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COVER: This month's cover, drawn by Sister Miriam, O.S.F., states in symbolic form the theological ideal of the Franciscan service church. By our witness to Christ, the Sun of the universe, we Franciscans, symbolized by the Tau-cross, must bring the warmth of God's love to our modern, industrialized society. The baroque art form, which unifies the drawing in artistic and symbolic terms, is ideally suited to convey the joy, enthusiasm—the exuberance—which ought to characterize our testimony to Christ's triumph over sin and death. Note that the other illustration, also executed by Sister Miriam, are designed to carry out the same theme throughout this issue.



February, 1966

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EDITORIAL

A Service of Humility and Love

"We have only a desire to express," Pope Paul VI told the U.N. delegates in New York, "and a permission to request: namely, that of serving you insofar as we can, with disinterest, with humility and love."

The Holy Father thus told the world's governments directly and personally what had already been formulated theologically in several conciliar documents: the Church exists to serve. As the Bride of the Servant-Christ, she seeks only to place herself at the disposal of mankind: to help human beings realize their destiny as children of God.

Franciscans are the *minores*, the little ones of the Church and are therefore servants par excellence. How to be profitable servants—how to serve Church and world with disinterest, with humility and love—these are the basic challenges facing us today. We hope that the following pages will offer some valuable food for thought to all who are searching for ways to meet these challenges.

Fr. Michael D. Meilach, ofm

Taizé and American Franciscanism

Damian McElrath, O.F.M.

Last month, THE CORD featured an article on the history and contemporary significance of the Monastery of Taizé. This month, Father Damian concludes his penetrating analysis with a discussion of the Community's implications for American Franciscanism.

Given the fact of a Catholic "presence" at Taizé, which is ordinarily considered a center of Protestant pilgrimage; and given the Franciscan tradition of engagement, it is not startling to find the Friars playing a significant but unobtrusive role there.

Need for Franciscan Renewal

The general congregation at Assisi, held in May, 1963, called for discussion, throughout the Order, of Franciscan fidelity to the Order's founder in the context of renewal. One of the first responses to this mandate was a congress of the French and German speaking provinces of Europe at Noordwijkerhout, Holland, August 17-25, 1965. Themes probed included the Order's response to current pastoral needs, its internal and external apostolates, the contemporary significance of its inspiration, and the role of the Brother.

That such a congress could be held is an encouraging sign that Franciscans are eager to cope with a pressing and really contemporary problem. Indeed, the congress manifested a real concern to update and streamline Franciscan life so as to meet the needs of the modern world. This is a sign of genuine progress over the last

century, when the Franciscan family ignored the challenge of Europe's industrialization and urbanization, thus incurring a share of responsibility for the dechristianization of much of the working class.

One of Saint Francis' outstanding characteristics was his living of the ideal set forth by Saint Paul:

I have learned to be self-sufficing in whatever circumstances I am. I know how to live humbly and I know how to live in abundance (I have been schooled to every place and every condition), to be filled and to be hungry, to have abundance and to suffer want. I can do all things in him who strengthens me (Phil. 4:11-13).

Francis' radically evangelical life corresponded perfectly to the challenge of the rapidly changing society in which he played such a significant role. And for centuries the best part of our tradition was the Friars' adaptability — a true expression of the liberty of the gospel, which permitted a fitting response to any new development, at any time, in any place. The congress mentioned above indicates that this spirit, dormant for many centuries, may once again

place Franciscanism in the vanguard of Christian renewal. New forms are certainly needed if the Franciscan is not only to have his impact, but even survive in the modern world.

American Forms Are Not European

We Americans need not, and should not, be concerned with the congress' solution to particular crises emerging from the European environment; yet we must share its conviction that new forms are necessary. The tendency does exist in the United States (and it is deplorable) to make our theology and our liturgical life totally dependent upon European forms and categories (one thinks of the National Shrine of the Immaculate Conception).

This tendency can only impede the birth and growth of ecclesial forms which, while remaining Catholic, would be better fitted to the pattern of American life. The European theologian who writes about the American Church deserves our gratitude, but his categories — in fact, his basic frame of reference — are European, Admittedly his ideas are not to be dismissed out of hand, as some are prone to dismiss them. But they ought to be sifted and examined; relevant aspects should be grafted onto the tree that is American Catholicism, but none of them should be allowed to serve as its roots.

One of the papers presented at the congress last August concerned the Franciscan presence at Taizé. I would like to discuss that presence, and relate what I saw there, for the same reason: Taizé presents us with a challenge. I shall not so much draw conclusions, as simply give the facts and allow the reader, mindful of his American environment, make the applications.

The Friars Come to Taize

The description of the Friars' arrival at Taizé reminds one of the advent of the early disciples of Francis in far-flung places of Europe:

Settling in a little house in the village, which belonged to one of the Brothers' friend (a member of the Catholic parish), we try to live an evangelical life in the spirit of Saint Francis, as fully integrated as possible with the Brothers of the Community. With due respect for the requirements of our Faith, we try to achieve a real communion with them in prayer. spiritual exercises, and intellectual and manual work. We also try to share our property.

At the personal request of the Prior, Roger Schutz, and with the approval of Church authorities, the Friars Minor of the Lyons Province occupied their lodging at Easter, 1964. Two things principally had led to their being invited: the Prior's long-standing friendship with Father Damian, the Provincial of the Lyons Province, and his predilection for the Fran-

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ciscans as admirably suited for ecumenical work.

Saint Francis' humility and simplicity are, indeed, ideally suited for Taizé, where the Friars' presence must be above all a discreet one. As one of the Friars there puts it,

We not only live near the community, we are practically a part of it, with constant human and spiritual interchange, and with prayer, work, and property in common. We try to live together everything that is possible at the present time. If we did not have the separate Eucharist — the great sign of unity which still reminds us of our separation — there would be almost no difference between us.

Life of the Friars at Taize

I recall my first meal with the Friars, at which one of the Frères occupied the principal place. There was a rather awkward delay for the simple reason that one could not eat without food — thus was I immediately made aware that the Friars' food comes from the common kitchen of the Taizé community. The Friars were compelled to follow literally the words of the Lord: "Be not concerned with what you eat."

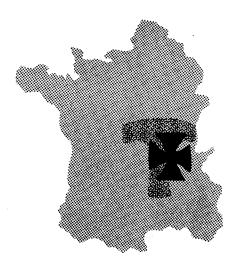
The Friars' dress must also be inconspicuous; it consists either of working clothes or a plain suit of some dull color with only a Tau on the lapel to distinguish them from the ordinary pilgrim to Taizé. They wear the habit only for prayer in the tiny chapel in their own home. The Office there is recited in French. The Office said together with the Frères, by the way, at the Eglise de la Réconci-

liation, satisfies for Sext and Vespers. (The official Office book of the Taizé Frères, it is interesting to note, has received the Church's imprimatur). As already stated, there is concelebration of the Eucharist twice daily in the crypt. The real brotherly spirit that prevails among the Friars draws its strength from the celebration of the liturgy and communal prayer.

The subject-superior relationship has given way, there, to a spirit of brothers each responsible to the other and the community for its perfection and well being. One of the Friars works every morning in the kitchen of the Taizé community. Another is a manual laborer in the region, receiving a modest income to provide for the basic needs of all.

The Franciscan life here is one instance of an inherent flexibility imparted by its founder to his followers. The lesson to be learned from the Taizé friars is not that the structure of their community should be adopted throughout the world (obviously this would be impossible; it is a unique response to a unique challenge), but rather that the forms of Franciscan life can and should be modified to correspond to existing realities.

That the Franciscan tradition is appreciated at Taizé as admirably suited for the ecumenical arena, there can be no doubt. This is evident in the invitation which brought them there, in the Novice Master's appreciation of the Franciscan spirit and theology, in the attachment of other Frères to those Franciscan qualities conveyed by their title, Friars (brothers) Minor (servants). More than all these things, however, I was singularly impressed by the Taizé hope that when the community



establishes a similar foundation in New York, it will be able to work in close collaboration with the American Franciscans.

The Pilgrims to Taizé

Another point with implications for Franciscanism is the Taizé retreat-house, in which I stayed and in which I met people from all parts of the world and from every sector of social and economic life. We took our meals together, with one of the Frères presiding. (My introduction to their ecumenism entailed my washing the dishes after meals.)

The few days here fortunately permitted innumerable conversations with all types of people, on all sorts of subjects. Some of the most memorable were those with two couples who were retreatants. One couple was Catholic, belonging to a very dynamic Third Order group in Belgium; and the other, a Protestant couple from Paris, belonged to the "Foyers d'unité" (which I shall explain).

The retreat masters were Friars and Frères alternating conferences which were attended indiscriminately by Catholics and Protestants. Those to whom I spoke agreed that the experience was a unique one in their lives. Both couples thought that Taizé had given them a better understanding of their Protestant and Catholic neighbors, and of the meaning and necessity of an ecumenism of prayer and love. Both couples were young, delightfully zealous, and above all intelligent enough to realize that profound differences still separated them doctrinally. They were aware that real unity could be effected only through the reconciliation of these differences. In the meantime, however, they could not only pray for it, but also sympathize a little more with the positions of others with whom they necessarily disagreed.

