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COVER AND ILLUSTRATION CREDITS

The October cover, drawn by Sister Miriam, O.S.F., symbolizes the eucharistic banquet as the source of genuine Franciscan brotherliness. The illustration on p. 292 was drawn by Sister M. Violanta, S.S.J., that on p. 300, by Father Francis X. Miles, O.F.M., and those on pp. 306-07 by Sister Marie Monica, O.S.F.

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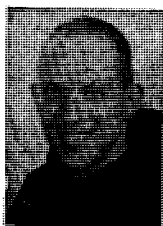
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A Modest Proposal



This review is published at the "Franciscan Institute" of St. Bonaventure University, the main task of which is the publication of a critical edition of William Ockham's philosophical and theological works. Another "Institute" exists a short distance outside Washington, D.C., which specializes in historical research. There are groups of scholars, all Franciscan, at Quaracchi and in Rome (both in Italy), and at Louvain (Belgium) and Cologne (Germany). Some of these groups are simply convents of friars attending universities; others are engaged in a common scholarly endeavor. What we would like to know is, why is there virtually no communication among the various groups?

This is no idle question, asked to allay unwonted curiosity or to embarrass; it is a well considered one, designed to pave the way, ultimately, for what seems to us to be a very fruitful enterprise. We feel certain, in fact, that it is only lack of communication that has served so effectively to suppress the undoubtedly abundant fruit of all the scholarly activity in which Franciscans around the world are engaged.

More specifically, we wonder if a good-sized monthly publication could not be printed under the auspices of an international body of Franciscan scholars, which would do away with the duplication, extra expense, inefficiency, and occasional irrelevance that now characterize Franciscan publications at the scholarly level. Language differences should present no problem since scholars are competent in all pertinent languages and, in fact, now read periodicals in which different languages appear in the same issue. Only the best material in each field would be selected for publication, and it would be readily available.

This would allow that material which now fills up space but is not genuinely of a scholarly nature, to be used for a second international publication more practical and spiritual in nature, dealing with the Franciscan life and with doctrine at a somewhat more popular level. Instead of the plethora of rather less than excellent magazines which now turn up monthly, bi-monthly, and quarterly, there could be a first-rate monthly of considerable size published in multi-lingual editions for the various countries. This semi-popular magazine could keep Franciscans everywhere abreast of sound practical developments throughout the world, and it could offer them the best in Franciscan thought in several important areas.

Fr. Michael D. Meilach, ofm

Franciscan Brotherhood

Linus Penaskovič, O.F.M. Conv.

All men are brothers united under one God, the Father and Creator. All men are also brothers in that they are images of God. What does it mean to be called God's image? "Image of God" refers not only to a divine purpose for man but also to a character of his existence. This character of man's existence, **imago Dei**, accounts for the fact that all men bodily or in-carnately reflect God's glory.

In the Old Covenant the Israelites were united as brothers through circumcision. Circumcision made the Israelites brothers automatically; it was a brotherhood **katà sárka**. Circumcision symbolized the fact that a man belonged to God's chosen people, Israel. The Israelites knew themselves as brothers from attendance at the paschal meal, the remembrance of the Exodus, the deliverance from captivity in Egypt. Only after the Exodus was Israel constituted a people. At the paschal supper the act of becoming a people, becoming brothers, was remembered and re-enacted. The Israelites also knew themselves as brothers in the observance of the Law. Through the works of the Law, the Israelites were justified.

Christians become brothers through baptism, the sign of the New Covenant. If circumcision made the Israelites brothers **katà sárka**, the sacrament of baptism

forms brothers **katà pneuma**. Through baptism we first become Christians, we become so close to Christ, pneumatically and existentially, in our concrete being and situation, that we actually "put on Christ," i. e., pass with Christ from death to resurrection. Before baptism we were dead to Christ because of sin, but now we rise from death to live for God and Christ. Through baptism we are also given salvation (salvation understood eschatologically, as already here but not yet completed), and are sealed with an indelible character, the sign of our entry into salvation, the Church, where we are united with all those in Christ, our brothers.

That baptism binds one to the Church and puts the believer in a community with other believers is clear. But this reality, the reality of Christian brotherhood can only be grasped through the eyes of faith. Faith, however, never exists apart from charity, because faith always expresses itself in deeds, in good works. Christian brotherhood grasped through faith, expresses itself in a being and feeling for and with the other. Saint Paul was very much aware of this: "If one member suffers anything, all the members suffer with it, or if one member glories, all the members rejoice" (1 Cor. 12:26).

Christian brotherhood can per-



haps best be seen in its connection with the sacrament of the Eucharist. If the Israelites became brothers again at the paschal meal, Christians become brothers anew in the celebration of the Eucharist, the meal which marks our deliverance from sin and the power of the devil. The Eucharist is not only the sacrament of our encounter with Christ, but also the sacrament of our encounter with all those in Christ, our brothers.

The Eucharist not only symbolizes our union and communion with Christ and our brothers in Christ, but is this very union and communion itself. The Eucharist is the "place" where I am personally and sacramentally united with Christ and all those in Christ. In other words, the sacrament of the Eucharist has not only an individual aspect — it forms a personal relationship to Christ — but this sacrament has also an ecclesiological dimension: it implies union with all those in Christ. Union with Christ always implies

union with all those in Christ. The Eucharist brings about our growth in love, in Christian brotherhood. One bread makes us one and makes us brothers. **This** is the meaning of Christian brotherhood.

Franciscan brotherhood comes about through profession, the event which marks our entrance into the Order. But profession is only the first step, similar in some respects to brotherhood *katà sárka*. Franciscan brotherhood must be developed. This occurs through the reception of the sacraments, especially the Eucharist, through the attendance at the eucharistic act performed in community, and through community life, the day to day contact with Christ in our fellow friar.

Just what does Franciscan brotherhood include? As Frater Cullen Schippe remarked in the Jan. - Feb. '65 issue of *THE CORD*, Saint Francis loved and cherished his brethren with a deep, **personal** love. He treated the whole mob of men as a mob of kings. Francis understood, accepted, felt for, and loved his fellow friars tenderly if we take the words found in the second Rule at their face value: "If a mother loves and cares for her children in the flesh, a friar should certainly love and care for his spiritual brother all the more tenderly."

To care for and to love our fellow friar is to manifest our being-for him, for what he is in himself and not for any talents or qualities he may have. Being-for the other means to understand him and to welcome whatever contribution he can make to us, even if this contribution is likely to modify our own position. It implies the acceptance of the other for

what he is, to will the other precisely in his other-ness. The world of St. Francis was not one of competition, but rather a brotherly world in which each friar could rejoice in finding qualities in his brother, which he himself lacked. Only in this way did the early friars avoid absolutizing those things which were proper to themselves and attain to genuine peace and love.

Franciscan brotherhood means encountering the other through the eyes of faith as one loved by God from all eternity, one for whom Christ died and for whom I also must, if need be, die, one joined to me by vows in the Franciscan Order, and destined to eat the heavenly meal with me for all eternity. Every community meal has a eucharistic character to it. Does not Christ come whenever two or three are gathered together in his name? Participation at the common meal hints at the meal the whole human race will eat with Christ in the new Jerusalem. In this sense our community meal may be called eschatological.

Not only this, but our whole life as Franciscan brothers has an eschatological dimension to it. Franciscan brotherhood is already here with profession, but not yet completed. Our whole life as Franciscans wavers between the poles of I-centered and thou-centered love. We find this tension present throughout our lives because Christ's victory is eschatological and also because we have to make Christ's victory our victory. Fran-

ciscan brotherhood is therefore never achieved once and for all, but remains a standing challenge. For this reason too, union, communication, and dialogue, not to mention sympathy and understanding, are found in community life only to an imperfect degree.

In his goodness, however, God never commands us to do something without showing us the way, without giving us a model. For example, God commanded man to fulfill the Law and to be perfect; so the Father sent his only begotten Son to show us what perfection looks like. The model for Franciscan brotherhood is Christ; the model for our Franciscan community is the Blessed Trinity. Christ is the example, *par excellence*, of Christian brotherhood because he is the *forma caritatis*, the "shape" Love took, incarnately. Christ emptied himself, loved the brethren as only a God could, sacrificed himself, yes, even to death on a cross.

