us, and countless others, by our performance of precisely those acts which human prudence would have us question!

We know from philosophy that God is omnipotent; we believe on the authority of Scripture that God is omnipotent. Do we act as though he can do "whatever he wills" in a situation imposed on us by religious obedience?

If we do, our faith brings us a true peace of soul; it convinces us that beneath the appearances of various temporal events, and through the human instrumentality of our superiors, God's Providence is always acting and making things work together for good. Obedience thus practiced in faith and in the "excess of love" is without any doubt of incalculable reparatory value.

The third factor in this sort of fruitful obedience is a spirit of prayer. Only by the constant communion with God assured by faithful perseverance in prayer, can we aspire to imitate our Model who "was obedient ... even to death on a cross" (Phil. 2:7-8). Prayer alone will win for us the ability to practice this kind of obedience. Here, besides sacrifice, religious obedience involves the characteristic mark of consecration. Our human will is elevated to a state of union with the will of God, consecrated for the service of love, which is the glory of God and the salvation of men.

Obedience is, from a fundamental and important point of view, the most profound sacrifice we are called on to make. It is therefore, by the same token, the most effective means of reparation and the most certain means of uniting us to Jesus Christ.

The entire world today admires the courage of those heroic men

and women who, behind the iron and bamboo curtains, dare to suffer prolonged martyrdom in the service of love. Those reparatory victims: bishops, priests, nuns, and laymen, repeat in the face of incredible tortures, with Christ: "Behold, I come ... to do thy will, O God" (Heb. 10:4-7). They are fulfilling a basic role for which their baptism and confirmation have equipped them: they are witnessing to the strength and power of Christ's cross. They are, like their Master, expending their whole being in the fulfillment of the will of their Father in heaven; and their reward will be great.

CONCLUSION

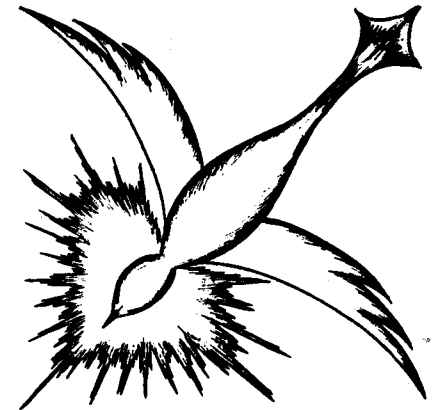
Every religious can easily check his fidelity to his vocation by comparing his own life to that led by the Christian witnesses behind Soviet and Chinese frontiers. The meaning of his life as a religious cannot be summed up, as it has so often been by authors in the past, as "seeking perfection" — unless by this phrase we understand something more than the acquisition of virtues which perfects the individual.

The religious is called to be another Christ, to offer his life as a ransom for many. His vows point out the means of fulfilling this vocation and guarantee him the strength to do so. Fidelity to them will ensure his "success" as a religious; it will make him a pleasing victim in God's sight, and it will help the Church to "fill up," in the flesh of its members, "what is lacking of the sufferings of Christ" (Col. 1:24).

Monthly Conference

Jerome A. Kelly, O.F.M.

PIETY



The famous words of Saint Paul to the Galatians are singularly appropriate as background for our consideration of the second Gift of the Holy Spirit: the Gift of Piety or, as it is sometimes called, holiness, godliness:

When the appointed time came ... God sent out his Son on a mission to us. He took birth from a woman, took birth as a subject of the law, so as to ransom those who were subject to the law, and make us sons by adoption. To prove that you are sons, God has sent out the spirit of his Son into our hearts, crying out in us, Abba, Father. No longer, then, art thou a slave, thou art a son, and because thou art a son thou hast a son's right of inheritance. Formerly you had no knowledge of God ... Now you have recognized the true God, or rather the true God has recognized you (Gal. 4:4-9).

Christianity Is a New Kind of Life

Notice in the first place the familiar emphasis of Saint Paul on the fundamental truth that to be a Christian is actually to have a new kind of life. He had just made his statement very plainly in the preceding chapter: "Through faith in Jesus Christ you are all now God's sons" (Gal.3:26).¹ In fact, as the same apostle was to write later on to the Romans, God's plans converge on this central reality: "Everything helps to secure the good of those who love God ... those who from the first were known to him, he has destined from the first to be moulded into the image of his Son who is thus to become the eldest born among many brethren" (Rom. 8:28-29).

When he reminded the Corinthians of this same good news at the heart of the Christian message, Paul used God's own words: "I will

1. From the New Testament in the Translation of Monsignor Ronald Knox, Copyright 1944, Sheed and Ward, Inc., New York. With the kind permission of His Eminence the Cardinal Archbishop of Westminster.

be your father, and you shall be sons and daughters to me, says the Lord, the Almighty" (2 Cor. 6:18).

Saint Paul is not alone, of course, among the apostles in putting the dignity of the Christian on so exalted a level. Consider the words which Saint Peter uses to state the same doctrine and to give us some notion of what is involved in this new life that Christ confers upon those who believe in him: Through Jesus Christ "God has bestowed on us high and treasured promises; you are to share the divine nature, with the world's corruption, the world's passions left behind (2 Pet. 1:4).

As the prince of the apostles continues, he reminds us of the necessity of working to develop this life of grace, this divine life, in our souls: "You too have to contribute every effort on your own part, crowning your faith with virtue, and virtue with enlightenment, and enlightenment with continence, and continence with endurance, and endurance with holiness, and holiness with brotherly love, and brotherly love with charity... Bestir yourselves then... ever more eagerly to ratify God's calling and choice of you by a life well lived..." (2 Pet. 1:4-10).

I should like to call your attention to the fact that in order thus to pass from one virtue to the next, to crown our efforts with the possession of Charity, to ratify "God's choice and calling... by a life well-lived" we must depend first of all upon the great supernatural virtues that God bestows upon us at our birth through Christ: the virtues of Faith, Hope, Charity; the supernatural moral virtues of Justice, Prudence, Temperance, and Fortitude. These are supernatural helps that God gives us to live the supernatural life.