To intensify its Christian influence and to foster its ecumenical implications, Taizé has undertaken a series of encounters in the form of retreats and study groups. Then, to guarantee further the permanence of the Christian experience lived there. "Households of Unity" issued from these meetings: a society for husband and wife seeking to intensify their Christian life in the contemporary world and enable the visible unity of their marriage to bear witness to the unity of Christians in one Church, the Body of Christ.

The demands upon these Christian couples who belong to the "Foyers" are simple but effective: three occasions of prayer each day, a weekly examination of conscience between husband and wife, ownership of a minimum of ma-

terial goods, and a pilgrimage to a place of worship for the husband three times a year.

The group is similar in scope, if not in name and devotions, to the Franciscan Third Order, started by Francis for those whose vocation was Christian marriage and not religious life. The Christian spirit of unity and love that illuminates the lives of these couples is most impressive. Once again, the idea and substance is not new; but its streamlined structure is something from which even the most tried and trusted institutions like the Third Order (which requires a new image, if not more) could learn and profit.

Conclusion

Although many know about the existence and work of Taizé, few are aware of the Franciscan experiment there. This tribute to the Franciscan presence is written in the hope that Taizé may provide further impetus to the adaptation already taking place in American Franciscanism.

Openness and readiness to change must, in fact, pervade the Church in this "evolutionary" epoch. As the Taizé community wishes to be a sign of unity and an evangelical witness to poverty: as it observes in the Franciscan tradition the perfect soil in which these seeds can be nourished, it is to be hoped that the Franciscan family will seize the initiative and bring the force of its spirit and numbers to meet the challenge of two principal issues confronting the Church today: that of unity and that of world hunger and poverty.

In the context of a self-questioning by the entire Church, the General of the Order of Friars Minor has exhorted all of us to reflect upon the crisis of our own Order — to "identify" ourselves both with ourselves and with the modern world as witnesses of the gospel according to the spirit of Saint Francis.

This search for identity as Friars Minor is neither easy nor pleasant. It requires a questioning of values and ideas usually considered fundamental and so taken for granted (it also happens that they are taken for granted and consequently considered fundamental). We are asked to do this knowing that we may have to change because what we have considered to be "fixed" values for so long turn out to be neither quite so absolute, nor our raison d'etre.

Everyone realizes that the Franciscans are not exercising an influence or impact on the world proportionate to their number as the largest religious body in the Church. The sheer numbers attracted to the Franciscan family do not testify to our effectiveness, but to the effective appeal of Saint Francis as a radical expression of gospel living. Such radicalism is more than ever demanded.

A "life according to the gospel" was the reply of Francis to the situation of the 13th-century world — a gospel which was not merely a text, but God's "ploughing a furrow in history" through the Incarnation of his Son. This attitude, this interior reality, of Francis was adequately expressed and concretized in the name he gave to his Order: Friars Minor. As Friars, as brothers, we must re-

discover the genuine structure of challenge of the modern world our Franciscan life. As little ones. as "minores", we must rediscover the gospel values of poverty, humility, and service.

This dynamic triad which vivifies the structural ideal of brotherhood definitely demands investigation, especially if we want our Franciscan vocation to have an impact on society. This immediately raises the further question of our "presence to the world"; what is the nature of the Franciscan apostolate? All these areas demand investigation because of the now we have done nothing."

whose admiration and devotion for Francis remains constant and intense, but does not automatically encompass his followers.

In fact, quite the contrary is true. Our search for self-indentification must inevitably revolve about the inquiry as to why this is so. Encouragement to undertake this search can be found in the gentle exhortation attributed to the man with whom we must identify or lose the claim to his name and spirit: "Let us begin, for until

Books Received

- Cantinat. Jean. C. M. Mary in the Bible. Trans. Paul Barrett, O.F.M. Cap. The Newman Press. Pp. 245. Cloth, \$5.50.
- Concepta, Sister Maria, C.S.C. The Making of a Sister-Teacher, Notre Dame University Press, Pp. xv-258, Cloth, \$6.50.
- Elchinger, Leon A., Boegner, Marc, and Perroux, François, A. Challenge to the Church. Trans. Sister Marie Celeste, S.C. Desclee Company. Pp. xiii-93. Cloth, \$2.95.
- Englebert, Omer, Saint Francis of Assisi, Trans. Eve Marie Cooper; extensive scholarly apparatus by Ignatius Brady, O.F.M., and Raphael Brown. Franciscan Herald Press, Pp. xii-616, Cloth, \$8.50.
- Graef, Hilda. The Story of Mysticism: Christian Mysticism from Its Beginnings to the Twentieth Century. Doubleday and Company, Pp. 286. Cloth. \$4.95.
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- Leo, Father, O.F.M. Cap., and Chacko, K. C. St. Francis of Assisi, Calvary Bureau (Trichur, S. India), Pp. xii-296, Cloth, \$3.00.
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- O'Brien, Elmer, S. J. (ed.). Theology in Transition: A Bibliographical Evaluation 1954-1964. Herder and Herder, Pp. 282, Cloth, \$5.95.
- Rios, Tere. The Fifteenth Pelican. Doubleday and Company. Pp. 118. Cloth. **\$2.95**.
- Schoonenberg, Peter. God's World in the Making. Duquesne University Press. Pp. ix-207. Cloth, \$3.95.
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Service and the Service Church

Geoffrey F. Proud, O. F. M.

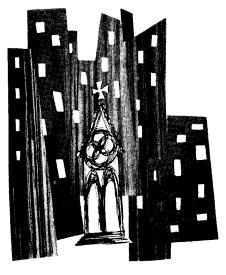
Over the past twenty years, the Franciscan friars have become increasingly involved in the work of caring for the spiritual needs of the masses of Christian people who daily pour into the large business and industrial centers of our nation. In the heart of downtown New York, Chicago, Boston, Atlanta, Providence, and New Bedford they maintain what are called unofficially "service churches." The definition of a service church has so far been given in negative terms only. It is not a territorial parish; it does not have a parochial school or parish societies; and most distinctively, it does not operate on a normal parish schedule. Masses are scheduled in the morning, afternoon, and evening and concentrated during the free hours of the business day. The sacrament of Penance and spiritual counseling are available throughout the entire day, seven days a week. The service church is clearly not a parish in the traditional sense, but what it is in positive theological terms and in the framework of the Church's divine mission is as yet unexplained.

Shortly over a year ago the Second Vatican Council promulgated its "Constitution on the Church" in which the Church's mission is described in terms of

service. Although in the past this same word has been applied only popularly to the churches here under consideration, it may now provide a way of defining them theologically.

Chapter III of the Constitution, which deals with the hierarchical structure of the Church, opens with the following paragraph.

> For the nurturing and constant growth of the People of God, Christ the Lord instituted in his Church a variety of ministries, which work for the good of the whole body. Those ministers who are endowed with sacred power serve their



brethren, so that all who are of the People of God, and therefore enjoy a true Christian dignity, working toward a common goal freely and in an orderly way, may arrive at salvation (par. 18).

The single word on which the whole paragraph turns is the active verb serve. To serve is as fundamental to Christianity as to love: "By charity serve one another," writes Saint Paul (Gal. 5: 13). Service is Christian charity operating externally and in an "orderly way." As such it is incumbent upon all members of the Christian community. But used to denote that activity of the ministry which is the regular implementation of charity in a visible society, the term service pertains to the exercise of ecclesiastical authority and underscores the singular nature of that authority.

By performing the symbolic action of washing their feet on the very night he empowered them, Christ delivered the heritage of authority to his successors in the context of service.

Now after he washed their feet and put on his garments, when he had reclined again, he said to them, "Do you know what I have done to you? You call me Master and Lord, and you say well, for so I am. If, therefore, I the Lord and Master have washed your feet, you also ought to wash the feet of one another. For I have given you an example, that as I have done to you, so you should also do (Jn. 13:12-15).

And when afterwards they began quarreling about places of distinction he reiterated, pointing out that among his followers authority differs from that exercised by men of secular affairs in that its essence is service. "The kings of the Gentiles lord it over them. and they who exercise authority over them are called Benefactors. But not so with you. On the contrary, let him who is greatest among you become as the youngest, and him who is the chief as the servant" (Lk. 22:25-26). Also, on the occasion after his resurrection when Jesus confirmed the supreme authority he had promised to Peter, he did so by requiring that Peter undertake the ultimate performance of service to the Church. "Feed my lambs ... feed my sheep" (Jn. 21:16-17).

In no way does this exposition oppose the common notion of authority as power to command obedience. Rather it complements it and demonstrates that under the New Covenant authority is qualitatively different from mere human authority. Christ radically transformed authority as he radically transformed the priesthood and sacrifice. Ecclesiastical authority flows from charity and as such is truly revolutionary. It is an authority of love, that is, service.