The model for our Franciscan community is the eternal Trinitarian relationship — perfect union and perfect charity. Here we find love, unity, and likeness in everything, but without the loss of individual identity. Through charity, the Franciscan community approaches asymptotically, the love and likeness in everything found in the Trinity. Through the exercise of charity, the Franciscan community plays back or reflects, in a very pale and imperfect way, the perfect union and charity found in the Trinity. Thus the Franciscan community and

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every religious community is a manifestation or sign pointing to the Trinity, the perfect community.

Have I really gone to the heart of the matter? Have I stated the "essential difference" between Christian brotherhood and Franciscan brotherhood? Perhaps, but perhaps not. I do not think that Franciscan brotherhood differs essentially from Christian brotherhood. There are important modal or accidental differences between the two, e. g., the insertion into the Franciscan community through profession. Not every Christian does this. The fact that the differences are accidental (there are indeed other aspects of Franciscan brotherhood besides those mentioned in this article) does not mean that they are unimportant. It would be an error to think so.

Why then does Franciscan brotherhood differ accidentally and not substantially from Christian brotherhood? The answer coincides with the whole idea of Franciscanism, as I see it. The originality of Saint Francis lies precisely in his non-originality. He merely embraced and underscored certain aspects of the gospel life; and what was new about the evangelical life? Had not the Gospels been around for over a thousand years before Francis came on the scene? Yes, they had, but the people of the thirteenth century could not read, i. e., really see in-to the Gospels. Only in the concrete person of Saint Francis could the men of Assisi read Christ and his good news. Might that not be a clue for us? Could not the Franciscan contribution to renewal in the Church consist in a return to the concept of Franciscan brotherhood as a lived reality?

Franciscan Life in Christ

Mark Stier, O.F.M.Cap.

The great principle established by St. Francis—a literal living of the Gospel—is analysed here along with the doctrinal foundation of Franciscan spirituality. The book offers a most helpful study of the purpose and scope of religious exercises in the spiritual life and stimulation is found in the author's consideration of the apostolic activity of St. Francis and its development in modern times.

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THOUGHTS BEFORE A BASEMENT POVERELLO

Sister Mary Conrad, C.S.S.F.

Dust is still dust.
Its texture has not changed
Since you traversed our world.

The grime that covers you today,
Half-hidden in dark, dingy crypt,
Is not unlike the dirt
You trampled underfoot when walking
The road of the minstrel,
The highway of song
Eight hundred years ago.
It is the dust of the ages.

Dust has not changed.
But man has.
Man, the conqueror of space,
The master of the universe,
Cannot conquer dust.
It clings to him.
It gets into the wheels of his machinery
And weighs him down
To earth.

For you, gay Poverello,
Dust sang but one refrain:
"Dust thou art, o man;
To dust thou shalt return."
It told of conquered miles,
Of gallant journeyings,
Of lost souls found and won,
Of Love's good tidings.

But dust has lost its simple meaning
Through complex centuries.
Men have made of it a monster,
A silent, creeping monster
That warps and destroys.

Today that warped world calls to you.
That world has need of you, O Francis.
It needs to know
That through these changing times
Dust's message does not change.
Man may have forgotten
That he is man
But dust
Is still dust.

And birds still sing
Their melodies soar high
And seep through heaven's floor
To find the heart of God
Today
No less than warbling of Umbria's larks
Or chatter of Assisi's wrens
Rent open wide your being
And filled you with its strains.

They still sing
Most sweetly, gloriously
In praise of him
Who once had said that no bird —
The frailest, the smallest —
Shall fall from its nest
Without His knowing,
Without His caring.

Birds sing their songs
To man today.
But man does not hear.
He has devised strange melodies

Of his own —
The clatter of engines,
The hum of the motor,
The clang of machinery,
The blast of a bomb.
His song can pierce the earth
With deafening force;
It opens wide the hearts of cities
But only to bring them death.
For it is empty noise
That issues from a hollow soul.
It is not music
It is not the song of birds
The happy, gladsome chirp,
The restive harmony,
The peaceful lullaby,
The trusting chant
That only birds can sing.

Man must have music, Father,
If he is to live.
It is food to his soul,
It is balm to his mind.
Send forth your little birds then,
Those birds that cling to you
Through silent centuries.
Bless them, Francis,
Send them across the skies
To bear your song of peace,
Your song of hope and love
To troubled man.
That man might find music
In his soul
And sing once again.

Christ:

The Only Foundation

Valentin-M. Breton, O.F.M.

Translated by Paul J. Oligny, O.F.M.

The Christian life must evidently and necessarily be built on Jesus Christ. For he is the one, the only mediator between God and man, the firstborn of all creation, the beginning and end of the entire universe. He is mankind's model and judge; our way, our truth, and our life; the object and guarantee of our faith; the object and reason of our hope. He is the object and norm of our

love and of our imitation; the teacher of doctrine, the author and perfecter of morality; the artisan of the liturgy. He alone is our sovereign priest and king, our savior; the one who merits and bestows every grace; the very life of our life. Without him, we can do nothing; without him, we can never know God our Father, never come to him or even please him.¹

Implicit and Explicit Christocentrism

Is it even possible to build a spiritual life on any other foundation? Yes, and even give the appearance of a Christian life. Although Jesus is all the things we have just said he is, still it is possible not to advert to this fact and seriously believe that we are basing our religious life on data derived from the various elements of our experience, including revelation, reason, and the empirical facts of our human existence.

A man can be motivated, for example, by considerations about the fact of death: the certainty of its coming and the uncertainty of its time. He can be struck by the impending Judgment which will

right the imbalance of a violated moral code by chastising the wicked and rewarding the good. He might live a godly life because he fears hell and desires heaven. And he would undoubtedly be led by these considerations to avoid sins and its occasions; to practice virtue; to make fruitful use of prayer, meditation, and the examination of conscience; to frequent the sacraments.

Each of us can do all these things, as has been said, out of a fear of hell and a desire for heaven. Or we can do them out of such intrinsic motives such as the horror of the evil of which we know ourselves to be capable

— or the attractiveness of the good we see developing in ourselves — or the satisfaction we can find in the fulfillment of our duty. We can do them because we are forced to do them by our conscience and the quest for our own fulfillment. Let us say at once that all these incentives are good and meritorious. But what place does Christ hold in a life that is built on them?

Explicitly and literally, none. A superficial person could even conclude that our Lord need never have come into this world and die on a cross, just to teach us these "great truths," since man was already aware of them through

God's revelation and his own reason, even before the Incarnation took place. Yet Christ does, in reality, hold a most prominent place even in this sort of life. As the author and bestower of grace, without which no one can know or avoid sin, or practice virtue and do his duty, Christ sustains every man living a sincere spiritual life, even without his knowledge.

The question is, does this implicit character of his influence give him the honor to which he is entitled? Does it give him his rightful place, in the man's conscious religious outlook, of the foundation of all human life and activity?

The Influence of Franciscan Spirituality

Lest we conclude too hastily that this implicit sort of Christocentrism is only a figment of the imagination, a straw man set up only to be knocked down in these pages, let us look carefully around us, and within ourselves. We shall find that the religion of all too many Christians is rationalistic; that it is a theism supplemented with Christian "devotions" — to the Sacred Heart, for example, the Eucharist, or the Passion — a stoic, if baptized, moralism.

This approach to the Christian life has been called "anthropocentric" because the motive of this "service of God" is not primarily the service of God at all, in adoration, love, and praise, but the salvation of man. Religion is laicized, humanized, and separated

from the existential context of revelation. The world is becoming de-Christianized, and so are many "devout" Christians. And the tragedy of this situation is that man, who is "naturally" Christian, cannot simply be de-Christianized and remain religious. As he is emptied of his conscious commitment to Christ, he becomes thoroughly humanistic in the worst possible sense.

The Franciscan spirit has furnished a direct and effective remedy for this humanistic and worldly approach to the spiritual life. Through the example and the teaching of Saint Francis, Jesus Christ has always preserved the place which he has in the mind and work of God, first in the principles, then in the practices of the Franciscan tradition. The teaching

¹ 1 Tim. 2:5; Col. 1:15; Eph. 1:21; Rom. 8:29; Ac. 10:42; Jn. 14:1; Rom. 8:24; Mt. 28:20; Heb. 9:11; 1 Tim. 6:15; Apoc. 19:16; 1 Tim. 4:10; Ac. 5:21; Gal. 2:20; Jn. 15:5; Mt. 11:27.

