THE SANCTIFIER

ARCHBISHOP LUIS MARTINEZ

Translator, SISTER M. AQUINAS, O. S. U.

This book offers a detailed and lucid exposition of the Gifts of the Holy Spirit; their fruits; when and how they are received; how they are employed. There is full discussion of their action on man and in him, are concrete development of the knowledge that without these gifts the work of perfection is impossible. It important addition to the slim list of books on the How Spirit, handsomely produced.

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OUR COVER:

This month's cover, drawn by Father Xavier F. Simonetti, O.F.M., of Bish Timon High School, Buffalo, symbolizes the effect of solitude and recollect upon the spiritual life of the active-contemplative Franciscan. The lone to of the soul is bathed in the moon's clear light (the healing and calming fect of recollection), and the fleeting mists of our trials and ignorance slowly yet effectively dispelled.

A MEDITATION ON WAYS TO UNITY

THE POORER MEANS

Thomas Merton

I.

There is no need to regret that a movement, providential in our day, is also suddenly fashionable. That Christians should be so openly and so actively concerned over unity after four centuries of struggle, suspicion, bitterness and intransigeance, is without doubt a relief to everyone: a relief that can be fittingly celebrated by meetings and dialogues, with full publicity and exhaustive comment.

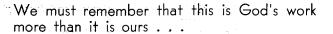
True, the popular press is always sweeping and superficial. It may tend to give a more triumphant evaluation of the advance toward unity than is really justified. It may ignore the seriousness of obstacles that may remain confronting us for a long time. Yet there is a general feeling that we can now freely admit something that we have secretly desired all along, but did not dare to desire openly lest we invite humiliation, rebuff and loss of face.

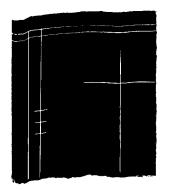
There is a general and well-founded sense that the Churches are no longer adversaries. At least this much has been achieved, and almost miraculously achieved. So it is right that there be meetings.

That the highest dignitaries should embrace one another, without hypocrisy, that this should be seen and known, and that many should be moved by it to love one another where before they only feared and distrusted, perhaps despised, one another.

In a word, there has been an admission, a confession, of sin -the sin of division, for which all sides have been to blame. We see. with shame and sorrow to what extent our forefathers allowed themselves to be blinded by a "noonday devil" of intolerance and self righteousness. We begin to be aware of what great harm this division has done to the Gospel in the vast continents that did not know Christ. So it is right that now the sin be meditated by theologians and by whole Churches, and that the slow, painful work of healing and expiation be begun.

If this is celebrated in the press, and if now "the thing to do" is to engage in dialogue with someone, and if the gestures of friendship are multiplied, very well. They can be both public and sincere. And they must certainly be public, for this has been a public sin, a universal scandal. It is Christ





whom we have torn with our petty refusals, our standing upon our dignities, our institutional arrogances, our relentless and intransigeant demands.

And yet, there are serious differences which must remain, and problems that have no apparent solution. There are on all sides values and truths that cannot be abandoned. They perpetuate division and difference, and yet to abandon them would also be an infidelity to truth and to that call to higher completely hidden and obscure.

For we cannot build true unity on a casual indifference to essential values:

so, while there must indeed be displayed the splendor of large, visble and successful methods, we must remember that these will not do all the work that has to be done. It is a work not of negotiation only, not of discussion, diplomicy and theology, but above all of sacrifice, suffering, expiation, priver.

Let us then remember that most important of all the m to unity remain the poorer me the hidden means, the ones w are accessible to all, and most all perhaps to those without cial talent, office or mission. This is a greater mission, the mit of all, to pray and offer sacreperhaps in total obscurity, the hand not knowing what the is doing.

II.

The poorer means are which, first of all, seldom or have any clearly visible result

They are, in fact, quite the invisible counterpart of visible and "splendid" means are acclaimed and wondere For while the bishops and the gians must speak their m make declarations, and say the ecumenical movement is - must, indeed, know what should be going — there at many others who will not anything to say, for whom will be no dialogue that any kind of importance, will not know where it going, who will understand n the questions that are being nor the answers that are proposed. They may even be. pletely bewildered by the thing. They may fear for re values which they know, in hearts, to be completely aut indeed in some sense irreplati

(For instance there has been in the Church of Engl special note of respect for dignity of the personal conscience: and this is something born of no "revolt" but on the contrary, rooted in the most authentic Catholic and monastic past of Anglo-Saxon and medieval England: the cleareved and carefree England of Rolle and the Yorkshire hermits, of the author of the Cloud, of Lady Julian, of Chaucer's people, of Ailred of Rievalux or the monk hermits and recluses who lived in the shadow of St. Albans Abbey . . . One can say that T. S. Eliot's Little Gidding, or the Christmas Sermon of his Becket reflect the spirit of Anglicanism in its solitude and self-questioning. This is an austerity and beauty which Anglicanism cannot relinquish — is it essentially "un-catholic"? I think not.)

So, then, in closing this parenthesis: let us reflect that the first of the poorer means to unity is silence. While there must be talk, and dialogue, there must also be the silence of those who cannot, or do not, participate in any discussions. This silence is a necessary counterpart of the dialogue, and it must be realized for what it is: an implicit admission that all cannot be said, and that agreements are not perfectly possible, and that all the answers are not within our grasp. Discussion that does not arise out of this silence and depend on it for strength, will be illusory.

The silence, even of those who are uneasy, or who do not under-

stand, is therefore a guarantee of wholeness and honesty in our ecumenism. And it bears witness to the helplessness of man, and to our need for God. It reminds us of our total dependence on him for any result that is to have genuine value.

Let us therefore not imagine that we must all have something new and important to say, as if we knew the answers, whether pessimistic or hopeful! We must remember that this is God's work more than it is ours, and that it must proceed according to a hidden plan that will not be revealed to us all at once, but only in the measure that our silent expectation merits the "word" that will tell us what step to take next.

This silence must not however be the mere dumbness of the disconcerted. It must be turned to God in wakeful hope. It must be a religious silence of listening and of beseeching, in which the simplicity of the poorest and most humble prayer reaches out to him, not presenting him with projects he must fulfil, but waiting on his time and his initiative.

Another of the poor and universal means is prayer: not only the official and public prayer of Churches and congregations, but the earnest prayer of the faithful in their own hearts. Here one might mention especially the Psalms, as a prayer of anguish and sorrow, of repentance and longing for unity:

He took them from darkness and from gloom,
he snapped their chains.
Let them thank the Eternal for his kindness
And for the wonders that he does for men;
He breaks the gates of bronze and shatters iron bars.

Psalm 107:14-16.

O, then Eternal, our God, save us Gather us out of the nations That we may give thanks to the sacred name And triump in thy deeds of praise.

Psalm 106:47.

O thou, who hearest prayer, All men shall come to thee. Though our sins be too much for us 'tis thine to cancel our transgressions.

Psalm 65:2-3.

In a very special way, meditation and contemplation are fruitful for unity, since in them the Christian leaves the dispersion and distraction of everyday life and sinks down to deeper unity within himself, by the quieting of passion and fantasy, the putting off of self, and the complete willingness to obey God without reservation. In meditation, in contemplation above all, man is poor. (Those who think that meditation and contemplation are grand and special, have perhaps not meditated much themselves.) In meditation man is reduced to nothing before God. He puts away all his projects and fancies, his self-ideal, his silly complacencies, his imaginings about achievement in the world, in order to become completely what he is: a thing of God, a property of God.

To silence, prayer, meditation and contemplation as "poor means" we can also add that other characteristic form of religious poverty which is fasting. But with fast also goes almsgiving, and here come out again into the open f where action can be possible visible: in our alms, whether s itual or corporeal, let us think of those who belong to of Churches or to no Church those whom we would perh not normally think of helping. here of course it can no longer a mere matter of a sixpence in blindman's cup, or a guinea to hospital fund. There are will races asking to be fed, to be tau and to be lifted up.

There is a certain aspect, poverty in those works in wh members of different Churches operate together, renouncing special glory or prestige for town institution.

And there are also all the poworks, in which men demonst together for the cause of peace

Th expression "poorer means inspired by "les moyens pauv

of Louis Massignon, the Islamic scholar whom Charles de Foucauld brought back to the faith and who was such a devoted apostle of fraternal unity between Christians and Moslems. For him, the "poorer means" were centainly not restricted to a purely hidden and personal use. He conceived them in a context of conscious ecumenical unity. His followers, Christian and Moslem, throughout the world join in days of prayer and fasting (usually the first Friday of the month) and sometimes go on pilgrimages together — Massignon had a special appreciation for the reverent practice of visiting the tombs of Moslems and praying for their dead, particularly for Algerians slain in the riots and violence of the 'fifties in France.

III.

We have seen one main reason why the poorer means are most important and most powerful: they imply a more complete surrender to God, a greater delicacy of faith, a deeper appreciation of honest differences, a renunciation of concern with results, a more profound humility and purity of heart. They look more to God than to man's ingenuity and effort. They rely more on his mercy than on our own generosity, and yet they are in their own way most generous.

There is another reason which is istorical.

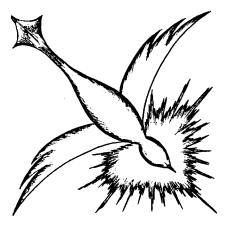
It can be said that ecumenism its deepest and most living form

was born in the trenches and barracks of wars and concentration camps. Certainly the rich flowering of ecumenism in Germany was due in large part to the fact that pastors and priests were thrown together in the destitution of the camps, worked and suffered together in the greatest deprivation, without any chance, humanly speaking, to accomplish anything. Yet it was here, by God's grace, that wonderful things were indeed accomplished and a new understanding, blessed by a new charity and a new humility, came to light.

