

# the CORD

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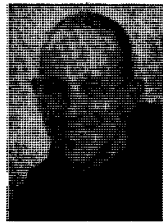
## COVER AND ILLUSTRATION CREDITS

The December cover, drawn by Father Francis X. Miles, O.F.M., emphasizes Christ, the Light of the World, as the center of the Franciscan's life in particular. At left, the craggy rock of Mount La Verna symbolizes the spirit of contemplation which must characterize the Franciscan even as he enters the heart of the modern world (symbolized at right) to serve it and win it for Christ. The illustration opposite p. 356 was done by Brother Berard, O.F.M. Conv., that on p. 367 by Father Francis X. Miles, O.F.M., those on pp. 368-69 by Sister Marie Monica, O.S.F., and those on pp. 375 and 383 by Sister M. Violanta, S.S.J.



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## The Aftermath of Modernism



A recent monograph by a respected philosopher and theologian deplored the widespread and uncritical acceptance of many teachings of Fr. Teilhard de Chardin, which the author considered both irrational and heretical. A letter challenging this author's position drew forth a speedy answer: The challenger was, with others of his ilk, "responsible for the chaos in our Catholic community today." The questioner was further advised to "please follow St. Francis . . . Be obedient, humble, and respectful."

The tragedy in this caricature of communication lies, perhaps, in the very impossibility, any longer, of the real thing taking place. In a magnificent essay, which we consider to be of epoch-making importance, Magdalen Goffin paints a terrifying picture of Catholicism's immediate future.<sup>1</sup> All indications do, indeed, seem to bear out her contention that Roman Catholicism is about to relive the enervating battles which have shaken Anglicanism during the past century.

Perhaps it is fortunate that the average Catholic has no idea of the real extent and depth of the (humanly speaking) imminent ideological schism, which will make the Modernist "crisis" seem like five minutes of unpleasantness following on a six-year-old's refusal to go to bed. His security is, nonetheless, short-lived; in this age of mass communications, it can only be a matter of a very few years before he comes face to face with the demise of historical orthodoxy. Carefully shielded all his life from the disconcerting facts of history, he will at last have to choose between alternatives really vast in their implications.

He can, on the one hand, imitate the liturgical "traditionalists" and join an ostrich-like sect which takes refuge in the comfortable past and does not want to be bothered with the real facts of life. Or he can come to grips with the frightening truth, which is sure to triumph in the end. "Twill out," in the ominous words of Shakespeare's Emilia: it will come out, and no amount of pontifical oratory or theological subtlety will serve to conceal it. The Church has in fact taught superficially heretical doctrine in the past, and she has repeatedly acted in a way that she now condemns as morally evil.

<sup>1</sup> M. Goffin, "The Broken Pitcher," in *The Future of Catholic Christianity* (ed. M. de la Bedoyere; Philadelphia: J. B. Lippincott Co., 1966), pp. 61-114. See page 109.

The Catholic worth his salt, who wants to give credible witness today, will admit these documented facts. His love for the Church is not thereby lessened; nor does he cease to "feel with the Church" by so doing. Rather, he has, like his non-Catholic counterparts, come of age. He has outgrown the child's view which equates the Truth with its outmoded expression, and the Church's life *in via* with Christ's in heaven.

To recast these thoughts positively, we may begin by welcoming the long-overdue signs of intellectual and religious maturity in the ranks of Catholic scholars. We can go on to re-affirm as emphatically as possible our love for the human Church and our utmost confidence in her essential infallibility and indefectibility. And we can conclude by expressing the sincere and heartfelt hope that we are dead wrong about that ideological schism. With God all things are possible; and the light of his Spirit is very much in evidence in our age.

*Fr. Michael D. Meilach, OFM*

### HAVE A PRIEST IN YOUR FAMILY IT ONLY TAKES \$5 A MONTH

This is a message from Ecuador, one of the poorest countries of South America and here we find many qualified boys who would like to study for the Priesthood. However they lack the necessary means, and because of the extreme poverty of the Latin American Church many of these poor boys cannot give their vocation a try.

Adopt one of our Ecuadorian boys and have YOUR PRIEST who will pray for you daily, correspond with you regularly sending you photographs of himself and his activities, and whose priesthood studies you can sponsor with as little as \$5 a month or a pledge of \$500 which covers all his training. A PERPETUAL BURSE ONLY COSTS \$1000.

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As soon as we receive your initial payment you will receive a letter and photograph from your boy. For further information please write to: Rev. John J. Porter, S.D.B., Seminaries Administrator and Vocations Director, Don Bosco College, Quito (Box 2303), Ecuador, South America.

The things we give back to God are the only things we keep for Eternity.



ciety of men into a life entirely alone with God in contemplation. In a conception of the monastic life in which the community provided a mitigated solitude for the average man who could not go all the way into the desert, the step to eremitical solitude was considered higher because more perfectly and unequivocally "monastic" and world-denying. Many monks obtained permission to live as recluses, permanently enclosed in a cell in the monastery itself usually adjoining the Church, and at a certain period these monastic recluses formed a kind of spiritual and contemplative elite. We seldom find a really developed conception of any obligation to share with others the fruits of contemplation. True, the recluse was often consulted in spiritual matters by his brethren. But he was normally not in a position to preach and no one would have expected him to do so.

In the 10th century a new movement began which was for the most part independent of monasticism. Laypeople or secular clerics began to withdraw directly into solitude without passing through a period of monastic formation. Living in the woods and developing as best they could their own mode of life, they remained in rather close contact with the poor (that is, generally speaking, with their own class) with outlaws and outcasts and with the itinerants who were always numerous in the Middle Ages. Closely identified as the hermits were with the underprivileged, the oppressed and those for whom the official institutions of society showed little real concern, the non-monastic hermitage

quickly became a place of refuge for the desperately perplexed who sought guidance and hope — if not also a hiding place and physical safety. Thus the non-monastic hermit by the very fact of his isolation from the world became open to the world in a new and special way. Since in fact preaching had been practically abandoned in the parish churches and the monks did not preach to the people but only to themselves, there was an urgent need for the gospel message to be announced to the poor in simple language they could understand — the language of penance, conversion, salvation and love of the Savior. Consequently these lay hermits often became itinerant preachers and the movement of preaching hermits acquired a kind of charismatic aura in the 11th century. The name of Peter the Hermit, preacher of the first Crusade, is there to remind us of this fact. Many of these hermits had their preaching mission confirmed by the Popes themselves. Others were approved by bishops. Still others just "got up and went" and their words were well received. Some of these itinerant hermits thought of going to preach to the Saracens and even attempted to do so in the hope of being martyred. When they failed they returned to their solitude and to the 'martyrdom of contemplation.' The picture is a familiar one: we can see that the movement of itinerant hermits of the 10th to 12th centuries provided a background and a precedent for the eremitism of the first Franciscans.

It is true that by the 13th century the eremitical movement had

died out or been absorbed back into monasticism. The Cistercian laybrothers of the 12th century were largely recruited from among the kind of people who might otherwise have become itinerant hermits. The Cistercian laybrotherhood in the 12th century had something of an eremitical as well as a distinctly "lay" character: the brother was destined by vocation to live outside the monastic enclosure if necessary, on distant farms and granges or in crofts where he might be entirely alone for long periods. The simple life of the brother was very close to that of the lay hermit, and the brothers of Citeaux and other monastic reforms tended to replace the hermit movement.

Saint Francis, however, was in the direct line of the earlier hermit tradition.

## II.

The First Rule of the Friars Minor, approved orally in 1209, does not specifically legislate for hermitages, but it mentions them in passing as taken for granted.<sup>3</sup> "Let the brothers wherever they may be in hermitages or other places take heed not to make any place their own and maintain it against anybody else. And let whoever may approach them, whether friend or foe or thief or robber, be received kindly." Here we find not only the spirit we would expect from having read the lives and legends of Saint Francis but also the authentic tradition of the

earlier itinerant hermit movement which was non-monastic and completely open to the world of the poor and the outcast. It is taken for granted that the hermit will meet with thieves and robbers, and he must not place himself above them or separate himself from them but must show himself to be their brother. The hermit is not just the man who, like Saint Arsenius, has fled entirely from men. He is not just the man of deep contemplative recollection: he is the vulnerable, open and loving brother of everyone — like Charles de Foucauld in our own time. He is a "Little Brother of the Poor."

The special statute or instruction composed by Saint Francis for those retiring to hermitages is well known.<sup>4</sup> A hermitage is in fact a small community of three or four brothers, some living entirely in silence and contemplative solitude with others who take care of their needs as their "Mothers." These "Mothers" must also see that their "children" are not disturbed by outsiders. But the contemplatives should also from time to time take over the active duties and give their "Mothers" a rest. It is a charming document which, however, does not give a very detailed picture of the life these hermits led.