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of revelation, meditated on by our Seraphic Founder, commented on by Saint Bonaventure, and at length elucidated by Blessed John Duns Scotus, has always led us Franciscans to recognize Jesus in a fully existential way as our conscious norm and model. It compels us, even today, to imitate him in practice, even to the point of

Practical Indicators of a Christocentric Life

The foregoing speculative considerations are of little value unless they are reduced to the practical order; unless each of us seriously examines the place Christ actually plays in his own life as a Christian and a religious.

Is Jesus the foundation of our life?

Is he so much excess baggage; a superstition in the etymological sense of the word?

How can we know? By examining our interior motives, attitudes, and reactions. For where our treasure is, there also will our heart be. This sort of examination of our inner life is more fundamental than the ordinary examination of conscience in which we seek to

becoming conformed to him. As he is God's perfect adorer, the first of the predestined and therefore the mediator of our adoption — of creation, revelation, redemption, justification, and glorification; as he has these functions in the divine economy, so he must and does have them in the Franciscan approach to the Christian life.

eliminate some fault or build up some virtue. But we should not hesitate to substitute it for this more superficial sort of examen. We should not shrink before the extra time and sharper discernment it demands of us, because it is of basic importance.

May the heart of Jesus be the mirror in which we can gaze upon our inmost being without succumbing to despair in the face of our own wretchedness!

The goal of our life on earth, and the condition of our sharing forever in the beatific love of the Trinity, is accurately summed up as conformity to Christ. And this conformity is attained only through the intimate sharing in his mysteries, and the thoroughgoing imitation of his whole approach to life, to which sacramental Communion initiates us.

Saint Paul has described vividly the state to which each of us, in the measure given him by God's grace, must attain: "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). Our Lord invites us to this crowning identification with him

through his promise: "He who has my commandments and keeps them, he it is who loves me.... I will love him and manifest myself to him My Father will

love him and we will come to him and make our abode with him" (Jn. 14:21-24). "He who eats my flesh, and drinks my blood, abides in me and I in him" (Jn. 6:56).

Interior Growth and Development

Let us examine closely the progress of the Christian who seeks to build his life on Jesus Christ. To begin with, Christ is a stranger, an object, or at best a "someone," before becoming a person, a "Thou" in any real sense. For many, unfortunately, he remains just this and nothing more. He remains an object which is treated reverently and ceremoniously in the Blessed Sacrament, which we would not think of receiving without proper preparation and thanksgiving, but which we would think nothing of receiving without that cordial contact which takes place among even casual acquaintances. Or he remains a "someone" to whom we owe serious obligations, but with whom we feel no intimacy — to whom we feel little, if any, attraction.

But this Christ in the Host is a living person — the same one who lived on earth and who continues to love us with a personal and vital love. A real awareness of this truth is the all-important key that opens up the interior way to us. Is it rare? Does its rarity depend on God's will, or on man's fickleness and inattention? What we know of God's way of acting and of his fidelity to his promises, led the author of the *Imitation* to choose the second explanation: "Those who serve me freely and willingly shall receive grace for grace; but the man who would glory in anything apart from

me... will have no firm foothold in real joy. His heart will not be opened wide within him, but in a multitude of ways he will be thwarted and hemmed in" (3, 9).

Even as we progress along this interior way opened to us by sacramental encounter with Christ, even as we recognize him as living among us today and as our faithful Friend, we do not actually experience him as dwelling within our inmost being. We sometimes feel that he is far from us; sometimes, that he is quite near. Now he seems pleased, now displeased. He seems almost unstable, capricious. But we come to realize that these impressions reveal more about our own spiritual condition than about Jesus himself. As we come to know him better, we shed our errors under the (often painful) influence of his grace. Christ eventually "becomes" what he has always been: **within.**

There is a world of difference between the interiority of which we are speaking and a physical interiority such as characterizes the Host in a ciborium. The former is dynamic, vital, active, transforming. The latter is static and purely spatial, without effect on the "container." This distinction may be obvious, but a realization of its implications requires conscious and steadfast effort in co-operation with God's enlightening grace.



To understand the ulterior stages of this interior development in the lives of the saints, we should have to continue this ana-

lysis much further; but there is no need to do so here. The point is, where do we stand in this framework?

Signs of Progress

We mentioned earlier in this article, when discussing the practical indicators of a Christocentric life, that our progress can be measured by examining our motives, our attitudes, and our reactions: the reasons for our actions, the characteristics of our day-to-day demeanor, and the way we respond to the initiative of God and of other men.

As we progress, then, it is to be expected that our own personal interests, not only temporal but spiritual as well, should yield as motives to the interests of our Lord. The glory of God, the unity of the Church, the holiness of its members, reparation for sin — such concerns will be important to us to the extent that genuine adoration, thanksgiving, reparation — unselfish and universal prayer — self-denial through humility, confidence, and resignation — have found a place in our spiritual outlook.

The signs of real progress, as far as our attitude — our habitual demeanor — is concerned, are peace and joy. If uneasiness, bitterness, irritation, distrust, jealousy, sadness, anxiety, and discouragement have an appreciable place in our lives, we can be sure

that we are seeking self rather than God and his will. There is little chance of remedying this condition in an anthropocentric spirituality based on abstractions; but a conscious Christocentrism will lead us to turn to the Christ present in us for help and strength. Incidentally, the occasional, spontaneous, and fleeting occurrence of the negative signs mentioned above is no reason for concern. They present a real problem only when they form a constant, habitual element of our outlook.

Regarding the third point — our reactions — let us confine our analysis to two fundamental aspects: our reaction to sin and to virtue in our own lives.

Do we consider sin as a good of which we deprive ourselves through fear or for the sake of some "greater good" — as an ethical "evil" from which we "generously" refrain? Or do we see it as a fissure in our relationship with Jesus Christ, a betrayal of his friendship? The former attitude shows up in jealous irritation on the part of the sinner — which only compounds the evil. The latter incites humility and genuine compunction for our sins; it moves

us to fruitful reparation not only for our sins but for those of others, by which we see Jesus rebuffed and hurt.²

In virtue, do we see the honor of Christ and his good pleasure? Or do we look to our own success and satisfaction in the fulfillment of our personality? If the latter is the case, we are not only attached to our own virtue, our own success; but the failure to attain such virtue will incline us to sadness and despair. If, on the other hand, we are genuinely interested in serving our Lord, the knowledge that all he asks is effort on our part, will renew our confidence. Peace will be ours amid the humiliation of our failure.

Two virtues in particular serve as good indicators in this regard: obedience, which is the exercise of faith, and love for other men.

When we obey, do we accept the

command as a practical sign of Christ's will, regardless of the superior's motives and the command's consequences? This does not mean, let it be noted, that we have to "see Christ in our superior," which can be a truly heroic feat. It does mean that we are to see Christ's authority in the superior's command.

Similarly, we are not really asked always to see Christ in our neighbor, for this too is rarely possible. We are asked, however, to see in our neighbor's needs, dispositions, and service, the needs, dispositions, and service of Christ; and to act accordingly.

Whom, finally, do we mean by our "neighbor"? Is the least member of Christ's Body included in the concept? Never mind the theoretical assent; only if the answer is an unequivocal and existential "yes," do we really live in and for Christ.

Conclusion

The two signs already mentioned: peace and irritation, are valid indicators throughout the gamut of our spiritual life. The presence of one or the other reveals whether our life is actually being lived for ourselves or for Christ. Certainly we could reason to this conclusion if we built our life on the rational basis described at the beginning of this article. But in that case the source of peace, the remedy for irritation, would remain unattainable for us.

We shall have understood nothing of the universal role Christ has assumed in our regard in giving himself to be our mediator and our guarantee before God, if

we continue to fear our weakness, our impotence — even our sins. We are nothing; we can do nothing; we accomplish nothing, except in him, through him, and with him. He has come to our aid, made satisfaction for us, and assured us of the Father's good pleasure. We can, and we must reciprocate his gift by giving, in turn, our whole self to him.

Such is the conclusion which Franciscan spirituality suggests to its adherents: an abandonment to Christ which forms the spiritual aspect of that total poverty which Saint Francis, in imitation of his Master Jesus Christ, demands of his followers.

² In our day, when so much emphasis is being placed (and rightly so) on the presence of the risen Christ among us, we should not entirely lose sight of the traditional insight that sin actually does hurt our Lord — not now when he lives and can die no more, but during his Passion when he felt, in a mysterious way, the effects of all the sins committed from the beginning until the end of time.

The Trouble With Open Windows...