The brotherhood and understanding which have brought to life such miraculous new hopes and fruitful efforts toward unity, were certainly born of poverty, suffering, humiliation, degradation. Let us never forget that the ecumenical movement in its very origins is sealed with the sign of poverty.

ΤV

Merciful Lord, who prayed that we might be one, who died that we might be one, show us the true path to unity. Bless, we beseech you, the sincere, devoted efforts of the Churches and their Shepherds. to come together in one. Bless above all and enlighten our own hearts to know and understand the power of silence, prayer and fasting, so that we may more perfectly obey your hidden and mysterious will by which alone we can become truly one. For the glory of the Father, in the Word, through the Holy Spirit. Amen.



Monthly Conference

Jerome A. Kelly, O.F.M.

FORTITUDE

Nobody admires a coward. Every human being, no matter what his age, his nationality, his station, when picturing the ideal man, is sure to endow him with bravery, courage, fortitude — all of which are names for the same thing: that quality of soul which makes a man firm in doing right when to do right is difficult, and makes him strong in resisting wrong when to resist is difficult.

The Virtue of Fortitude

That is really as good a definition of fortitude as we need, and it is about fortitude that I wish to speak to you in this conference. We can notice that there is a fortitude or a courage in acting; in this case a man feels strong and brave enough to sally forth and to attack evils, to pursue good ends with great energy and generous expediture of it. There is likewise a fortitude of suffering — and this is what is usually meant when the word is used — which enables a man to put up patiently

and without complaint with who battalions of evils and dangers at

Anticipating for the moment t supernatural order, with which shall be concerned later on this conference, we can find amples of both types of fortitude in the life of our Lord: in actions as well as in his sufferin When he instituted the Holy Eud arist, he proclaimed the myste boldly and resolutely even thou that course of action was to co him a sizable multitude of his f lowers. On the other hand, we the second type of fortitude in patient endurance of the insu and torture which comprised Passion.

Both these types of fortitude offense in the cause of good a defense against the powers of that lay siege to us — required energy of the will, restraic control. That is why we say the moral virtue of fortitu which the ideal man must he together with the other nature.

moral virtues of justice, temperance, and prudence, is a virtue perfecting the will.

We might also remind ourselves right here that of these two exercises of the virtue of fortitude. it is usually more difficult to bear evils bravely than it is to undertake good enterprises and to carry them out courageously. When we are on the offensive in doing good, we have a sense of advantage, a sense of superiority over foes; whereas when we are on the defensive we tend to feel that we are weak, we are not well armed, we are not so competent as our adversary. Moreover when we go charging out to do a great deed, we are so frequently called upon for only one supreme effort to realize victory; whereas to hold out under trial means unflinching perserverance for long, painful days, under, perhaps, increasingly violent assaults.

Finally, when we are carried forward on a wave of bravery to carry the combat into the territory of the enemy, we tend to lose sight of the fact that oppresses even the bravest defender of the besieged fort: that there lurks always in the background the spectre of defeat and of death. Actually, it is the real and ultimate effort of fortitude or bravery to face without flinching that danger of death in the fight against evil.

Even so far as we have come in our analysis of fortitude in the natural order, we can see that it is no light virtue. It is not the achievement of an hour or a day; it cannot come into being sudden-

ly; and it cannot long endure without the assistance of other virtues. Because these companions of fortitude will have a bearing on our consideration of the Gift of Fortitude, I want to say a word about them now.

Companion Virtues of Fortitude

The first of them goes by the high-sounding name of Magnanimity, which we could call in more English terms, Greatheartedness: the will and disposition to do great things. It is opposed to cheapness, meanness, shabbiness, and selfishness. It strives to dedicate itself to noble and mighty ends.

The second of these companion virtues is likewise dignified by a high-sounding name: it is the virtue of Magnificence. Possibly we might get away with calling it Generosity, because it is the inclination to do the very best that we can, dedicate ourselves to the very greatest ideals without counting the cost in time, or labor, or money, or life. It is not extravagant or wasteful; it is not miserly. It recognizes that there are things in life worth all that a man can do and all that a man has- and it is ready to expend itself in attaining these things, or even in working that others may attain them.

The third is more familiar to us and is called Patience. That is a Christian virtue which inclines us to accept evils and to put up with trials and sufferings without complaint and without bitterness, but in a spirit of equanimity for the

love of God and in union with Christ.

Finally, there is Perseverance or Constancy, whereby we struggle or suffer on to the end, without yielding to weariness, discouragement, or laziness. This completes the cluster of virtues which makes for the high heroism that always wins the admiration of good men and women. The man who is magnanimous in his courage, magnificent in his courage, patient in his courage, constant in his courage, is the man for whom the world reserves the title of Hero. He is, too, we may as well admit, the rare man, the unusual man, the one man in tens of thousands — that is in the natural order.

Supernatural Fortitude

But in the supernatural order. every man and every woman has a chance to be — and the duty to be - a hero or a heroine. The meaning of being a Christian is that we are reborn into the family of God and are endowed with sanctifying grace, the theological virtues, the supernatural moral virtues, and the Gifts of the Holy Spirit. And all this to the end that we may live Christ-like lives; that we may say with Saint Paul: "It is now no longer I that live, but Christ lives in me. And the life that I now live in the flesh, I live in the faith of the Son of God, who loved me and gave himself up for me" (Gal. 2:20).

In the light of that statement we can see the necessity and the usefulness of the supernatural virtue of Fortitude which is given a us at our rebirth in Baptism. virtue is intended to strengthen in a supernatural way to str forward courageously toward Good that is God. Thus it im us to make the love of the Sor God mutual. At the same t Fortitude is given us to help us a supernatural way to suffer and all evil rather than to turned from God our Supri Good. Thus it impels us to imi the Son of God who gave him for us, by giving ourselves for and for his.

The Gift of Fortitude

It is at this point that we c to realize the need of the Gif Fortitude. The virtue does, as S Thomas points out, give us cour and strength to endure all k of danger and difficulty. But Gift goes much farther. It us confidence that the dangers difficulties besetting us will overcome. There is no ques that this sort of confidence ceeds the power of human na to muster. How many of enterprises, to give but one ample, are interrupted before the completion by death's inexor hand! But this confidence is beyond the power of the Spirit, who brings us to everlas life — the fulfillment of all and the final haven from dangers.

As the martyrs were confithat no torture could make t falter, so in the case of any of God, the Spirit builds an shakeable confidence in the divine power to bring to completion what has been begun in us by that same spirit.

Hence it is that, in the light of this understanding of Fortitude, we can say that this Gift is one which perfects the virtue of Fortitude by imparting to our will an impulse and an energy enabling it to do great things joyfully and fearlessly despite all obstacles, all evils, all dangers, even including the last and final danger, bodily death.

This is a good point at which to remind ourselves that Fortitude shares with the other Gifts the feature of being an action of God upon our souls that enables them to act in a way quite beyond their capacities and different from any of their natural activities. By means of the Gifts, God himself takes the initiative, and our own activity consists mainly in that free consent which enables the Spirit to lead us where he will —

in a prompt and generous obedience to his inspirations.

Lest we get the idea, from this piecemeal consideration of the Gifts, that they are not interrelated, it will be good to notice the connection between the virtues and this particular Gift which resembles the interrelation existing among all of them.

The Gift of Fortitude and the Virtues

The Gift of Fortitude perfects and strengthens our Hope because, as Saint Bonaventure tells us, it renders us secure, powerful, confident. At the same time it widens the exercise of our Faith because it gives us a very real proof of God's fatherliness and providence. He who is the End enables us through Fortitude to attain himself. This Gift is, moreover, colored by our love, since it is the Gift of the Spirit of Love who dwells within us, and since it is love that urges us on in our bravery. That

DID YOU HAPPEN TO SEE

the Summer, 1965, issue of Priestly Studies?

This excellent review, published by the friars of Old Mission Theological Seminary, Santa Barbara, California, is subtitled "A Search for Theological Relevance." In the current issue, there is a plethora of highly relevant material on Religious Sisters. The editors hope that "this issue of **Priestly Studies** on the theme of 'sister renewal' will help to define more precisely this Christian vocation" (p. 1). It does; and we earnestly hope that there are copies to spare. It would be well worth the effort and nominal expense to order a copy for your community from Fr. Mark Day, O.F.M., Old Mission, Santa Barbara, Calif. 93105.

is why Saint Augustine can say that Fortitude is the love that fears no hardship, not even death.

This Gift also cooperates, in a sense, with the Gift of Fear: It keeps our fear of God and his justice from degenerating into mere timidity or cowardice. It cooperates with the Gift of Piety because its austerity keeps us from growing sentimental and emotional. Fortitude cannot coexist with softness. And it cooperates, finally, with the Gift of Knowledge by strengthening us to live up to the doctrines of our Faith and the exactions of God's law in all we do or suffer.

It is good, and important, to see that these virtues and Gifts are not isolated and expendable parts of a machine; that they are virtues, qualities, operations of a living being, of a child of God whose pursuit of holiness and happiness is a vital thing, a live operation. We must grasp this fact or run the risk of supposing that saving our souls is comparable to saving stamps: that we get little slips of goodness and paste them into neatly adjoining places.

When Christ spoke of the Christian maturing process he used the figure of eating and drinking to indicate how constant, deep, and vital is the search for holiness: "Blessed are they who hunger and thirst for justice, for they shall be satisfied" (Mt. 3:6). This Beatitude describes the pursuit of holiness in just the terms that will indicate how necessary to that pursuit is Fortitude and courage in the face of all toil and difficulty.