The importance of the document lies in the spirit which it exhales — a spirit of simplicity and charity which pervades even the life of solitary contemplation. It has been observed that the

genius of sanctity is notable for the way in which it easily reconciles things that seem at first sight irreconcilable. Here Saint Francis has completely reconciled the life of solitary prayer with warm and open fraternal love. Instead of detailing the austerities and penances which the hermits must perform, the hours they must devote to prayer and so on, the Saint simply communicates the atmosphere of Love which is to form the ideal climate of prayer in the hermitage. The spirit of the eremitical life as seen by Saint Francis is therefore cleansed of any taint of selfishness and individualism. Solitude is surrounded by fraternal care and is therefore solidly established in the life of the Order and of the Church. It is not an individualistic exploit in which the hermit by the power of his own asceticism gains a right to isolation in an elevation above others. On the contrary, the hermit is reminded above all that he is dependent on the charity and the good will of others. This is certainly another and very effective way of guaranteeing the sincerity of the hermit's life of prayer since it shows him how much he owes it to others to become a true man of God.

Meanwhile, we shall presently see that Franciscan eremitism had another aspect: it was open to the world and oriented to the apostolic life.

Saint Francis founded at least twenty mountain hermitages and there is no need to remind the reader what outstanding impor-

tance his own solitary retreat at Mount Alverna played in his life. He received the stigmata there in 1224. Franciscan mysticism is centered upon this solitary vision of the Crucified, and the love generated in this solitude is poured out on the world in preaching.

Blessed Giles of Assisi was essentially an itinerant hermit. On his return from the Holy Land in 1215 he was assigned in obedience to a hermitage by Saint Francis. In 1219 he went to Tunis vainly seeking martyrdom. From 1219 to about 1225 he lived at the Carceri in a small chapel surrounded by other caves. It is interesting that the Carceri which had once been used by Benedictine hermits became after Mount Alverna the symbol of Franciscan solitude. It is thought that Saint Francis wrote part of the Rule there. The mysticism of Blessed Giles developed in the hermitage of Cetona, and he also founded other hermitages himself.<sup>5</sup>

With Blessed Giles we also find another emphasis. The hermitage is the stronghold of the pure Franciscan spirit, the primitive ideal of the Holy Founder, threatened by others too preoccupied, as some thought, with power and prestige. In the struggle to preserve the primitive spirit of poverty and utter Franciscan simplicity, the hermitages played the part that may be imagined. It is interesting, incidentally, that when Saint Bonaventure was made Cardinal he received the news while he was washing dishes in a hermitage.

<sup>3</sup> First Rule of St. Francis, Ch. 7.

<sup>4</sup> See *Mirror of Perfection*, 65, quoted in *The Words of St. Francis*, an anthology compiled and arranged by James Meyer O.F.M., Chicago 1952, pp. 111-113.

<sup>5</sup> For Bl. Giles see Raphael Brown, *Franciscan Mystic, Giles of Assisi*, New York, 1961.

### III.

It is not hard to understand that in periods of reform the ideal of solitude has had an important part to play in renewal of the Franciscan life and apostolate. This is especially clear when we study Saint Leonard of Port Maurice and the Franciscan revival in Italy in the 18th century. Saint Leonard himself got his vocation while listening to the Friars chant compline in the *Ritiro* on the Palatine, and his promotion of the *Ritiro* movement is both characteristic and important in his life as a reformer.

The *Ritiro* movement<sup>6</sup> went back perhaps to the 16th century. In addition to hermitages which always existed and provided solitude for Friars desiring a life of more intense prayer, specially fervent communities were formed to serve as models of observance. A *Ritiro* must not in fact be confused with a hermitage. It was simply a community of picked volunteers who elected to live the Rule in its perfection with special emphasis on poverty, cloister, prayer and all that could enhance the contemplative and ascetic side of the Franciscan life. However the *Ritiri* were not unconnected with the eremitical strain in the Order, and the first *Ritiro* founded by Blessed Bonaventure of Barcelona had developed out of a hermitage.

Saint Leonard of Port Maurice began by reforming a *Ritiro* (even a *Ritiro* could eventually need to be reformed!) when he became

Guardian of San Francesco al Monte in Florence. His emphasis here was not specifically on solitude and contemplation, but simply on the exact observance of the rules. The *Ritiri* were not originally centers of eremitical life: they were meant to be houses of model regularity and fervor. To promote greater solitude, Saint Leonard of Port Maurice created the *Solitudine*.<sup>7</sup> The purpose of this more frankly eremitical type of community was the life of pure contemplation.

St. Leonard described his purpose in these words:

By complete separation from the world to become able to give oneself to pure contemplation and then after the acquisition of greater fervor to return into the communities to apply oneself more avidly to the salvation of one's neighbor.<sup>8</sup>

As always, in the Franciscan tradition, the idea of solitude is not self-sufficient. Solitude opens out to the world and bears fruit in preaching.

The character of the *Solitudine* instituted by Saint Leonard is that of the reforms of that time. The strictness and austerity remind one of De Rancé and La Trappe. The cells were so small that when standing in the middle one could touch the ceiling and the two sides. The discipline was taken daily in common for half an hour. Fasting continued all the year round. Perpetual silence was

observed, the Friars went barefoot. There were small hermitages attached to the convent, and to these one might retire for greater solitude and more prayer.

This rigorous and solitary life was not intended to be permanent. Most of the five retreatants in the community were men who were there for two months only. However, Friars could remain in the *Solitudine* for longer periods and even for years. Besides the retreatants, there was a Superior (Presidente) with a gatekeeper and a cook (the latter a Tertiary). There were also cells for religious of other Orders who might want to come there to renew their fervor.

There is an obvious resemblance between the *Solitudine* and the Carmelite "Desert." It is a place of temporary eremitical retreat to which one withdraws in order to renew the spirit of prayer and fervor and from which one returns to the work of preaching with a more perfect charity and a message of more convincing hope. The emphasis is on the fact that in solitary prayer and meditation one gets deeper into the root of things, comes to see himself more clearly as he is in the eyes of God, realizes more perfectly the real nature of his need of grace and for the Holy Spirit and comes to a more ardent love of Jesus crucified. With all this one is normally opened to the world of other men and made ready for the more complete gift of himself to the work of saving souls.

However, both the *Ritiri* and the *Solitudini* came under very heavy criticism. First they seemed to create a division within the Order.

Second it could be asked whether their spirit was too formal and rigorous to be called authentically Franciscan. It is certainly true that the rather forbidding austerity of the *Solitudine* might be considered a little alien to the primitive Franciscan spirit of simplicity and evangelical freedom. The severe regulations contrast with the warm and tender spirit of Saint Francis' statute for hermits. But the solitary convents evidently had the effect that Saint Leonard desired, and the preaching of the Saint when he emerged from his solitude was said to be characterized by a great tenderness which, instead of frightening sinners, encouraged and strengthened them.

### IV.

This very brief outline suggests a few conclusions. The eremitical spirit has always had a place in the Franciscan life, but it is not the spirit of monasticism or of total, definitive separation from the world. The eremitism of Saint Francis and his followers is deeply evangelical and remains always open to the world, while recognizing the need to maintain a certain distance and perspective, a freedom that keeps one from being submerged in active cares and devoured by the claims of exhausting work.

In all forms of the religious life we are asking ourselves, today, whether the accepted methods of renewing our fervor are quite adequate to present day needs. Certainly the prescribed eight day retreat has its value. But the new generation is asking itself serious-

<sup>6</sup> Angelo Cresi O.F.M., "S. Leonardo di Porto Maurizio ed i conventi di Ritiro," *Studi Francescani*, XLIX, 1952, p. 154 ff.

<sup>7</sup> Angelo Cresi O.F.M., "S. Leonardo di Porto Maurizio e l'Incontro," *Studi Francescani*, vol. cit., pp. 176 ff.

<sup>8</sup> Quoted, *Studi Francescani*, vol. cit., p. 168.

ly whether this rather formalistic exercise really produces any lasting fruit. Is it simply a tightening of nuts and bolts on machinery which is obsolete? Modern religious who feel the need of silence generally seek it not merely for the purpose of self-scrutiny and ascetic castigation, but in order to recuperate spiritual powers which may have been gravely damaged by the noise and rush of a pressurized existence. This silence is not necessarily tight-lipped and absolute — the silence of men pacing the garden with puckered brows ignoring each other — but the tranquility of necessary leisure in which religious can relax in the peace of a friendly and restful solitude and once again become themselves. Today more than ever we need to recognize that the gift of solitude is not ordered to the acquisition of strange contemplative powers, but first of all to the recovery of one's deep self, and to the renewal of an authenticity which is twisted out of shape by the pretentious routines of a disordered togetherness. What the world asks of the priest today is that he should be first of all a person who can give himself because he has a self to give. And indeed, we cannot give Christ if we have not found him, and we cannot find him if we cannot find ourselves.