It may help somewhat to review briefly the main difference between these virtues and the Gifts of the Holy Spirit. As we perform actions with the help of the supernatural virtues, we continue to act in a human way. God does, it is true, infuse them into our souls, and they do enable us through his grace to produce supernatural acts which are meritorious for heaven. But we are still working out our own actions in a human way. The Gifts are bestowed as an additional help. As we have already noted in previous conferences, they too (like the virtues) are given to us at our baptism and in richer measure in confirmation. But when we act under their influence, it is no longer so much we who act as God acts in us. We act, not in our own, human way, but in God's way. The Gifts, as we have seen, make us docile and receptive to the direct impulses of the Holy Spirit, so that we no longer have to go through a long process of reasoning and choice. The Holy Spirit himself conveys a knowledge of what is to be done and how it is to be done; and he likewise gives us the strength to accomplish what he asks of us.

Our will is not forced to act by these direct inspirations. It can reject them, and this might be pointed out as the danger of careless

people who neglect the Gifts given them at baptism. Because of this neglect, they contribute to their own lack of great saintliness even after years in religion. Such people commonly dissipate their energies in a host of activities in a vain attempt to attain holiness; too many distractions and ambitions deafen them to the inspirations of the Holy Spirit. On the contrary the wise and prudent religious does not reject such impulses. Yet as he accepts them, he is more passive than active, because he is responding to the direct motion of the Spirit. His merit is not less, but greater, because the act he performs under this sort of inspiration is more perfect than one he might accomplish without it.

The exercise of the Gifts does not depend on our will, it is true, for the Holy Spirit is master of his Gifts and uses them as he wills. But we can dispose ourselves for their action, and we do so by trying to be always attentive, docile, and responsive to the actual graces he continually offers us. We can, moreover, pray that he will stir his Gifts to activity within us, and the more fervently we pray for this intention, the sooner we may hope to see it granted.

Piety and the Virtue of Justice

The Gifts of the Holy Spirit are, therefore, means used by the Holy Spirit to bring to perfection in us the powers and the virtues of our supernatural life. In the preceding conference we saw how the virtue of Hope was perfected by the Gift of Fear of the Lord and how both flourished in that Poverty of Spirit which is rewarded in the first Beatitude. In this conference let us see how the virtue of Justice is perfected by the Gift of Piety and how both the virtue and the Gift produce the meekness mentioned in the second Beatitude.

The Piety which is a Gift from the Spirit of Christ is, obviously, not to be confused with some sort of "devotion" we might maintain when at prayer. On the contrary, it is a profound reality which needs some explanation at this point. It is best understood, perhaps, if we commence by straightening out our ideas about the virtue of justice.

Justice is a habit that governs and regulates man's conduct with others so that he constantly and perpetually wills to give everyone his due. Man, in other words, recognizes his debts by justice and discharges them.

He recognizes, first of all, that his fundamental debt is to the First Beginning and the Last End of his very being. Justice therefore impels him to worship and to reverence God. This he does by the virtue of Religion. But he also recognizes his dependence on secondary causes, on beings who co-operate with God in bringing him into being. Justice therefore urges him to reverence and to honor his parents.

To prove that you are sons, God has sent out the Spirit of His Son into your hearts, crying out in us, Abba, Father."

What he does by the virtue of piety. The Romans had a goddess called Pietas, and a man was pius in their eyes if he discharged these duties of reverence, loyalty, obedience, and devotion to his parents. That is where we get the word pietas — piety. It is important to notice that this affection for one's parents is a most natural thing; where it is lacking, we consider such a son or daughter unnatural (one thinks of the strange daughters of King Lear).

The basis for piety is paternity, birth, generation. My debt to my parents is not based on their wealth, their prominence in society, or whatever natural endowments they may have in the line of physical comeliness. It is based simply on my dependence for life on this man and this woman. Whether they treat me well or meanly, I owe them the debt which piety alone can repay. If, as St. Peter wrote, slaves ought to be submissive to their masters, "not only to those who are kind and considerate, but to those who are hard to please" as well (1 Pet. 2:18), then how much more true is this of children and parents?

The virtue of piety flows out, moreover, and embraces the other children of our parents, our brothers and sisters; it is the foundation of our veneration for all the members of our family.

Piety is, finally, a social virtue: it is the basis for gratitude, for respect for all authority, for patriotism, and for the reverence we should have toward every creature as a product of God's goodness and generosity.

I stress this examination of the virtue of piety for the simple reason that if we understand what it is, then we are in a perfect position to understand what is the Gift of Piety.

We commence with the recollection of Saint Paul's great reminder: "I will be your father and you shall be sons and daughters to me, says the Lord, the Almighty" (2 Cor. 6:18).

It is appealing to go to God as his children; it is, all the same, difficult because we find it no easy thing to become familiar with God; we need a divine push, so to speak, a push and a responsiveness such as is afforded by the Gifts of the Holy Spirit. This push and responsiveness is given as the Gift of Piety, which makes us easily and promptly responsive to the movements of the Holy Spirit inspiring us to look upon and reverence God as our Father. Saint Paul compresses the whole theology of the Gift of Piety into this simple statement: "To prove that you are sons, God has sent out the Spirit of his Son into your hearts, crying out in us, Abba, Father" (Gal. 4:6).

The Gift of Piety and the virtue of the same name are not the same thing. The virtue of piety inspires us to reverence our parents in the flesh; the Gift of Piety makes us co-operative with the Holy Spirit's inspiration to honor the source of all parenthood, God.