The Gratuity of the Gift of Fortitude

It remains to be said that Fort tude, like all the other Gifts of the Holy Spirit, can be attained on from him. We must want it, would not ask for it, and we must a in such a way as to dispose ou selves for it. But it can come on as his free gift. How, then, are would dispose ourselves? Let us reconstant was said about the compant on virtues of Fortitude on the tude of tude of the tude of tude

I have no desire, here, to mining ize the importance of the last two companion virtues; I discuss the others now only so as to close the conference with the recommendation that you examine your ow conscience relative to them in particular.

Look first at Magnanimity Great-heartedness, the wish an will to do great things. This is no mere ambition, particularly sind the practice of Magnanimity leave it up to God to specify just wha "great things" are to be sought Mother Cabrini wanted to do greathings, and she did them by be coming a great foundress, a great social force, a great inspiration Saint Thérèse, the Little Flower wanted to do great things... an she did so by becoming a great sacristan!

Magnanimity is not pride, either it entails a humble recognition o our own weakness together with the sincere desire to become on of the weak things whereby God confounds the strong. Saint Francis is an excellent example; he sought only to be a humble little preacher, and to retire to solitude and pray.

Nor is Magnanimity a mere ineffectual wish. There is so much softness today: People are satisfied with saying their Rosary and stations, with getting up in the morning, nor getting angry, giving up desserts. To concentrate on these actions as exterior activities is to miss the whole point and to strip them of all their value. Yet they can be redeemed; they can be endowed with great value if only they are informed by a spirit of love which stops at them only for lack of opportunity to do greater things, and not because it is content with them and too feeble to strive higher.

The redemption of these activities, then, comes from the second of the two virtues we are considering: Magnificence. There is a magnificent way of handing a person a cup of cold water — so magnificent can this act become that it sends a tremor of conquest through the Kingdom of Heaven. That is what Christ said about it. There is a way of visiting the sick, instructing the ignorant; of consoling the depressed, that wins the eternal admiration of the Son of God.

We lose opportunities, though. We talk about our petty sacrifices as if they were something. What did we give up in comparison with

the place and position of Saint Clare? What are we doing in the way of penance and mortification that will begin to match the awesome works of Saint Hyacintha? When it comes to prayers and devotions, what can we offer in comparison to the love of Saint Agnes of Assisi and Saint Angela of Foligno?

We rob so many of our actions of the magnificence they could have by complaining about the petty annoyances under which we had to labor at them, or about the failure of others to recognize their worth, or about the neglect of what we have done, the slights to what we are doing, or the complete indifference to what we think our talents can do in the future.

Conclusion

Let us resolve to be magnanimous - great-hearted - and magnificent — generous — and thus dispose ourselves for the operation of the Gift of Fortitude. Can we be sure of this? For our answer to this question, we need only turn to the woman who was perfectly magnanimous, perfectly magnificent when she uttered the words: "Behold the handmaid of the Lord; be it done to me according to thy word" (Lk. 1:38) - words which express a Fortitude of such boundless measure as to make her the Queen of Martyrs.

"His Are The Times And The Ages"

Nicholas Lohkamp, O. F. M.

The ember days are among the most ancient of Christian observances. The term "ember days" comes from the latin "quattuor temporum — four times, or four seasons." There are many theories concerning the origin of the four ember weeks, but it seems that, at least originally, they were all related to the harvest. Today, the ember days of Lent, Pentecost, and Advent take on the predominant spirit of the current liturgical season, but the September ember days have retained much of their original "ember" spirit, as a time of thanksgiving and spiritual renewal.

There is little doubt that the fall ember days are days of special thanksgiving to God for the fruits of the harvest. Nor is there any doubt of the relation of our September ember days to the Jewish festivities during the seventh month (civil new year; day of expiation; feast of Tabernacles-harvest festival). But, if the importance and significance of our observance of the fall ember days is to be fully realized, we must understand the full meaning of "The Church's Harvest Time". In the words of Fr. Parsch (Year of Grace, V, 63) the Church's had time

...is the last phase in the ec astical year with a very de and clearly marked spirit and pose. It is a season that si prepare us for the end ... Christ's Second Advent ... the theological virtue of hope the liturgy is striving to ma practice and cherish during autumn weeks. To Christia an earlier era hope meant a ing the Second Advent of (parousia), it was an incent holiness, to martyrdom, to tempt for the world.

All this is strikingly summe by St. Paul in the lesson for eighteenth Sunday after Pent (In the earlier Mass books, September ember days were ways so arranged that they with this Sunday.) "I give the to my God ... for the grad God that was given you in Christ...; even as the testi of Christ was so well estab in you that you are not ! in any grace while you awa pectantly for our Lord Christ to reappear. He will keep you firm to the end w blemish on the day of the ing of our Lord Jesus C (I Cor. 1)

We see, then, that the September ember days embody the spirit of this last phase of the ecclesiastical year, the Church's harvest time. We are indeed grateful to God for the fruits of the material harvest. but this impels us to even greater thankfulness for the fruits of the spiritual harvest— "for the grace of God that was given to us in Christ Jesus." This generous bounty and loving goodness of God fills our hearts with hope in the "day of Christ," the final and complete harvest, and so we "await expectantly for our Lord Jesus Christ to reappear." But, the Day of Christ has not yet arrived; so we are impelled to deepen our conversion, our spirit of repentance. This endeavor itself springs from hope, for we are confident that "he will also keep us firm to the end without blemish on the day of the coming of our Lord Jesus Christ."

Briefly, then, the spirit with which we celebrate the September ember days is a spirit of gratitude, hope, and repentance.

First, the September ember days are days of thanksgiving. Thanksgiving for what? For the fruits of the material harvest of the current year, surely! But more, we are grateful to the good God for all the gifts of his bounty. We want always to be clearly aware of what Saint Francis expressed so emphatically, "We must ascribe all good to the Lord God, most high and supreme, and acknowledge that all good proceeds from him. Let us thank him, the Author of

all good things, for he is supreme and sublime, the only true God, who alone may receive and accept all honor and reverence, all praise and blessing, all thanks and all glory. He alone is good, and from him all good things do come." More specifically, we want gratefully to appreciate and joyously to praise God for his mighty deeds of saving love: Creation, Incarnation, Redemption, Sanctification, Parousia. Indeed, so awesome is this work of redeeming love which the Father accomplishes through his Son that it numbs our understanding; we are tongue-tied in our feeble attempt to express our thanks. So, with Francis, se say to the Father, "We humbly implore thee that thy beloved Son our Lord Jesus Christ in whom thou art well pleased, together with the Holy Paraclete, may offer thanks to thee for all things in accordance with thy and their good pleasure. For he is ever pleasing to thee in all things, and through Him Thou hast done marvelous things for us" (1 Rule 23).

In short, these ember days, this harvest season of the Church, strikes a full chord of overflowing gratitude and thankfulness in our hearts. Joyfully we yearn to heed— in the whole of our being and life — these stirring words of Francis: "Let us enshrine the most high, supreme, eternal God in our hearts; let us honor, adore, praise and bless, glorify and exalt, magnify and thank him who is Trinity in Unity, the Father, the Son, and the Holy Spirit, Creator of all things, and the Savior of all who

love, hope, and trust in him" (1 Rule 23).

Secondly, the September ember days are days of hope. The Father lovingly sent His Son. In the fulness of time Jesus emptied himself, taking the form of a slave, our fallen human nature. Jesus dwelt among us to show us the Father's love, to be our Way to the Father, to reveal to us the Truth, and to share with us his Life. Humbly, lovingly obedient to the Father even unto death, and exalted by the Father in the resur-



rection, he who died for our sing has risen for our justification. Become a life-giving spirit, and $a_{\boldsymbol{s}_{\boldsymbol{q}}}$ cending to sit at the right han of the Father, Jesus has sent h Spirit from the Father to dwe with us and be in us. Truly, "Go who is rich in mercy, by reaso of the very great love wherewit he has loved us even when were dead by reason of our sin brought us to life together wit Christ... raised us up togeth and seated us together in heav in Christ Jesus..." (Eph. 2:4-Truly, "in hope were we save (Rom. 8-24). Surely, God is faith ful. He who has begun this wor of redeeming love in us will brin it to fulfillment in the day Christ. "He who has not spar even his own Son but has d livered him for us all, how can fail to grant us also all thin with him?" (Rom. 8:32).

Our hope, then, is not an id dream or a wild fancy. It is rea it is solidly and firmly rooted Christ. "This hope we have, as sure and firm anchor of the sou reaching even behind the ve where our forerunner Jesus ha entered for us having become high priest forever..." (Heb. 6:19 20). What is more, our hope is confident hope. "And hope do not disappoint, because the love God is poured forth into o hearts by the Holy Spirit who h been given to us" (Rom. 5:5). N is our hope dead or listless; it active, dynamic, impelling us live now in joyous expectation the glorious coming of Jesus. It true that we are saved in hop

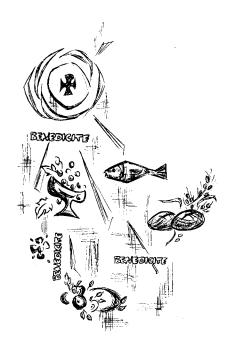
that we possess only the firstfruits and an earnest of the Spirit, but that Spirit has sealed us for the day of final redemption, when the Lord will appear and "refashion the body of our lowliness, conforming it to the body of his glory by exerting the power by which he is able also to subject all things to himself" (Phil. 3:21). We are aware that our salvation is progressively accomplished in stages: call to faith, progress in faith, life with Christ after death, resurrection, and glorification. But these are phases of a single reality, whereby in Christ we are introduced into the future world while remaining in the present world. Grace is the seed of glory. Even now we look forward to the glorious ending and indissoluble union with Jesus who is coming. The Church is our guide in this journey toward eternity. The Eucharist nourishes and strengthens our union with Christ and our brethren, and so ceaselessly prepares us to be always ready for his Coming.