These considerations may be useful to those whose imaginations and hopes are still able to be stirred by the thought of solitude, and of its important place in every form of the religious and apostolic life, in every age, especially our own.

## PAUL, TRUMPET OF THE SPIRIT

Compiled by

Sister Emily Joseph, C.S.J.

This remarkable collection of essays on the words, the work, the personality of the Apostle of the Gentiles was selected to give a three dimensional picture of him. Cardinals Newman and Doepfner, Elizabeth Bowen, Monsignor Knox, Daniel-Rops, are but a few of the authors headed by St. John Chrysostom who share in this glowing, stirring anthology. Frontespiece. \$3.50

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## The Shadow of Pope John

Reflections on *Journal of a Soul*

Claude Kean, O.F.M.

Vatican II was, as everybody knows, Pope John's council. It was he who, under the inspiration of the Holy Spirit, decided to convene it. It was he who defined its over-all purpose of "aggiornamento" — of renewing and updating the Church. It was he who dictated the specifics of its program. His spirit, even after his death, directed its sessions. The depth of his insight, the length and breadth of his outlook, his warm sympathy, his humanity, his love for all mankind permeated its decisions and documents. As clearly as Shakespeare is found in his sonnets, Beethoven in his symphonies, Picasso in his canvases, Pope John is found in Vatican II.

Ironically, however, many of the avenues of thought opened by that council have led some Catholics, both lay and clerical, to positions and practices utterly alien to Pope John's heart and mind. The "windows" that he wanted opened to let in fresh air have, instead, let in ruinous whirlwinds. The quiet revision that he advocated has, instead, turned into noisy revolution.

To such an extent has this happened that Pope Paul, in a recent audience, assailed those Catholics who take "advantage of revision and adjustment in the practical

life of the Church to put everything under discussion, to seek a systematic and destructive criticism of ecclesiastical discipline, to seek an easier road to Christianity." The result, he said, would be a "Christianity deprived of its experience and the development of its tradition, a Christianity conforming to the spirit of the opinions of others and the ways of the world."

For example: because Vatican II, acknowledging the intellectual honesty of most non-Catholics, issued a statement on freedom of conscience, some Roman Catholics in the United States have adopted a take-it-or-leave-it attitude towards Catholic doctrine and discipline; an attitude that one writer has labelled "Uncatholicism." This questioning attitude, found especially among the Catholic intelligentsia, extends to virtually every area of the Church's life and discipline. It questions the authority of the Pope and the bishops, the veneration of Mary, Friday abstinence, Sunday Mass, the celibacy of the priesthood, the Church's teaching concerning premarital continence, her ban on birth control. The norm of these "Uncatholics" is Hamlet's: "There is nothing good or bad, but thinking [their own, not the Church's]

*Journal of a Soul*, by Pope John XXIII. Trans. Dorothy White; New York: McGraw-Hill, 1965. Pp. lvii-453. Cloth, \$7.95.

makes it so." They are apostles of subjectivism.

Because the Council's document on the liturgy stresses the importance of communal prayer, some liturgists have decried all private prayer, have condemned any devotion not strictly liturgical — such as benediction of the Blessed Sacrament, the recitation of the Rosary, the making of the Stations. And, with the bitter zeal of the iconoclasts of old, they have sought to rid Catholic churches of all statues.

Because the Council's document on religious life advocates wider dialogue between religious superiors and subjects, some religious have come to restrict their obedience to a compliance with "reasonable" orders — that is, orders that the subjects themselves deem reasonable. And because that same document urges for non-cloistered religious more meaningful involvement with the world of today, some religious have taken all-out social activism for their role, neglecting the avowed apostolates of their own communities.

Because the document on the priesthood encourages closer rapport between bishops and their priests, and the document on the role of the laity in the Church invites closer cooperation between them and their clergy, we have had priests calling for an organized union for priests, along the lines of the AFL or the CIO; and we have had laymen recently banding together into a national

"Institute for freedom in the Church," to sit in judgment upon the decisions made by Church authorities.

And all of this, be it remembered, and much more like it, has followed in the wake of Vatican II, Pope John's council!

What actually was the mind of Pope John regarding loyalty and obedience to the Church, veneration of the Blessed Mother, the celibacy of the clergy, private devotions to the saints, the worth and splendor of the Mass? To find the answers, we need only read his *Journal of a Soul*, his spiritual diary, begun when he was a fourteen-year-old seminarian and ended when he was an eighty-one-year-old pope. In the year before his death, when he entrusted the diary to his private secretary, Don Capovilla, for posthumous publication, he said, "My soul is in these pages."

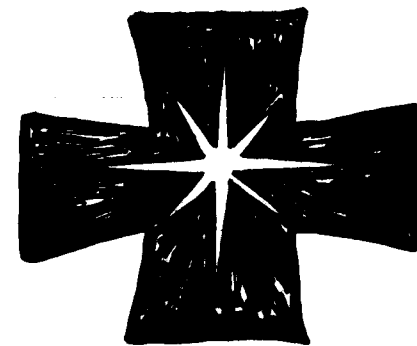
What, for instance, was his mind regarding obedience to ecclesiastical authority? During the retreat before his reception of the diaconate, he wrote in his *Journal*: "If the Lord should grant me a long life and the opportunity of being a useful priest in his Church, I want it to be said of me, and I shall be prouder of this than of any other title, that I was a priest of lively, simple faith, solidly behind the Pope and for the Pope, always, even in matters not yet officially defined, in every detail of seeing and feeling."

Of his first Mass, celebrated in St. Peter's, he wrote: "I remem-

ber that among the feelings with which my heart was overflowing the most powerful of all was a great love for the Church, for the cause of Christ, for the Pope, and a sense of total dedication to the service of Jesus and of the Church, and of an intention, indeed a sacred oath, of allegiance to the Chair of St. Peter and of unwearying work for souls."

Ten years later, when secretary to the Bishop of Bergamo, he made this entry: "It may be that but a short time remains before I am called to render my final account .... If I am to wait for some, perhaps many, years, then I hope they will be years of intense labor, upborne by holy obedience, with a great purpose running through everything, but never a thought straying beyond the bounds of obedience." In 1925, during a retreat to prepare for his episcopal consecration, he wrote: "I insert in my coat of arms the words 'Obedientia et pax' which Caesare Baronius used to say every day when he kissed the Apostle's foot in St. Peter's. These words are in a way my own history and my life."

Of the Rosary he wrote in his old age: "It is one of the great joys of my life that I have always been faithful to this practice" — viz., the practice of reciting daily fifteen decades of the Rosary. On September 29, 1961, in an Apostolic Letter to the whole Catholic world, he lauded the Rosary in these high terms: "The Rosary, as an exercise of piety among the faithful of the Latin



rite, who form a large part of the Catholic family, takes its place, for ecclesiastics, after Holy Mass and the Breviary, and for lay folk after their participation in the sacraments. It is a devout form of union with God, and always has a most uplifting effect on the soul."

To cite quotations from the *Journal* that prove Pope John's warm devotion to St. Joseph, St. Aloysius, St. Francis de Sales, St. Francis Xavier, St. John Berchmans, St. Stanislaus Kosta, St. Stephen, St. Peter and St. Paul, all of whom he calls "my own dear saints," would be to cite from almost every entry.

From all of which it is evident that good Pope John, like his "own dear" Francis of Assisi, was a "vir Catholicus": Catholic in every fibre of his being, and Catholic in the age-old meaning of the word. If as Emerson has said, every institution is but the lengthened shadow of one man, then Vatican II was but the lengthened shadow of Pope John.

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*Father Claude Kean, O.F.M., has taught English and Music in the educational institutions of Holy Name Province. Now engaged in retreat work, Father is stationed at St. Anthony's Friary, Butler, N. J.*

# Slaves of Justice

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

In a tale by Maxim Gorki, a pilgrim is seen in a search for "The Land of the Just." We are told that the pilgrim believed in justice all his life and is in desperate search of the land where justice is "enthroned as king." At length, coming upon a professor with many books and maps, the pilgrim asks where the "Land of the Just" may be found. The professor scrutinizes his maps and books but finds no "Land of the Just." The pilgrim returns to his home and, in the depths of despair, takes his life.