Bishops, who are in the direct line of Apostolic succession and who are marked with the fullness of the sacrament of Orders, exercise immediately and primarily the authority of service in the Church. Their mission is "from the Lord" (par. 24). They regulate

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The authoritative mission of the Church regarded as service, and the role of the Friar Minor as servant provide the basis for a positive theological description of the Franciscan service church.

every legitimate celebration of the Eucharist, and "by the ministry of the word they communicate God's power to those who believe unto salvation, and through the sacraments, the regular and fruitful distribution of which they regulate by their authority, they sanctify the faithful" (par. 26). Priests are the assistants of the bishops and share by appointment in this ministry. "Prudent cooperators with the episcopal order, its aid and instrument, called to serve the people of God, [they] constitute one priesthood with their bishop although bound by a diversity of duties" (par. 28). Every priest, therefore, administers the sacraments within the framework of the Church's mission precisely insofar as he cooperates in the bishop's exercise of service. He receives a mandate to offer sacrifice for the Church and to preach the gospel from the bishop in whose diocese he serves.

Saint Francis, with his usual intuitive perception of the meaning of the gospel, was able to conceive of authority as service. The word servant he applied to himself almost as an epithet. Thus, conscious of his position as founder and leader of the Friars Minor, he refers to himself in his "Testament" as "your poor little one and servant." To the officers of the order he gave the titles minister. custodian, and guardian in order to stress their role of service rather than their legal superiority. And while he wished to love and honor priests as his masters, he

was quick to add the reason: namely, that they perform a service for the Church in administering the Body and Blood of Christ to others. Francis also offered his own service and that of his brethren to supply the special needs of the Church. This purpose is seen especially in his strong personal desire to go among the Saracens and in the chapter of his rule which sanctions foreign missions.

The authoritative mission of the Church regarded as service. and the role of the Friar Minor as servant provide the basis for a positive theological description of the Franciscan service church. In the first place, a service church must be considered an extension of the divine mission of the local bishop and as an exercise of his authority of service. It is through him that a service church is made here and now a function of Christ's apostolate. "All priests. both diocesan and religious, by reason of Orders and ministry, fit into this body of bishops and priests, and serve the good of the whole Church according to their vocation and the grace given them" (par. 28).

Religious, by reason of their manner of living in large communities, are especially qualified to serve the special needs of a bishop whose people are constantly flowing to and from a large urban center. These people, because of the pattern of modern living, are separated from their canonical parish. Many of them spend half their waking hours

miles away from their local church and, with the exception of Sunday, may never be in its vicinity when its doors are open. To a serious extent the traditional relationship between a Christian and his parish church has changed. Yet it remains for the bishop to provide his people with sacramental life and to meet them, if necessary, on grounds established by twentieth century industrial society. He does so when he commissions a service church in his diocese.

A second feature of the service church is that, unburdened by the social activities of a traditional parish, such as the parochial school and parish societies, it is set free to offer "hard" sacramental service to the People of God. It is exclusively the service arm of the bishop, And Friars Minor, who Saint Francis says are "plain people and at everybody's service" and whom he admonishes to say Mass "not for any earthly return," are excellently suited for this kind of undertaking.

The service church therefore is most aptly named. It has a theological rationale apart from the concept of parish, and it has a place in the apostolate of Christ specifically as that apostolate confronts and adjusts to a changing world. The service church organizes its operation in accordance with its distinctive character. It concentrates on meeting the needs of its people as commuters and urban workers, not as subscribed parishioners. Masses are scheduled in consideration of the order of the business day. Early morning,

lunch hour, and evening are the most logical times. On "holy days of obligation," when business goes on as usual in the city, special provision is made for those who desire to attend Mass and receive the sacraments. The service church makes the sacrament of Penance available throughout the day for the consolation and edification of Christian people who by reason of work and domestic duties find it inconvenient or even impossible to meet the necessarily limited confession schedule of their local parish.

The service church asks for a donated offering at every Mass. even those celebrated publicly on weekdays. For while the people in attendance have no clear canonical obligation to support the service church, they ought to provide for the priests who serve them. Moreover, the offering at Mass is a traditional part of the liturgy and represents a sharing in the sacrifice which is on a par with the offering of the stipend.

There are many more aspects of the service church which demand theological treatment now that the "Constitution on the Church" has provided the point of departure. What is presented here is meant merely as a beginning, a declaration that the service church as it is operated today is not an apostolic anomaly but enjoys a genuine mission in the hierarchy's apostolate of service. It is eminently fitting that the sons of Saint Francis pioneer this work, because they are truly servants par excellence.

Dear Sister Maranatha,

spiritual nosegay. I'll do my best to get this letter written and off of Juda has conquered. Root of to you. But it will not be easy. There will most probably be an interruption for every paragraph. That is the way the "ball bounces down here."

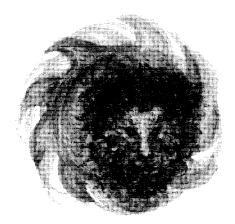
I just checked the carbon ribbon to see if I have enough for five pages. I don't have another one with me. And I am now in my office in a warehouse where we store furniture and clothing for the poor. I thought that if I locked the door and took the telephones off their cradles, I would be able to polish this off here and now. Back at the monastery, the bells ring as though the whole town were on the brink of disaster.

I gave myself three hours for this letter. As soon as I put the paper in the machine, someone rattled the door. I mean, almost knocked it down. The folks left a minute ago. Now I have an hour and a half before I am due back for Confessions.

For some time now, a thought has been rattling around in my head. I will pass it on to you. Perhaps it will help you in your spiritual struggles. By the way, when I am under pressure, as I am now, not having the gift of bilocation, I pray up a storm.

At times like this, I use the Exorcism of Saint Anthony on this typewriter. I make four signs of the cross while I say: "Behold the

Many thanks for your latest cross of the Lord. Begone you evil powers. The Lion of the tribe David. alleluia."



Saint Anthony put this prayer on the wall of a small cave in Monteluco. Italy, where he did much penance. Please use this gem of a prayer on this letter, so that the Holy Spirit will direct your eyes and your mind to the words that will give you understanding and peace of soul.

Now, it is about your soul that I wish to tell you something. Saint Paul says that, when you are in the state of grace, i. e., free from mortal sin, you are a "Temple of the Holy Spirit." You have been hearing that since you were a small girl.

That means that you are a real tabernacle with the Most Blessed Trinity inside of you. Now, con-

[&]quot;Timothy Eustace" is the pen-name of a well known Franciscan author, a member of Holy Name Province.

centrate on the physical powers that you need to do the will of God every day. You need strength in your arms, legs, lungs, etc. Some days you are nearly exhausted. and you are asked to "go the extra mile; to do the impossible." Use the strength of God and do the "impossible." Surprise them all. You can do it. Saint Paul says to you, "Of yourself you can do nothing. But by the grace of God. you can do all things, because he strengthens you."

Sister, if Saint Francis had been sent to the Mayo Clinic, when he was "just a bag of bones," the doctors would have said that he did not have the physical strength to do what he did do. Long walks on weak legs. Long sermons with weak lungs. Days without food. Nights without sleep. He was in the state of grace. He had God for a dynamo. So have you.

Don't lament about the load. Be like Saint Christopher, Rejoice and be glad, for "his yoke is sweet and his burden is light." Don't sing the blues. Don't compare your heavy load to Sister's comparatively light load. You would be surprised how strong your back is. Some day, you will be a spiritual giant.

Now, we come to the brain department. You need a good intellect, memory and imagination. How can the state of grace help you in this field? How can God help you with your mental gymnastics? To get the correct solutions for your problems? And all that sort of thing?

Here's how. Think for a minute about Saint Bonaventure. He was in the state of grace. He was a tabernacle with God inside him. From his head to his toes, that mysterious spark of the divinity permeated him. God inspired him with intellectual brilliance. He was a man of prayer. God filled his mind with sublime thoughts. Of himself and by himself — he would have been a babbling idiot!

Sister, you are in the state of grace, I feel certain. So, God is inside you. Use his knowledge, understanding, and wisdom. Don't go it alone. Don't panic. Remember the "dabitur vobis," because he has promised to give you the words and ideas, when and where you need them, if they are for his greater honor and glory. Ah, Maranatha, please call upon the omniscience of God when your brain is all fagged out. Then you will have peace of mind and great peace of soul.

Use the divine intelligence inside you to ponder the startling changes in the new Liturgy and the startling statements by wouldbe theologians. Otherwise you will find yourself in a state of complete confusion.

Don't make the mistake of thinking that "up to now, the Church has been bungling and completely out of step with the modern world." I can assure you that folks of that persuasion are not listening to the whisperings of the Most Blessed Trinity, Things are not that bad. The Vatican Council was not a clearance sale. Nor did it try to throw Saint Thomas out the window that Pope John opened.

Sister, your old Penny Catechism is still solid theology. Hold onto what you have. "Updating" means turning on more lights, so that we can clearly see all the beautiful truths of our holy religion. The

Holy Father has no intention of burning the manuscripts of the Doctors of the Church! No, not a horrible thought. What person, that. He asks that they be dusted off and restudied.

My heart is always sad, when I hear a Sister say "Those ancient tomes are passé now." Poor souls. They are to be pitied. Maranatha, don't be hood-winked by this gungho nonsense. Sheed and Ward will be publishing the Confessions of Saint Augustine for years to come. The ancient saintly scholars did not have to squeeze a book in between a round of golf, or a fund raising banquet. They were solid thinkers, and they did not have to contend with our modern day distractions.

of God, a real tabernacle. But if you commit a mortal sin, you will I meet my Maker.

be as empty as the tabernacle on your altar on Good Friday. What place or thing is worth being deprived of the indwelling of the Most Blessed Trinity?