We know that the Lord is coming, so we live in hope and await with eager longing his Day: the day when Jesus will be manifested in full glory as the mighty King and Savior of his Church. We know the Lord is coming, so we live as pilgrims and strangers in this world "so that we may know him and the power of his resurrection and the fellowship of his sufferings: become like him in death, in the hope that somehow we may attain to the resurrection from the dead" (Phil. 3:10-11). We know

the Lord is coming, that our citizenship is with the saints in heaven; so we endeavor to bear without surprise and with patience the inevitable trials and tribulations of this life. Indeed, we even yearn to "exult in tribulation, knowing that tribulation works out constancy, and constancy tried virtue, and tried virtue hope" (Rom. 5:3-4). We know that the Lord is coming; so our consuming desire now is to go to meet him, to live in hope, to live now in such wise that he and his Kingdom may come in us, in the Church, and in the whole world.

Thirdly, the September ember days are days of repentance. This aspect of the celebration of the fall ember days and the Church's Harvest Season should come as no surprise. Gospel penance, conversion, should be the inevitable consequence of our baptism, our gratitude, and our hope.

Baptism means repentance. Reborn by the goodness of God in water and the Spirit, we have been plunged into the death and resurrection of Christ, become his members. With all urgency there follows the necessity "to walk in a manner worthy of the calling with which we were called... to each one of us grace was given according to the measure of Christ's bestowal... (so we are) to practice the truth in love, and so grow up in all things in him who is the head, Christ" (Eph. 4:1,7,15). If we are risen with Christ, we must seek the things that are above. Baptism brings new life, God's



kind of life in Christ. Baptism brings freedom, freedom from death and sin. Baptism puts us under the law of Christ, the law of the Spirit, the law of love.

Henceforth we must no longer betray the law of Christ by living according to the flesh. We must mortify our members, for "they who belong to Christ have crucified their flesh with its passions and desires. If we live by the spirit, by the Spirit let us also walk" (Gal. 5:24-25). We must, then, "strip off the old man with his deeds and put on the new, one that is being renewed unto perfect knowledge according to the image of his Creator" (Col. 3:10). We have been called to liberty, but we must not use liberty as an occasion for sensuality, but by charity serve others (Gal. 5:13). This loving, generous service of others is impossible without self-denial, mortification, a continual "NO" to self. Yet, this is the only way of achieving the full effect of bap, tism, the only way of growing up in Christ. "If anyone wishes to come after me, let him deny him self, take up his cross daily, and follow me" (Lk. 9:23).

Gratitude means repentence. Th moment we begin to understan ever so vaguely the mighty deed of God; the moment we begin to realize that "there is question nd of him who wills nor of him wh runs, but of God showing mercy (Rom. 9:16), then we will b moved to utter grateful words a thanksgiving. What is more, as ou gratitude grows in understanding and sincerity, we will not be satisf fied with words. We will need t show and express our thanks t the good and merciful God by our lives, in deed. We will thus com more and more to see what S Paul meant: "Whatever you do it word or work, do all in the name of our Lord Jesus Christ, giving thanks to God the Father through him" (Col. 3:17). We will come to see with Saint Francis that the gospel life is a life of penance repentance, the grateful respons of man to the call of grace. H puts it thus: "We., humbly ad dress and appeal to all of you pray for grace, that we may a persevere in the true faith and i repentance, for without this non can be saved. Let us all love the Lord God with all our heart, with

all our soul, with all our mind, and with all our strength; with all our understanding and all our powers, with all our effort, with all our feelings and affections, with all our desire and will. For it is he who gives us our soul, our life, and all things; who has created and redeemed us, and has saved us solely through his mercy..." (1 Rule 23).

Finally, hope means repentance, a life of penance, a life of openness to God. We know that God is faithful. We know also that we are not. Our infidelity is able to prevent the realization of our hope. For this reason Paul will refer to the hope of reward and the fear of damnation to exhort and sustain the faithful (cf. 2 Thess. 1:5-10). But, his basic thought is on a different level. He reminds us that "the grace of God our Savior has appeared to all men, instructing us, in order that, rejecting ungodliness and worldly lusts (say NO to self!), we may live temperately and justly and piously in this world (say YES to God!); looking for the blessed hope and glorious coming of our Lord Jesus Christ who gave himself for us that he might redeem us from all iniquity and cleanse for himself an acceptable people, pursuing good works" (Tit. 2:11-14).

The implication is therefore obvious: "Have this mind in you which was also in Christ Jesus, who... emptied himself, taking

the nature of a slave... humbled himself, becoming obedient to death, even to death on a cross. Therefore God also has exalted him... (Phil. 2:5-9). "Christ also has suffered for you, leaving you an example that you may follow in his footsteps" (I Pt. 2:21). The very hope that is awakened in our hearts by the loving and life-giving mercy of God impels us to a wholehearted response. To make such a response to the Father, we must live in Christ and follow in his footsteps, deny self, take up our cross daily and follow him. This means a life of penance, continual conversion. This means an ever more complete sharing in the dying and rising of Jesus, the progressive fulfillment of our hope. As Francis put it, "Withhold no part of yourselves from him, so that He who has given Himself so completely to you may Himself take full possession of you." (Letter to a General Chapter). A life of penance leads to the fulfillment of our hope. So, "Let us hold fast the confession of our hope without wavering, for he who has given the promise is faithful. And let us consider how to arouse one another to charity and good works; not forsaking our assembly as is the custom of some, but exhorting one another, and this all the more as you see the Day drawing near" (Heb. 10:23-25). In this manner, and in this spirit, let us celebrate the September ember days.

Diary of a Country Nun

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

VI. SINGING MY WAY THROUGH SUMMER SCHOOL

"Practice makes perfect" is a false adage as far as I am concerned. My first appearance in any but a strictly subordinate capacity in our chapel took place when I sang a high Mass. The Fathers had little opportunity to satisfy requests for such high Masses, so the first year the Assistant Director of the Missionary Apostolate asked me once a week to sing recto-tono. My only recommendation, it must be admitted, was that I sang softly. Father never listened, I'm sure, but concentrated on his own function. Hence there grew up the rilmor that you could have a high Mass at the convent; since the Fathers insisted on donating the usual dollar fee paid to organists, our budget grew in proportion to my pride! The offerings I hoarded in an envelope partly, I suspect, hecause it seemed like money obtained under false pretenses and nartly, too, because it gave me a great feeling of security to see so many dollar bills when money otherwise just seemed to melt away.

The young priests came on Wednesdays, usually a different one each week, and they simply waved aside my protestation, "Father, I can't sing, but I'll be glad to try,"

as nun-like humility. Were the ever amazed when it turned ou to be the absolute truth!. The Chapel was a small room, so small that the priest in vesting at th altar might have poked me in th eye had I not taken the necessar precaution to remain seated. Man a one was so surprised by the wa from right behind him, that he gd confused at the prayers at the fod of the altar. Some simply walked out without leaving the offering still, I suppose, in some kind shock or firmly convinced that i justice no offering could be mad for so poor a performance.

Late in April one of the priest finished a special course in Liturg cal Music at a Benedictine Abbet and he came out to the Missionar Apostolate to finish his year. I at sure the poor man was all for a injunction against high Masse being sung without an organ, after Father sent him to our upper fla "prayer room" for a high Mass. was my usual flat self - perhai a bit flatter since I recognize Father as new. I would have be speechless had I known then the he was the one from the Benedi tine Abbey. He paused a few time sighed at the end, and left wi great dispatch — without any remuneration. Needless to say he never came back.

The administrator of Blessed Sacrament parish that year happened to be a talented musician who, thanks be to God, said all his Masses at the church. One afternoon he stopped in to arrange some catechetical details, and while he was there Monsignor called to say he would be down for high Mass the next morning. Father heard me agree to sing a high Mass, and being a member of Choirmasters' Guild, he asked me what Mass I sang. He seemed dumbfounded when I honestly told him that I tried to stay on whatever note I was able to start on, right through to Deo Gratias.

Nothing like first aid for the musically stricken! Father offered to give me the music for Mass XII and instruct me in singing it. The poor man was horrified to hear me say, "No, thank you, Father. You see I don't use a hymnal. I just use my missal. Music would only make me worse. I can't read it, either." Need I add Father's one and only appearance at 45 Mill Street was for a low Mass, and to add insult to injury he brought an altar boy. I may be the world's worst in singing, but I can serve Mass.

Every morning that the Director of the Missionary Apostolate was home we had a high Mass, so it was a foregone conclusion that if Father were coming I would light six candles and read over the Latin of the Proper by way of preparation. This was a woeful waste of

time, however, because the shock of hearing my own voice usually made me mangle the Latin too.

One blustery March day I woke up on my parlor-sofa-bed feeling miserable but since morning prayers require little voice I really wasn't aware of my developing laryngitis until the Gloria; it just sounded as bad as usual until then. From the Gloria to the Postcommunion it got increasingly worse. Father turned to me after Mass and said, "Sister, why didn't you tell me you were losing your voice? After all, we don't ask for heroism." My simple answer was, "Father, I didn't know it when I started because I usually start off that way."

Our original arrangement for Mass provided for the young priests going back home after saying Mass to make their thanksgiving in church. After all we owned only two kneelers. Sometimes a more zealous one would remain, kneeling right at the curtain, praying his thanksgiving as we said the Acts of Adoration. If he was still there when we finished, we meditated for a little while since it was rather disconcerting to crawl over him. One such young priest remained at my invitation: he was both newly ordained and from my home parish. In a rush of hospitality, I went out with him and asked him to stay for breakfast. That's the day I felt like Mother Hubbard! Our sole supply of food, it turned out, was one-quarter of a grapefruit, four prunes, four not so fresh slices of bread, and the

merest bit of instant coffee. We Usually all went well in the sense tried garnishing this with plenty of sprightly conversation. We had been packing up to leave for Allegany, it is true, but when I offered that explanation it sounded like a very wordy excuse for so slight a breakfast. The still hungry priest no doubt went home and ate a hearty breakfast, and I'm sure his gift of two dollars was intended to help us to a decent meal.