If change is characteristic of our age, it shouldn't surprise us to find young religious unstable. For today, in addition to the normal adjustments required of the young by the maturing process, two factors render stability particularly difficult: conflicting authority and an emphasis on personal responsibility. As we suffer a long overdue and painful period of transition in the Church, conflicting opinions among superiors are bound to arise. As in all periods of transition, traditional values are being questioned, leaving few ideals untouched and secure. The essence and relevance of the vows, community life, the traditional apostolates and religious life itself are being debated on every level, and a new interpretation of the role of active congregations which affirms the value of humanistic spirituality for contemporary religious is being most eagerly embraced by the young as it sweeps through our convents with the vigor and disruptiveness of a revolution. But the hurricane winds of revolution are inevitably reduced to the gentle breezes of modification by the authority of our various hierarchies, for the Church moves slowly and the Order moves more slowly still. Most superiors, even those who have intellectually accepted the new attitudes, have matured in religious life according to the values of Trent. Afraid of extremes, carefully picking their way through conflicting opinions, unsure of just what the Church expects from modern religious, they cannot avoid seeming contradictory. The young religious hears one attitude

preached ("You must be truly concerned with the welfare of those you serve") but the opposite practiced ("You know we don't socialize with our students, Sister. We are religious, you know"). This inconsistency between new theory and old practice is compounded by the guidance of those who regard recent disciplinary changes as a corruption of the religious spirit. The young religious caught in this crossfire is bound to be insecure in her convictions.

Obedience is no cure-all because legitimate authority is in disagreement. Furthermore, the Sister is advised that as a human being she will always possess the gift and burden of free will: with or without a vow of obedience she is still responsible for her actions. She is warned again and again in psychologically oriented articles and lectures that she may not shift the responsibility of decision to God or to her superiors.

Hampered by inexperience she must somehow resolve the contradictions and inconsistencies in her life and set up a personal standard of values. Since the foundation of her conviction is her own judgement she will be easily unsettled by the opposition of views contrary to those she has painfully constructed for herself. Meanwhile, the young Sister of today faces the same disillusionments and frustrations that the impatient and idealistic young have always faced. Often the task of adjusting to these situations without the support of a firm foundation of spiritual values is simply too dif-

ficult and the Sister leaves religious life.

That her decision may be premature — resting largely on the first crushing realization that the Order and the Church are composed of sinners and that she herself is ineffectual in their service — is one of the dangers inherent in this time of upheaval. A second danger is that of bitterness. A Sister surviving the first set of crises may remain in the Order because she believes it is God's will for her and because she appreciates the value of a religious vocation. But once she has defined the ideal community for herself and sees it as an attainable and needed good, impediments constructed of human frailty and established custom can seem intolerable. In addition, as she develops a unity-directed spirituality which is grounded on the immanence of God through his Incarnation and which affirms the human values so dear to her and her world, she represents the practices and restrictions which are based on an anachronistic spirituality.

What is our young Sister to do? Forget the whole thing and tend her classroom or hospital ward as best she can under the circumstances? Continue the search for integrity and relevant service outside of religious life? Press on within religious life with patience and determination? In any case she must be sure she seeks God's will in her decision and not simply an escape from the burden of her responsibilities. If she believes that she does in fact have a vocation to religious life she will need fortitude and patience: patience with her own failures as she matures in nature and in grace, and patience with the rest of mankind which, evolving or not, is still as weak and blind as she. Her strength will be grounded in hope — a hope centered in Christ and much encouraged by the movement of his Spirit through our times. The main currents within the Church are all

flowing in one direction; the current cannot be long resisted, for a few boulders and logs will not be able to dam the force of so great a river. Situating religious life within this stream entails struggle. The peace of Christ has never excluded struggle, but it has always provided strength to endure.

Sister M. Cecilia Andrews, S.M.I.C.

Allegany, N. Y.

Likes Beards, Habits Too

While reading "Crisis of Vocations" in the April issue of THE CORD, it amused me to learn that "the Capuchins in many Provinces have already shaved." I'm afraid the Capuchins are falling behind again — beards seem to be in vogue this year (at least that was my observation while on a recent trip to the city).

The "looks" Fr. Salvator's habit and sandals received were quite justifiable. After all, his sandals didn't have pointed toes or high heels, and I'm sure his hair wasn't even long enough to reach the inside of his cowl — how antique can you get? As for me, if I were a Friar Minor, wearing that "antique" habit, "I'd rather fight than switch."

A Sister of Saint Francis

New York

MOVING?

Please let us know at least three weeks in advance, and include zip-code of both old and new address.

Thank you.

Letters for this column, in which readers are invited to express their views on any subject pertinent to the Franciscan or religious life, should be addressed to The Riposte Editor; names will be withheld on request.

Your Joy No One Will Take From You

Reginald M. Kellogg, O.F.M. Conv.



"Blessed are they who mourn, for they shall be comforted." This is certainly a "hard saying"; at first reading, indeed, it is almost incomprehensible. The Preacher calls on man to abandon logical standards, to reconcile sorrow with happiness, disappointment with consolation, and tears with joy. Is his exhortation not strange and meaningless?

Further reflection reveals that it is a counsel in riddle form, which demands a response from us. A counsel is a rule of life for those who, not satisfied with a bare minimum, aim at greater moral perfection by good works that are not commanded, but recommended as better than their opposite or no action at all. Thus if a father of a family foregoes his vacation to provide some gift for his family, his action is certainly praiseworthy. The observance of a counsel is always meritorious if done from a good, or at least indifferent, motive.

The beatitudes are counsels par excellence: following them for a supernatural motive, free from sin and evil intent, is a highly meritorious act, productive of grace and holiness.

Mourning, we usually feel, results from a loss, or from a failure or a frustration in life.

The ancients were constantly seeking the good and the beautiful (generally in physical might, or in material gain or pleasure). Disappointed, they would despair and take refuge in one or another kind of self-delusion, even destruction. Modern men, blessed with knowledge, science, industry, and an indefatigable will to be free, are still trying to find the good and the beautiful. We know the answer, but few want to accept it. The good and the beautiful rests only in God and his service. It is Christ who shows us the way.

But this Christ was spoken of in prophecy as a bearer of joy, who would raise up a shattered people by drying their tears. If it is mourning that he commends, we owe it to him and to ourselves to find out just what he means. It cannot be, for instance, the mourning of those who are unfulfilled because, wanting "freedom" with all its rights and privileges, they shun the corresponding duties and responsibilities. It cannot be the mourning of the disillusioned who through self-love and pride find they are alone in a desert of boredom and desolation. It cannot be

the mourning of those "failures" whose lives have miscarried because they look for happiness not in truth, justice and fidelity, but in the destruction of all that opposes, or in disobedience to what is for their direction and help. All this brings only failure and frustration. The resultant mourning is not blessed.

But there are moments of depression and weariness for everyone, when the black shadows of suffering envelop the soul. Grief for a lost homeland is blessed. Sorrow at the death of a dear one; at shattered domestic or world peace; the loss of things that should have lasted "forever," are all common experiences. People so afflicted can be "blessed" mourners if, like Job, they accept the will of him who gives and takes away as he pleases.

Anyone who imagines that the keynote of the third beatitude is pessimism confuses the Preacher on the Mount with the utterly disillusioned person who sees the world as a madhouse. On the contrary, Christ is here revealed as one who understands all, as the great master of life. His teaching alone does man full justice by asking him to combine in God's service the forces of sorrow and joy.

Francis of Assisi saw this. He understood that the mourning Christ commended stemmed from a threefold experience: sorrow for personal sin, sorrow for the sins of others, and sorrow born out of unfulfilled, as yet imperfect union with God while on earth. In mature imitation of Christ, he therefore renounced all that would not contribute to his service of God. Through the centuries, all who have sought Christ through the Franciscan way have had much to suffer and mourn; and yet the world knows well the "Franciscan joy" to which this mourning has given rise, and the sanctity it has produced.

It is a fundamental truth, attested by the lives of great men throughout history, that the human spirit does not attain its fullest maturity until it is purified by sorrow. A noble melancholy, an awareness of the true nature of this world, is a characteristic of all creative genius. Not that the material world, or the social world of men, is in its positive being a source of evil—but this creation is not yet complete; its redemption has yet to be perfectly fulfilled. It is above all in seeking God before all else, and secondly in serving men and harnessing matter for His glory, that the Christian attains his mature proportions as the complement of Christ. Failure in



these areas gives birth to sorrow in the life of the dedicated Christian, and this genuine compunction, the same "mourning" that drew tears from the eyes of Saint Francis, is what Christ has called

"blessed." "And you therefore have sorrow now; but I will see you again, and your heart shall rejoice, and your joy no one shall take from you" (Jn. 16:22-23).