If you saw a priest go up and open the tabernacle, take out the ciborium and throw it out the window, you would know that he had gone insane. To commit a mortal sin is just as insane. Never do anything, or say anything, or think anything, no matter how alluring - if it means throwing God out of your soul.

Sister, it is time to get back to the monastery and into church for confessions. Please pray for me. But don't feel sorry for me. I'm Yes, Sister, you are a real temple now in the state of grace. Pray that I am a temple of God when

Yours in Christ and Saint Francis of Assisi,

Fr. Timothy Eustace, O. F. M.

OUR REVIEWERS

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"Mary of Peace" is the pen-name of a Poor Clare Nun (O.S.C.), in the United States.

Riposte:

A column in which readers of THE CORD are invited to express their views on any subject pertinent to the Franciscan or religious life. Names are withheld on request. It will be impossible, unfortunately, to answer or acknowledge mail received for this column; final choice of matter for publication rests with the editor.

"Divine Intimacy" Held Helpful

I know and admire Sister Tarcisis who reviewed Divine Intimacy (THE CORD, 15:327-38). I respect her taste and judgment. But I would like to comment on her appraisal for I am afraid that her words may deny the book to many who could profit from it.

I am not a Carmelite nun. I am a wife, mother, and grandmother. Yet I received from this book more help than from any volume ever to come into my hands. In a time of great personal distress it encouraged and directed me, and now that the dark night is passing it shows the direction in which I should go.

It seems to me that many, many lay people in today's stressful world would get tremendous help from the book if they are properly introduced to it. I can't speak for religious, but I do know that I found much tranquility in its pages.

- Name Withheld

Sisters Franciscan in Name Only?

Franciscan sisters are such in name only.

First of all, they do not have a "Franciscan rule," if that is supposed to mean a rule composed by St. Francis. They have what was once the rule of the Third Order Secular, which is hardly Francis' composition. Cardinal Huglino wrote that rule in 1221 (it has been lost)

by taking the original short rule also lost - which Francis had given to the first Brothers and Sisters of Penance about 1209 and recasting it in legal terms. This rule remained in force until 1289. In that year Nicholas IV promulgated a revised edition of Hugolino's rule, adding to it a more orderly arrangement. When in the 14th and 15th centuries there was a trend among tertiaries to religious life and vows. the rule of the Third Order Secular was adopted. Then in 1521 Pope Leo X gave these Regular Tertiaries a revised version of the rule approved by Nicholas IV which remained in use among Regular tertiaries until Pius XI's revision of it in 1927. Pope Pius XI referred to it as "more thoroughly pervaded with the Franciscan spirit." In fact, this Rule of the Franciscan Sisters is common Christian practice, apart from the first sentence and occasional pious references like "following in the footsteps of their Seraphic Father." The second reason for the absence of Franciscanism among the sisters is the Constitutions. Their Constitutions do not interpret the Rule; they adapt Canon Law for religious to the community's peculiar work and circumstances. The result is that Canon Law has unintentionally leveled all religious communities of women to a common denominator.

Finally, Franciscan sisters are limited in their knowledge of Franciscan ideals to a biographical knowledge of St. Francis, because they neither give nor take Franciscana — courses in Franciscan theology, philosophy, spirituality, history, etc.

What should be done? I have two suggestions. First, Franciscan sisters should adopt as their rule the "Letter to All the Faithful" which has been called "the most authentic expression of the thought of St. Francis concerning the Franciscan lay fraternity." The Letter was addressed to clerics, religious, and lay people. The religious are mentioned explicitly once in the letter: "But the religious, who have renounced the world, are especially bound to do more and greater things, but without neglecting other matters." The Constitutions should supply the "more and greater things."

The second suggestion is that Franciscan communities of sisters inaugurate an intensive study of Franciscana so that the "more and greater things" be Franciscan in inspiration. This study should include the following:

- 1. An intensive course in Sacred Scripture.
- 2. A biography of St. Francis.
 - a. a study of his conversion as
 - a metanoia.
 b. his return to Scripture as a
 - b. his return to Scripture as a starting point in his piety and in the message of his apostolate.
 - c. his missionary activity by way of dialogue in non-Christian countries and by way of peace-making in Christian countries
 - d. his dedication to the Eucharist adoration and atonement.
- 3. The writings of St. Francis. Special attention should be given to his prayers for their theological content and to his admonitions which stress "interiority" in the religious life.
- 4. The ascetical writings of St. Bonaventure (and other Franciscan authors) which give the theological foundation for the spiritual and religious life.
- 5. The encyclicals of the Ministers General, especially Bello and

Perantoni, which sum up the grand themes of the Franciscan school of theology.

6. The Franciscan researches of such Protestant scholars as Sabatier, which give a more realistic picture of our Franciscan origins.

The world needs Franciscan ideals and the good sisters will radiate them if they discover them.

Fr. Sergius Wroblewski, O.F.M. West Chicago, III.

THE CORD—A Full-Blown Rose

With the May, 1965, issue of CORD, your splendid Franciscan publication seemed to have reached the glory of full blown rose... and now in December you even offer more. How I look forward to the CORD of 1966!

Sister Mary William, O.S.C. Delray Beach, Florida

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I certify that the statements made by me above are correct and complete. Michael D. Meilach, O.F.M.

A Meditation on Freshman Rhetoric

Roy M. Gasnick, O. F. M.

College Freshman Rhetoric may seem a most unlikely place to probe for a source of meditation, but in the spirit of St. Bonaventure who taught that all human knowledge mirrors the three main teachings of Sacred Scripture (the Incarnation, the right order of living, and the union of the soul with God), we will open the pages of the rhetoric book and find there, as in every textbook, illumination from the Father of Lights.

I. In the Beginning Was the Word

The teacher of rhetoric begins, with slight hyperbole, by saying, "Words, words, we live on words." He is not far from the truth. Since words are the physical sounds or shapes which put recognizable flesh on the abstract ideas produced by our intellects, they stand as the basic tools for the art and science of communications and the prerequisites for human dialogue. Words make possible the transfer of the great ideas of the ages into our own minds; Aristotle's ideas about the nature of man, Shakespeare's exaltation of the tragic, Shelley's vision of in-tellectual beauty, Mill's concept of tellectual beauty, Mill's concept of liberty, Fromm's analysis of love, Eliot's description of our civilization as the waste land, and Teilhard's sweeping theory of a universe evolving to Omega, would have gotten no further than their bwn minds without words. We can rankly say that man (and the interest of the things that make him one of the things that make him nan) lives on words.

This understanding of the near-absolute necessity of words can plunge us immediately into the heart of theology. We need go no further than the indispensible reference book for the rhetorician—the dictionary—to prove how quickly that plunge can be made. Webster says that a word is—

- a speech sound that symbolizes and communicates a meaning.
- the expressed and manifested will of God.
- the Divine Wisdom manifest in the creation, government and redemption of the world through the Second Person of the Trinity.

St. Bonaventure, in his De Reductione Artium ad Theologiam, explains this theology of the rhetorical word: "Considering speech in the light of the speaker, we see that all speech signifies a mental concept. That inner concept is the word of the mind and its offspring

which is known to the person conceiving it; but that it may become known to the hearer, it assumes the form of the voice, and clothed therein, the intelligible word becomes sensible and is heard without; it is received into the ear of the person listening and still it does not depart from the mind of the person uttering it. Practically the same procedure is seen in the begetting of the Eternal Word, because the Father conceived him, begetting him from all eternity. . . But that he might be known by man who is endowed with senses, he assumes the nature of flesh, and 'the Word was made flesh and dwelt amongst us,' and yet he remained 'in the bosom of the Father.'"

A word, a mere symbol or sound ...

The word, the will of God ... The Word, the Son of God ...



The Word, the Word, we live on the Word...

In the beginning is always the Word.

II. The Basic Principles

1. Beginning, middle and end. Life, like everything that is written, must have a beginning, a middle and an end. But whereas in rhetoric the middle is the most important part, in life the middle is only the means to the end. The end is most important for it is here that God, who conceived the idea of ourselves, will judge whether we have fulfilled that idea or not. If we have fulfilled the idea of ourselves, then will we find our end and, paradoxically, our beginning, in the Christ who said, "I am the Alpha and the Omega, the beginning and the end of all things; I am before all, I am at the end of all and I live. I who underwent death am alive to end-

less ages, and I hold the keys of heaven and hell" (Apoc. 1:17-18).

2. Style is the man. This dictum, attributed to Robert Louis Stevenson, has become a basic principle in contemporary rhetoric. William Strunk, in his classic little book. The Elements of Style, hints that those who develop a style which reflects their own personalities, mature quickly into successful writers. He then comments, "Every writer, by the way he uses language, reveals something of his spirit, his habits, his capacities, his bias. This is inevitable as well as enjoyable. All writing is communication through revelation — it is the Self escaping into the open. No writer long remains incognito."