This quest for justice is no isolated, unique phenomenon either in literature or in life; it lies, on the contrary, at the roots and heart of human existence. In fact, we find it as a central reality in the remotest sources of our Western culture: Greek philosophy and Old Testament revelation. An understanding of these primitive examples of the universal search of anguished man for justice, will help us to grasp more clearly our Lord's reassuring words, "Blessed are they who hunger and thirst for justice, for they shall be satisfied" (Mt. 5:6).

Today we are accustomed to look upon justice as just one more abstract virtue, and a rather inglorious one at that, which spells out minimum demands and gives way, in the sincere Christian, to charity with its more exalted claims and rewards. The early Greeks had a much richer appreciation of justice. Heraclitus, contemplating in wonderment

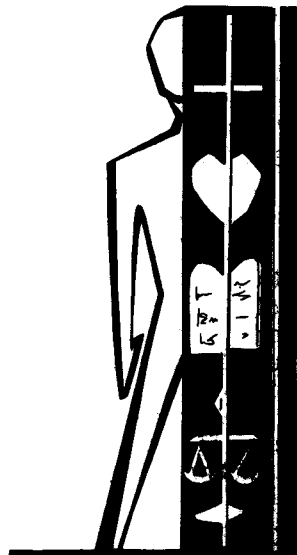
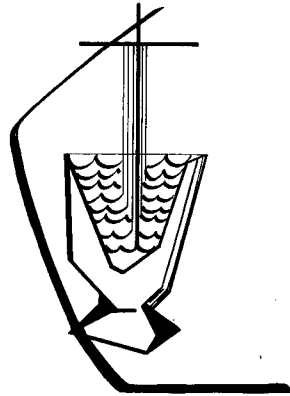
the striking harmony and order evident amid the myriad conflicts and changes in the universe, conceived his "Logos" or divine reason as the mysterious force which established "justice" — equilibrium — in nature and in human society. For him justice was no abstraction about which to split hairs; it was man's effort to participate with his whole being in the profound harmony of the "kosmos," the very name of which means order. Parmenides, only a few years later and on the other side of the Mediterranean world (about 475 B.C.) experienced something very like what we would call a mystical vision as he sought to penetrate that deepest of philosophical questions, what it means "to be." The experience is recorded in a poem that opens with the narrative of a metaphorical "journey" on which a "goddess" is to guide Parmenides in his quest for meaning. "It is no evil fate that has set you on

this road," the goddess is made to tell Parmenides, "but Right and Justice have escorted you here, far away from the beaten paths of men." Justice is not a legalistic social abstraction, then, but as Paul Tillich points out, is "a category without which no ontology [i.e., no real knowledge of ultimate reality] is possible." Later Greek thought is in a real sense an unfolding of this pregnant beginning in the great founders of Western philosophy. Plato, keenly aware of Socrates' noble death for justice' sake, saw Justice as an all-embracing Form which achieved union of all a man's faculties within himself and union among the individuals of a society. And Stoicism, which lasted as a permanent influence well into the Christian era, regarded Justice as the pervading force achieving harmony alike in nature and in the human mind. The grandeur of Roman law lay precisely in this ontological foundation given to the concept of Justice by Stoic philosophy.

The same mentality is evident in the culture of the Chosen People. The Mosaic Law cannot be regarded as an arbitrary laying down of discrete precepts whose validity depends solely on the whim of Yahweh; on the contrary, in Judaism as in Stoicism, the divine Law has about it a sort of "absoluteness"; nature as well as human life is firmly rooted in its decrees. The fecundity of this conception of Law and Justice is evident especially in Sirach 24, where the parallel currents of the Wisdom theme and the Law theme converge and we see the Law itself hypostatized and accorded the attributes of divinity. The "just man" was not, for the Hebrews, the man who paid his bills, but rather the one whom God's Law had, as it were, laid hold of. He was so enamored of the divine beauty as manifested in the Law, the concrete instrument of God's provident care, that something of that beauty shone forth in him — in his person and in his day to day life.

It is hardly surprising, then, to find Matthew portraying the New Moses as one who inculcates a "thirst for justice." Not one jot nor one tittle of the Old Testament esteem for justice will be allowed to pass away; rather only those are to be blessed by the divine Lawgiver of Thabor, who hunger and thirst with their entire being for that holy and god-like fulfillment which is Justice.

Here, as is often the case, Jesus is content merely to plant the seed, to lay down the fundamental commandment. If we want to know what this Justice is for which we are to thirst, we must turn to the theologian Paul. Let us do so: in particular let us pray deeply over his discussion, in Romans 6, of the most fundamental mystery in our Christian life. It is in baptism, according to the Apostle, that we find "Justice,"



i.e., that we are justified. Our life as religious, as tertiaries, as contemplatives, or as workers in Christ's ministry — all this is secondary, minimal, let us say it, all this is **nothing** without its firm foundation in that Justice which we have received at baptism. Baptized — that is "immersed" — into the death of Christ, we rise to newness of life, justified in Christ. We dare not — we cannot — continue the Apostle, any longer be slaves to sin once we have risen to this new life. Rather we are slaves of justice (6:19). We have found that Justice for which all men must thirst, and we have gladly enslaved ourselves to it. And that Justice is nothing other than the life of Christ himself, our head, which has begun in baptism to course through our veins.

Were Aristotle and Saint Thomas wrong, then, to characterize justice as "giving to each his due"? It is incorrect to speak of a "distributive justice" which regulates minimal duties between individuals, and a "social justice" which regulates the individual's relationship to society? It is incorrect only if we succumb to the modern positivism which leads us to fragment our knowledge into isolated bits and pieces. If, on the other hand, we make an effort to

organize, unify, and deepen our knowledge so that it becomes a living reflection of our Christian experience, we clearly see our modern notion of justice as a key-stone without which the grand edifice of the Christian life would be impossible. Not abrogated, our Lord said of the Law, but fulfilled! Not abrogated, we must say of the minimal requirements of the Aristotelian virtue, but fulfilled: fulfilled, deepened, quickened by and in that Christ-life we have received in baptism.

The Greeks thirsted after Justice; the Hebrews thirsted after Justice. We must revive in our barren culture some of their appreciation for the ontological reality which is Justice. But there is a difference: we have received the Justice for which they thirsted. Our thirst must be for the fulfillment of this Justice — its eventual completion and definitive triumph in ourselves, and its communication to all those to whom the Lord wishes, through us, to communicate it.

"As you yielded your members as slaves of uncleanness and iniquity unto iniquity, so now yield your members as slaves of justice unto sanctification" — our own sanctification and the sanctification of the world.

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## WORLD TRAVELLER

Michael Malvasso

*The air has looked on kings at play  
Then watched a farmer tying hay.  
The air has circled mansions tall  
And swept along a prison wall.*

*The air has blown through fields of wheat  
Then chilled a lonely beggar's feet.  
The air has moved a stately sail  
And been a part of an awesome gale.*

*The air has lifted a Russian's hat  
Then carried dust to where a Hindu sat.  
The air has warmed an English lass  
And then gone howling through the Kyber Pass.*

*The air has cooled a tiger's lair  
And been a stage for the sparrow fair.  
The air has touched a prince's hand  
And moaned across a barren land.*

*The air has hovered over castles proud  
And shook the rubble of slums long bowed.  
The air has rocked the desert's floor  
And then been drowned in the ocean's roar.*

*The air has warned a Kenya doe  
And crept across an Arctic flow.  
The air has whistled through a New York night  
And been a chaffeur for a Bali kite.  
No tales it tells as it makes its rounds*

*Oh, Lucky Air, to have no bounds!*

# Chastity —

## — or Love?

Sister Mary Raphael, S.M.I.C.

Have we, in our frenzied eagerness to ward off every possible temptation against chastity, unwittingly trampled on Christian love? Have we, instead of harnessing these two fundamental virtues to the chariot of our perfection, instead set them at variance with one another?

After brief but honest reflection, I think we will have to answer, "Yes," though we can perhaps plead lack of awareness and deliberation. Since the eyes of the world are focusing more intently than ever on us, and since the wide-screen lens of the Vatican Council seems to be zeroing in to take a more critical view of our present-day image and our relevance, let's get in line and do a little soul searching ourselves. It is not out of the realm of possibility that the cataracts of complacency have been gradually forming, clouding our introspectional vision, obscuring our powers of self-evaluation.

### Love, Source and Soul of Chastity

Our Lord, through the example of his own life on earth and through the instruction of his

apostles, stressed constantly the precedence of love over all the virtues, naming her their absolute queen. Without love no one can hope to enter heaven. Why, then, do we persist in disrupting our God-given hierarchy of values, dethroning love by an unwholesome emphasis on the negative aspects of chastity? Our works are slowly becoming paralyzed, wilting in the stifling aridity on an irksome fear; our spiritual energies are fossilizing in the withering atmosphere of searing mistrust. The whole situation is strangely reminiscent of the man who suddenly finds that he has just finished painting himself into a corner!