Father Reginald M. Kellogg, O.F.M. Conv., teaches Religion and French at Central Catholic High School, Toledo, Ohio.

I SAID: YOU ARE GODS (Ps. 81)

Sister M. Bernadette, P.C.C.

Did the journey take you far?

Very far.

Long?

As long as "this, not that."

Why did you go?

To enjoy my inheritance.

Were you happy?

Say what you really mean.

What brought you back so soon?

Greatness remembered seeks its Source.

Hearken, Omnipotence!

My soul thirsts for you like parched land.

(For this unnumbered time my rapier

Pierces Mercy's marrow.)

Christ of the cosmic reaches,

Body whose pulsing knows the pull

Of furtive sovereignty

Must blaze with the bewildering joy

Of robe and feast and ring.



BOOK REVIEWS

Saint Francis of Assisi, A Biography by Omer Englebert, a new translation by Eve Marie Cooper. Second edition, revised and augmented by Ignatius Brady, O.F.M., and Raphael Brown. Chicago: Franciscan Herald Press, 1965. Pp. vi-616. Cloth, \$8.50.

This new translation and carefully edited life of St. Francis should gladden the hearts of all readers.

The scholar will find a masterful treatment of the subject with an abundance of notes and a painstaking examination of sources. He will applaud the professional handling of the "Guide to Research on St. Francis." He will be pleased with the eight Appendices, the Notes, and the Research Bibliography. In short, he will find what he has long been looking for: a critical edition of the life of St. Francis.

The less lettered lover of the Seraphic Saint will discover an inspiring life of the Poverello. The charm of St. Francis escapes from the pages and captures the mind and heart of the reader. Francis and his companions come to life again. The early Friars, together with their singing leader, tread the roads of Italy, and much of the known world, once again. The very flavor of the first Franciscans comes through as one chuckles over the doings of Brother Juniper, smiles over the quips of Brother Giles, and grows reverent in the presence of the heroism of St. Clare. Even nature itself becomes purified again. The reader finds his own life being magically transformed into a kind of outdoor adventure in the love of God. For the dedicated follower of St. Francis the book will be something of a return to the Novitiate. Indeed no one will lay this book down without some resolution to be a little more like the "Christ of Umbria."

The background of St. Francis' life and times — the history, geography, culture and family story — is quickly but adequately portrayed. Soon the babe of Peter Bernardone and Dame Pica is introduced, and the story is ready to unfold. And here is "God's plenty." An abundance of rich episodes all take their places

side by side in the tale of Francis' life.

In his selection of material Omer Englebert decided for all the historical facts. "In short," he tells us on p. 39, "the aim of this book would be to inspire confidence and at the same time not to weary the reader. To this end the author has applied himself to follow the rules of good criticism while attempting to bring order into a mass of details." He arranged his material into an Introduction and twenty-one chapters. Each chapter is broken up into fragments indicated by asterisks. Now such an arrangement, to be brought off successfully, requires no little skill. But our author meets this challenge: like an adept worker in mosaics he so blends each section into the whole as to attain an overall effect which is bright and clear. We have, then, a series of pictures of St. Francis showing him from his birth to his death; woven into this pattern are scenes of the persons and events he influenced. If a series of slides on St. Francis and his times were available, this biography would serve as a set of lectures for them. The book, of course, is much more than that; it is a high class biography in its own right.

This book, excellent as it is, may be kept from the general reading public for several reasons. First, it is expensive. Secondly, the scholarly treatment may deter some from plunging into it. Finally, even scholars looking for spiritual reading might think of it only as a source book. Hence, I would suggest that the first four pages of the Introduction and the twenty-one chapters of the biography be brought out in an inexpensive paper edition.

This work is assured of a bright future. One cannot make such a prophecy without paying special commendation to Fr. Ignatius Brady, O.F.M., and to Raphael Brown. They have given us a treasure for which we gladly say, "Well done."

— Richard Leo Heppler, O.F.M.

Updating Franciscan Communities. By Sergius Wroblewski, O.F.M. Pulaski, Wis.: Franciscan Publishers, 1966. Pp. 128. Paper, \$.75.

With the appearance of this comprehensive booklet, a first attempt

has been made to face up to the problem of Franciscan *aggiornamento* and renewal. While others may have been content to sit and talk, and then let the matter take its own turn, Fr. Wroblewski has set himself to the task of putting into print his own ideas and insights to be shared with his fellow Franciscans. His purpose is to propose ideas in accordance with Franciscan tradition in order to cooperate in renewal and adaptation. This might be looked upon as the first known effort to consider seriously Franciscan reform and renewal in terms of Vatican II. Though not (and far from) the definitive and critical last word to be said on this subject, nevertheless it does represent a start for which the Franciscan family has been waiting, and sets a foundation upon which the Order might develop some sort of approach to meet the challenge presented to it by the modern era.

Inherent within this booklet is the potentiality to reap a rich harvest, if the seed which its author has planted be not snuffed out of existence by superior powers before the plant has time to reach its own maturity. Some conservative individuals might consider it controversial to some degree, but its chief merit and contribution lies in the fact that it is thought-provoking, and that it comes at a most fitting time, since one branch of the First Order is presently preparing for its 1967 chapter of "renewal." At the same time, the author does not confine himself to consideration of the First Order alone, but also devotes some attention to the renewal of other branches of the Franciscan family. He approaches Franciscan *aggiornamento* by attempting, through analytical study of St. Francis' writings, to find out what were the Poverello's aims in founding the Franciscan family; then he applies the results of this study to renewing the Order according to the mind of Francis.

There are some points upon which one will agree with Fr. Wroblewski; yet others, with which he will disagree; yet even more, which will have to be turned over and over again in one's mind, so as to be

subjected to the scrutiny of mature and lengthy reflection.

While favoring the booklet in general, this reviewer disagrees with some of its author's ideas and observations. Although it is impossible to go through all of them one by one, I feel that it is necessary nevertheless to comment on one point which would seem to be a great flaw of the booklet — the author's criticism of religionless Christianity and de-mythologized Scripture. His attitude towards both appears to be superficial and narrow, and seems to be tinged with a certain amount of reaction which recalls the defensive siege-mentality which still lies hidden in the subconscious of even many "renewed" Catholics. This is a very serious and the most pronounced defect of the booklet as a whole, because it fails to take into account meaningful and legitimate advances in contemporary theology which lie at the very heart of all updating, and opts in favor of traditional conservatism. Such an attitude defeats the very idea of *aggiornamento* which is the subject of his booklet. He speaks condescendingly of demythologizing, and dismisses in a neat and brief paragraph what it would take volumes to explain. Yet demythologizing, even in spite of its own imperfections, is helping scholars attain better insights and truer interpretations of Scripture. This is not to say that we necessarily agree with everything that its proponents put forth. But if we would be honest, it is necessary to admit that no insight or system of thought is so inadequate as to be dismissable in either a sentence or a paragraph without its proponents being given a fair hearing.

Updating Franciscan Communities is recommended reading to all Franciscans who are concerned with forging paths of renewal, as also to non-Franciscans who feel that Fr. Wroblewski's insights might be profitable in solving some of their own problems of renewal.

— John F. Claro, O.F.M.

Bearing Witness: The Place of the Franciscan Family in the Church. By Jeremiah Crosby, O.F.M. Cap. Chicago: Franciscan Herald Press, 1966. Pp. 183. Cloth, \$3.75.

The Franciscan Rule begins and ends with submission to the pope. Taking this as his cue, Jeremiah Crosby has gathered in one volume the thoughts of the modern popes on the place of the Franciscan family in the Church. Far from being a mere cataloging of papal documents bearing upon Franciscanism, however, his book attempts to synthesize these multiple writings and addresses into a unified program for the development of the Franciscan apostolate.

Parts One and Two treat essentially of what we might call Franciscan characteristics: penance, poverty, charity and humility, as well as brief comments on Franciscan submission to the Holy See, the virtues of Christ, and the ideal Franciscan image. These topics occupy approximately two-thirds of the book.