Friends had a tendency to poohpooh my laments about the difficulties of singing high Masses, thinking I made much ado about nothing. The sure cure, I found, was to invite them to stay overnight in the fond hope that Father would call to ask for a high Mass. high Masses."

that I sang as I usually did. I would be at breakfast that the horrified guest would confess. "It' really true, Edwardine. You sound like a banshee. I don see how you have the courage wail like that in front of all the priests!" My only defense is the mine were always command per formances. And when the tin came for Summer School and Re erend Mother expressed dou about my paying for board a tuition, it was with the profession pride of a Stevens or a Meningh ni-Callas that I announced, "Y Mother, we can, with the ninet six dollars we earned by singi

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A CONTINUING DIALOGUE

Monastery of Saint Clare 720 Henry Clay Avenue New Orleans, La. 70118

Dear editor:

In the editorial of the November-December issue of THE CORD you encouraged a response from your readers concerning the type of articles published. Though ordinarily I might have passed by such an invitation, your first article was so outstanding that I feel I must comment. I am referring to "Re-evaluating Franciscan Religious Life in a Changing World," by Sister Lenora, O.S. I think that you have done no small service to American Franciscans by offering them this woman's honest evaluation of our vocation. I only regret that too many (far too many) books and articles, entitled "Franciscan" reflect nothing of the depth of theological and biblical insight that are so vital a part of contemporary thought within the Church.

This is most unfortunate. If there is anyone in the Church who ought to be fully aware of, and totally committed to the renewal inaugurated by Vatican II (and this includes the entire liturgical, biblical, and catechetical movements), it should be Franciscans. Franciscan spirituality is the gospel of our Lord Jesus Christ as it is given to us by the Church. And it is precisely here that THE CORD has the opportunity to play a role of enormous importance. Please give us articles that are the fruit of deep study and honest, courageous thought on our Franciscan vocation in the Church today— not the Church of the 13th or 19th century, but the Church of today. If the Church herself feels that she must entirely rethink her entire structure so that she may become more fully aware of herself, as her Lord would have her, how can we Franciscans feel that everything is quite all right with us and we need only hold onto the status quo? As Sister Lenora has well said: Perhaps we call some things Franciscan only because Franciscans have done them.

Before concluding we wish to congratulate Father Meilach on THE PRIMACY OF CHRIST. It is an excellent book and we pope to see a great deal more of this kind of writing from Franciscans. I have also been very grateful for the editorials in THE CORD.

In Christ Jesus.

Sister Mary Catherine, O.S.C.



This September issue reaches many of you as you are preparing to return to the normal, busy schedule of the school year. Graciously acceding to our request, Father Daniel has written this timely explanation of solitude and the need for it in our lives as religious. — Ed.

SOLITUDE in an Age of Change

Daniel Higgins, T.O.R.

He was a short, rotund man, at first sight appearing very ordinary. Yet when one observed his jolly smile and fatherly manner, this ordinariness vanished. True character always has a way of asserting itself. It was the same way with most things he did. While earnestly desirous of following in the footsteps of his predecessors, he was nevertheless a revolutionist, in the good sense of the term. Within a short time he became very popular and dear to people throughout the entire world because he, Pope John XXIII, was indeed a father.

Angelo Giuseppe Roncalli not only spirited the flock given to him as the head of the Catholic Church but also animated all mankind with the desire for truth and brotherly love. He was not so much insistent on change as he was interested in fuller understanding. He looked not for upheaval but rather for possible and correct adaptation. A deeper insight into things was foremost in the mind of Pope John. This certainly demanded evaluations and a closer examination of things from within and without. A truly ecumenical spirit and mind prompted him to sum up his life

in these words, written in 1959 when he was Pope: "Since the Lord chose me, unworthy as I am, for this great service, I feel I have no longer any special ties in this life. ... The whole world is my family. This sense of belonging to everyone must give character and vigour to my mind, my heart and my actions."

Pope John's personal diaries reflect his true Christ-like spirituality and his simplicity in adhering to the traditional notions concerning the soul's journey to God.2 In his Journal of a Soul we are allowed entrance into the flowering solitude of his intimate relationship with his Creator.3 His apostolic work was an outgrowth of deep spiritual resources. Reading through his diaries one quickly discovers that throughout his entire life, time was frequently set aside for retreats and other periods of spiritual rejuvenation.

> To understand St. John the Baptist, the forerunner of Christ, we must understand the solitude in which he grew to ma-

1. Pope John XXIII, Journal Of A Soul (trans. Dorothy White; New York: McGraw-Hill, 1965), p. 298.

2. Notes, resolutions and meditations written on the occasion of various retreats and spiritual exercises (from 1895, when Pope John was about fourteen, until 1962, a few months before his death at the age of eighty-one).

3. Bevilacqua, Cong. Orat., "Meditation," found in the introduction to Journal Of A Soul. p. xxv.

turity and of which he became the loud authentic voice; so, if we are to understand the bold direction given to the Church by Pope John, we must enter into his interior solitude: it was this daily examination of his spiritual life which turned him into the man of mission, the Good Samaritan of our time, the man who makes straight the highways 'to make ready a perfect people for the Lord.'4

The maxim "Know thyself" sufficed for the spiritual serenity of Pope John (cf. Journal of a Soul, p. 299). Knowledge of oneself, which naturally spurs one on to a sincere appreciation of one's fellow human beings, is considered extremely important in the Judeo-Christian tradition. This advice of "self-knowledge" was also given by the most renowned philosophers of ancient times and echoed by "wise men" down the ages. Concomitant with this counsel usually came the recommendations of the circumstances necessary for attaining knowledge of self.

Thomas Merton, in an article which appears in the May, 1965 issue of Holiday magazine, writes: "It is in the desert of loneliness and emptiness that the fear of death and the need for self-affirmation are seen to be illusory. When this is faced, anguish is not necessarily overcome, but it can be accepted and understood. Thus in the heart of anguish are found the gifts of peace and understanding: not simply in personal illumination and liberation, but by commitment and empathy, for the

^{4.} Ibid.

contemplative must assume the universal anguish and the inescapable condition of mortal man. The solitary, far from enclosing himself in himself, becomes every man, and dwells in the solitude, the poverty, the indigence of every man."5

As a contemporary writer, Merton reiterates the idea that solitude is invaluable to the individual and to society. In an age of "aggiornamento" where emphasis is placed on activity and participation, we still must believe in the necessity of solitude. It should be clearly realized as a positive aid to the modern-day Christian in the direction and nourishment of his life and works. The solitude found in the life of a Christian should bring him closer to God; it must not be used as an escape from reality.

Our divine Savior sought this "positive solitude" during his life on earth. "But so much the more the tidings spread concerning him. and great crowds gathered together to hear him and to be cured of their sicknesses. But he himself was in retirement in the desert, and in prayer" (Lk. 5:15-15). "And when he had dismissed the crowd, he went up the mountain by himself to pray. And when it was late, he was there alone..." (Mt. 14:23). There are various other passages found in the Gospels telling of Our Lord's fondness of solitude. This particular aspect of his life — his love and practice of solitude — was imitated by Christians from the very beginning of Christianity.

Exterior or actual solitude is a

means to an end. Therefore the motives a person has for seeking solitude are very important; everyone, in order to enjoy a well-balanced existence, needs a certain amount of the "state of being alone." Interior solitude (in Christian spirituality called recollection and peace of soul) implies a certain predilection for actual solitude. Consistently recognized as a very important principle of the spiritual life is the practice of the presence of God, another meaning of interior solitude.

Solitude, both exterior and in terior, has a place of pre-eminence in the Franciscan tradition. In the life of our holy Father St. Frank cis, prayer was the driving force behind all his activities. It was the solid rock upon which he built his new order. Francis certainly em phasized the works of the aposto late, but he definitely made clear that the spirit of prayer is to be its driving force. He enjoyed true prayer, true devotion, for his de votion entered into every phase of his life, every action of his day Francis saw God in all things and all things in God. This continua communion with God made was for a longing in the heart of our Seraphic Father in regard to solitary places. Wherever he set foot there sprang up caves and grot toes to which he was accustomed to withdraw. Carceri, Fonte Colom. bo, Monte Casale, Celle and Pog gio are but a few of these places.

The very essence of the Franciscan way of life is made up of an harmonious blend of both thactive and the contemplative life. Francis would often go out into the Umbrian countryside in order to preach; but this preaching was invariably followed by period.

of withdrawal to solitary hermitages. Francis solidly established the Franciscan ideal. There was to be a rational balance between external apostolic works and the life of prayer.

In Franciscan history one comes across many illustrious religious who, equipped with the necessary Christian courage found in recollection and solitude, brought the message of Christ to the world around them by work, word and example. St. Theophilus of Corte and St. Leonard of Port-Maurice spread the gospel among the faithful of Europe. To the people of the New World came Venerable Antonio Margil de Jesus and Frav Francisco Garces with the good news of salvation. These are but a few who, while manifesting in their lives a love for solitude, succeeded in doing much in the area of external activities.

Leonard of Port-Maurice (1676-1751) was interested in remedying the social evils of his day through preaching and other apostolic endeavors. His warrior-like disposition differed greatly from that of Francis, the troubadour and poet. Like Francis, however, he regarded the life of solitude and prayer as the basis and vivifying force of his missionary work. In a letter dated 1732 he wrote: "My vocation, in so far as one is competent to judge of such things, lies in mission work and solitude: mission work, that I may live for God; and solitude, that I may live in God. Everything else is vain..."6

Another strong personality in the annals of Franciscanism is that of St. Colette (A.D. 1380-1447). Despite her love of solitude, or rather because of it, she managed to accomplish a needed reform among the daughters of St. Clare. Her courage and strength of character were maintained by the peace she found in communing with God. Colette, the Reformer. nevertheless evinced a true womanly gentleness; this more feminine aspect of her personality came out in her love for the poor and suffering. Her love of God. considered in the seclusion and solitude she loved from her childhood, expanded, as it always does. into the sincere and generous love of her neighbor.