Intellectually, there are very few who deny that love is the mother of chastity and the source of its charm. Emotionally, I am not so sure. The facts seem to indicate that, in this instance, religious tend to put the cart before the horse, creating an ever-widening gap between themselves and the laity. The driving wedge has been forged from our very apparent reluctance to make any but the most necessary contacts with the world, the brevity of these meetings pushing us almost to the point of rudeness. Frequently even

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If once that spirit of love which our Saviour described as the sign by which his disciples would be known, and which indeed was the pride of the early Christian communities, could be recognized again as the greatest of all commandments and honored as such, there would not be an end of all social problems, but every other moral law would gain by it, not least among them the Sixth Commandment.

August Adam, in *The Primacy of Love*

the civility expressed among ourselves, within our convent walls, is strained and tense, fragmenting our inter-personal relationships, fomenting needless friction. The source of all this difficulty seems to lie in our needless conflicts of conscience, our unnatural feelings of constraint. As a result, the labors of the Church have suffered alarmingly.

Certainly the abuses heaped upon the head of fair chastity before the Reformation were regrettable, demanding immediate, total eradication. Still, it has been wisely said that any virtue carried to extremes can itself become a vice. Has this not happened with chastity in our case? In pulling out the weeds of lust and luxury, have we uprooted fraternal love? In racing from the occasions of sin, have we abandoned the world — even the good in it? In our frantic quest for absolute purity, have we replaced love with morbid anxiety, concern for our neighbor with cool indifference? If we have, and do little or nothing to rectify our errors, then we may be in for something of a surprise. No living body, our physical body or Christ's Mystical Body, can soundly survive, let alone healthily grow, where one tissue exists at the expense of the others. In the physical order, this loathsome dis-

ease is called cancer, a highly malignant, metastasizing tumor ultimately resulting in death.

### Chastity and the Female Religious

It is comparatively easy for men or women, lay and religious alike, to be woefully misled in their thinking about chastity. This is so, to a great extent, because of the subject's delicate nature, our natural reluctance to discuss it frankly, and a blushing fear of seeming to over-respond to it. But women have, on the whole, suffered more acutely in this regard than men and, through no fault of their own, also experienced a greater confusion of mind.

Until recently most of the spiritual writers have been men. (Not that I don't appreciate what men write — who can resist the pen of G.K. Chesterton, Sir Thomas More, Thomas Merton, or Morris West?) And it is only natural for men to write on some subjects from an entirely male point of view. Chastity happens to be among the most important of these subjects. A woman's psychological structure causes her to look at purity from a completely different angle than a man; in a word, she is simply tuned in on a different

wave-length. This difference in wave-length, incidentally, can cause considerable havoc within the married state as well as the religious life. At any rate, since there has traditionally been no other material available to her, woman has been obliged to read about chastity from preponderantly male sources, typically masculine in their approach. The unhappy outcome has been that she still remains in a quandary, if not entirely unmoved.

It is generally conceded that man is more prone than woman to commit sins of the flesh because of a stimulation from violent sensory images. Where a woman falls, it is usually because of less evident, emotional seduction. Even the publishing industry is aware of this fact, as we can see from the difference between the covers of men's magazines and those designed for women. When a nun, urged on by a holy desire for perfection, tries to implement the safeguards designed for masculine chastity, it is no wonder that she emerges from the whole process somewhat of an anomaly, immature and frigid. She can easily become, instead of the deep well-spring of enduring love that she is meant to be, a sorry species of a dried-up, sanctimonious spinster gussied up in a religious habit.

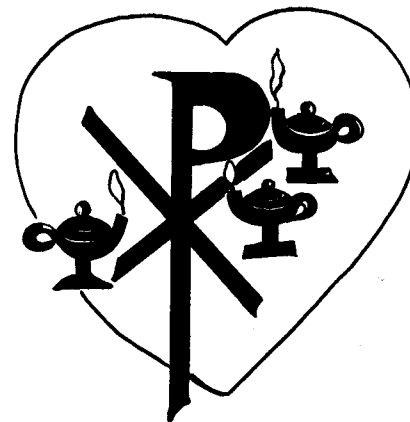
Renouncing her right to married and maternal love should not leave the religious woman icy, forbidding, impervious to the needs of her neighbor, unacquainted with the problems of the world. On the contrary, her love, channeled under the benign influence of grace, into the service of all humanity, should broaden her, keep her fervently

aglow with a radiating, holy warmth. It should endow her with tolerance and womanly compassion. It should foster within her a tender empathy for all the weaknesses, frailties, griefs and sorrows which can so cruelly crush the human heart. It should even render her a bit shock-proof: shock-proof to the ugly, mean sins so readily committed by a tainted human nature. It should prompt her to a greater concern for people — not just the good, not just the deserving poor, but all human beings. It should move her to assist and comfort them, to pray unceasingly for them and for the ultimate salvation of the world. She should let her more perfect love buoy her up. Setting aside her childish fears about chastity, she should allow herself to trust more confidently in the divine protection of her heavenly Lord and Spouse.

### Chastity and the Male Religious

Because of this same over-emphasis on the negative aspects of chastity, men too have failed sometimes to grasp fully the true meaning of the virtue. How many men in the married state, for instance, have been disappointed by the discovery that what they mistook for a dazzling purity in the hearts of their beloved, was no more than a wan indifference or under-developed response to the basic obligations inherent in the state of matrimony or, as is often the case, a monstrous form of vanity!

Many more men have been deceived in this way than would



ever care to admit it. It is well for all of us to bear in mind, that the motivation for observing chastity is far more important than simple abstinence. If we observe chastity for the main purpose of pleasing God, fine; if we observe it merely to suit ourselves or just to bolster our own self-esteem, then we have wasted a good deal of time and a colossal amount of energy. Refraining from conjugal love is meritorious only when it serves a greater love, a higher good. When it doesn't, life takes on all the painful discomfort of being forced to wear a pair of shoes several sizes too small.

Because of the many and varied misconceptions regarding chastity, an appalling number of religious have been doomed to live miserable lives. Not only have they become emotionally disturbed, but the whole purpose of their religious life has been frustrated. That spiritual fruit, for the bearing of which their vow of chastity was originally devised, has withered on the vine. They have diligently rooted out every facet of human

affection, depersonalizing themselves, honestly believing that their vow demands this radical, traumatic surgery. They have been taught from novitiate days, misguidedly of course, that to acquire supernatural love and union with God, they must mercilessly suppress every trace of the natural.

### Towards a Solution

It is evident from the foregoing that the errors of Jansenism have succeeded in infecting many sincerely devoted Catholics and religious. Only within the last decade has an honestly objective psychological science managed to liberate us from the folly inherent in such harmful notions.

The problem now is to dispel the stultifying effects of this heresy without again falling into its opposite error. One effective means to do this is a thorough re-reading of the Bible, particularly the Gospels, with a more childlike faith and simplicity of heart. We have to focus more on the spirit of the law than on its letter. If Judith had suffered from excessive inhibitions regarding chastity, would she have seized the opportunity to lop off the head of Holofernes; would she ever have gone down in history as the Valiant Woman of Israel? If that other woman of Mark 14 (whoever she was) had been overly timorous about the possibility of scandal, would she have charged into the Pharisee's home as she did to anoint the feet of Jesus? Would Saint Paul, for that matter, have wantonly exposed himself to the allurements of strange, foreign, cities — and him with a sting in

his flesh! — to convert the Gentiles?

We also have the example of the saints, whose lives are so many monuments to grace and to the fervent, unremitting love of God that imparted such magnanimity to their actions. Take Saint Francis of Assisi, no impetuous fool. He has been quoted as saying, "My vineyard is the market-place." He was not afraid of the world; yet it is well known that he suffered grievously from temptations against chastity. Saint Vincent de Paul instructed his nuns, "Your convent is the world." Would a wise and saintly man send his Sisters into the corrupt corridors of the world, if he thought their vow of chastity too fragile to bear it? And Saint Joan of Arc, would she have set out to conquer Orleans in the name of France, her country, if she had held our narrow, stringent view of chastity and propriety? After all, she had to ride with hardened soldiers by day and share the same campsite at night. Meditating prayerfully on these things makes it increasingly clear that our puritanical outlook stems, not from God or his saints, but from the philosophical errors prevalent in the post-Reformation West.