Part Three, "Reform and Dialogue With The World," constitutes the most original part of the book. Here, the author sketches the need for renewal and adaptation within the Order if it is to fulfill its revolutionary role in the Church. He sees this renewal as a fundamentally personal challenge: "By individual renewal we will renew society."

From even so cursory a summary of the contents it should be obvious that *Bearing Witness* touches upon a number of themes important to the current spirit of *aggiornamento* in the Order. That the overall impact of the book is somewhat disappointing, however, is not so easy to explain.

It is not merely the impression that one has heard it all before — many times; there are many valid points here that bear repetition. Perhaps the fault lies more in the treatment than in the content, i. e. in the expectation that by a constant sifting of the reflections of the past — even papal reflections — we must discover the key to the Order's contemporary revitalization.

I am not arguing, of course, for a halt to studies of our traditions; I do suggest that the attempt, frequently made, to forge today's spirit and forms out of the mold of what may well have been merely historical forms could be the very thing which is keeping Franciscanism from exerting the tremendous

liberating power it exercised in times past. In this way we may be arresting just the new life we profess to be anxious to promote.

The author is at pains to stress that Franciscanism is a revolutionary spirit. Francis was a charismatic figure, surely; his brotherhood has not always been so. Indeed, today many look elsewhere than to the Franciscans for the very qualities which Francis, imitating Christ, incarnated.

I suppose what I'm trying to say is that in the age of "the death of God" we are confronted with a more radical questioning of the place of Franciscanism (or any spirituality) than has ever been experienced. It is to this challenge that all of us are called to respond if religious values are to have any meaning in the new secular world.

Many will shrink from the task; others will call it illegitimate. The steadily decreasing impact of traditional forms of religious witness demands a serious adaptation and renewal. The "death of God generation" of religious won't find this challenge fulfilled, but only hinted at, in *Bearing Witness*.

— Kevin Flaherty, O.F.M.

The Apostolic Life. By M.-H. Vicaire, O. P. Trans. William E. DeNaple; Chicago: Priory Press, 1966. Pp. 121. Cloth, \$2.95.

From the title and the dust-jacket cover photo of a city street, a reader would expect this book to deal with something like the "emerging layman" or the worker-priest. It does not. It is a scholarly historical study of the origins and development of three forms of life: that of the monks, that of the canons, and that of the mendicants.

The whole point of the book, which is replete with important factual and doctrinal documentation, is to restore some balance to the notion of the apostolate. "Apostolic" has come to mean exclusively a going forth into the ministry. To be sure this is its root meaning, but concretely, as Dom Chautard has clearly shown, it always implies a life of perfection, an imitation of the Cenacle aspect of the Apostles' life. Representatives of each of the three kinds of life

mentioned above have always claimed, of course, that their form of life is based on the Gospels and Acts. But the best commentary on the pertinent scriptural passages must certainly be the unfolding of those forms of life in the history of the Church. By his painstaking research and clear presentation of the facts, Fr. Vicaire thus gives us an insight into the apostolic life which probably cannot be had from a mere theoretical exposition.

It would be most interesting to see what practical conclusions the author would draw from his study, for the shaping of contemporary Christian living and apostolic activity, and particularly for the future of religious orders. It is no defect of the present work that he has deliberately chosen not to extend its scope to these implications; yet one may hope that he will see fit to do so in a future study.

— Michael D. Meilach, O.F.M.

CCD Methods in Modern Catechetics. By Rev. Joseph B. Collins. Milwaukee: The Bruce Publishing Company, 1966. Pp. 134, Paper, \$2.95.

The Declaration on Christian Education of Vatican II has placed the modern catechist in a significant role. The Reverend Joseph B. Collins in his book *CCD Methods in Modern Catechetics* has met the challenge given by the Council and has provided a text which should be helpful to any instructor in the Confraternity Apostolate. This work encompasses methods and procedures designed to meet the needs of all students on the elementary and secondary levels. A book of this type is long overdue, but it should fill the demands of this Jet Age for a new approach to bringing the Good News of Christ to the world.

Father Collins tries to create a spiritual atmosphere which will make catechetics appealing for the teacher and the student; he traces the history of catechetics from the time of Christ to the present; he discusses the importance of such techniques as story-telling, problem solving, and dramatization. Added to these procedures, he shows how to use audio-visual aids effectively and includes a list of outside reading

for broadening the knowledge of teacher and pupil. The beginning teacher will find the lesson plans a help to him as a modern catechist; he will appreciate the discussion of classroom management. The CCD organizer will find this book a tool to help him coordinate the activities of the Confraternity.

This work contains nothing new but is a fresh approach to proclaiming the message of Christ to the student. It does so in accord with the capacity that each one possesses so that by his reception of the message of the Holy Spirit, he will become wholly Christianized and show himself daily as a witness to Christ.

— Sister Mary Richard, O.S.F.

From Pulpit to People. By Georges Michonneau and François Varillon, S. J. Trans. Edmond J. Bonin; Westminster: Newman, 1965. Pp. vii-224. Cloth, \$3.95.

In recent times, we have witnessed a great rejuvenation — an *aggiornamento* — in Catholic preaching. *From Pulpit to People* represents the importance and further development of this revival.

Father Michonneau, a French pastor, explains well the pastoral aspect of parish preaching, shows how former times conceived some false notions and aberrations of sound preaching, and then presents some valid guidelines for individual and communal renewal. Father Varillon, in the second part of the book, writes out "meditations" on preaching: what it has been, what it is, what it should be — in a style reminiscent of Hammarskjöld's *Martins*. The book offers, on the whole, some concrete suggestions for the general improvement of this part of our liturgy. But the authors politely call attention to the necessity of adapting their ideas to each individual set of circumstances.

Preaching should be existential, treating the here-and-now problems and difficulties of the people addressed as well as instructing all in the true meaning of Christianity. A penetrating, thorough knowledge and appreciation of the community-congregation is indispensable; but it is not attainable by sitting in our comfortable rectories waiting for

people to come to us. Rather, we must daily encounter our sheep in their world, in their ways of life, in their homes. We must become not merely one of them, but one with them. A sermon must be dynamic but simple, effective but unaffected, well-prepared but not rote recited — a mirror of the development of a whole man, not some nebulous concept, but a definitive complex of religious, social, psychological, and cultural instincts.

The authors suggest the necessity of common preparation, through discussion, and fraternal correction in a plan they devised called "team preaching." This is a laudable idea — not an ideal. It would indeed foster better communication and fraternity among curates, between curates and the pastor, and among all the people of God in a parish community. I would like to see such a plan tested in an American parish; the results would, I'm sure, prove quite interesting.

A "theology of preaching" has yet to be fully developed. Until now, serious discussion of its implications has remained mostly on the abstract level, leaving the concrete pursuit of the ideal up to each individual priest. *From Pulpit to People* is a happy marriage between the abstract and the concrete. It is a good beginning, a noteworthy contribution to the renewal of Catholic preaching which has whetted our appetites for the further development of its valid and significant insights.

— Richard L. Bory

Religious Orders in the Modern World — a Symposium. By the Most Rev. Gerard Huyghe, Karl Rahner, S. J., Jerome Hamer, O. P., Berard Besret, S. O. Cist., the Most Rev. Andre-M. Charue, and the Most Rev. Joseph Uratsun. Westminster: Newman, 1965. Pp. vii-172. Cloth, \$4.50.

Cardinal Lienert, in his introduction to this symposium, maintains that "the great single idea which emerges from the book as a whole ... is that the first rule of all religious life is the gospel" (p. viii). This sounds commonplace enough, especially to a Franciscan, but this

study by Fathers Rahner, Hamer, Besret, and especially Bishop Huyghe is far from commonplace. It is perceptive and stimulating.

The book is divided neatly into three. In part one, "On the Definition of the Religious Life," Gerard Huyghe, Bishop of Arras, and Berard Besret, a Trappist, discuss religious life, its history, its purposes and problems.

Part two concerns "The Place of Religious in the Church" and contains the resume of two speeches by Bishops Charue and Uratsun which though short are repetitious and could have been omitted. This section, however, also includes a precise and in-depth analysis of "The Theology of the Religious Life" by Father Karl Rahner, and Father Jerome Hamer's contribution, "The Place of the Religious in the Church's Apostolate." Hamer's approach, more legalistic than Rahner's, seems to over-stress "specialization" as the criterion differentiating religious communities, but his chapter is balanced and practical. His warning to religious communities to recruit "only such vocations as are unquestionably genuine calls to their particular way of life" (p. 95) is on target, but probably will go unheeded as many communities have in practice forgotten where their particular way of life lies.