Too many people in our society, because they fail to know themselves, try to remain incognito; the emergence of sunglasses as a daily (and sometimes nightly) all-seasons decoration is perhaps a symbol of this. Contemporary man fears self-examination or self-revelation. He dares not risk asking, "Who am I?" He dreads the likely answer, "You are Leopold Bloom: you are J. Alfred Prufrock; you are Sweeney among the nightingales; you are the hollow man." Unwilling to probe deep into self. he must therefore allot more time. in T. S. Eliot's words, "to prepare a face to meet the faces that you meet." Mad magazine* unwittingly published a cartoon commentary on Eliot's statement by drawing a dozen or so common scenes from life in which the characters hold masks in front of their faces; the masks speak the falsehoods while the faces speak the truth.

Style is the man because the man, each man, is unique not only in his style of writing but also in his style of living. To avoid the conformist pressures trying to make us suppress or at least hide our true selves is one of the greatest duties we have. Life is a period of time given us not to perfect masks for ourselves but to make ourselves perfect. Our task lies not in covering up our hollowness: it lies rather in converting that hollowness into Becket, Francis, More, Dooley, John XXIII. Each of us can say that God created me instead of the millions of others he could have created; he made me unique, different from everyone else and that uniqueness is the style of living I must develop.

- 3. Sentence Fragment. A sentence fragment is a part of a sentence posing as a full sentence; it can't stand alone because it doesn't make sense. A human fragment part of a man posing as a full man - also can't stand alone because he too doesn't make sense. Just as the word "I" would be meaningless unless there were the other words "you, he, we, they." so too would I be meaningless, a fragment, without the Thou of God and the thou of my fellow men. As Bernard Häring writes, "We are really I, only ourselves fully, when we face the Thou of God. The immense span of the bridge of love of God reaches the shores of eternity only if it is supported by the pier of love of neighbor on our shore."
- 4. To write effective paragraphs. short, choppy sentences should be avoided because they make each of the ideas expressed look equal. Coordination and subordination puts the ideas in their proper places: the main ideas in independent clauses and the lesser ideas in the dependent clauses. To be an effective man, we must put the things of our lives in proper order and proportion: soul over body, intellect and will over passion and emotion, duty over recreation, detachment over affluence, responsibility over pleasure, our neighbor's

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needs over our own needs, God over man. The grammatical coordination and subordination of the Lord's Prayer and the Peace Prayer of St. Francis are merely structural techniques to show us the need for coordination and subordination in our own lives.

5. The Method of Analysis. There are six classical ways by which we can analyze any subject. We can define it, classify it, divide it, analyze its causes, analyze its effects, and finally, we can compare and contrast it. These methods of analysis become an examination of conscience if we make the subject — I.

Definition: What am I?

Classification: How do I fit into the plan of the universe?

Division: What am I made up

Analysis by cause: Why am I?

Analysis by effect: What effect do I have on others? the world?

Comparison and contrast: Am I like or different from the ideal I should be?

6. The Method of Research. How do we find the answers to this analytical examination of conscience? In very much the same way we find the answers to a research problem: by knowing and using the right tools. We must use the library of education, the periodical index of experience and the reference works of divine Revelation. Our research must be thorough, we must explore every possible bit of information, follow every lead, check and recheck our sources. We cannot afford superficial research, for we are documenting the most important research project of our lives - the meaning of ourselves.

III. The Basic Rules

- 1. Work from a suitable design, in life as in style. God's revelation is that design: the history of salvation, the Good News of the gospel, the commandments, the spiritual and corporal works of mercy, and the mission and witness of the apostolate.
- 2. Write with nouns and verbs, for they are the strongest parts of speech. Live with the intellect and the will for they are the strongest parts of the person. The emotions, the senses, the voices of others, the pressures of Madison Avenue enticing us to the excesses of affluence all these tend to hinder the development of your style of life.
- 3. Omit needless words because they strangle ideas. Omit needless material things, for they strangle your humanity. Since our society tends to incline us to judge the worth and status of a person by the quantity and quality of his possessions (not only whether he has a Chevy or not, but more importantly whether he has an Impala or a Corvette Stingray, or both), it has become a national habit with us to try to prove our worth by surrounding ourselves with the things we first saw in the magazine ads or first heard in their vociferous counterpart, television. We must break that habit. We must not fail to see that these

^{*} The follower of Francis and Bonaventure can easily find theology even in ${f Mad}$ Magazine.

"...it is evident how the manifold Wisdom of God which is clearly revealed in Sacred Scripture, lies hidden in all knowledge and in all nature . . . how all divisions of knowledge are handmaids of theoloav ..."

- Saint Bonaventure

material things become barriers between ourselves and our fellow men, between ourselves and God. St. Francis said, "I am what I am in the sight of God, not what I am in the sight of men." What we have is not what counts, but rather what we are.

- 4. Avoid the passive voice; use the active voice because it is stronger and emphasizes the doer of the action. God demands of our faith that it be active, not passive; that we be doers of the word and not hearers only; that we show our love by the true test of action and not by merely making phrases on our lips; that we be thermostats that control rather than thermometers which only record.
- 5. Avoid squinting modifiers, that is, ones which are placed between two words in such a way that it is not clear which word they are supposed to modify. "No servant can be in the employment of two masters at once; either he will hate the one and love the other, or he will devote himself to the one and despise the other. You must serve God or money; you can't serve both" (Lk. 16:23).
- 6. Revise and rewrite revise what we find wrong in our character, personality and attitudes toward our fellow man, so that we can rewrite the story of our lives. Revise and rewrite — a reminder of the need for reflection, examination and retreat. Revise and rewrite - a warning that God demands perfection of us. Revise and

rewrite — a challenge that no matter how far we have come, there is still more of a journey to go. Revise and rewrite — a favorite rule of St. Francis: "Brethren, let us begin again, for up to now we have done nothing."

We have retraced Freshman Rhetoric back to theology, and we found there what St. Bonaventure told us we would find: "And so it is evident how the manifold Wisdom of God which is clearly revealed in Sacred Scripture. lies hidden in all knowledge and in all nature. It is evident too how all divisions of knowledge are handmaids of theology, and it is for this reason that theology makes use of illustrations and terms pertaining to every branch of knowledge. It is likewise evident how wide is the illuminative way and how in everything which is perceived or known God himself lies hidden within. And this is the fruit of all sciences, that in all, faith may be strengthened, God may be honored, character may be formed, and consolation may be derived from union of the Spouse with his beloved, a union which takes place through charity, to the attainment of which the phole purpose of Sacred Scripture, and consequently, every illumination descending from above, is directed - a charity without which all knowledge is vain because no one comes to the Son except through the Holy Spirit who teaches all truth, who is blessed forever.

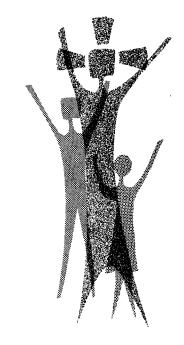
The Catechesis of the Liturgy

Zachary M. Pohl, T.O.R.

In several statements during the past two years, Pope Paul VI has emphasized the catechetical value of the liturgy. He has referred to liturgical worship as "the first school of spirituality," and pointed out that we "must be very careful that liturgical worship really becomes the school of the Christian people: a school of piety in which the faithful learn to cherish intimate contact with God."1

Much of the confused thinking we encounter today regarding the liturgy is due to our failure to understand and study the liturgical texts themselves — a failure to look upon the liturgy as a teacher of spirituality. We have been inclined to impose upon these texts a priori ideas - to think that what we have been taught during previous years of study is sufficient to last us the remainder of our lives, that this "new nonsense" will go away if ignored, and that what has been good enough for the Church for centuries is adequate to maintain the Faith.

There is still, on the part of a great majority of people, both religious and lay, an unwillingness to acknowledge that what has been good, could, possibly, have been better. This is true in spite of the fact that a pietistic, sentimental approach to religion is impossible to correlate to practical Christian living. Fortunately, the Constitution, it is stated that the



brilliant minds of the Church, through the inspiration of the Holy Spirit, have seen the problem and have reactivated the study of the liturgy, leading to the present liturgical renewal.

Since the Mass is "the summit toward which the activity of the Church is directed,"2 care must be taken to include an exegesis on the texts of the Mass itself. In the directive given by the Commission for the Implementation of the

² Constitution on the Sacred Liturgy, § 10.

¹ Sacram Liturgicam (Jan. 25, 1964); Discourse to the Commission for the Implementation of the Constitution on the Sacred Liturgy (Oct. 29, 1964).

homily for a given day may be taken from any texts of the Mass, from the Ordinary or the proper, "taking into account the mystery which is being celebrated and the particular needs of the hearers" (§ 54). This means that we are to focus our attention not only on the Epistles and the Gospels as sermon material, but the actual spiritual realities we are asking in the Mass we are celebrating.

But what does all this mean to the individual, particularly to the teacher of religion? Each of us should search his heart for the answers to the questions: Has the renewal of the liturgical life of the Church affected my outlook on the spiritual life? Have I been affected personally? How should my teaching methods change to conform with this revitalization?

A liturgically oriented spirituality has certain properties that must be understood before there can be any hope of drawing from the liturgy its dynamic. Liturgy, first of all, presents us with a balanced spirituality. Second, it teaches us not to dissociate the body from the soul, but to go to God as he created us, one complete being. Third, it enables us to approach God on our own level of being, i. e., existentially.

By a balanced spirituality is meant that all the emphasis is not placed on the morose mortification of gloom and doom, rather on the bright and glowing light of the Resurrection which breaks through, filling us with joy and

hope. With true balance there can be no extremism.