Nor are the Gift of Piety and the virtue of Religion the same thing. The virtue of Religion prompts us to discharge a debt of justice by our worship of God, our Creator, Sustainer, and Judge. The Gift of Piety, in response to the gentle pressure of Divine Personalized Love, brings us in loving reverence and filial worship before a loving Father who is God. It brings us to God as Jesus called the little children to him.

The Selflessness of Piety

There are two features of the Gift of Piety that we should single out for special notice. In the first place, the highest and first object of our reverence and worship is God himself, whom we revere and honor to a degree beyond all power to describe, not because of what he has done for us (this is filial gratitude and must accompany Piety), but just because he IS. "We praise you, we bless you, we worship you, we glorify you. We give you thanks for your great glory" is the way the Gloria of the Mass puts it. Here we see the child's delight and ecstasy in his Father, and there is nothing selfish about that delight, about that ecstasy.

The second feature of the Gift of Piety is that it extends this selfless reverence to all mankind. God is the Father of all the living, and so all of them are related to me. I reverence and worship Jesus Christ, first of all, because he is the firstborn of many brethren and my brother. I honor and revere Mary because she is the daughter of the Most High and my mother. I honor and respect the saints in heaven and in purgatory because they are members of God's family — the great Mystical Body — my brothers and sisters. And I reverence and honor my neighbors, friends, parents, benefactors, sisters and brothers in religion, because they too are children of our Father in heaven.

The Gift of Piety, then, perfects the virtue of justice in me and teaches me to look after the interests of others besides simply giving them their due. Hence St. Bonaventure tells us that it is directly opposed to the capital sin of envy, by which man seeks to exalt himself at the expense of others.

The cultivation and practice of this Gift will lead me to be meek and patient. As St. Gregory says, it will forestall hardness of heart. It will make me tolerant and merciful, and thus I shall surely realize the promise of the Beatitude: "Blessed are the patient; they shall inherit the land" (Mt. 5:4) — and that land will be the kingdom of heaven.

Conclusion

How shall we go about the task of stirring up — we have it! — the Gift of Piety? One practical way is to meditate frequently on the fact so pointedly described by Saint Athanasius: "The Son of God was made the Son of Man that the children of man might become the children of God."

We should also try to develop an attitude to every task and activity of the day that will realize the boast of Saint Paul: "True, I am living here and now, this mortal life; but my real life is the faith I have in the Son of God who loved me and gave himself for me" (Gal. 2:20).

Slowly and surely, by thus doing every one of the most simple, even, of our daily tasks, in the conviction that we are living the life of God's children, a deep and abiding love for him will grow upon us; we shall be conscious, proudly, exultantly, humbly, meekly, and piously, that the words of God are truly fulfilled in us: "I will be your father, and you shall be sons and daughters to me, says the Lord... Almighty" (2 Cor. 6:18).

IMPORTANT NOTICE TO SUBSCRIBERS

THE CORD, like everything else on the religious scene, has been going through its own process of renewal. The changes you have noticed in layout and content, however, are only half the story. For you to receive this review regularly one again, we have had to transfer much of our business operation to New York City, with a considerable increase in production costs.

We have neither the desire, nor the intention of making a profit. By raising the annual subscription fee to \$3.00, and the single copy price to 30 cents, we barely hope to brake even. The new rates will go into effect January 1, 1966, both for renewals and for new subscriptions. We thank you again for the confidence you have shown us in the past, and we look forward to serving you even more effectively in the future.

Aggiornamento and the Parish

LIONEL MASSE, O.F.M.

This is the third in a series of short feature articles on the new demands being made on pastors and their assistants by the recent updating and deepening of Christian life — Ed.

III. PROCLAIMING THE WORD

God always has the first word. It is always he who takes the initiative in the process of salvation, always he who calls men and unites them into a People, his People. This call of God makes itself heard through preaching, catechesis, and spiritual direction.

Preaching

As hearers of the Word, our faithful have become more demanding. They expect more from us, to begin with, even where the style of our preaching is concerned. Radio and television have accustomed them to an effortless sort of listening. This means that the priest who relies exclusively on his own resources in producing his sermons, may very easily lose his audience — unless he happens to be a singularly gifted speaker. Why not, then, co-operate in writing our sermons (or at least in lining them up) and so avail ourselves of the same advantages as other speakers have? Why, indeed, should we be afraid to call on our parishioners for their opinions and reactions to our sermons? This would enable us to find out how better to serve them.

Much deeper than problems of style, however, are the theological demands being made upon the parish priest by an increasingly knowledgeable laity. Expounding the Commandments and moralising have become less and less effective in sermons; our people want to have the positive aspects of their religion developed in the sermons they hear. They want us to speak to them of the mysteries of their life as Christians and as human beings. This means a return to the proclamation of the "gospel" — the good news of salvation in Jesus Christ. We must make our preaching a true *kerygma* in the fullest sense of that term, if we want to lead men to a genuine and lasting conversion.

Catechesis

The Word of God makes itself heard, too, through catechesis or religious instruction. (It might have been more accurate to say that it *used* to make itself heard through such instruction, for it does so today hardly at all). No simple means have yet been devised to reinstate and make fruitful the sort of teaching once done

(June 21, 1897 - May 9, 1958)

Michael D. Meilach, O.F.M.

in parishes, but the task of doing so is an urgent one. Instruction for people beyond the school age is essential: it is a primary way of bringing them to reflect on Revelation and thereby strengthen their faith.

People are too busy today, we hear. They still come to Mass, but they'll never come to Church for an instruction. And yet there is no sense in deceiving ourselves in thinking that the short homily given at Mass suffices for their instruction in religious matters. True, the decree of the Second Vatican Council did and does require us to respect the role of the homily; yet it is obviously insufficient. Some other means must be devised.

We must redouble our efforts to reach all our people: embellished forms of the Liturgy of the Word, courses of instruction for adults, pre-sacramental instructions (before baptism and marriage, for example), parish organizations and study-groups — every possible method must be exploited in a concerted drive to remedy present failures in this area. Nor should we overlook the possibilities latent in the meetings and interviews a pastor can arrange with the parents of his school-children. They form a most fertile field for the priest who seeks to work in depth with the members of his parish.