The third section, "Renewal of the Religious Life," contains two more chapters by Father Besret and Bishop Huyghe, the chief contributors to this study. Besret in outlining "Principles of Renewal" reminds the communities of the primacy of the gospel and goes on to explain other principles for *aggiornamento* in religious life: avoidance of particularism with a more direct sharing in the life of the Church; returning to the spirit of the founder, not in unimaginative imitation but seeking the broad direction of his (or her) life. Finally, he counsels the communities not to forget the natural law in their updating.

The final chapter by Bishop Huyghe contains many arresting observations on the vows. For example, while maintaining the importance of the superior's role, he states of obedience, "The mistake is to make (submission to the superior) the only

practical approach to things is already seen.

Father Hoffman's ideas are based to a great extent on the teachings of St. Augustine, St. Albert the Great, St. Thomas Aquinas, St. John of the Cross and St. Theresa of Avila. In this regard, he brings us a freshness of attitude and outlook, especially since he includes in some detail more recently discussed psychological aspects of the spiritual life. As a matter of fact, this latter attribute of Father's volume is one of the most outstanding qualities, i. e., a contemporary approach to man's more intimate relationship with God, backed up by sound psychological insights and based on the great theologians and spiritual writers of the Church.

The author gives valid and clear definitions of true friendship and authentic spiritual maturity. He also treats of the following points in a very lucid way: solid spirituality gained through active works; the difference between a free spirit and freedom of spirit; spiritual direction (some very prudent, common sense advice is expressed in this regard); distinction between the contemplative and the spiritual life. Another noteworthy facet of this book is the fact that the writer in a real manner reaches out to the individual reader. His explanation of St. Thomas' teaching on prayer is both interesting and comprehensible. Father Hoffman possesses the talent of harmoniously uniting the natural with the supernatural.

As pointed out before, this work is not meant for the general reader. However sections of it, especially if developed and enlarged upon, would be most helpful for the less experienced. Retreat masters, spiritual directors, confessors and superiors of religious will find it extremely informative, plus those who have sufficient ability and instruction in order to profit from it. An index would have added to the usefulness of this volume.

Contributing to the already existing literature on the spiritual life, this work fits in well with current trends in prominent Christian thought.

— Daniel Higgins, T.O.R.

Mary in Protestant and Catholic Theology. By Thomas A. O'Meara, O. P. New York: Sheed and Ward, 1966. Pp. 376. Cloth, \$7.50.

This is a magnificent book which deserves much more space than can be devoted to it here. We hasten to publish the review, however, despite having to restrict ourselves to the minimum of description that follows, because the book is one of major importance: significant in content and thoroughly professional in execution.

Father O'Meara deals with seven major areas. First, he shows that a theology of Mary is a crucial matter in this ecumenical age: one intimately related to revelation, grace, and the papal primacy. Second, he gives as good a presentation of Catholic theology regarding Mary as can be found anywhere in comparable space, talking all the while in such a way as to show his awareness of his Protestant readers' presence. Third, he furnishes a penetrating analysis of the Marian doctrine of Luther and Calvin; not content with simply quoting the Reformers, he pursues the historical and logical presuppositions which explain their teachings to a great extent. Fourth, he shows how radically divergent approaches to scripture have affected the biblical theology of Mary in Catholic and Protestant traditions, and he rightly emphasizes here the growing convergence of the two approaches. Fifth, he portrays enough of the life and general theology of some important contemporary Protestant thinkers to help the reader gain a sympathetic understanding of their Marian teachings; the theologians are Barth, Brunner, Tillich, and Bultmann. Sixth, he explores the vexed question of the "development of dogma," as one seen by Catholics and Protestants alike to be fundamental to the construction of a doctrinal synthesis on Mary; here such aspects as the ecclesial and the psychological receive clear explanation. Finally, he documents the "return to Mary" so much in evidence among Protestant theologians: Anglican theology is represented by E. L. Mascall; Calvinism, by Max Thurian; and Lutheranism, by Hans As-

mussen. Brief but important reference is made to some American Protestant theologians, and account is taken of corporate movements. Father O'Meara's conclusion, on "future perspectives," is properly cautious yet optimistic.

The copious footnotes are printed at the end of each chapter; we would have preferred, in a work where they are so necessary, to see them on each page. There is an excellent bibliography including a section on ecumenical theology as well as several categories on Protestant and Catholic works more directly related to Marian theology. The index looks surprisingly brief, yet seems to contain all the entries necessary to make the book a most useful instrument of research.

— Michael D. Meilach, O.F.M.

The Dynamic Power of Our Sacraments. By Clement Dillenschneider, C.Ss.R. Trans. Sister M. Renelle, S.S.N.D. St. Louis-London: B. Herder Book Co., 1966. Pp. vi-161. Cloth, \$4.25.

A specific point of view pursued with perseverance — that is the single greatest merit of this book. Fr. Dillenschneider avoids much of the repetition evident in the proliferation of books on the sacraments, by considering the Christian sacraments from a single point of view: that of sacramental dynamism. He offers urgent, pastoral reasons for his choice of this functional and vitalistic viewpoint:

... to re-assess [the sacraments] in the eyes of the faithful would it not be necessary to indicate more strongly their dynamic quality? (p. 3) ... It is necessary that our Christians, calling themselves 'practicing,' may be practicing 'in spirit and in truth' ... They will be so when they will have understood the ecclesial dynamism of our sacraments, a dynamism which will make their egocentricity burst forth and will open them to the vast horizons of the Church (pp. 157-58).

Fr. Dillenschneider divides his consideration of the dynamic quality of the sacraments into four major

parts: (1) the basic dynamism of every sacrament as a personal encounter with Christ the Redeemer; (2) the social or ecclesial dynamism of the sacraments as celebrations within the Church, the Body of Christ; (3) the eschatological dynamism of the sacraments which points Christians toward the definitive possession of the Kingdom of God at the end of time; (4) sacramental dynamism within the daily life of the Christian. The book's second, longest, and most rewarding section contains separate analyses of the seven sacraments, but always from the author's predetermined, functional point of view. Each of the sacraments is studied from this limited but dynamic standpoint. They are, moreover, integrated into the total life of God's People on earth, because each sacrament is referred first to the Church's inner life of self-expression and self-development (ecclesial dynamism of the sacraments), then to the Church's eschatological posture in the world (eschatological dynamism), and finally, to the daily demands of the Christian life. Any reader interested in this important dimension of sacramentology is warmly encouraged to study with Fr. Dillenschneider.

— Benedict Scarfia, O.F.M.

The Episcopate and Christian Unity. Edited by Titus Cranny, S.A. Graymoor, N. Y.: Chair of Unity Apostolate, 1965. Pp. 158. Cloth, \$3.00.

This book contains a collection of seven papers delivered at a symposium conducted by the Graymoor Friars in St. Pius X Seminary, Garison, N. Y., September 1-4, 1964.

Beside Fr. Titus Cranny's general outline of the importance of the episcopate and Christian unity, the topics introduced and discussed at the symposium were as follows: Rev. Berard Marthaler, O.F.M. Conv summarized the Development of the Episcopacy in the First Two Centuries; Rev. George Maloney, S.J. introduced the Orthodox Concept of the Episcopacy; Rev. Anthony Padovano analyzed the Anglican Concept of the Episcopacy while Rev. Gavin Reilly, O.F.M. Cap. devote

his attention to the **Episcopacy and the Church of South India**. The last two papers reflect the spirit and ideas of the last two ecumenical councils: Rt. Rev. Msgr. Joseph Moody studied **The Episcopacy and Vatican I**, and Rev. Roger Matzerath, S. A. presented a general view of the pastoral office of the bishop in his **The Episcopacy in the Light of Vatican II**.

This reviewer is happy to acknowledge that it took daring and imagination for the Graymoor Friars to organize this symposium at a time when only one major document of Vatican II, i. e., **The Constitution on the Sacred Liturgy**, had been promulgated, although in the second session an orientation vote had already been taken favoring sacramentality and collegiality of bishops and the divine right of the episcopal college. It is also true that some of the council speeches had already been made available in printed form. Yet, the final outcome of the debate and voting was not at all certain. It took, therefore, real courage for the organizers of and contributors to the symposium to address themselves to the problem of the episcopate, and particularly to publish the papers in their original form.