Through the liturgy we are able to re-discover the true life that was given to us before the fall of human nature. We can do this by becoming aware of the genuinely liturgical atmosphere in which the physical, sensate part of man may go to God. The liturgy restores the harmony between matter and spirit as God created it. In our journey towards our Father. we attempt to get there on the tail of an idea. We are constantly striving to act as if we had no body at all. Such ideas are platonic, monophysite, and un-Incarnational. They leave out the mystery of the Incarnation and foster a somewhat Manichean outlook.

We must not deny the function of the senses in our spiritual life, but rather make them respond to the mystery of God's love. They must not be destroyed but purified and returned to their pristine function. In what better place can this be done than in the liturgy. where the Church "tunes up" our senses, so to speak, so they can be better conveyors of the message? In the liturgy, our senses find their proper object, and by seeing, hearing, smelling, we enter by way of these senses into the interior temple of the Church where we find God in the depth of our souls. In the liturgy, man will find the means for him to go to God completely on all levels of his nature.

Love seeks external expression.

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Since all love begins from the outside, through the exposure of the senses to the beloved, it is only when that love has become an experience involving the whole nature of man that there can come the more meaningful and tender love of quiet which does not need to communicate but simply is filled with the awareness of the Beloved.

Existentially speaking, all of human nature existing in 1966 is aided by the sacred liturgy, for it makes present and real the everpresent salvific act of God. It seeks to engulf a living being into this Act, so that the creature "no longer lives, but Christ lives in him." Comprehension of the liturgy gives the very core of our existence true meaning, for it provides a deep well constantly filled from the Spring of Truth.

The season of Lent can be used as an example of how the liturgy instructs us. While Lent opens with Ash Wednesday as a reminder that "dust we are, and to dust shall we return," there is no need to act as though we are an unredeemed people. Our practice of penance should be not only in sorrow for our sins, but to enable us to become fuller partakers in the Resurrection of Christ. Our penitential acts are not based on sentiment, but are a response to the mystery of the Kyrios as presented in the Lenten Masses. Good Friday should not appear to us only as a commemoration of the death of Christ, but as a celebration of his triumph over death. He becomes the Conqueror, not the Conquered. Here, again, is balanced spirituality.

Historically, Lent had two objects: to prepare the catechumens

for the reception of Baptism, and to prepare the penitents for their reconciliation with the Church on Holy Thursday. All the Mass texts are selected with these two groups of people in mind.

In preparing the catechumen at this time for Baptism, the Church taught him that this sacrament was a sacrament of initiation into a Eucharistic community. From the beginning the initiate was aware of the social aspect of sanctification. He saw the entire community as a spectacle of effort, assembled to help transform the city of man into the city of God by the prayers and mutual support of all. The Church taught him that he was preparing to become part of a living Body, and that each member of that Body has the responsibility for its growth and development.

At the same time the penitent was made aware of the social nature of sin and its consequences to the harmony and unity of the entire Body. The prayer, still in the Roman Pontifical, makes this clear:

Admit them again, O Lord. into the bosom of your Church. ... May your Son purify them of all misdeeds and graciously grant them access to the most sacred Banquet. ... Grant to them that after the remission of their sins, they may be restored to your Church, from whose unbroken community they have strayed through their sins. In order that your Church will not be made desolate in a portion of her body ... so that having put on again the nuptial garment they may deserve to approach again the royal feast from which they were cast out.

By seeing the themes presented to them during Lent, these two groups were able to understand the true catechesis of the season. The major themes of the Lenten liturgy are as follows:

- 1. Combat against Satan
 - a) Ash Wednesday the final prayer after the rite of ashes tells us "we are about to do battle with evil spirits."
 - b) First Sunday the gospel presents the temptations of Jesus by Satan.

Wednesday — the evil spirit going out of a man, roams around,

Thursday — the girl is tormented by a demon.

- c) Third Sunday the kingdom divided against itself cannot stand.

 Thursday the demons shout out, "You are the Son of God."
- 2. Recovering (If Christ can heal physical evil, so also spiritual evil, i. e., sin).
 - a) Thursday of first week daughter of the Canaanite woman. Friday of first week paralytic at the pool.
 - b) Sunday and Thursday of the third week deliverance of one possessed.
 Tuesday of third week healing of Naaman.
 Thursday of third week healing of Peter's mother-in-law.

c) Thursday of fourth week — raising of the widow's son.

Friday of fourth week — raising of Lazarus.

Sunday of the first week, as well as Wednesday of the same week, deals with the number 40. Monday of the Shepherd who separates the sheep from the goats, since on this day the penitents were separated from the congregation. On the Sunday of the second week, Moses and Elias, whom we met on Wednesday of the first week, meet Christ in the Gospel of the Mass.

The second week of Lent has no definite plan, except with regard to the stational church. In some cases the stational church determines the readings of the day.

On Wednesday of this week the stational Church is Saint Cecilia. With her body under the altar are the relics of two brothers, her comartyrs; hence the Gospel of the two brothers, James and John. On Saturday, the stational church is Saint Vitalis. He was killed by being thrown into a hole and covered with stones; hence the lesson of Joseph being thrown into the well.

The third and fourth week of Lent are devoted to the theme of Baptism. This is logical, since there would be an intensification of this theme with the approaching Baptism of the catechumens.

On the third Sunday in Lent the names of the catechumens are read out. Monday of this week presents us with the lesson concerning Naaman, the Syrian, who was cleansed from leprosy by washing seven times in the Jordan. Friday of this week gives us the figure of Moses striking the rock from which poured forth "water in great abundance." The story of Susanna, who was an early figure of Baptism, is read on Saturday.

Wednesday of the fourth week begins the entrance song from Ezechiel, "When I shall be sanctified through you ... I will pour clean water upon you and you shall be cleansed from all your filthiness. ..." The Introit of Saturday repeats the Baptism-water theme: "All you who thirst, come

to the waters ... and drink with joy" (Ezch. 36).

With this awareness of the liturgy in our lives, our whole being can be revived each day, at every Mass we attend. Dawn repeats the miracle of the world coming to life as the sun slowly rises in the sky. By and through the sun new life is given; there is a regeneration of warmth. So also in the liturgy: the Son of Man revitalizes our life, making it brighter and giving fresh energy to our creative processes. Our eyes are opened to the true values of living, making daily crucifixions more acceptable. There is no monotony in living. for each day is a new creation, drawing us, molding us, preparing us until we are completed and hewn into His likeness.

WHATEVER COMES TO MIND

VALENTINE LONG, O.F.M.

With the ease of a practised conversationalist Father Valentine ranges wide in these twenty-two essays on varied and various subects. He speaks of the Trinity, and of the need for laughter. He reviews a book, he considers the passing of time and the inevitable consequences of its passing. Whatever comes to the mind of this well-loved author is sharpened, and clarified, and applied. Returned to the reader in flowing prose, it is a valuable contribution to his thoughtful entertainment. \$4.00

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BOOK REVIEWS

Christian Love in Religious Life. By Sister Maureen O'Keefe, S.S.N.D. Chicago: Henry Regnery Co., 1965. Pp. 206. Cloth, \$4.50.

Though libraries have been written on Christian love, this book by Sister Maureen is, to my knowledge, the first to be written on Christian love in religious life. It has long been over-due. For, as Sister observes, "the greatest sins committed in religious life are those against charity."

This book warrantedly insists that love is the nun's vocation; that love of God and of neighbor must fashion the nun's character and inform her apostolate. Without that love, the author warns, a nun "succumbs to a numbed existence in which the basic wholeness of her total humanness eventually is made ineffectual or, perhaps, even destroyed."

The book shows careful planning. Beginning with "The Dynamics of Christian Love," it moves to the consideration of "Obstacles to the Practice of Christian Love," "Personal Commitment," "Apostolic Relevance," "Christian Communication." Under these various headings the author deals with the nun's life in its multiple facets, throwing much light on all of them.

Like Cardinal Suenens in The Nun in the World, Sister Maureen writes about the nun of today. And, like the Cardinal, she critically analyzes the life of today's nun, always with the searching query: "Does this traditional attitude, this traditional practice, help or hinder today's nun in the fulfillment of her apostolate of love?" Many of her recommendations — on such matters as the nun's attire, the nun's recreation, the nun's cooperation with the laity might well serve communities of nuns as guide-lines in their renovation of religious life as directed by the Second Vatican Council.

The author's approach, like that of many modern writers for religious, is mainly psychological. To abet her points, she seldom cites Holy Scripture, and — with the exception of one phrase from Saint Francis de

Sales — never quotes any of the masters of the spiritual life. Nor in her treatise on love does she point to any of the saints, those greatest of lovers, for our instruction and inspiration. These various omissions, to my way of thinking, have robbed her salt of much of its savor.

The jacket of the book states that the author has lectured widely on religious life. Lecturing, it seems to me, is what she does in her book. She seems to be talking at her readers instead of to them. Though writing for her sisters in religion, she studiously avoids the pronouns "you" and "we"; instead, she continually refers to "the sister" or "the mature nun"; much in the academic, impersonal, clinical manner of an anatomy professor lecturing on "the human anatomy," pointing to wall-charts as he lectures.