Spiritual Direction

A final way we shall consider to proclaim the message of salvation, is spiritual direction. But what a waste of time, to try imposing this

sort of thing on people who already feel weighed down by a paternalistic yoke, or to offer it to certain women who will find in it an excellent substitute for the husband they have been unable to catch! And then there is the whole mass of parishioners who will never present themselves for direction — the boys and girls in particular who flee from priests though they need help more than anyone else.

Every priest, these days, ought to have some sort of introduction in modern psychology if he is to be effective in directing the people who approach him in or outside of Confession. And he must likewise, if he is to reach his younger parishioners, get out of his rectory and meet them where they are to be found — where they live and where they recreate.

Speaking of the youngsters — some interesting experiments have been tried. As any priest knows, they seem to relish coming to him up to a certain age and then abruptly stop. Aware of their tendency to gang together, one priest has set up regular Sunday-evening gatherings at which the boys and girls who want to, can meet with him for a while as the rest continue to socialize or to discuss problems of common interest. The experiment has proved successful, and there are others which have yet to be tried. All that is needed is a bit of imagination and inventiveness. Certainly there can be no doubt of the need for increased contact with the people in their own surroundings, or for the help, direction, and witness that the priest can supply by such contact.



REV. PERE JEAN-FRANCOIS BONNEFOY, O.F.M.
(1897-1958)

If contemporary theology is anything, it is Christ-centered. This is not to say that our Lord has not always been the heart and center of his Church's message, but the fact is more apparent today, perhaps, than at any time since the first centuries of our era. Scripture, which had come to be regarded in some quarters as an almost static document conveying a fixed revelation from God to men, is now once again appreciated as a sacred meeting ground on which the Christian encounters the living Person of

Jesus. Morality, which had often been reduced to a catalog of *do's* and *don't's*, is presented more and more widely as a loving response to the initiative of the God-man within us. Doctrinal theology, which until recently tended to become a series of more or less independent sciences, is now being unified around the central mystery of Christ in head and members.

It would be difficult to exaggerate the importance, for all these fields of theology as well as for the Christian life, of the Franciscan tradition of Christocentrism and affective theology. Nor can one easily over-estimate the contribution to modern Franciscan theology made by the late Father Jean-François Bonnefoy, O.F.M.

Father Bonnefoy was born on June 21, 1897, in Laussonne, in the volcanic region of Velay known as Haute-Loire. He received the Franciscan habit August 2, 1914, at San Remo, Italy (the Order had been expelled from France shortly before that time). His first profession was made at the same place on August 12 of the following year, and his solemn profession on January 2, 1923, in Fribourg, Switzerland, where he was ordained a priest on July 6, 1924.

He earned his doctorate in theology at the Institut Catholique

in Toulouse, having studied there from 1925 to 1927. After pursuing further studies in Paris for another year, he went to Fribourg to teach Sacred Scripture in the years 1928-1929. Having filled the same position in Rome for several months, he was forced by ill health to rest until 1937, spending his time at San Remo, Fribourg, Bourges, and Le Puy. In February of that year he returned to Toulouse to teach theology to the clerics of his Province (Aquitaine). From April 1939, probably until early in 1946, he taught the same subject at St. Anthony's International College in Rome. The years 1946-1950 saw him as chaplain for the Annonciades, a community of Franciscan Sisters at Villeneuve-sur-Lot. For five years after that he engaged in research at Le Puy, and from May, 1955 until his death he did the same type of work at Grottaferrata near Rome, where he died on May 9, 1958.

Father Bonnefoy had already indicated in his doctrinal dissertation¹ the direction which his theological endeavors were to take: he would become one of the foremost speculative theologians of his Order in the twentieth century. Not only did he play an important part in numerous theological congresses (he himself organized the one at Le Puy in 1949), but the valuable fruit of his many years of teaching and research is preserved in several full-length studies and countless shorter articles

1. *Le Saint-Esprit et Ses Dons selon S. Bonaventure* (Paris: Vrin, 1929), 240 pp.

dealing with four main areas of thought:

1. Historical studies on the Order of the Annonciades, whom he had so devotedly served as chaplain.

2. Studies on the spiritual teaching of St. Bonaventure — his "mystique of numbers," his teaching on the Seven Gifts of the Holy Spirit, etc.

3. Investigations on the nature of theology according to Origen, St. Augustine, and St. Thomas. His own conception of the science is set forth in a masterful article soon to be published in English translation by St. Anthony's Guild: "The Immaculate Conception in the Divine Plan."² To reflect reality accurately, he maintained, the divine science must form an organic unity centered about the Person of Jesus Christ.

4. A development, embodied in numerous works and articles from 1938 to 1958, of the teaching of Duns Scotus on our Lord and our Lady, which we shall now consider in some detail in the following paragraphs.

By far the most prominent authority of our time on the subject of the absolute primacy of Christ and Mary, Father Bonnefoy has published dozens of articles in which there develops a gradually clearer and more detailed picture of the divine plan and the place occupied in it by Jesus and his blessed Mother.

The first of these was originally presented as a paper at the 1938 meeting of the French So-

2. The article, "L'Immaculée dans le plan divin," was published in the *Ephemerides Mariologicae*, vol. 8 (1958), pp. 5-61.

ciety of Marian Studies.³ Not only does he maintain, in this paper, that the Incarnation is the heart and center of God's creative plan, but he also departs from earlier Scotistic teaching by insisting that the hypothetical question, "whether Christ would have come if Adam had not sinned," is both irrelevant and unanswerable.