This praiseworthy aspect of the symposium has become, at the same time, the weakness of **The Episcopate and Christian Unity**. In reading this collection of papers, one cannot but feel an air of uncertainty, hesitation, and lack of direction on the part of the contributors, for the problem of the episcopate is one of the most challenging inquiries undertaken by contemporary theologians. As Msgr. Joseph Moody clearly indicates when he refers to Jean-Pierre Torrell's, O. P. statement in this regard, there is a seemingly conflicting point of view of jurisdictions, of the bishops and the pope. Yet Msgr. Moody even stops short of this inquiry by limiting his paper to the historical events and background material of Vatican I.

Rev. Anthony T. Padovano's study of the Anglican concept of episcopacy is an interesting and intriguing

one. It really touches on the basic issue of the symposium by pointing out the close relationship between episcopacy and unity, for the former is "uniting the Church of the present with the Church of all ages" (p. 81), so much so that "the bishop... is a symbol of unity and one that cannot be re-interpreted or disregarded" (p. 82). In the concluding section of his paper he indicates some of the many areas where the Anglican and Catholic theologies on episcopacy coincide (pp. 88-90). He goes so far as to suggest that "constitutional episcopacy," if properly interpreted, could be accepted by Catholics as one of the conditions for reunion. Yet, even on this vitally important notion he rests satisfied with merely stating that "no bishop can be uninfluenced by the faith of his laity or totally indifferent to the sentiment of his clergy" (p. 89). If it is true that "this inner dynamic of constitutional episcopacy" can be fully established without any loss to the essentials of the episcopal office, the reader is justified in expecting concrete suggestions in this regard. The solution of the present crisis of authority and obedience in the Church would depend to a great extent on such an approach to the notion of episcopacy.

But this reader's greatest objection to Fr. Padovano's study is concerned with his complete silence on the question of the validity of ordinations in the Anglican Church and Leo XIII's encyclical of 1896, **Apostolicae Curae**. If he is really hoping for the day "when both Anglicans and Catholics can call each other not only brothers but fellow communicants" (p. 90), he can hardly pass up in silence such a thorny problem affecting deeply the mutual relationship of Anglicans and Catholics.

A special word is due here in reference to Fr. George Maloney's, S. J. paper on the **Orthodox Concept of the Episcopacy**. It is this reader's deep conviction that the Greek Fathers and the Orthodox Church in general have much to offer to any consideration of the episcopal office and its relationship to the

unity of the Church. Notions such as the universal primacy on the part of the Bishop of Rome being either a *de jure* act of Christ or the result of a *de facto* situation; ratification *ex consensu ecclesiae*; the real distinction between proclaiming the truth and possessing the truth as well as considerations clarifying the possibility of passive or active obedience to definitions, could certainly be fruitful and thought-provoking even in Catholic contemporary theology. They would certainly help us find the biblical notion of episcopacy and authority and distinguish it clearly from later additions rooted in specific historical circumstances. It is regrettable that Fr. Maloney has not developed any of these notions fully, using the comparative method and drawing useful conclusions in regard to possible future theological inquiries. He limited himself to merely mentioning these notions.

As it has already been said above the papers definitely lack depth and theological analysis. Their bibliographies are not always satisfactory: e. g., such important works as Y. Congar and G. D. Dupuy, O. P. **L'episcopat et l'Eglise universelle**, J. P. Torrell, O. P., **La theologie de l'episcopat**, etc. are hardly referred to. Others, like J. Colson, **L'episcopat catholique** and Y. Congar, **Sainte Eglise**, are not even mentioned at all. And these are just a few of the works certainly available to the contributors. In all fairness, however, it must also be added that it was this reviewer who was requested to read a paper at the same symposium on the theology of the episcopate. It is only regrettable that, due to events beyond his control he had to decline the invitation. His paper was supposed to bridge the gap present in the volume.

A final word in reference to the editorial techniques of this book. Uniformity in editing certainly requires that the same rules prevail throughout the book. Unfortunately, it is not so in the present work. Rules sometimes change even in the same paper. Such an inconsistent procedure bears heavily on the patience of the reader.

— Sabbas J. Kilian, O.F.M.

With the Church. Edited by Father Mathias Goossens, O.F.M. English edition prepared by the Religious of the Retreat of the Sacred Heart, Bruges, assisted by Miss Mary A. Thompson; Chicago: Franciscan Herald Press, 1965. Pp. vii-856. Cloth, \$6.95.

The author has, in this book, attempted to present meditative reflections upon each day of the liturgical cycle as an aid to interior prayer, drawing from scriptural texts of both the missal and the breviary. The fact that some persons would find this useful is granted. However, one must question the practicality of such a beautifully bound, expensive, "fit for a lifetime" volume, when so much is available in this same vein at a more reasonable price.

With the Church is a long book, written in an unattractive, platitudinous style and is obviously a translation. The author's insights are not the most refreshing and seem aloof from the contemporary world. One is frequently cognizant of the fact that it was originally written a number of years ago (for example: "at the end of every Mass we turn to the Mother of Mercy and cry: 'After this our exile show unto us the blessed fruit of thy womb, Jesus'" page 4).

Not too many years ago, finding a book of meditations that was based on solid theology and liturgically orientated was a difficult task. In this post-conciliar age, such books are, thankfully, the rule rather than the exception. One has the privilege of being quite selective in his reading. Certainly, **With the Church** would not be among the superior books of this type.

— Sister Mary Bonaventure Saux, O.S.C.

The Church in the New Testament. By Rudolf Schnackenburg. Trans. W. J. O'Hara. New York: Herder and Herder, 1965. Pp. 222. Cloth \$4.95.

Those who have read the author's **God's Rule and Kingdom**, will need little urging to buy the present work. In many ways it complements

and completes the earlier work; it may easily be considered Volume Two of a biblical view of the Church. In his former work Fr. Schnackenburg approached the Church from above, centering his attention on the reign of God and Christ; in this one he approaches it from below, considering mainly the Church's earthly existence and constitution, its relation to the cosmos, and its heavenly presence. As he mentions in his preface, "What is offered is an attempt to throw light on as many aspects of the New Testament idea of the Church as possible with the means that are available to the exegete."

Twenty-eight such "aspects" are treated under four general and evolving concepts: the reality of the Church, the theology of the Church, the essential features of the Church, and the mystery of the Church. The author, taking us inside the mind of the Apostles, makes us experience the gradual growth and the emerging, changing self-consciousness of the early Church. He is the good teacher, pointing the way competently yet demanding constant effort from the reader who would follow him with profit.

Part one treats of the fundamental characteristics of the Church's origin and life; particularly the outpouring of the Spirit into the living community. Questions are raised as regards the early Church's constitution: its discipline, order, freedom; also we see the consciousness of the community expressed in its proclamation of the Word, in worship, and in its mission. We are given a synthesis of all the New Testament writers: how they viewed the early Church.

Part two is concerned with an analysis of the Church's theological understanding of itself as seen in the similarities and differences of Luke, Matthew, Paul, and John. We are given, not a complete ecclesiology of each author, but rather some guiding ideas which converge into a unified picture of the Church.

Part three takes us deeper into the understanding of this one nature of the Church. What we find here is not the four-fold traditional marks of the Church, but those out-

standing features which enable us to see more clearly its essential nature. To be sure, it is hierarchical in structure, but it is also filled with and guided by the Spirit. It is a united community, yet it pursues unity; it is a holy community, yet it pursues holiness; it is universal, yet it is missionary.

Part four closes the book with a treatment of the mystery of the Church. Fr. Schnackenburg first considers the Church's inner dimensions. It is a divine but also human institution; it is an eschatological but also historical reality. This leads to a treatment of those theological statements of essential concern to the Church, which best express its mystery: "people of God," "building in the Holy Spirit," and "Body of Christ." Not only are these aspects analyzed, but their relationships are also seen against the background of the eschatological people of God — relationships to Christ and to the salvation of mankind.

The danger in reading this book is to remain content with thinking only of the parts, or various aspects, of the Church with which it deals. What the author wishes us to do is to reflect on these aspects, and by so doing see the unity and wholeness of the Church. It is not surprising, then, that no conclusion is offered; that is the task of the reader.

What one would certainly expect, however, and does not find, is a detailed index. This outstanding exegetical study does suffer from the lack of such an index, which we hope the publishers will include in a future edition.

— Francis X. Miles, O.F.M.

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