While we have been bogged down in our inhibitions, the Communists have not been standing still. They have been very busy indeed, ensnaring men by the thousands — even men living in nominally Catholic countries and formerly committed to Christ. Because of our failure to become involved in these countries, our Lord has had to pin his hopes more and more on the laity. Why else the secular institutes; why else the Peace

Corps? It is high time we shed our shameful fetters and returned to the firing-line of the Church Militant to fulfill our rightful role in the "restoration of all things in Christ."

### Conclusion

Let us therefore imbue ourselves with the salutary spirit of the saints, imbibe deeply of their uninhibited courage! Let us strike out for "new frontiers" in an effort to win back our "dead" brothers, once living members of Christ's Mystical Body. It is not too late for us to begin to cultivate a healthy emotional life, strengthening it with the purifying light of a reasonable hope, a supernatural prudence, and that grace which we will never find lacking.

Let our inner warmth rekindle itself, melting the frozen solder of our lead-chambered hearts. Let that warmth begin anew to pour out upon a fissured world crevassed with hate, greed, and war. Only if it does, can we hope to join Christ our head on that last day, presenting to God our Father a renewed earth, fulfilled and glorified by our generous expenditure of fraternal love.

Time grows short for us who have promised to make up in our flesh that which may be lacking in the sufferings of Christ. Not tomorrow, but now, love must take the lead in our lives. The jet power of its fuel must be allowed to zoom our apostolates into orbit so that we need not be so emphatically literal in our avowal that "up to now we have done nothing."

## Riposte:

### "Marginals" Fill Need

I "devoured" Mother Mary Francis' article "Marginals on Perfectae Caritatis — III" while I was eating my breakfast at the Motherhouse of the Franciscans of Penance and Christian Charity at Mt. Alverno, here in Redwood City. These dynamic Franciscans are served by the priests from the parish which I serve as Pastor.

I hope Mother Francis does not write only for Franciscans. The rest of us need what she has to say. What a woman! I happen to serve on the College Faculty here at the Motherhouse as Instructor of Group Dynamics in the Religious Life. Mother Francis has given me matter for at least three fifty-minute classes. I may not be very much of a "pro" myself, but I surely know when I see one in action. Mother Francis is strictly a "Big League" type of "pro."

So many of us "executive types" fit into Mother's hilarious description of the "detestable cautiousness of the worldly-prudent who may never do anything right because they are too afraid that they may do something wrong." Some of us "Secular" Pastors spend so much time and energy with our "educated guesses" about the future whims and fancies of our bishop that the bishop would probably laugh himself sick if he knew that such a game of "mental pling-pong" was going on. Some are so "running scared" that they have time only to build up their insecurity neuroses enough to slash out viciously at their Assistants, the School Principal, the teen-agers and the people "of God."

What a refreshing experience it is to read Mother Francis. Her writing has depth, balance, humour, humility, courage, and — most of all

— it had to be written by a mind which is secure, happy, mature and ripened by long experience. I am sure that she knows how much "the Cross" weighs. People with spunk always learn to suffer.

If there are "any more at home like this one," please let the rest of us get a look at their writings. An "Executive Order" hereby goes out to "Sister Breakfast-Maker" to see to it that THE CORD is served up frequently with the bacon and eggs.

It is too bad that a few more of the people who ought to read this will not even know about the article, just as it is quite amusing that solid "gold" like this article would go by the name of "marginal" to a Declaration on the "Renewal of the Religious Life" which is lack-luster, flat, and disappointing. Congratulations on a job well done.

Rev. Thomas E. Lacey

Redwood City, Calif.

### Stop Blaming Superiors

Your editorial (Sept. 1966) tends to overlook or underestimate an important dimension of renewal. You speak of "inner" and "outer" renewal, but neglect to mention the renewal "under," or "below." Success or failure and mistakes of varying degrees of tragedy depend on the grace, ability and capacity of Superiors to deal creatively with the enormous gifts of energy in inner and outer renewal which are mushrooming all over.

No religious (not even those who are being "squashed") are ready to place wholesale blame on Superiors for the inability to function creatively in the present crisis — they were not, in general, trained to awareness here. But they will gradually become blamable if they fail to learn from the present crisis the lessons that are there to be read, because

they are unwilling to learn. God does not hold us accountable or culpable for ignorance of know-how, but for an attitude of unreceptive closeness where the opportunity to learn (and to grow) is present.

Free will so complicates life — especially religious life. How simple it would be if we were all really just "little plants in the garden of the Church." Then we would only need Superiors with Green Thumbs!

Monialis

Los Angeles

### Franciscan Unity Needed

That Christianity is divided in faith has always been a stumbling-block for non-Christians. Not only that, but because Christianity is divided the Gospel of Jesus Christ appears in-credible to the world.

The Church is united and made one through the Holy Spirit, the source of unity. According to J. H. Newman, the coming of Christ to the Church through his Spirit makes the Church more one than Christ's coming in the flesh. Christ came in the flesh to form the Apostles into a visible society, but his coming in the Spirit gives the Church an inner bond of unity.

The Holy Spirit visited the prophets and patriarchs of the Old Testament by means of gifts and operations. In the New Dispensation, he comes to us the way Christ came, by a real and personal visitation. The Holy Spirit is present to us and unites us to Christ and with one another. Just as the Holy Spirit is the "We" in Person in regard to the mystery of the Trinity, so does he have an analogous function in the Church. The Holy Spirit joins persons together.

Only because the Holy Spirit comes to us spiritually, but not any less really (quite the contrary), can he

be present to each of us, uniting us together and uniting us to Christ. The Holy Spirit is closer to us now than Christ was to his Apostles while on earth. Newman remarks that he who came for ever, came as a Spirit, and so coming, did for his own that which the visible flesh and blood of Christ could not do: viz., he came into the souls of all who believe, and taking possession of them, he being one, knit them all together into one.

If, through the Holy Spirit, Christians are joined together in a *koinonia* which completely surpasses all communion on the natural plane, should not this unity be manifest, externally and visibly, to the world? On another plane, if the Franciscan Order is an *ecclesiola* or Church in miniature, should it not mirror the unity and attempts at unity now present in the Church? If the Franciscan Order is really one in spirit, as everyone claims, should not this unity take on flesh and blood, i.e., concrete form?

I for one am in complete accord with Fr. Michael Meilach (THE CORD, Oct., 1966), that a monthly publication be initiated under the auspices of an international body of Franciscan scholars. I would also like to see talks started between the various Ministers General with the hopes of abolishing the juridical distinction between the various Franciscan branches. Only in this way can the sons of the Poverello show the world that they are sons of a common father, St. Francis, united not only in spirit, but also externally and concretely.

I do not maintain that union is easy. Unity is the fruit of love, the sign that love has reached perfection. Precisely because unity is the fruit of love is it so difficult to achieve. Come, Holy Ghost.

Richard Penaskovič, O.F.M. Conv.

Würzburg, Germany

## Book Reviews

**Authority In The Church.** By John L. McKenzie, S. J. New York: Sheed and Ward, 1966. Pp. vi-184. Cloth, \$3.95.

One of the most serious crises of our time is undoubtedly in the area of obedience and authority; the problem reaches into every segment of society and daily becomes more serious. In the United States we find a growing number of citizens who, critical and distrustful of the government's policies, foreign and domestic, speak out in more and more forceful terms and demand that their voices be heard. They are no longer content with such slogans as: "My country right or wrong"; or "Father knows best." In our colleges and Universities we have one of the most articulate, independent and outspoken student bodies in our history. If we bewailed the apathetic student of the fifties, we fear the active student of the sixties. Sociologists are alarmed at the growing permissiveness of parents, and the parents, in turn, complain that they no longer understand their children.

This crisis in authority has affected the life of the Church itself. Our Christian people are demanding genuine Christian example and leadership, and no bishop or priest can expect to escape criticism and rejection if he does not or cannot give it. We find priests refusing to be satisfied by the narrow area of activity specified for them by their bishops and engaging in problems and issues which they feel are demanded by the Gospels and their Christian conscience. Many religious, both men and women, no longer see the ideal of obedience as absolute conformity to the will of the superior, and acknowledge that any authority which does not allow for the full development and fulfilment of the personality and aspirations of the subject, is, even if in the guise of a religious garb, still tyranny.

It is primarily to the latter aspect of the problem that Fr. McKenzie addresses himself as the title of the

book indicates, and he brings to this task the fine insight and acumen we have come to expect from this great scholar. As the author states at the outset the great outburst of new theological thinking will lose its creativity and impetus unless the concept of authority is itself rethought and made relevant to the world of post Vatican II. Up to this point the work still remains undone. *Authority in the Church* is meant to be an opening dialogue to such a task.