Succeeding articles develop further the thought contained in this paper. One on the "place of Christ in the divine plan" subjects the Thomistic, Scotistic, and "middle" opinions to careful analysis and finds them all wanting.⁴ Other monographs deal with more specific aspects of the question or discuss the writings of other theologians. It was not until 1958, in the article already mentioned on the Immaculate Conception, that Father summarized his teaching and presented it in a concise synthesis. According to this mature expression of his thought, the redemptive Incarnation as we know it was decreed by God "in the first place" without any dependence on Adam or his sin. And both the Incarnation and everything else God has decreed were willed primarily for the glory of the triune God and the Word Incarnate. Our Lady, as the Mother of the God-man, enjoys a similar though subordinate priority in the divine intentions.

3. "La primauté absolue et universelle de N.S. Jésus-Christ et de la T.S. Vierge," *Bulletin de la Société Française d'Etudes Mariales* 4 (1938), 43-100.

4. "La place du Christ dans le plan divin," *Mélanges de Science Religieuse* 4 (1947), 257-84; 5 (1948), 39-62.

A final contribution to the field, published posthumously, approaches the subject from the scriptural viewpoint instead of the speculative one generally employed by Father Bonnefoy.⁵ In addition, where this is necessary, some original and valuable investigations of the works of the Fathers of the Church are provided. This book has been published in an English translation by St. Anthony's Guild.⁶

Although the absolute primacy of Christ and Mary was the main theological concern of Father Bonnefoy, this indefatigable scholar devoted a good deal of time and effort to Mary's Immaculate Conception as well. Two papers in particular contain brilliant discussions of this privilege of our Lady.⁷ It is not enough, Father Bonnefoy maintained, to acknowl-

5. *La primauté du Christ selon l'Écriture et la Tradition* (Rome: Herder, 1959), 467 pp. Two years earlier, Father published a lengthy treatment of the subject from the historical viewpoint: "Il primato di Cristo nella teologia contemporanea," *Problemi e orientamenti della teologia dommatica* (Milan: Marzorati, 1957), vol. 2, pp. 123-236.

6. *Christ and the Cosmos* (tr. M. D. Meilach, O.F.M.; Paterson: St. Anthony's Guild, 1965), 457 pp. Bibliographies and indices have been added to the English version.

7. One of these papers was delivered at the sixth national Marian Congress at Lyon (1954): "Marie préservée de toute tache du péché originel" (vol. 11, pp. 1-62 in the Acts, published in 1957 under the title *Virgo Immaculata*). Other writings on the subject are to be found in the complete listing of Father's works (Appendix II to *Christ and the Cosmos*).

edge the defined fact of Mary's freedom from all sin. All theologians must do this, and yet many have embraced and set forth theories according to which Mary "should have" contracted sin — i. e., had some sort of "debt of sin" which God cancelled, as it were, in opposition to a prior divine decree in which he would have imputed it to her. Accepting the primacy of Christ with all its ramifications does away with such problems. The Blessed Virgin was never supposed to contract sin. Since her existence and her role of Mother of God were willed prior to the foreknowledge of Adam and his Fall, there is not the remotest connection between her and original sin.

A second posthumous work, which will long endure as an indispensable, standard reference work for theologians, deals with the history of the doctrine of the Immaculate Conception.⁸ Careful study of this work gives the reader a deep appreciation of how such a doctrine was able to develop within the consciousness of the Church. The opinions of dozens of theologians prior to, during, and after the golden age of Scholasticism are presented and analyzed, with special attention being devoted to the crucial contribution of Duns Scotus.

In full accord with the Franciscan ideal according to which scholarly (and any other) activity must never be allowed to extinguish the spirit of prayer, Father Bonnefoy always maintain-

8. *Le Vénérable Jean Duns Scot, Docteur de l'Immaculée Conception* (Rome: Herder, 1960), 564 pp.

ed a complete and total orientation of his life toward God. He loved the apostolic ministry, and many Communities of Religious have profited from his spiritual conferences. In 1931 and 1932, while he was temporarily unoccupied by intellectual endeavors, he gave twelve retreats, travelling about 875 miles, within a seven-month period.

These conferences give us some insight into his deep spiritual life (which was little known to his colleagues, since he was naturally reticent about his personal life). If any one word had to be found to describe his character, it would have to be "fighter."

He had to fight, first of all (despite his constantly frail health), against his own nature. "I am naturally hard," he wrote, "like the rocks of Velay." His way of offending others without meaning to do so, hurt him deeply, and he would often call upon our Lord, "meek and humble of heart," to help him overcome this weakness which stemmed, after all, mainly from his ardent love of truth. He fought also against his "thirst for study," his "concupiscence for books," and he imposed upon himself a rigorous intellectual discipline: "No aimless investigations, no reading off on a tangent." Yet he took care to study foreign languages and literature so as to avoid the dangers of too narrow a specialization. He fought, finally, to maintain his spiritual life in the face of a rigorous work schedule (hence his preoccupation with, and frequent references to, the Gospel account of Martha and Mary).

He felt obliged by "I know not what exaggerated concern for intellectual honesty and simplicity" to muster all his strength in the defense of whatever he considered just or true, and in doing so he swept away everything in his path (one thinks of his controversies with Fr. Michael Browne, O.P., Fr. Garrigou-Lagrange, O.P., and Fr. Gabriel Roschini, O.S.M., as well as many other renowned theologians). "I have a weakness for the glory of being a defender of noble causes," he once admitted, "and that, combined with my tendency to be critical, explains all my endeavors."

A controversialist by nature, he always remained one in his theological work, so much so that his vehemence occasionally marred the scholarly objectivity of his writings. He judged himself frankly on this point once in an examination of conscience he recorded for himself as an aid in his spiritual progress: "My vehemence in discussion is incontestable ... I cannot remain still when I am criticized ... My problem in this regard is serious, very pronounced, and it is only by adopting an attitude of exaggerated meekness that I shall correct it." He followed this straightforward admission with a strong expression of his desire for amendment and concluded with the simple prayer: "Domine ad adiuvandum me festina. Ave Maria!"