True interior solitude is a grace from God (which is not to say, however, that our cooperation is not necessary in attaining it). As we realize that it is the Holy Spirit who begins, strengthens and perfects our prayer, we believe also that it is he who, in the intimacy of our soul, unites us with God triune. In the fullness of our vocation to the mixed life of contemplation and external work, in our day by day living in a world made up mostly of hard work and suffering, we shall find the needed graces for perseverance and true happiness in the solitary moments spent each day, month and year talking and listening to our divine Master. It was he who said: "Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you, and learn from me for I am meek and humble of heart; and you will find rest for your souls. For my yoke is easy, and my burden light" (Mt. 11:28-30).

^{5.} T. Merton, "Rain and the Rhinoceros," Holiday (May, 1965), 8-16.

^{6.} Studies In Franciscan Idealism, compiled by the Franciscan Clerics of the Old Mission, San Luis Rey, California, Vol. 2, Ch. 19, p. 8.

SEEING MOTHER MARY IGNATIUS HAYES¹

through the

ANNALS OF OUR LADY OF THE ANGELS

Sister Mary Assumpta Ahles, O.S.F.

It is hardly probable that in early nineteenth-century England the birth of an Anglican clergyman's eighth child caused much stir. Nevertheless, that tiny spark of life, ushered into the world by Elizabeth Hayes' birth, was destined to become a veritable firebrand of zeal. It is not surprising, therefore, that in her search for God, Elizabeth was caught up by the religious ferment of the Oxford Movement which led her into the Church of Rome. Nor is it cause for wonderment that her ardent spirit was drawn, as a moth is to a flame, to that Seraph of Love, Francis of Assisi.

When, however, she eventually became a Religious of the Third Order of St. Francis, in Glasgow, Scotland, Sister Mary Ignatius (as she was henceforth known) had but begun her spiritual pilgrimage. Spurred on by the desire of sharing God's special treasures with those less fortunate than herself, she yearned to garner the fruits of the missionary vineyard; and though her body was frail, her spirit was daring, and unflinchingly she obeyed God's call: "Go teach ye all nations." In common with the experiences of most spiritual crusaders, her work, too bore the seal of God's test: that of repeated frustrations and failures in attempting "great things" for him.

After several abortive missionary endeavors—in Jamaica, France, and St. Thomas Island—Mother Mary Ignatius inaugurated her permanent "first," when in the fall of 1872, at the tiny Hamlet of Belle Prairie, she transformed a small one-room log cabin (graced with a loft) into the first Franciscan Convent in Minnesota.

Within a few months her indomitable energy had brought about tremendous results, evidenced in the mushrooming of the new convent and girls' boarding school; and on January 2, 1873, her nascent Institute began its active teaching apostolate.

By the following year (January, 1874) her burning zeal had spanned the two hemispheres through the medium of a new monthly, the Annals of Our Lady of the Angels—founded by her at Belle Prairie and currently published at Tenafly, New Jersey. Only a woman who had the daring of a spiritual adventuress would have had the courage to undertake a project that had so little promise of success. Yet launch the work, she did; and in doing so, she ventured what is believed to have been another first—the first Franciscan periodical published in the English language in the United States.

THE ANNALS: AN INDIRECT AUTOBIOGRAPHY

Though the casual or superficial reader may possibly have seen nothing more in those early issues of the Annals than just another "pious" undertaking to edity the faithful, yet a more careful study reveals a woman that was not only remarkably gifted, but also spiritually attuned to the noblest aspirations, and literally steeped in Franciscana.

The Annals—A Testimony to Her Versatility

Even a cursory examination of the early numbers impresses one with the extraordinary versatility of the editor, Mother Mary Ignatius. It hardly requires an unusual degree of perception to appreciate the demands this undertaking must have made on one whose health had never been robust and whose energies were already being taxed by the comparatively primi-

^{1.} Mother Mary Ignatius was the foundress of an Institute that has developed into three distinct Congregations: the Missionary Franciscan Sisters of the Immaculate Conception (General Motherhouse in Rome, Italy); the Franciscan Sisters of the Immaculate Conception (Motherhouse in Little Falls Minn.); the Franciscan Sisters of the Immaculate Conception (Rock Island Ill.).

At present, the initial step for the cause of her beatification is underway the Vice-Postulator being Father Benignus Millett, O.F.M., of the ancien Franciscan Monastery, Killiney, County Dublin, Ireland.

Copyright, Sister Mary Assumpta Ahles, O.S.F., 1965

^{2.} The Archives of the Franciscan Sisters (Little Falls, Minn.) and those of the Missionary Franciscan Sisters (Rome, Italy) have many of the early issues. Others have been located in various libraries and archival centers: New York, Philadelphia, Worcester, and Chicago.

tive conditions under which she was mothering her fledgling school and convent. To have been at once editor, publisher, circulation manager, corresponding and recording secretary, as well as treasurer— as she must have been, with only a single Religious companion during that first year or more of the magazine's incipiency—was a far greater challenge than a fleeting thought might suggest. Just the selection and editing of copy, plus the necessary correspondence with widely scattered contributors, was in itself a time-consuming avocation, without having to bother about all the other minutia.

That her contacts with the outside world were-if not all-embracing — at least far-reaching, is already obvious in the very first issue. Like a meeting ground, a rendezvous, for Franciscans from practically evrey corner of the earth, the Annals brought together the English, the Irish, the French, the Belgians, the Italians; those from the Holy Land; those exiled from Prussia; those secluded in monasteries; those braving the hardships of foreign missions— all bearing witness to the flame of love kindled by Francis, which the Annals sought to spread.

Moreover, within a very few years —in fact, just as soon as Mother Mary Ignatius had gathered even the barest nucleus of a religious community about her—she made her apostolate a still

more absorbing one by setting up her own printing establishment, thus assuming full responsibility for every phase of the publication. Until then, Mr. M. C. Russell, the editor and proprietor of the Brainerd (Minnesota) Tribune, had served as printer. It was he who—in the January 17, 1874 issue of his paper—paid high tribute to her literary venture, saying:

The February number will be a interesting one to Protestants a well as Catholics. The editor (lady of extraordinary attain ments and great piety), intend to add to and beautify her already highly creditable publication, as she goes on ... on ou part we are determined the bring it, typographically, up the standard of its merit and high tone otherwise, and alread we claim it to be a great credit in every respect to our youncity....

Nor was the Brainerd edite alone in his praise of the newl born Annals. The St. Paul, Min nesota, Northwestern Chronicle of August 1, 1874, speaking of the excellent workmanship of the mag azine, says:

We do not see how it could be done much better in the east This monthly is interesting, be sides its good reading, as tide mark of the advance Catholicity and Catholic literature in this country.

The Ave Maria of June 8, 18 in pointing up the "contents the present number" which it d

scribes as "well edited and neatly printed— being, by the way, exclusively the work of the Sisters themselves," adds:

Contrary to what its title would seem to indicate, **The Annals** is not an exclusively devotional or ascetic work; a great portion of its contents is made up of interesting stories and sketches which cannot fail to make the magazine attractive to the general reader, and thus in a measure to counteract the growing appetite for nonsensical trash.

When announcing the new monthly-to-be in his paper of December 27, 1878, Russell also called attention to the "original translations from the French, of highly instructing matters never before published in English." It is highly probable that many of these "original translations," always rendered in perfect English, were likewise the work of Mother Ignatius, who, though Englishborn-and-educated, was known for her command of French. That she in many instances was the translator seems indicated by the frequent references to, and citations from, such French periodicals as: Revue Franciscaine, Bulletin Religieux, L'univers, La Revue, Annales de la Sainteté au XIX Siècle.

However, the greatest tribute to her varied abilities undoubtedly is the fact that this seemingly insignificant magazine weathered the vicissitudes of time, the uncertainties of a new foundation, the hazards of finance, and the risks of a shifting "locus" of publication.

The **Annals**—An Odyssey of Her Spirit

Far more important, though, than the remarkable versatility of this energetic religious was the zeal that was the animus of her very being. In fact, the Annals read like an odyssey of her restless spirit journeying through too small a world where God's kingdom and honor were concerned. To her the surest means of getting human love to respond to the divine was through the Seraphic Order, born of a burst of love. That the Annals were to serve as a liaison between this human bond and the divine is suggested in the opening statement of the initial number: "In the humble hope of making more widely known, and therefore more truly loved, the devotion to our Seraphic Patriarch, we have ventured on the publication of these ANNALS." And the editorial ends with an exhortation from St. Francis himself: "Brethren, whilst we have time, let us do good."

This call to action was addressed repeatedly to the children of Francis. In the April issue of 1874 the Saint's followers were reminded

of the love truly Seraphic which filled his heart, and which he wishes to diffuse throughout the earth by his children. The Tertiaries of St. Francis ought then, above all, to love as Francis loved, and St. Francis strove to love as Jesus crucified has loved, the God of Angels, the God of Calvary, the God of the Tabernacle.

^{3.} The set-off phrase is very likely intended as an appositive of "t monthly."



Mother Mary Ignatius Hayes

Although in many instances (as in the above paragraph) the tertiaries were particularly singled out for attention, the Annals embraced the interests of the entire Franciscan Family, wherever found and however engaged in serving God. Primarily, of course, the Annals concerned themselves with contemporary affairs, though they also delved into the riches of the Franciscan heritage, as did the "Chronicle of the Early California Missions"-transcribed from the report made by Junipero Serra in 1773 to Viceroy Buccarelli.