Fr. McKenzie states two theses: First, the Church has mistakenly considered her authority to be a species of a generic concept of authority shared also by the family and the state; second, the error is compounded by the fact that the Church's general notion of authority remains that of the absolutist sixteenth-century variety. Her scholars have, for the most part, ignored all of the advances in legal and political thinking in recent times.

The concept of absolute authority reaching into every aspect and dimension of the subject's life, justifying its commands only by the authoritative office itself — the will of the superior is the will of God — and demanding absolute conformity is in the light of recent research, highly questionable — even in ecclesiastical and religious life. According to Fr. McKenzie the only moral basis for the right to command, is that it be the right thing to do, and this can only be determined by the end of the society. The jurisdiction of the superior is limited to the ends of the society. All of this inevitably entails a moral judgment by the subject with regard to the command of the superior, and no requirement or vow of obedience can take away this right.

But even this enlightened way of thinking eventually will end up in bankruptcy because the genuine notion of authority in the Church lies in another area, and can be grasped not by studying ethical and political

treatises, but only by returning to the Gospels to find out what Christ has set up as characteristic of authority for his Church. Carefully building up his arguments from New Testament texts Fr. McKenzie presents the only valid notion of authority in the Church: Service. He convincingly shows that the only power which Christ gave to the authorities, to the Bishops, His priests, religious superiors, is the power to be servants, even more, lackeys of the people of God.

The second part of the book contains Fr. McKenzie's reflections on the problem at hand. They are trenchant and provoking as the chapter headings indicate: Leadership; The Prestige of Authority; The Values of Authority, etc. The reader may not always agree with this Jesuit scholar but he must be taken seriously. The debate on the nature of authority in the Church has just begun and this book shall remain a key document in the discussion. No person, lay, religious or clerical, who sees this question as crucial to the life of the Church in our time, can afford to ignore this excellent study.

— Angelus Gambatese, O.F.M.

**Brothers of Men: Letters to the Petits Frères.** By René Voillaume. Ed., with Introd. by Lancelot Sheppard, Baltimore: Helicon, 1966. Pp. 222. Paper, \$1.95.

"The Petits Frères are not engaged in this activity or that; they must not be involved in anything, but simply give an example." American Catholics, including religious, know deplorably little about the Little Brothers of the Poor, save for what they may have read in *Seeds of the Desert*, an earlier collection of Fr. Voillaume's letters. Those who do know something about them are all too likely to pronounce the above judgment on them, which Fr. Voillaume rejects as a "wooden and detestable definition" (p. 195). The present volume, which deserves a wide audience, should do much to dispel such a superficial and unjust appraisal of the Little Brothers' vocation. I am not saying, and the book does not say either, that anyone else should take up the same life — that traditional institutes should conform to this new sort of apostolate, or any such thing. I am saying, and most emphatically, that Fr. Voillaume is a deeply spiritual man who has something of great value to say to

all of us. He says it well in this book, and his editor has done him full justice, my only reservation regarding his style being that it might have been preferable to translate the title *Petits Frères*. Of course the meaning is obvious, but that seems to be no reason for retaining a foreign phrase when the English equivalent is familiar to all.

The book opens with a preface, by the editor, which forms a most important introduction to the book because it relates the salient facts in the life of Fr. Charles de Foucauld, without an understanding of which it would be difficult to understand Fr. Voillaume's frequent references to Fr. de Foucauld's vocation and teaching.

Though sub-titled "Letters," the book also includes, besides eight of his letters, Fr. Voillaume's "Notes" on the Brothers' apostolate, and extracts from his diary (1950-1960). Also, though the editor rightly says that the letters are "concerned more particularly with some of the more difficult aspects of the religious ideal of the fraternity" (p. 24), the reader should not therefore think of them as simply notes to particular people on subjects of transient interest. They are rather like encyclicals; though warm and intimate in tone, they are addressed to the whole brotherhood by its Prior General (1950-1960), and they deal masterfully with some of the most fundamental aspects of religious life, incarnational spirituality, and Christian faith.

To convey all the contents of the letters is manifestly impossible; yet I would like to make this a longer review than is generally desirable for *THE CORD*, in order at least to convey to the reader the main point of each of these highly significant letters. In part at least, each of them could well have been addressed to any one or all of our readers.

The first letter is addressed to older religious, and members of every institute will do well to ponder its message about discouragement — that it is a normal factor and a necessary one to make us appreciate the supernatural character of our vocation. The second, on

"obedience to our calling," inculcates perseverance in words meaningful to the religious of today. The third points up the fundamental importance of the Eucharist and the priesthood in the religious life. The fourth insists beautifully on the need for an understructure of natural friendship before there can be any substance to the supernatural charity we so often profess to have for our confreres. The fifth letter, on "worldwide love," calls for a balanced love for one's own country and culture together with a willingness to transcend it in true love for all men; it also pointedly inculcates true adaptation, distinguishing it nicely from compromise. The sixth letter is an excellent treatise on prayer which effectively meets the usual objections to the Brothers' way of life and discusses some aspects of the prayer life in a way that will be of benefit to many religious of all institutes. The seventh letter comes to grips with our Lord's injunction to become as little children, insisting on our status as beginners — "children" — on the paschal journey of transformation into the risen Christ. The last of the letters included here has to do with "obedience to the Church"; written right after the stunning suppression of the priest-worker movement, it breathes that genuine spirit of ecclesial devotion which must characterize every real apostle — and which does, in fact, pervade this entire book.

The "Notes" section embodies six discussions of unequal length, written in the same personal and highly attractive style as the letters, on the Brother's apostolate. The first of these, on "The Contradictions in the Life of a Petit Frère," sets Christ in the midst of that life and portrays it with deep insight as a living out of the Beatitudes. The second, on "Nazareth and Apostolic Action," rejects the temptation to follow too literally the Christ of the hidden life; the Little Brothers do have an apostolate and need particular ascetical practices, whereas our Lord himself had not yet instituted the Christian apostolate and was himself by nature God. The third makes some very appealing ob-

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servations on the physical characteristics of the desert, which figures prominently in the Brothers' life. The fourth and sixth deal with major factors in the brotherhood's approach: involvement with the people, and poverty. The fifth pleads eloquently for their "silent" witness: they avoid direct apostolic activities, especially proselytizing, deliberately and rightly — not using this "silence" as a technique, but observing it out of respect and love for the people. It has value precisely because of that love, and it forms an essential complement to the other, more explicitly apostolic work of other institutes.

Since space limitations absolutely preclude a detailed presentation of the contents of Fr. Voillaume's diary excerpts, I shall simply mention three striking entries which reveal a deep and realistic love, much like that of St. Francis, for our Lord's humanity. One (Easter, 1952) emphatically deplores the fact that some Brothers worked on Easter Sunday, which together with Christmas, should be a time of special witness. On Nov. 28 of the same year, Fr. Voillaume penned an eloquent expression of concern for the holy places in Jerusalem, and on Dec. 24, 1957, he recorded what seems to be a sudden realization on his part of the central importance of pictorial and sculptural representations of Jesus and Mary, constant reminders "that now and for ever God has a human face to see us and listen to us, and a human heart to love us with."

Every page — every line — of this book breathes the pastoral concern and deep spirituality of a man who has lived that Christocentrism that so many of us are content to theorize about; who has accompanied Christ to the mountain top and returned with face — and (if you will pardon the phrase) pen—aglow, with much to tell us all about the nature and meaning of our life in Christ. It will be a long time before you find better material than this for "spiritual reading." If you read it with the proper spirit, it will take you a lifetime to digest.

— Michael D. Meilach, O.F.M.

**Epistle Homilies.** By John Pawlikowski, O.S.M. Milwaukee: Bruce, 1966. Pp. 144. Cloth, \$3.95.

One of the important fruits of the liturgical renewal has been a growing appreciation of the message contained in the Epistles of the Mass. Indeed, they do, by and large, give us even more insight into the life of the early Church and a more developed theology than do the Gospels.

These considerations alone make us grateful to Father Pawlikowski for his new book of homilies, edited from a weekly feature in the popular *Servite* weekly, *Novena Notes*. But there is much more cause for gratitude. The author has done a masterful job of composing meditations which are a delicately balanced combination of first-rate exegesis, forceful writing, unobtrusive yet striking erudition, and modern practicality.

The text of the new translation in liturgical use is printed first, in bold type, for each Sunday and major Feast. Anyone who has used a book of sermons, homilies, or liturgical meditations knows the great advantage of having the text included in the book. After the text there is a well chosen title for the particular Sunday's or Feast's homily: "The Freedom to Serve" (19th after Pentecost), "Street Liturgy" (15th after Pentecost). The attractively printed homily itself follows, unmarred by any outline or sub-titles. While some preachers might have desired this added convenience of an outline for quick consultation, the homilies are so brief and well constructed that no mechanical aids would be worth the expense and effort it would take to set them up, or the fragmentation of type-layout they would cause.