Father Bonnefoy's funeral Mass was celebrated the morning of May 10, 1958, in the Basilica of St. Anthony, by the Very Reverend Father Provincial of Aquitaine, Fr. Abel Moreau. Fr. Augustin Sepinski, the Minister General of the

Order, was present together with the Very Reverend Father Procurator and several Definitors General. The large community of St. Anthony's — professors and students, as well as distinguished representatives of the various religious communities, colleges, and seminaries of Rome, joined in the solemn tribute to one of the Order's greatest theologians. As the obituary notice in the *Aquitaine Provincial Annals* so beautifully observes, "The warm spring sun, the flowers all along the way, the song of the birds, the fervent prayers charged with emotion: everything called to mind his life: a life sown in the Roman earth in anticipation of the resurrection."

Could God have failed to hear the prayer of this "fighter" who wrote (on December 20, 1926): "You know, my Jesus, that my intentions are honest: teach me your ways... What would you have me do? I am ready to serve you in any manner and place you desire. I reject everything which may prove an obstacle to your love. You have given me the desire to be a saint ... is this desire to remain fruitless?"

"Yes, if I were alone; but you, my Jesus, you are there. Is it only men of good disposition that are capable of loving you and making you loved? Will your arm be shortened, that you can no longer form a new man with the slime of the earth?"

The Lord must have welcomed to himself this fighter, ever sickly and yet so indefatigable in his work, this herald of Christ the King, this knight of Mary Immaculate.

Diary of a Country Nun

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

IV. VISITING THE NEIGHBORS

Social workers need iron self-control to mask their feelings of repugnance as they step into a house almost fit only for animal habitation. After scaling the iciest hill and skidding more than a little, it was small comfort to find that at long last we had found the right house. For when we picked our way around the junk in the yard, we stepped into a kitchen unparalleled for filth. The ironing board served for a table; on it was breakfast food, half-spoiled tomatoes, half-eaten apples. The lady of the house invited us into the living room. Heaven help the living done in such a room, because we could scarcely find a chair not covered with discarded laundry, last night's, perhaps last week's newspapers. The stench in the house was almost audible.

I decided to share a chair with the cat, and swished him over a bit. Breathing a fast plea to St. Francis that my face would not reveal my disgust, I began to talk warily of religion and going to Mass. That trend of thought was shattered when Mrs. Klink, her hair in curlers, and visible evidence of her barn chores on her arms and legs, told us that she had nothing to do, so she would like to board foster children. St. Francis came to my rescue in time because I almost blurted out, "Ma'am, if you'd grab a pail and

a scrub brush, you'd have a month's hard work right in this room." Then and there I vowed to add to my morning prayers a plea for a strong stomach.

Strangely enough it was among the older folk that we found more cleanliness and sturdiness. Our first attempt to get some old ladies back to the Church now that it was nearer, helped stock our larder. Never had the two of them met a nun. Florie, the younger, just eightyish, couldn't resist petting my habit and fingering my cord, as she gave me a lesson on how to hook a rag rug. She was fascinated by my headgear, and nothing would do but that I would explain how we were held together by pins. When we were leaving, she and her sister, Lula, insisted on giving us homemade bread and a chicken plus some flowers for our chapel. While we waited for the flowers Florie hugged me squarely around the middle with a "You're nice," and knocked the breath right out of me. Milking chores had surely kept her muscular!

Father sent us to call on a family with a youngster almost ready for our classes. We could understand the shy, scared manner of the wife. She was a convert at the time of her marriage, which had also been the last time she saw the church. But the man of the house! He was indeed a character!

From his greeting, "What are you doing here, my kid ain't in school yet?" I began making the mistake of answering his questions logically. He had only met Felician nuns, so he wanted to know why we wore an extra white thing flopping in front of us. To his query "Where are you parked?" I began to tell him right out front.

He stopped me with a withering look for my inability to understand the English language and said, "That means where do you live." My habit of talking with my hands got me into more difficulty. Noting my ring Mr. Wikolaski said, "Hey, are you married, you've got a ring on?" My patient explanation of perpetual vows brought the comment, "Oh, you're stuck, eh?" Then he turned to Sister, noticing her ringless hands and saying, "Say, are you going to tough it out?"

We eventually broke his rough shell and not only did he return to the Church but his whole fam-

ily are front seat parishioners. His manners never got less rough, but his heart proved to be right.

Sardinia census-taking brought many a novel experience. Buoyed up by the information on our census card we knew we were looking for a Mrs. Donovan, whose son was to be in our First Communion class. In cities one expects to find apartments and multiple dwellings but out in the country you just take it for granted that only one family lives in a house. This presumption led to our undoing. We went to the only front door in the house and knocked vigorously. A gruff voice called out to us to enter. One look convinced me that this was the wrong Mrs. Donovan. She was obviously too old to have a son in the First Communion class. What's more she had a very unbaptized look about her, as she lay crouching in the center of a messy bed boasting of not a sheet or a pillow case. She seemed not only in-

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imical but odd in a fearsome sort of way. She made us squirm through our explanation of looking for Dennis Donovan's mother. By the time she proffered the information that the person we were looking for was her daughter-in-law, who lived in the other half of the house, I had already estimated how long it would take me to get to the door, should the need of a rapid departure arise. The elder Mrs. Donovan pointed to a hole in the wall covered by a rag of a carpet, and told us we could crawl through this. Nothing on earth could have gotten me to do this. It wasn't pride or dignity but common garden variety fear. I was sure we would be decapitated and I had no desire to be martyred in a battered old house on Gunbarrel Gulch. We meekly asked if there wasn't a door leading there. With disdain she pointed through her cluttered kitchen to a door. We dashed out and only the beady eyes of the old lady upon us forced us into the younger Mrs. Donovan's. Great

was our joy for here we found a real Catholic battling daily to practice her faith under scorn and often abuse from her husband and mother-in-law. And what was almost as wonderful, her house was neat and clean!