Typical of true Franciscanism, the Annals always reflected a deep concern for Holy Mother Church, especially for her chief Primate. Again and again— in reports, in excerpts from correspondence, in citations from foreign periodicals, and even in stories—there were references to, accounts of, or requests for prayer for the exiled Pontiff. The fact that he still reigned supreme as the Vicar of Christ was emphasized in various ways, but especially by discussions of papal infallibility and reminders of the deference and obedience all Catholics, particularly the sons and daughters of St. Francis, owe to the Holy Father.

Another specifically Franciscan trait exemplified by the Annals was the keen interest shown in the Holy Land, especially for those places and events associated with our Redemption—Christ's birth at Bethlehem, the shedding of his Blood on Calvary, the eucharistic gift of himself— these were Mother Mary Ignatius' great loves, as they had been those of Francis.

Ireland, too, that land of Faith, was generously represented— in poetry, in accounts of persecutions, and in examples of heroic martyrdom.

In other words, any piece of writing that was tempered with zeal for souls, growth in personal holiness, or the spread of God's kingdom on earth was worthy material for the Annals.

The **Annals**—An Overflowing of Her Own Being

Particularly do the Annals register Mother Mary Ignatius' own soul-stirring experiences and re-

flect the background of her own native country, which for so many years had formally turned its back on the Church of Rome and which had but recently been shaken by the Oxford Movement— and she along with it. Numerous were the tales and accounts (both fictitious and true) of individuals groping for the Truth and finally becoming anchored on the Rock of Rome. Like an apologia defending the Faith which its editor had earlier embraced, the Annals stressed repeatedly such topics as: "God Revealed Through His Church," "Can Both Churches (the Roman Catholic and the Episcopal) Be True?" "The Life of the Catholic Faith," "The Infallibility of the Catholic Church."

In addition, the Annals pulsated with a vital interest in the entire Mystical Body. Explanations of the "mysteries" of canonization, and "Why we invoke the Saints" enlightened readers on the Church Triumphant. Furthermore, biographies of the Saints and the Blessed-especially those of the Franciscan Order— offered heroic examples for imitation. To those still struggling to become saints, helpful information was given on the Church's teachings and practices: the ceremonies of a High Mass, the meaning of an indulgence, the significance of the Sacraments as a means of grace. As for explaining the Church Suffering, various avenues of approach were followed: editorializing, narration, indirect explanations, specific clarifications on what the Church teaches about Purgatory, as well as

direct appeals for prayers for the holy souls.

To make Catholic doctrine more palatable to the ordinary reader, many of the sacred truths appeared in story or dialogue form; nevertheless there is no mistaking their purpose.

To Mother Mary Ignatius the apostolate of the press was above all a call to action: a call to the service of the Lord, to repentance, to personal holiness, to a complete commitment to the cause of Christ. In fact, some of those early articles might well have been lifted from the mid-twentieth century, as for instance, "The Apostolate of Women in the Church of God."

Though it is true that Mother Mary Ignatius was by no means the sole mouthpiece of the Annals (for the number of contributors was considerable), yet it is likewise true that as editor and publisher of the magazine, the responsibility and the privilege of selection were hers; and one may safely surmise that these selections echoed— at least in large part— her own thinking.

In still another facet of the Annals one sees also the outpouring of the Foundress' soul. Besides, of course, her extraordinary preoccupation with, and zeal for, all things Franciscan, the Church, and the Holy Father—there were the inner wellsprings of her own spirituality overflowing into the little periodical. Throughout the Annals one senses a great love for God's Mother, already evidenced in the choice of the title, and per-

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meating the entire publication, as mirrore in various ways, such as the title of a juvenile tale carried serially or the "Young Associates of Our lady of the Angels," and news items on the commemoration of that least. Also for the Immaculate Conception she evinced great veneratin; and like a gentle refrain the Franciscan motto "To Jesus though Mary" (though not always a tersely expressed) was the keypte to many a recorded grace.

Her try Franciscan devotion to the Criband the Cross—the Incarnation and the Redemption—likewise verflowed into the Annals, as id an ardent love of the Sacred Hart, the Holy Name, and the Blessed Sacrament. Moreover, the mediative reflections that appeared from time to time on such subjects is the Stations of the Cross, the Lord's Prayer, and the Salve Reina, indicate that these

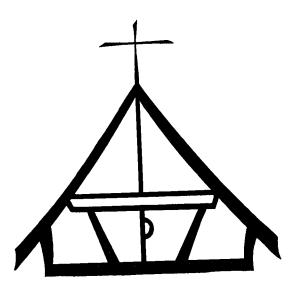
devotions were far more than emotional effervescence. Brief considerations on the solid virtues of faith, humility, poverty, God's mercy, confidence in God, and above all a deep love of God, offered additional spiritual riches; whereas, in such "minute meditations" as "The Weariness of Jesus at the Well," one can almost read the weariness and fatigue of her own frail body drawing strength and encouragement from her divine Exemplar.

Though the early issues of the Annals of Our Lady of the Angels were modestly silent both on the Foundress herself and on the specific apostolate of her Institute, Mother Mary Ignatius Hayes left behind, in those extant copies, more of herself than she undoubtedly realized; for even today they vibrate with the breath of her spirit and throb with the beat of her pulse.

Aggiornamento and the Parish

LIONEL MASSE, O.F.M.

This is the fifth 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.



V. KNOWLEDGE, THE BASIS FOR A LIFE OF LOVE

The union, in the Church and the sacraments, of Christians called by the Word of God, must bear fruit in a life of love. Otherwise it will wither and die. But a life of love presupposes first of all, knowledge. Now let us admit it frankly: priests do not know their people. The faithful come seldom enough to the rectory — and the younger ones hardly at all. Parishes are ordinarily too large. And to top it

off, we don't stay in them long enough to get to know anyone well.

Despite these obstacles, however, we should leave no stone unturned in an effort to get to know our people. One means that is effective if used properly, is the **parish visit**. To be of any use, the visit must be unhurried, and it must be made at a time when all the members of the family can be

found at home. Some religious sociologists go so far as to say that we should take the whole year to cover the parish. And by the way, these must be genuinely pastoral visits, and not disguised "quests."

The visit is, however, only one means. Many pastors, after a few years in their parish, think they know it just because they have made several visitations. It seems more realistic to distrust such impressions as may have been gotten in this way; we live in a very complex world. To serve as a sort of control on these impressions. there are other means of scientific inquiry. A sociological investigation, for example, can be of great help to the pastor who wishes to work on the basis, not of impressions, but of reality.

If the shepherds do not know their sheep, it must also be admitted, unfortunately, that the sheep themselves do not know one another — or even want to know one another. The mobility spoken of in an earlier article is to a great extent responsible for this situation: the people work outside the parish, take their recreation outside it, and even study outside it. Another factor is the desire for privacy which seems to have become more pronounced in our time.

Yet how are people to pray as a family when they do not even know one another? And how can they foster a real love for the brother they refuse even to meet?

This is not an easy problem to solve, and any efforts to remedy

"Priests [must], under the leadership of the bishops and the Supreme Pontiff, wipe out every kind of separateness, so that the whole human race may be brought into the unity of the family of God."

Constitution on the Church,n. 28.

the situation will be met with determined resistance on the par of many people. It seems un deniable that as long as we have the large parishes we do, the prob lem will continue to be an acut one; in the context of the presen situation there simply are no pa solutions, no total resolutions to be had. Yet a beginning might b made if we gave up, for the time being, any hope of drawing all the parishioners together, and concentrated instead on uniting certain groups with special interests in common. This is the sort of in formation we can get from the sociological investigation alread mentioned. This would certainly be a beginning, and in time, the people would find themselves more and more open to others, even beyond their particular group.

Having laid down this basic principle, that knowledge is the indispensable prerequisite for developing the life of love in a parish we shall turn, in the two article to follow, to some particular categories of parishioners which are of particular importance from the pastoral viewpoint: the sick, the poor, the stray sheep, the family and the parish societies.



The One Bride: The Church and Consecrated Virginity. By Sister Mary Jane Klimisch, O.S.B. New York: Sheed and Ward, 1965. Pp. 235. Cloth, \$4.95.

In this day of proliferation of spiritual literature, a theologian or serious student of scripture, aware that publishers are trying to make the most of the Bible boom, is likely to pick up a book like The One Bride gingerly, wondering how much depth and solidity it has. This is exactly what I did, but when I laid the book down, I had to confess that the author had won not only my interest but my intellect. Here is a work that not only commends itself by its judicious gleanings from the best of modern biblical scholarship but makes enjoyable and at times moving reading.

Sister Mary Jane has taken the theme of consecrated virginity in the Church, explored it in biblical, patristic and liturgical terms, and woven her conclusions together with many penetrating personal insights possible, it seems, only to one who has lived the consecrated life she describes. After exploring virginity as a paradox, the author treats of the virgin Israel, the Virgin Mary, and the Church, virgin-bride. Particularly welcome are the chapters which show how the roots of consecrated virginity are found in baptism and in the theological virtues.

There is some repetition of ideas, but this is perhaps unavoidable be-

cause of the many-faceted approach to the unique mystery, and even where this occurs, the reader will usually discover fresh advances over previous insights. Happily, there is no glorification of virginity at the expense of Christian marriage or motherhood; the Christian laity will find much here to give them a deeper appreciation of their own vocation. It is this positive approach which makes the chapter on spiritual fruitfulness, in this reviewer's opinion, the high point of the book. In an age when we have time not to read good books but only to read the better books, this is one that can be recommended to all Catholics. For women religious, it is a must.

- George T. Montague, S.M.

Auschwitz, The Christian, and The Council. By John Oesterreicher. Montreal: Palm, 1965. Pp 48. Paper, no price given.