Whatever the advantages of the psychology-lecture approach, it hardly, with all its ponderous terminology of "dynamics" and "potentials" and "relevances" and "commitments" and "self-realization" and the rest. makes for easy and interesting reading. In fact, it complicates and befogs with its verbiage ideas that in themselves are quite simple and clear; as the author of this book does in this randomly selected passage: "A community always derives its efficacy from the individuals who are its constituents. The specific vitality of a community comes from the combined vigor of the persons who comprise it, and its distinguishing character is determined by the blending of the separate personalities sharing this psychological commonality." Here, surely, the Horatian mountains have labored, and a mouse has been born!

The author makes several minor observations that, in my opinion, are somewhat debatable. She states, for example, that "total forgiveness always includes forgetting." To forget some massive injury done to us would postulate nothing short of amnesia! She states also that "genuine friendship is eternal." Yet how many of the friendships of our youth, and genuine friendships of our youth, and genuine friendships of our adult years? How many marriages, begun in unquestionably true love, end in ha-

tred? She states, furthermore, that "if a sister is to acquire the spirit of prayer, she should avoid the artificial repetition of ejaculatory prayer." What "artificial" here means, I do not know. But I am sanguine the author does not mean to discourage the habit of ejaculatory prayer—without which habit, says Saint Francis de Sales, there can be no good Catholic life.

The last two paragraphs of the book serve, unfortunately, some "printer's pie": e. g., "She the sister who loves her vocation of love completely is a woman of great, generous and unproductive — in spite of high-powered efficiency." I surmise that nobody finds this "pie" as unpalatable as does the author herself.

To summarize: much of what the author has said in her book deserves the rating of "Excellent!" But the way in which she has said it deserves, alas, a considerably lower rating.

- Claude Kean, O.F.M.

Is the New Testament Anti-Semitic? By Gregory Baum, O.S.A. Rev. ed. Glen Rock, N. J.: Paulist Press, 1965. Pp. 350. Paper, \$1.25.

This is substantially the same book which appeared in 1961, under the title The Jews and the Gospel. As it does with good wine, time seems to have had a beneficial effect upon the author's presentation of the material in this book. The little refinements introduced into the text have served to enhance its beauty and to widen its effectiveness. It now deserves the highest acclaim with the one word: "Magnifique!"

Father Baum calls the four Evangelists and Saint Paul to the witness stand and asks them the question: "Are you guilty of writing anti-semitic accounts of the gospel?" He then proceeds to prove their innocence by citing their own testimony to the contrary. He succeeds so well, in fact, that Matthew, Mark, Luke, John, and Paul are made to appear more deserving of Jewish praise than of disapproval.

The book takes on added significance by virtue of the recent conciliar declaration on the Jews. It also puts into the hands of all Catholics the means of carrying out the demands of Pope Paul VI, who said on October 28, 1965, concerning our obligations to the Jews: "All should see to it that in catechetical work or in the preaching of the Word of God, they do not teach anything that does not conform to the truth of the gospel and the spirit of Christ." The Jerusalem Post cautiously commented on the papal pronouncement: "The real test will obviously come in the practical application of the document." This is certainly true, And the burden of proof rests upon each one of us. As Abbé Laurentin said recently: "It is necessary that the whole Church accelerate the expurgation of religious books which have for so many years sown in the hearts of children germs of hate and contempt for the [Jews, who] gave us Jesus Christ."

Father Baum's book is a perfect answer to our shameful needs. There is nothing in English today to compare with it in its wealth of solid, practical, biblical explanation of the main question concerning Christian and Jewish attitudes and their origins. The Paulist Press is to be commended for making this book available in paper-cover to all who are sincere in wishing to make amends to the Jews for past mistakes and to learn how to think and to act for the future.

Our only regret is the absence of an alphabetical index of the essential material, which deprives the reader of ready reference to concise and reliable answers to complex questions (e. g., the gospel story of the crucifixion). We would also prefer to see a more positive title in the book's next edition. "Is the New Testament Anti-Semitic" is too suggestive to some minds. It also detracts from the real spirit of the book, which is in perfect accord with the mind of the Council which declared: "... this sacred synod wants to foster and recommend that mutual understanding and respect which is the fruit, above all, of biblical and theological studies, as well as of fraternal dialogues."

We heartily recommend Father Baum's book and we agree with the

author's summary of his work: "The Church's main mission to the Jews in our present situation is to engage in dialogue with them. This is a token of love and respect. Dialogue teaches both partners. As Christians we shall learn to discover our own Jewish roots, the Scriptures, the ancient parts of our liturgy, the biblical way of speaking - we shall learn to discover Israel in our midst." - Victor J. Donovan, C. P.

Homilies for the Year. By Emeric A. Lawrence, O.S.B. Collegeville: Liturgical Press, 1965. Pp. xv-327. Cloth. \$4.00.

To Hear the Word of God: Homilies at Mass. By Gerard S. Sloyan. New York: Herder and Herder, 1965. Pp. 304, Cloth, \$4.95.

Here are two welcome additions to the growing list of "homily books" so necessary today if the busy priest is to impart God's word effectively

to his people.

Father Lawrence's offering is perhaps the more elaborate: it contains a fully developed homily for each Sunday, Thanksgiving Day, weddings, funerals, and each day of Lent, Following each homily is a conveniently indented outline to which the preacher may add his own notes, and (except in the case of weddings, funerals, and the Lenten weekdays) a proper series of petitions for the prayer of the faithful. On the other hand, Father Sloyan's book contains homilies for the majority of feasts in the sanctoral cycle as well as for the Sundays and all ember days.

Both books have excellent introductions on preaching; my preference goes to Father Lawrence's, which alone is worth the very reasonable

price of the book.

Father Lawrence's homilies seem to be "written for others." He says that they were given personally by him, but they are so polished and elaborate (which is not to say impractical) compared to the startlingly personal, informal, and incisive homilies furnished by Father Sloyan, Perhaps one might say that Father Lawrence's is a more traditional style of preaching, while Father Sloyan's is a more poetic approach: at times

extremely subtle and at times almost

sledge-hammer-like.

Whereas Father Lawrence has not provided a scriptural index, which might have been helpful for the preacher seeking to develop contrasts andunities that stand out in the liturgical year, Father Slovan has included this valuable tool in his work. Both books are heartily recommended. - Michael D. Meilach, O.F.M.

Conscience and Confession. Claude Jean-Nesmy, Trans, Malachy Carroll, Chicago: Franciscan Herald Press, 1965. Pp. xvii-222, Cloth, \$4.95.

"Aggiornamento" is the word of the hour! The Church will, perhaps, up-date the rite of Confession; but every Catholic can and should update his own thinking about it. Dom Jean-Nesmy's treatise will help him to inject spirit and life into his Confessions, to transform the repugnance he may feel toward the Sacrament into one of joyful acceptance.

Conscience and Confession is divided into three parts: Contrition, Confession, and Justification; and subdivisions include the dimensions of sin, repentance, the necessity of confession, the "how" of confessing, the judgment of God, absolution and satisfaction. There are two appendices: (1) the relationship of Penance and the Eucharist, spiritual direction through Penance, and scrupulosity; and (2) the historical development of the procedures of sacramental confession.

Dom Jean-Nesmy points out the inaccuracy involved in dividing contrition into "perfect" (contrition) and "imperfect" (attrition). While attrition is "a true gift of God" (Council of Trent), it disposes us to obtain grace and full justification. Attrition today is often accepted and presented, however, as the summit of sorrow for sin, whereas it should lead a person to that "fulness and that perfection of contrite love through which is perfected his union with Love." The sacrament does not lower the standards by which a person finds justification; it brings to perfection the otherwise often imperfect dispositions of the penitent.

The author discusses at length the

ecclesial nature of the sacrament of Penance, which has all but disappeared from present practice. When we sin, we do so not only as individuals, but also as members of the Church and of society. Our sins affect the community; and our reconciliation affects it too. Hence there should be more emphasis than there is on the fact that we are reconciled as members of Church and society.

This sacrament needs to be restored to a place of honor; all the beauty and richness it possesses as the gift of an all-merciful God must once again be made apparent. Dom Jean-Nesmy's book is a needed aid for the Christian seeking to do this.

- Depaul Genska, O.F.M.

The Prophets and the Word of God. By Carroll Stuhlmueller, C. P. Notre Dame: Fides, 1964, Pp. 324. Cloth, \$4.95.

The new demand among Christians for a knowledge of Scripture, is the fruit of the renewal sparked by Leo XIII's encyclical Providentissimus Deus (1893). But particularly after World War II this interest has tended to center on the Old Testament. The present work is a good. readable introduction to the deeper meaning of some aspects of Old Testament Revelation.

The period of the Prophets represents a kind of culmination in the spiritual preparation for Incarnation: it manifests the rich vitality of Israel's religious experience. We must recognize that it is not easy to penetrate all the inner aspects of the Prophets' message. Father Stuhlmueller had published the studies comprised by this book, earlier in various periodicals: now he presents them in a unified plan: a general approach to the Prophetic movement in its literary, religious and political aspects first helps the reader to grasp better the meaning of God's word in the prophetical books. A second part portrays some of the individual figures involved: e. g., Amos, Osee, Jeremia, the First and the Deutero-Isaia, Malachia, Jona, Abdia, and Joel.