Tales of need, neglect, and unhappiness were poured into our ears, but little by little all this visiting and census taking seemed to make sense. A few right words here and there seemed to clear up long standing prejudice against the Church to the point that we as parts of the visible Church were welcomed. Our grocery bills took a sharp decline, as we came home from visitations laden with home-cured bacon, pork, bread, and every kind of preserves, scads of good advice on everything from gardening to house building. We could actually accept a cup of coffee and cookies with them, now that our stomachs were disciplined, but I still loved the fasting of Lent and Advent when I could take a rain ckeck on their offer of food.

JULY 9: MARY AND UNITY

(from page 179)

of all men, in some way, and she effectively prays for their salvation. She longs for their union, or at-one-ment with God.

When we consider the Church as embarking on a new era, as indeed she is, we should recognize the various movements which are part of her life: scripture studies, the liturgy, the role of the laity, the apostolate and ecumenism. But close to each enterprise is a genuine devotion to the Mother of God. There is no need of repressing or lessening devotion to Mary. On the contrary it should be deepened and intensified, but with a solid foundation, giving Mary her place in the whole plan of salvation.

On July 9 we should honor the Blessed Virgin as Our Lady of the Atonement, Mother of Unity, who prays for the unity of all men in the faith and love of her Son. This should be our prayer every day: "that all may be one" through Mary's love and intercession.



Psychodynamics of Personality Development. By William J. Devlin, S. J. New York: Alba House, 1965. Pp. 324. Cloth, \$4.95.

This manual by Rev. William J. Devlin, S. J., on the psychodynamics of personality development is a very important contribution to the fields of Education and Psychotherapy. It is directed primarily to the use of priest and seminarian but is of great value to anyone engaged in counseling and psychotherapy.

The true concept of personality is important both to the individual in the process of self-fulfillment and to all associated with the process of psychotherapy whether of the counseling, psychological or psychiatric nature.

The author in treating of personality, emphasizes well the integrative and operational view of man with accent on dynamics.

The philosophical analysis of personality stresses such factors as the senses, the intellect and will, and man's philosophical composition in terms of matter and form.

The author succeeds well in coordinating the above philosophical notions to the psychology of human dynamics; his manual does in fact try to indicate the dynamic structure of man as uncovered in philosophy and the relationship of this structure to the content of psychodynamics.

When one begins to philosophize about man, one comes face to face with the gestalt of man-in-action. This unanalyzed datum of the concrete, individual man-in-action is the starting point for any philosophy of man.

So it is the author's desire to expound an integrated, dynamic operational concept of man that is both teleological and developmental.

Emphasis is also made on the emotional life of man. The author also emphasizes the effects of emotional experiences prior to the full use of reason, upon the behavior of man and that in some cases these experiences prior to full rationality severely restrict the free functioning of the person and may lead to erratic or irrational attitudes and behavior.

All the above phases of human personality are encompassed in the chapters on the operational concept of personality, the structure of the human personality, the emotional experience and the process of adjustment.

People who are affected by personality or emotional problems include the delinquent or criminal, the psychosomatically ill, the psychotic, the neurotic, and the immature.

They are called the abnormal, abnormal, because, besides having the deprivation of original justice due to original sin, they also have abnormal difficulties in the development periods. This group include

all types of people with reference to age and emotional development.

"Personality development is a sequence of positive fulfilling experiences to be undergone in order to attain a degree of maturity where one can fully enter into and enjoy a mature 'I and Thou' relationship." This is the essence and theme of the matter on the psychodynamics of personality development.

The periods of development that are considered by the author are the pre-natal period, the period of infancy, the pre-school child in his early and late childhood, the school child, the preadolescent child, the period of adolescence, adulthood and maturity and finally, old age and senescence.

The periods of infancy and early childhood are especially important for the development of the intrapsychic life of the individual.

The general normal development consists of two phases — the development of the intrapsychic life of personality in the process of personalization or individualization and the interpersonal development as one goes through the process of socialization. Each period is considered in its developmental basis with specific characteristics as, for example, the abilities of the period, the tasks of the period and how these are accomplished with a final note on the fear, difficulties and pathological implications of the respective period.

Since the manual is primarily directed toward priest and seminarian it contains helpful matter for priests regarding basic normal development of personality and includes certain abnormal behavioral patterns encountered during the different phases of personality development.

The author, Rev. William J. Devlin, S. J., who died on January 8, 1961, was not only a dedicated priest but was eminently qualified for his work in the healing arts with degrees in experimental psychology, psychiatric social work and medi-

cine. He was a modern pioneer in his profession and his ability and wide experience are perceived quite readily in this work.

This work is the result of the lectures given by Father Devlin as Co-Director of the Loyola Mental Health Project.

At Loyola University, a course in pastoral counseling may be taken by priests, a part of which is the matter covered in **Psychodynamics of Personality Development**.

The first phase of this course deals with General Prerequisites. This includes the following subjects: Personality Problems and Mental Health, Psychology of Personality, Experimental Psychology I or II and Statistical Method.

In order to obtain a certificate, the prerequisites of the above plus the following are required: Problems of counseling and interviewing, Principles of Counseling, Seminar in Non-Directive Counseling (Practicum) — or Psychotherapy (Practicum), — Dynamic Foundation for Psychotherapy and Psychotherapy (Theory).

For an M. A. in Psychology (Personal Counseling) the prerequisites of the above courses plus the following are required: Seminar in Non-Directive Counseling (Practicum) or Psychotherapy (Practicum), Contemporary Psychological System, Physiological Psychology, Seminar in Theories of Instinct and Emotion or Seminar in Theories of Personality and Character or Seminar in Psychotherapy. This is completed by a comprehensive examination, language requirement and thesis.