This booklet is an expanded translation of lectures given by the author in the summer of 1964 over West German Radio.

As the title suggests, Msgr. Oester-reicher, himself a witness of Nazi oppression, proposes for our consideration and meditation the horror and degradation of the concentration camp, and in particular the murder of millions of Jews. In reading this account of human depravity and shame, the Christian reader can only acknowledge his own guilt; for to the extent he has failed to witness

Christ in the world, to that extent he has connived in the murder of Christ's brethren in the flesh.

In proposing this recognition to the Christian, the author is indeed proposing that it is ultimately Christ whom we are persecuting. In short, the Nazis in persecuting and murdering the Jews, were in fact concretizing their hatred of Christ. The Christian's atonement for these crimes will be meaningful, only if it accepts in brotherhood the sons of Israel, the brethren whom Christ, the unique Offspring of Abraham, loved as fellow-kinsmen of the same Abraham.

The Council, Msgr. Oesterreicher suggests, must bear witness to this truth, that the Church and Israel are entwined; that "communion with Jesus is, at the same time, communion with Abraham, and communion with Abraham should be fellowship with all of Abraham's sons. But whenever this fellowship cannot be one of faith, it ought to be, at least, one of respect, concern, and love."

- James P. Reilly, Jr.

Maturity in the Religious Life. By John J. Evoy, S.J., and Van F. Christoph, S.J. New York: Sheed and Ward, 1965. Pp. viii & 310. Cloth, \$4.25.

The "interruptive technique" of delivery which Fathers Evoy and Christoph employ in this interesting. vital, and timely book for religious is unusually appealing because of its "down-to-earth" quality of humanness and insight into the problems and needs of religious women in contemporary society. Coming as it does in the shadow of Cardinal Suenens' Nun in the World, it appears to have given impetus to an awakening and an awareness of the status of women consecrated to God and their tremendous contribution to the apostolate.

The original ripple following the impact of The Nun in the World has widened as Witnessed by the proliferation of material on this subject. So much of this material is being cir-

culated, in fact, that many a Sister doubtless prays for the emergence of some other timely topic which will "get her off the hook," as it were.

This book, however, is different. It is of great importance in that it motivates, prompts introspection, and urges reflection. Unlike The Nun it the World, it does not lay out new highways to explore; instead, it makes the reader want to remode and polish existing ones.

The scope, clarity, and readability of this book are within the reach of religious in all fields of work: teach ing, social work, or nursing. Of particular application to all are the chapters on "Confrontation of self and "Religious to others." The jewe of the setting is the emphasis on love As Father Christoph says, "If I are a human being, I love."

This is not a book to scan. It is book to read slowly so that its mea may be thoroughly assimilated an become a part of the reader.

- Sister M. Thaddine, O.S.R

The Rosary and the Living Word. B Sister M. Rosalia Genovese, O. F Baltimore: Helicon, 1965. Pp. 22 Cloth, \$4.95.

This book was composed for on practical purpose - "to help during meditations on the Mysteries of the Rosary" (p. 13). In the form of pictorial, 200-page rosary, it present for each bead of the fifteen decade a Scriptural text and an illustration picturing the message of each text The book also includes a concise appendix which lists the principal spiritual fruits to be gained from praying the rosary. In general, the illustrations depict familiar gospe scenes, portrayed for the most par in a modern and imaginative style Although many of the biblica sketches may captivate and charm the reader, he may be thoroughly dis satisfied with the translation of cer tain passages of the Old and New Testaments —those precisely whose clumsy but traditional English gart could have been effortlessly ex

changed for the modern cut of our new Confraternity translation. However, to all who wish to pray the rosary in full awareness of its biblical setting this book is highly recommended.

- Benedict V. Scarfia, O.F.M.

As One of Them: Letters to a Sister Superior. By Claude Kean, O.F.M. Westminister: Newman, 1965. Pp. 153. Cloth. \$3.50.

Each year many an unsuspecting religious awakens to find herself (or himself) appointed Local Superior. Generally they (men as well as women) have had no special preparation for their new post, and the only advice given is the vague, "Think of all the good Superiors you know, and try to be like them," or the vapid, "Just make your convent a little bit of heaven." Yet newly appointed Superiors do need guide-lines (and so do the veterans). Improved communications between Superior and subject have helped both, but no one can deny that while the hot war between freedom and authority wages so fiercely the life of a Superior does not always come up roses. As One of Them is a handbook on how to be a good Superior. It is a basic course not only on what every Superior should know, but also on what every Superior should do.

The book is cast in the familiar letter form, a form that demands skillful handling while allowing for sound advice, humorous touches, time ly reminiscences, and avuncular encouragement. The medium is a happy choice: the author of the letters is a priestly uncle who for many a year has been a religious, a priest, a Superior, and a retreat master, while all the time being a "religious-watcher." The letters take on such a confidential tone that the reader is readily deceived into thinking that he is reading someone else's mail that somehow applies to him.

As for content, there are 18 chapters, each dealing with some aspect of the Superior's role. The use of

authority, the maintaining of religious life and discipline, partiality, humility, confidence in God and in one's community, prudence, patience, knowledge of one's subjects, personal differences, criticism by one's subjects, and many other topics, including the conduct of the Superioress toward priests, are all expertly treated.

But the mere mention of some of the matter does not indicate the fine use of Sacred Scripture, the excellent examples of everyday religious conduct, the common-sense advice, and the cheerful encouragement so generously strewn throughout the book.

Here is a book that every subject will wish to give (anonymously) to his or her Superior. Here is a book that each Superior can read for direction in steering her course. Here is a book that each Superior can read for counsel, comfort, confidence, and courage.

- Richard Leo Heppier, O.F.M.

In the Steps of Pope Paul. By Rabbi Reuben Slonim. Baltimore: Helicon, 1965, Pp. 136. Cloth, \$3.50.

"Our visit is a spiritual one, a humble pilgrimage to the sacred places made holy by the birth, the passion and death of Jesus Christ, and by his glorious resurrection and ascension." Pope Paul VI spoke these words at the Ammon Airport, Jordan, as he began his historic three day tour of the Holy Land. A complete report of this unprecedented visit would have to capture its acknowledged religious motivation. This is the great merit of In the Steps of Pope Paul — a rabbi-jounalist's impression of Paul's visit. Besides recognizing the basic spiritual dimension of the papal trip, the author interprets it in the simple terms of a home-coming, a visit to one's spiritual home. Rabbi Slonim after reviewing the motives commonly alleged for Paul's trip states bluntly, "Anybody who followed in the steps of Paul during his fifty-one hours in Jordan and Israel must have seen, as I did, the simple, human longing of the man to be in contact with the source of his being" (p. 3).

The reader, if he pauses to reread this statement, may perceive some of the flavor and direction of the rabbi's interesting account. Paul's journey is viewed and reported by a man who is keenly sensitive to facts and historical detail (he is a Canadian journalist with the Middle East his special beat) and deeply committed to the humane and religious values that have been born amid the seething history of the Holy Land, His record of Paul's visit, then, is an objective yet personal narration of events, at times very touchingly pitched, at other infrequent occasions digressing and tendentious. If the book must be labelled, it more closely resembles a memoir or informal diary rather than a compilation of the news dispatches describing those fifty-one historic hours.

The book actually originated "apart" from its author. After a lecture relating his coverage of Pope Paul's pilgrimage Rabbi Slonim was encouraged, cajoled, if not hounded, to enlarge and prepare his comments for publication. He relented. And there appeared In the Steps of Pope Paul. Despite a few tedious digressions and some heavily biased judgments (about Arab-Israeli affairs) the book is a stirring and inspiring account of a visit that thrilled and united, if only for days, nations, races and creeds.

- Benedict V. Scarfia, O.F.M.

Sacraments: the Gestures of Christ. Ed. by Denis O'Callaghan. New York: Sheed and Ward, 1964, Pp. xii & 194. Cloth, \$4.00.

This is a volume of ten essays, a short introductory chapter, and a very brief bibliography. Originally the studies were presented as papers at the Maynooth Union Summer School, in 1963.

The tone of the papers is modern and very much in line with the latest trends of contemporary theology. Although the contributors do not intend to present them as original studies, they do offer valuable material to the reader as practical resumes of research done by some of the great contemporary theologians.

To this reviewer's mind Dermot Ryan's "Sacraments Foreshadowed" (pp. 1-21), Cornelius Ernst's "Acts of Christ: Signs of Faith" (pp. 5675), and Thomas Marsh's "The Sacramental Character" (pp. 107-38) deserve special mention — though he differs with them, especially with Thomas Marsh, on several points. No small credit is due this book, for the contributors have made every effort to furnish the best possible presentation of current doctrine on Christ the Sacrament of God, and on the Church the Sacrament of Christ.

On the negative side, in addition to the usual misprints and occasional lack of clarity (cf. pp. 74, 124, 225), two main deficiencies of the book must be mentioned here. First, it is regrettable that quotations from the Bible, from the Fathers of the Church (cf. pp. 40, 41), and especially from St. Thomas Aquinas (cf. pp. 64, 65, 123, 229, etc.), are in Latin. This procedure is not only unusual in American publications, but must also be a disturbing element to the general reading public. Yet, even this antiquated method of quoting is sometimes used in an inconsistent way; i.e., on p. 42 one Bible citation is given in English and the next one in Latin. When good translations are available they should be used in the main text and, if necessary, the original text should be printed in the footnotes. This method is, by the way, applied in the book only once: p. 66, n. 14.

In the second place, it is deplorable that on p. 179 about six lines of the main text, plus a footnote, are completely missing. Both these deficiencies are unusual with Sheed and Ward publications. One can only hope that the editors will avoid making similar oversights in the future.

- Sabbas J. Kilian, O.F.M.

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