Simply and competently, the author has succeeded in showing the principal themes of their personal message even while making the Prophets come to life: "Amos grew to love the desert. He was fascinated by its eternal expanse of sand and its infinite depth of sky" (p. 71). Again, "Osee must experience the agony of a love more than human before he can faintly grasp the meaning of God's love" (p. 95). I do not know whether "Jeremia was a man of strange melancholy," but certainly "in this humble acceptance of himself with his limitations and liability, Jeremia is an example for each one of us ... [He] reminds us that a vocation is whatever God wants." And his was "successful failure." The same illuminating analysis reveals the meaning of the prophecies in First Isaia and Deutero-Isaia, on Emmanuel and the renewal of creation, respectively.

In the third part, two chapters deal with messianism and its varieties of soteriological expectation in the Old Testament. "The Prophets' Portrait of the Messia" is a very successful one! Part Four tells us of the influence of oral tradition: how the prophetic teaching helped the redaction of the Book of Genesis. In my opinion the value of oral tradition in the formation of the Bible would better have been placed at the

beginning of the book.

Father Bernard Cooke, S. J., points out the book's main value in his foreword: In language and ideas that are more familiar to our own day, the author explains the historical situation and thought-world of the Prophets and so helps people to approach the prophetic writings themselves. Another valuable contribution is the author's own explicit invitation to readers to make their own contact with God's word.

Despite a great number of typographical errors, this book will prove of great benefit and pleasure to all who are sincerely interested in Scripture.

- Giulio Basetti-Sani, O.F.M.

The Illusion of Eve. By Sidney Cornelia Callahan, New York: Sheed and Ward, 1965. Pp. 214. Cloth, 4.50.

With an illusion of scholarship, Mrs. Callahan involves her reader in a labyrinthine argument constructed of statistics and style, sweeping generalizations and catchy half-truths, defective inductions and heated ha-

ranguings.

She launches her thesis with the assumption that "the new problem of woman is, essentially, the nature of women and their role in a new society. Through no fault of their own, women have lost their roles and do not know where to find them" (p. 5). The chapters which follow treat of woman in scripture (as wife, mother, and worker); they read like a rallying cry to women to charge on their rights as human beings; to throw off the yoke of subordination to the male on the principle that there is no valid reason why capable women should not be allowed to function in all things on a par with men.

After traversing alleys of more or less relevant digressions to support her contentions, Mrs. Callahan wraps up her argument with this clinching manifesto: "If I cannot conclude with ringing calls for specific action, I can at least (!) manage some indignant denunciations of the inadequacy and harmfulness of previous ideas about woman's nature and work" (p. 202). With this the book limps to a finish to die of sterile

exhaustion.

While this reviewer could without violence to reason agree with the kernel of her kerygma, it was felt that Mrs. Callahan habitually takes unjustifiable liberties with citations and evidence to support her opinions, drawing facile conclusions with extended implications which the evidence does not warrant. The façade

of scholarship betrays itself at important points. For example, there is a four-page discussion of Deborah and Judith, in which Judith is accepted without qualification as a historical personage, and in which the unwarranted conclusion is drawn from Deborah's role, that woman should not be barred because of her sex from the role of commander-inchief.

There are some genuinely pertinent insights in the chapter on "Woman as Wife: the Man-Woman Relationship," and these are well synthesized, though there is perhaps an undue emphasis on the sexual di-

To berate culture, tradition, and "bad exegesis" as the coalition responsible for woman's "suppression". is to by-pass a very important consideration. In reality, culture does not give woman her stature; woman gives her stature to culture and so-

This reviewer cannot, therefore, agree with Mrs. Callahan's Little-Bo-Peep assertion that women "haven't lost their roles but their sense of direction in life."There are many factors which contribute to the clouding of principles which could lead women out of their maze; but their primordial mistake seems to be this putting of the cart before the horse: searching for an identity before they know the meaning of the identity they are searching for.

Perhaps the contemporary illusion of Eve is still the hope that the fruition of living can be gained in

a gulp!

- Mary of Peace

4

BOOKS RECEIVED

Books are listed here whether or not they have been scheduled for review, which have been received between November 1, 1964, and October 31, 1965. The list will be continued as space permits in future issues. It is alphabetically arranged, according to author's names, for maximum utility.

Daly, Lowrie J., S.J., and Daly, Sister Mary Virgene, R.S.M. Meditations for Educators. New York: Sheed and Ward, 1965. Pp. 176. Cloth, \$3.95. D'Arcy, Paul F., M.M., and Kennedy, Eugene C., M.M. The Genius of the Apostolate. New York: Sheed and Ward, 1965. Pp. VII-273. Cloth, \$5.50. Devlin, William J., S.J. Psychodynamics of Personality Development, New

York: Alba House, 1965, Pp. 324, Cloth, \$4.95.

- Dondero, Austin, F.S.C. No Borrowed Light, Milwaukee: Bruce, 1965, Pp. xiv-166. Cloth, \$3.95.
- Donnelly, Sister Gertrude Joseph, C.S.J.O. The Sister Apostle. Notre Dame: Fides, 1965. Pp. 181. Cloth. \$3.95; paper, \$1.95.
- Doty, William L. Pathways to Personal Peace. St. Louis: B. Herder, 1965, Pp. ix-188. Cloth, \$4.25.
- Durrwell, Francis X., C.Ss.R. In the Redeeming Christ: toward a Theology of Spirituality, Tr. Rosemary Sheed; New York: Sheed and Ward, 1963. Pp. xi-292. Cloth, \$5.00.
- Endres, Joseph, C.Ss.R. Man as the Ontological Mean, New York: Desclee. 1965. Pp. 261. Cloth, \$4.50.
- Evely. Louis. We Dare to Say Our Father. Tr. James Langdale; New York: Herder and Herder, 1965. Pp. 129. Cloth, \$3.50.
- Evoy, John J., S.J., and Christoph, Van F., S.J. Maturity in the Religious Life. New York: Sheed and Ward, 1965. Pp. viii-310. Cloth, \$4.25.
- Farrell, Melvin, S.S. Getting to Know Christ, Milwaukee: Bruce, 1965, Pp. 232. Paper, \$2.50.
- Feuillet, André. The Apocalypse, Tr. Thomas E. Crane, S.S.L.; New York: Alba House, 1965, Pp. 143, Cloth, \$3.95.
- Fontes, Mother M. Emmanuel. Existentialism and Its Implications for Counselling. Chicago: Franciscan Herald Press, 1965. Pp. 44. Paper, \$.35.
- Francis, Mother Mary, P.C.C. Spaces for Silence. Chicago: Franciscan Herald Press, 1965. Pp. xi-131. Cloth, \$4.50.
- Francis, Mother Mary, P.C.C. Strange Gods before Me, New York: Sheed and Ward, 1965. Pp. 214. Cloth, \$4.50.
- Francis Borgia, Sister Mary, O.S.F. He Sent Two. Milwaukee: Bruce, 1965. Pp. xiii-224, Cloth, \$5.00.
- Gabriel of St. Mary Magdalen, O.C.D. Divine Intimacy. Tr. Daughters of St. Paul; New York: Desclee, 1965. Pp. xxix-1227. Cloth, \$8.75.
- Galot, Jean, S. J. Full of Grace, Tr. Paul Barrett, O.F.M. Cap.; Westminster: Newman, 1965, Pp. x-192, Cloth, \$3.50.
- Gannon. Timothy J. Emotional Development and Spiritual Growth. Chicago: Franciscan Herald Press, 1965, Pp. 32, Paper, \$.35.
- Gemelli, Agostino, O.F.M. The Message of Saint Francis. Tr. Paul J. Oligny, O.F.M.; Chicago: Franciscan Herald Press, 1963Pp. 197. Cloth, \$3.95.
- Genovese, Sister M. Rosalia, O.P. The Rosary and the Living Word, Baltimore; Helicon, 1965, Pp. 224, Cloth, \$4.95.
- Goosens, Matthias, O.F.M. (ed.). With the Church. Chicago: Franciscan Herald Press, 1965, Pp. vii-856, Leatherette, \$6.95.
- Gnayalloor, Jacob. Augustine, Saint for Today. Milwaukee: Bruce, 1965. Pp. v-113. Cloth, \$2.95.
- Graef, Hilda. Adult Christianity. Chicago: Franciscan Herald Press, 1965. Pp. 140. Cloth, \$3.50.
- Gremillion, Joseph. The Other Dialogue. Garden City: Doubleday, 1965. Pp. 308. Cloth, \$4.95.
- Grispino, Joseph A., S. M. (tr. and ed.). Foundations of Biblical Spirituality. New York: Alba House, 1965. Pp. 142. Cloth, \$3.95.
- Guillet, J., S. J. Jesus Christ: Yesterday and Today. Introduction to Biblical Spirituality. Tr. John Duggan, S. J.; Chicago: Franciscan Herald Press, 1965. Pp. x-243. Cloth, \$5.95.
- Guitton, Jean, The Church and the Laity, New York: Alba House, 1965. Pp. 176. Cloth, \$3.50.
- Guitton, Jean. Guitton at the Council. Tr. Paul J. Oligny, O.F.M.; Chicago: Franciscan Herald Press, 1964. Pp. 62. Paper, \$.50.