Father Pawlikowski himself calls attention to his effort to include literary allusions — an effort in which he has succeeded admirably. There is no attempt to make sure each Sunday has its literary citation, but rather a deft use of such material that reveals a genuine and wide acquaintance with the various fields of world literature. Poets and

philosophers (Robert Frost, William Blake, Gabriel Marcel, Simone Weil), theologians of different persuasions (Hans Küng, Louis Bouyer, Paul Tillich, Abraham Heschel), and even statesmen (Dag Hammarskjöld) are allowed to make their point, which is invariably an inspiring stimulus to action.

Most of the homilies begin with a succinct explanation of the literary as well as the historical context — the *Sitz-im-Leben* — which makes the author's message all the more relevant and compelling. The author shows a remarkable grasp of the unity and thematic structure of the biblical writings, and a no less broad understanding of contemporary Christian life — particularly evident (to me) in the ecumenical stress of the meditations for the Feast of the Holy Family and for the Fourth Sunday in Lent.

The preacher will derive much practical advantage from intelligent use of this excellent book, and the layman likewise, if he can spend a little time with it before going to Mass, will find its use richly rewarding.

— Michael D. Meilach, O.F.M.

**Road to Renewal.** By Bernard Häring, C. Ss. R. New York: Alba House, 1966. Pp. 231. Cloth, \$3.95.

Father Häring's versatile, sweeping genius is again very much in evidence in this theological exposition of the teachings of Vatican II. *Road to Renewal* is not a running commentary on all the documents, but an incisive plumbing of major themes.

Thus the first chapter gives an over-all view of the Council's work. Chapters 2-5 are concerned with the Liturgy as source of renewal, as paschal, as sacramental, and as the center of Christian faith and life (references are exclusively to the Constitutions on the Liturgy and the Church). Chapters 6-7 deal with the Church as the People of God and its universal call to holiness; the author is emphatic on the need to abolish social stratification, and eloquent in explaining the sacramen-



tal basis, christocentric nature, and Spirit-directed power of the Christian life of holiness.

Chapters 8-10 portray the Holy Spirit and Christ, respectively and each in his proper way, as the existential center of the Council's deliberations and as the doctrinal center of its proclamations. The ninth chapter discusses the Church's missionary vocation and the dialogue into which she has entered with non-Christian religions. The spirit of love which should characterize each Christian's concern for the spread of God's word is singled out for extended discussion in Chapter 11: "The Royal Command of Love."

The Council's teaching on the Laity (Chapter 12), like that on Religious Freedom (Chapter 17), contains an excellent treatment of historical factors which make the conciliar teaching stand out as all the more epochal; we hope Father Häring's proclamation of the "burial of clericalism and anticlericalism" is borne out in years to come.

Marriage and the family are discussed in chapters 13-14, in an elevated, theological manner which should prove very attractive to the reader. We are told, e. g., to stress first the mutual priestly ministrations of the couple and the grace with which God blesses their union, and only then to call attention to the duties and sacrifices which will be required of them.

The least satisfactory product of the Council's deliberations, perhaps, is the Decree on the Instruments of Social Communication, Chapter 15 of this book claims that it was criticized only for its conciseness, but Father T. Burke, S. J., emphasizes its lack of originality, and Mr. S. I. Stuber, Baptist Director of Associated Press, feels that its vision is disappointingly narrow. At any rate, Father Häring has some interesting enough points to make regarding this Decree.

In discussing the conciliar teaching on the priesthood (Chapter 16), the author touches on two particularly crucial questions: the relationship of priest and layman (in which I wonder if he goes far enough in getting the priest off his social pedestal), and priestly celibacy (a subject on which his somewhat idealistic and traditional views have already been expressed, e. g., in a July issue of the *National Catholic Reporter*).

The final chapter extols the Council's work as an effective, constructive answer to Communism: successfully resisting the wish of many bishops for a condemnation of Marxism, the Fathers instead presented for all, including Communists, a positive, attractive picture of the Church and her ability to answer men's deepest questions as well as satisfy their deepest needs.

The book is clearly and forcefully written; it evinces a thorough grasp of contemporary liturgical, christological, and ecclesiological developments. Insufficient attention may have been given to evolutionism and the influence of Teilhard de Chardin (and uncritical reference is made to Adam and Cain), but the author's view of salvation history is anything but static. Father Häring has, in short, used his singular theological and literary talents to produce an outstanding interpretation of what happened at Vatican II. And not the least of his advantages in writing this account, is his firsthand acquaintance with the conciliar deliberations, so evident throughout the book.

— Michael D. Meilach, O.F.M.

**The Mystery of the Redemption.** By Louis Richard. Trans. Joseph Horn. Introduction by Frank B. Norris. S. S. Baltimore: Helicon, 1965. Pp. 358. Cloth, \$5.95.

The translation of any preconciliar work in theology (this one was completed by the author shortly before his death in 1956) calls for some special justification besides the enormous current market of hungry readers. Fortunately, this volume by a French pioneer in soteriology retains a good deal of value after Vatican II. After Jean Rivière, Richard was the leading French Catholic student of the history of the doctrine of the redemption.

His work performs a double service. Its first part provides English speaking readers with a solid, popular study of the development of the doctrine of Christ the Savior from the Old Testament books to Pius XII. Such treatments are hard to find in English. The patristic and medieval periods are especially well handled. The tone of some statements about Protestant soteriology would undoubtedly have been different had they been composed in the era of Vatican II.

The second part is a doctrinal synthesis, and its contribution is a notable effort to unify soteriology in terms of love. While not speculatively profound, it helps to counteract the one-sided stress often given to themes of expiation and satisfaction. Here, too, a soteriology in the spirit of Vatican II would have been enriched by giving a more central place to the paschal mystery. Still, Richard already possessed some dim intuitions which subsequent theology has explicitated. His remarks on the human consciousness of Christ, on the mysteries of death and hell, and on atheism, have a distinctively contemporary ring.

The work, for all its technical competence, is written in a deeply religious spirit, and will both enlighten and refresh the ordinary reader seeking an understanding of our redemption that is both doctrinally sound and sensitive to historical development.

— Thomas E. Clarke, S. J.

## BOOKS RECEIVED

**The Jerusalem Bible** (Alexander Jones, gen. ed.). New York: Doubleday, 1966. Pp. 2020 & appendices and maps. Cloth, \$16.95.

Gelpi, Donald L., **Functional Asceticism: a Guideline for American Religious**. New York: Sheed & Ward, 1966. Pp. 191. Cloth, \$3.95.

Hinnebusch, Paul, O.P. **Salvation History and the Religious Life**. New York: Sheed & Ward, 1966. Pp. viii-248. Cloth, \$4.95.

Jansen, G.M.A., O.P., **An Existential Approach to Theology**. Milwaukee: Bruce, 1966. Pp. xii-128. Cloth, \$3.95; paper, \$2.50.

Kinsella, A. W., **About Vocations**. Pulaski, Wis.: Franciscan Publishers, 1966. Pp. 64. Paper, \$.25.

McGloin, Joseph T., S.J., **Working to Beat Hell**. Pulaski, Wis.: Franciscan Publishers, 1965. Pp. 78. Paper, \$.25.

Merton, Thomas, **Conjectures of a Guilty Bystander**. New York: Doubleday, 1966. Pp. vii-328. Cloth, \$4.95.

Müller, Alois, **Obedience in the Church**. Ed. and trans. Hilda Graef; Westminster, Md.: The Newman Press, 1966. Pp. 191. Cloth, \$4.50.

Plastaras, James, C.M., **The God of Exodus**. Milwaukee: Bruce, 1966. Pp. ix-342. Cloth, \$6.75.

Rahner, Karl, S.J., **The Church after the Council**. Trans. D. C. Herron & Rodelinde Albrecht; New York: Herder & Herder, 1966. Pp. 106. Cloth, \$3.50.

Sloyan, Gerard S. (Gen. ed.) **The Living Word Series**. Baltimore: Helicon, 1966; Paper, \$1.25 each; includes the following titles:

Grelot, P., & Pierron, J., **The Paschal Feast in the Bible**; 127 pp.

Lignée, Hubert, C.M., **The Temple of Yahweh**; 128 pp.

Lignée, Hubert, C.M., **The Living Temple**; 107 pp.

Maertens, Thierry, O.S.B., **The Spirit of God in Scripture**; 128 pp.

Rétif, A., & Lamarche, P., **Salvation of the Gentiles and the Prophets**; 120 pp.

Sesboué, D., **The Message of Moses**; 80 pp.