This manual, **Psychodynamics of Personality Development** could very appropriately be used as part of the course in pastoral counseling.

This sphere of knowledge is very important and necessary in this ever changing world. The words of Cardinal Newman are appropriate in this regard — "To grow is to change — and to become perfect is to have changed often."

Faith and the Adolescent. By Pierre Babin. New York: Herder and Herder, 1965. Pp. 128. Cloth, \$2.95.

Faith and the Adolescent by Pierre Babin is a study of the adolescent's concept of God. The adolescent's concept of God is characterized by what the author calls "naturation," "egomorphism," and "the ethical sense." "Naturation" refers to the adolescent's tendency to think of God in terms redolent of theodicy, terms such as Creator and Master. The adolescent does not often think of God as the Lord of history and the Father of Jesus Christ. "Egomorphism" refers to the adolescent's tendency to tint his concept of God with the colors of his own ego needs and ideals. God represents what the adolescent wants to become, or one's relationship with God takes the place of satisfying human relationships. The adolescent has a strong "ethical sense" of God, meaning that God is apprehended as one who demands obedience, one who must be obeyed. This is more prevalent in parochial schools than in public schools.

Nearly half the adolescents think of God as a Father in some way. Boys tend to associate fatherhood with the idea of creating; girls tend to associate fatherhood with love. Many avoid describing God as Father probably because of the adolescent tensions they experience with their natural fathers.

The adolescent is psychologically disposed to grow in his understanding of the immanence of God, God's personal concern for the individual man, and God's personal call to the individual to fulfill himself in relationship with God. Catechesis should emphasize these points.

Faith and the Adolescent is based on the responses of 1800 French students to a questionnaire on their religious beliefs. The style of the book is unnecessarily complicated due to excessive brevity. It reads like a thesis. The psychological data it

proffers is not new. Nevertheless **Faith and the Adolescent** is a contribution to the small library of books on the religious psychology of the adolescent. This field becomes much more important as the search for a new approach to Christian morality progresses.

As to the catechetical observations and suggestions of the author, they tend to be diffused and embryonic but they are potent enough to develop into luminous principles in the minds of thinking catechists.

— Andrew C. Panzarella, F.S.C.

We Dare To Say Our Father. By Louis Evely, trans. James Langdale; New York: Herder and Herder, 1965. Pp. 129. Cloth, \$3.50.

Though Christ himself taught his apostles the Our Father, the words were not intended as a mere formula of prayer. It is a model and example of the ideal prayer, which can teach us how to pray. This is the purpose which the author had in mind when he wrote this book.

The opening chapter introduces the reader to the meaningful purpose of a retreat. This does not mean that the text is intended exclusively for retreatants. The meditations are fruitful for daily readings by all who are interested in bringing about a more intimate union between themselves and their God. The retreat aspect only tends to bring out the fact that this spiritual gem should be read slowly and meditatively.

The liturgical renewal as expressed in the Constitution on Sacred Liturgy emphasizes the importance of communal and corporate worship. The Mass is the sacrificial eucharistic banquet to be shared by the family known as the people of God. The author of this work captures this spirit of the liturgy in the first part of the book by his theological discussion of the term "Our Father." The Lord's prayer is placed

in the centre of the Mass since here is the centre of the real imitation of Christ.

The contemporary layman, priest, and religious should enjoy and appreciate this modern approach to prayer. The understanding of love: love of God the Father; love of Christ; love of the Holy Spirit; love of our brothers in Christ; love of the sons of God; love of one for another; permeates this text. Here the reader will find a rich, vivid, and radiant approach to the Christian life as expressed in the "Our Father."

In our day the intellectual Catholic is looking for the reasons behind the invitation to a greater participation in prayer and especially in the public worship of the Church. Here he will find the depth, breadth, length, and height of real commitment and encounter in prayer.

The book abounds with scriptural understanding as well as psychological insight into the Christian life. It is entirely different from the many texts written in the past on the Lord's prayer.

— Method C. Billy, O.F.M. Conv.,
S.T.M., S.T.D.



In the **Redeeming Christ: toward a Theology of Spirituality**. By Francis X. Durrwell, C.Ss.R. trans. Rosemary Sheed. New York: Sheed & Ward, 1963. Pp. xi & 292. Cloth, \$5.00.

The author claims, with a modesty that is doubtless exaggerated, that this work consists of a "collection of notes about the spiritual life" (p. xi).

While it is not a thorough theological synthesis exhausting the field, **In the Redeeming Christ** is certainly more than a collection of notes.

An introductory section on the risen Christ as the source of our life and holiness presents succinctly the magnificent vision that pervades the whole of Fr. Durrwell's earlier work, **The Resurrection** (Sheed, 1960). Three main divisions then deal with the Sacraments, the various virtues, and Christ as the model for every aspect of the Christian life. Finally, there is a brief but adequate presentation of our Lady's part in forming us in the image of her Son.

The contemporary Christian needs this sort of synthesis which makes the religious sphere of his life every bit as existential, as personal and warm, as the other aspects of his human existence. It is not a Christ of 2000 years ago, nor of the Parousia as future that he wants to encounter, but the slain and risen, glorified Christ who lives now to make intercession for us. It is not an automatic machine, and still less, a "thing" or object, that he seeks in his Church's liturgical life, but so many actual encounters with this present Christ. It is not an abstract quality of soul that he wants to develop when he "acquires virtue," but rather the indwelling Christ whom he wishes to enable to act in and through him. The spiritual Mother and model he seeks in Mary is not a historical figure whose sole significance is the biological generation of Jesus Christ; nor again a remote Queen somehow hovering on the borderline of divinity and humanity. It is a warm, wholly creaturely model he sees in her, who reveals to him by her entire life what it means to be receptive to the divine fullness.

These are precisely the insights that the Christian, lay as well as religious, will glean from this book. It is one that he should not miss.

— Michael D. Meilach, O.F.M.

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